

## Integration of PAI Materials Based on Local Wisdom: A Study of the Potential Based on the Region

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### *Abstract*

The focus of this research is to understand the importance of developing local content-based PAI curriculum in certain areas in West Kalimantan and its potential. This research uses the literature review method. Namely, by collecting scientific sources relevant to the topic of discussion, both journals, books, other writings published through the website. After that, an in-depth analysis is carried out, which then gets a conclusion. The results of the study show that the PAI curriculum can be integrated into local content. The goal is to provide students with an understanding of where they live and the advantages of the area. The West Kalimantan region that has the potential for PAI curriculum development can be divided into four, namely; first, the coastal region consisting of Sambas, Singkawang, and Ketapang. Second, the inland area consisting of Sintang, Sekadau, Landak, and border areas Aruk. Third, agricultural areas consisting of Sambas, Kubu Raya, Landak, Bengkayang and others. Fourth, conflict-prone areas consisting of Sambas, and Landak.

**Keywords:** PAI Material Development; Curriculum; Local Wisdom; Potential of West Kalimantan Region.

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### *Abstrak*

Fokus pada penelitian ini untuk memahami pentingnya pengembangan kurikulum PAI berbasis muatan lokal pada wilayah-wilayah tertentu di Kalimantan Barat serta potensinya. Penelitian ini menggunakan metode kajian pustaka. Yakni, dengan mengumpulkan sumber-sumber ilmiah yang relevan dengan topik pembahasan, baik jurnal, buku, tulisan lainnya yang diterbitkan melalui *website*. Setelahnya dilakukan analisis secara mendalam, yang kemudian mendapatkan kesimpulan. Adapun hasil dari penelitian menunjukkan bahwa pada kurikulum PAI dapat terintegrasi pada muatan lokal. Adapun tujuannya untuk

memberikan pemahaman kepada siswa terhadap tempat tinggalnya serta keunggulan yang dimiliki daerah tersebut. Adapun wilayah Kalimantan Barat yang berpotensi terhadap pengembangan kurikulum PAI dapat dibagi menjadi empat, yaitu; pertama, wilayah pesisir yang terdiri dari daerah Sambas, Singkawang, dan Ketapang. Kedua, wilayah pedalaman yang terdiri dari daerah Sintang, Sekadau, Landak, dan Perbatasan Aruk. Ketiga, wilayah agraris yang terdiri dari daerah Sambas, Kubu Raya, Landak, Bengkayang dan lainnya. Keempat, wilayah rawan konflik yang terdiri dari daerah Sambas, dan Landak.

**Kata Kunci:** Pengembangan Materi PAI; Kurikulum; Kearifan Lokal; Potensi Wilayah Kalimantan barat.

### A. Introduction

The diversity of regional potential needs special attention from the government so that children can have a strong understanding of their home region, recognize the potential, values, and local culture in accordance with the demands of the global economy. Therefore, the implementation of a curriculum that focuses on local wisdom is a very appropriate action to shape the character of students who love and understand their local culture, and have the ability to maintain, preserve and develop the cultural heritage that exists in their environment (Kurniawan & Halim, 2022).

The people of the archipelago inhabit large islands and many small islands, living within the geological,

geographical and climatic diversity that characterizes the various systems. They live in the context of unique ecosystems, flora and fauna, and within the framework of customary and religious values that make up their bioregion units (Suryadharma, 2017).

For example, coastal areas can focus on education about the sustainability of the marine environment, while agrarian areas can emphasize local agriculture and the culture of farmers or plantations as learning resources. Then there are also inland areas. Inland areas are located far from the coast or coastal areas. They are often isolated from economic centers and large populations. This is of interest to the author to explore the situation through the available literature and analyze in depth

to find out at least the potential that can be used as a learning resource. In addition, from the literature found, conflict-prone areas are areas that often experience social, political or ethnic tensions that can develop into armed conflict.

For reinforcement of PAI learning and can be integrated into the curriculum. They can see how the lessons relate to everyday life, motivating them to learn better.

It can also enhance their understanding of their role and identity within the community. In this case, developing a local content curriculum involves the community in the education process. Communities, including community groups, local organizations and regional leaders, can provide valuable insights, resources and support in internalizing the local curriculum. It also strengthens the relationship between the school and the community.

Efforts to introduce and promote environmental awareness through education aim to support the improvement of the quality of human resources (Basari, 2014). A local content curriculum may include teaching skills and knowledge that are specific to the

region. For example, teaching about traditional craftsmanship, local agriculture or regional languages. This can help preserve and develop local heritage. It can also build students' identity as members of the local community and develop it. As this involves cultural values in accordance with local wisdom.

When a region has significant potential in developing a local content curriculum, it can provide great benefits to students and the local community.

The focus of this paper is to understand the importance of curriculum development in education in certain areas. In addition, the author relates it to Islamic values that can be used as guidelines as a form of the benefits of this writing. For Islamic religious education teachers, of course, they can redevelop it according to the needs of their students in relation to intracurricular, co-curricular, and extracurricular activities. Therefore, this writing study limits the content to local content-based curriculum development in education in coastal areas, agricultural areas, inland areas, and conflict-prone areas.

## B. Research Methods

The author uses a literature review method with a qualitative descriptive approach. This literature activity according to Wekke (2019) “literature review is a description or description of the relevant literature on a particular topic”. The author collects data based on sources from scientific writings, be it journals, papers, articles, educational books, and scientific writings on the internet.

## C. Results and Discussion

### Definition of Local Content

Local content is an educational program that refers to learning materials and facilities related to the natural, social, and cultural environment, as well as the development needs of the local area that must be taught to students (Marliana & Hikmah, 2013).

Local content subjects cover a range of local attributes, potentials, and cultural values that are valued in the environment. In addition, these subjects describe social phenomena or problems in the local environment that can provide learners with basic knowledge and skills that are useful in their lives (Ma'unah et al., 2020).

The curriculum development process should rest on a strong and durable foundation. This is because the basis of the curriculum can be the starting point that motivates change, such as perhaps through the discovery of new learning theories or new societal demands in viewing the role of educational institutions. Conversely, the evolving curriculum should be designed in such a way that it can bring about quality improvements in various aspects of life, such as the advancement of science, a deeper understanding of history, or the maintenance of philosophical values in society (Nurhayati, 2010).

### Local Content Curriculum Development in Coastal Areas

Indonesia is an archipelago of large and small islands. A quarter of Indonesia's territory is sea with its boundaries and rights. We can refer to Article 25 of the 1945 Constitution, which states that the Republic of Indonesia is a country consisting of islands that have the characteristics of the archipelago, with its territory regulated by law through the determination of its boundaries and rights.

From the potential of coastal and marine resources mentioned, there are at least 11 marine economic sectors that can be developed, namely: 1) capture fisheries, 2) aquaculture, 3) fishery product processing industry, 4) marine biotechnology industry, 5) mining and energy, 6) marine tourism, 7) sea transportation, 8) maritime industry and services, 9) small island resources, 10) mangrove forests, and 11) unconventional natural resources. (Lasabuda, 2013).

If we see a little discussion above, it can be understood that the coastal area is an area rich in nature in the fisheries sector, tourism, and others, so it can be said that the area has economic potential from its natural wealth. However, to look at it with an educational perspective, the values of the potential of local wisdom can be used as a source of learning or as an intracurricular strengthening in a formal education environment. In this case, of course, there must be curriculum development by attracting policies from each educational institution.

Integration in teaching can include subjects that promote cultural wisdom and local values unique to coastal areas.

This helps to pass on traditions and form strong local identities. Local content curriculum development in coastal areas has great potential to improve education, preserve local wisdom and promote sustainability in coastal areas.

In relation to curriculum development in coastal areas, currently the author has not found any articles that integrate local wisdom in certain schools or madrasahs. However, the author found an article by Budiyo (2021). This study describes the problems of teachers in teaching Indonesian in the Sambas region. Local language should be the power of local wisdom that must be maintained and can be integrated. When viewed contextually, it turns out that this problem is found in the teacher who is not from the local area. So it is difficult to understand students who sometimes interact in teaching and learning activities using local languages. Perhaps this is a challenge for teachers to adapt to the environment and educational institutions by including local languages in the local content curriculum, or as a strengthening of awareness of the importance of a language.

In addition, Sambas is also a coastal area. The district has 198.76

kilometers of coastline, and 97 kilometers of state border. Marine fisheries production in Sambas Regency reached 1.167 trillion in 2014 (berdasarkan data BPS tahun 2015). This data shows the high dependence of communities in the region on coastal resources and the fisheries sector (Firdaus & Rahardian, 2018). It is interesting to explore the Sambas area, apart from being a coastal region, it is also rich in culture and history.

The author also tries to relate to Islamic religious learning. presumably the right material in strengthening intraculicular or can be used as a strengthening of local wisdom-based curriculum.

**Table 1. Mapping of Regional Potential**

Integration of local content in coastal areas as a source of PAI learning	
1. Marine Resource Conservation	<ul style="list-style-type: none"> <li>a. Realizing the greatness of God's creation</li> <li>b. Being grateful for God's blessings</li> <li>c. The fiqh ruling on ablution</li> <li>d. Linking to the proposition and its occurrence at sea</li> </ul>
2. Islamic kingdoms on the coast	<ul style="list-style-type: none"> <li>a. History of Islamic culture (the emergence of Islamic kingdoms on the coast of West Kalimantan)</li> </ul>

3. Figure in the spread of Islam	<ul style="list-style-type: none"> <li>a. History of Islamic culture (figures of the spread of Islam in coastal West Kalimantan)</li> </ul>
4. Tourism	<ul style="list-style-type: none"> <li>a. Understand the greatness of God through the beauty of the surrounding nature</li> <li>b. Safeguarding the natural surroundings</li> </ul>
5. Local language	<ul style="list-style-type: none"> <li>a. Love for the country and its environment</li> <li>b. Arts</li> </ul>
6. Local culture	<ul style="list-style-type: none"> <li>a. Islamic values Customs and traditions</li> <li>b. Pantun</li> <li>c. Poetry</li> <li>d. Hadrah Art</li> </ul>
7. Disaster Resilience	<ul style="list-style-type: none"> <li>a. Understand disasters and their implications</li> <li>b. Believing in Qada and Qadar</li> </ul>
8. Environmental Awareness	<ul style="list-style-type: none"> <li>a. The importance of protecting the environment</li> <li>b. Keeping the environment clean</li> </ul>

Source: *author's analysis*

Based on the table above, it can be understood that these points can be integrated into PAI learning. For example, in SKI subjects and the history of Islamic preachers in West Kalimantan. Even the Islamic kingdoms such as Sambas kingdom, Mempawah kingdom, Qadariyah kingdom in Pontianak, and Matan kingdom in Ketapang. These kingdoms are

interconnected and interrelated with PAI learning.

Developing a local content curriculum that focuses on sustainability in coastal areas can help students understand the importance of maintaining natural resources and the coastal environment. This includes lessons on climate change, natural resource management and sustainable practices. This can be linked to Islamic religious learning. for example about being grateful for the blessings that Allah has given. It can refer to QS. Ibrahim 14:7 which means, *"When your Lord said: "If you give thanks, We will surely increase His favors upon you; but if you deny, then surely My punishment is very severe."*

Then the coastal area can also relate to the contextual verses related to the story of Prophet Musa, and Fir'aun who was drowned by Allah Swt in the red sea. Furthermore, the story of Prophet Noah who made an ark, because Allah sent a big flood disaster.

Furthermore, protecting the surrounding nature. Coastal areas, in addition to maritime, also have greenery that is maintained as a tourist attraction. Besides the beach, there is also

mangrove tourism in the Singkawang area. As the potential the author found in the article Jumaedi (2016). Although this article does not discuss it in the realm of education. However, this potential can be used as a learning resource for students and integrated into PAI learning as a reinforcement of the beauty of nature.

Local culture seems to be equally important in integrating the local content curriculum. For example, the customs of tepung Tawar and Seprahan in the coastal communities of Sambas. Islamic values that can be generated from these cultures such as sholawat, dhikr, and prayers, as a form of gratitude to Allah. Then the value of alms, and togetherness in mutual cooperation (Januardi et al., 2022). Furthermore, there is also the art of pantun and syair. Refer to the article Sultan (2019), Poetry is one of the literary arts. The most famous poem in West Kalimantan found in the Ketapang region is the roll poem (Wibowo & Muhammad Syaifulloh, 2020). Poetry can be integrated into the local content-based PAI curriculum.

**Local Content Curriculum Development in the Inland Region**

Inland areas refer to areas or regions that are located far from the coast or major urban centers and often have limited accessibility. These are areas that are remote or isolated from major urban and economic centers. The same applies to education. The state of education in inland areas often has specific challenges and characteristics that affect the accessibility, quality and outcomes of education.

The 1945 Constitution on the rights and obligations of the state in the field of education reads, “*every citizen has the right to education.*” Furthermore, paragraph 2 states, “*every citizen is obliged to attend basic education and the government is obliged to finance it.*”

Berdasarkan amanat undang-undang di atas, bahwa selayaknya pemerataan pendidikan pada seluruh wilayah negara Indonesia baik di perkotaan maupun pedalaman. Wilayah pedalaman selayaknya mendapatkan perhatian pada pemerintah. Meskipun bukan hal yang mudah, sebab keterbatasan berbagai hal. Merujuk pada artikel Bunu (2016) entitled

“*Negotiating Education in Remote Communities.*” Internally, one of these articles concludes that 1) there are limited human resources or teachers who are willing to be placed in rural areas, 2) there is weak management of teacher distribution, and 3) there is weak supervision of teacher discipline in rural areas. Similarly, in the article Itasari (2022). This article discusses the state of education in the Entikong Sub-district area with the results of this study are, 1) the lack of educator resources that have not met the qualifications, 2) limited learning opportunities in higher education and the absence of aid funds, so that many educators' qualifications are not undergraduate. In addition, the author also found Tuminah Condro's article entitled “*The Phenomenon of Education in the Interior*” in the book “*Bunga Rampai Pendidikan Jaman Now*” (A. Rahman et al. 2019). The discussion focuses on the situation of the people of Landak Regency, West Kalimantan. Based on this article, many children do not continue their education because the distance to school is so far.

In this sub-discussion, the author focuses on the technical implementation of education in rural areas. Then we will



refer to the implementation and development of the curriculum. Technically, the implementation of the curriculum always refers to the established national curriculum. However, its development refers to the needs of the lesson based on certain circumstances. Local content curriculum development in rural areas has great potential to strengthen cultural identity, promote local wisdom and improve the quality of education. Inland areas often have different characteristics, needs and challenges from urban areas.

Curriculum development can help students understand and appreciate the cultural diversity of their hinterland and engage them in activities that promote intercultural dialogue. Local content curriculum development enables the preservation of this wisdom, including local languages, dances, music, myths and folklore. This helps to pass on cultural values to the younger generation. In the article Dike (2017) which examines the state of education in the Sintang region of West Kalimantan with the title *“Multicultural Education in Elementary Schools in the 3T Region.”* The results of this study are, 1) Getting used to not thinking and

behaving discriminatively, 2) Understanding other people's perceptions, 3) Avoiding stereotypes, and 4) Developing equality and social justice. Multicultural education seems to be suitable for rural areas which certainly have unique cultural characteristics. However, it should be noted that the importance of education should come back to the awareness of each individual.

In the article Biantoro & Setiawan (2021), discusses education in rural areas. One of the areas used as the object of discussion is the Landak Regency, West Kalimantan. The result of this research is that focusing on directing the education paradigm to match the geographical, social and cultural characteristics of a particular region is a must. Therefore, education for indigenous peoples should be organized contextually, taking into account the special characteristics of the region. Furthermore, other results show that the education model in rural areas is conservative, transformation, integration and complementary.

Developing a local content curriculum in rural areas requires collaboration with local communities,

local governments and other stakeholders. By focusing on these potentials, the local content curriculum can be a powerful tool to strengthen local identity, improve the quality of education and empower communities in rural areas. It seems that the educational model of integrating PAI learning and local wisdom is very appropriate to be implemented in education in rural areas. Then build cooperation with stakeholders for the benefit of education.

If we refer to education negotiations in rural areas, negotiation can be interpreted as a step in reaching an agreement that can be agreed upon and accepted by all parties involved in the education process in the area, including the community, teachers, principals, village heads, sub-district heads and others. The ultimate goal is to reach a mutual agreement that meets the needs and satisfaction of all parties involved (Bunu, 2016).

Furthermore, the author found research by lecturers Ana Rosilawat, & Helva Zuraya (2018) which was authorized by LP2M IAIN Pontianak, with the title "*Nationality Strengthening Education for children in the border area of Aruk, Sajingan District, Sambas*

*Regency.*" Departing from the concerns of the people of Sambas Regency, which borders directly with Malaysia, is the transfer of citizenship to Malaysia because of the lack of love for the Indonesian state. Therefore, strengthening nationality in the Sambas hinterland according to the results of this research is very suitable to be integrated into educational institutions. The development of local content curriculum is highly recommended by incorporating character education and multicultural education materials that can be integrated into PAI and Civics Education subjects. The materials on strengthening nationalism offered are, 1) National Insight, 2) State Threats, 3) Strategies to Deal with State Threats, 4) State Defense, 5) National Values, 6) Hubbul Wathan Minal Iman.

Inland areas often have challenges in terms of access to educational resources and limited infrastructure. A local content-based PAI curriculum can include education on nationalism, patriotism and security relevant to the local conditions of the hinterland.

### Local Content Curriculum Development in Agrarian Regions

Local content curriculum development in agrarian areas has great potential to support sustainable agriculture, advance farmers' welfare and strengthen the connection between education and rural life. Agricultural areas often depend on agriculture as the main source of livelihood, and therefore an appropriate local content curriculum can have a significant positive impact. Curriculum development can encourage agricultural diversification by incorporating learning about different types of crops, livestock and diverse farming methods.

To strengthen the above explanation, it is necessary to first understand the geographical situation of the regions in Indonesia. Especially the discussion that will be the focus of the author is the West Kalimantan region. Based on the Central Bureau of Statistics of West Kalimantan Province in 2017 which explains that, Most of the areas in West Kalimantan Province are agricultural areas, where the majority of the population earn a living from various types of agricultural businesses, including food agriculture, animal

husbandry, plantations, and forestry. The data shows that of the total population of West Kalimantan, 1,112,674 people, or around 48.63%, work in the agricultural sector.

Further research results Kifli & Shafar (2019) which states that, overall, communities in the border areas of West Kalimantan show a good level of food security or are free from the risk of hunger. They fall into categories between three (moderate) and six (low/secure) in terms of food insecurity.

Long before that, the legendary music group Koes Plus in the lyrics of the song "Kolam Susu" conveyed the image of Indonesia as a beautiful country, full of greenery. The lyrics depict Indonesia as a peaceful place, with the milk pond as a metaphor depicting peace and abundance. The song also creates an image of Indonesia as a paradise, where even wooden sticks and stones can turn into lush plants, emphasizing the richness of its nature (Erdi, 2016). This shows that West Kalimantan deserves to be called an agricultural region, because of its rich greenery. It is proven that almost 50% of the total community utilizes natural products in agriculture. Examples of

areas rich in agricultural products are Sambas, Kubu Raya, Landak, and Bengkayang.

This great potential can be utilized as a learning resource by developing an agriculture-based local content curriculum. In order to provide understanding, attention, and strengthen the national entity that has great potential. If this great potential cannot be utilized, there may be a reduced sense of nationality due to a lack of knowledge of the environment. This was also satirized in the movie *“tanah syurga katanya.”* The movie was shot in a remote area of West Kalimantan, Indonesia, which borders Malaysia. Slightly criticizing the government in a poem that describes the richness and fertility of Indonesian land, but why many people move to Malaysia to make money.

There are several articles that the author found that offer local content integration in education in agrarian areas. One of them, the article Hairida (2010) with the title *“Utilization of Local Culture and Technology for Science Development.”* Article Wibowo Basuki & Syaifulloh (2022) with the title *“Forest History as Disaster Mitigation Education.”*

The curriculum can teach students to utilize local resources such as farmland, water and the surrounding environment wisely. This includes sustainable agricultural practices and natural resource management. Related to this, the author found the article Dewi (2020). This article develops a Hydroponics local content curriculum to instill character starting from seeding and nursery, planting, maintenance, and harvesting. The resulting character values are honesty, discipline, hard work, creativity, independence, curiosity, environmental care, social care, and responsibility.

When associated with Islamic Religious Education (PAI) lessons, according to the author, what is relevant is the learning of Aqidah Akhlak with the material of the Prophet Muhammad as a mercy for all nature. As is known, the Prophet's mercy is not only for humans, but also for animals and plants. This can be taught how the Prophet's morals towards plants, how our attitude towards plants and their maintenance. As a reinforcement, it can be associated with the most potential agricultural land in the area around education both schools and Madrasahs. Local content

curriculum development in agricultural areas requires cooperation between schools, local governments, farmers and agricultural organizations. By focusing on these potentials, the local content curriculum can be a powerful tool to strengthen agriculture, preserve the environment and improve welfare in agrarian areas.

### **Local Content Curriculum Development in Conflict Prone Areas**

Local content curriculum development in conflict-prone areas has great potential to ease tensions, promote intercultural understanding and create inclusive educational environments. Conflict-prone areas often require specialized educational approaches to facilitate peace and reconciliation. Local content curricula can include learning about the sources and roots of conflict in the region, as well as methods of peace, reconciliation and conflict resolution.

Dark histories and experiences leave generations to reflect on. It is not impossible to reignite the fire that was previously extinguished. Because of the lack of understanding and the decline in tolerance, it is not impossible that the conflict will happen again.

Character building for children in conflict-prone areas is very important. In addition to forming a loving character, it can also lead to a very tolerant life. To build this character, the role of education is vital. The process implemented can be greatly influenced by stakeholders. As in the article Bahang et al. (2021) with the title *"The Role of Dayak Customary Stakeholders in Building a Culture of Peace in Sintang Regency, West Kalimantan,"* concluded that the role of customary stakeholders (village leaders) plays an important role in creating peace in their territory. His role is also very vital, in addition to being obeyed by the community, can prevent conflicts, solve problems, and can also be integrated in state law.

To realize the ideal national character to students through local content curriculum (Nafisah, 2016). Local wisdom actually contains many examples and wisdom in life. Highlighting the importance of local wisdom in community culture more generally, is an integral part of our efforts to improve national resilience as a nation (Hidayat, 2021).

Cultural diversity is reflected in the existence of local wisdom, which can

vary in each region. Local wisdom can be defined as a concept that comes from the local environment, which has wisdom values and is embraced by certain communities as a way of life, as well as the ability to survive and thrive in their unique cultural context (Bahang et al., 2021).

It seems that multicultural education can be integrated into the local content curriculum. According to Saihu (2018). Multicultural education is education that focuses on equality within the cultural diversity or backgrounds of students. Multicultural education, as in the article Januardi & Marjito (2022) concluded that it is important to include local content as teaching material. This is done as an effort to foster the identity of a nation that is diverse. As we know the city of Singkawang is the first ranked city of tolerance in Indonesia with multi-ethnicity coexisting in it.

In another article that the author can find is a writing Sukino & Erwin (2019) entitled “*Adaptation of Madrasahs in Social Conflict Prone Areas.*” This article examines Madrasahs in the Landak and Bengkayang districts of West Kalimantan. Based on the facts from this article, it shows that the area is

a conflict-prone area. One of the offers given is to internalize multicultural ideologies, such as attitudes of tolerance, respect, empathy, inclusiveness that are instilled first to teachers, then transformed to their students.

Furthermore, multicultural education is also found in the article Ngardi (2018). This article discusses junior high school education in the Pontianak area. Based on the research results, this article shows that there are seven schools that have developed multicultural education into the local content curriculum. The lessons include a history of multicultural education, multi-ethnic history, cultural diversity in West Kalimantan, and an overview of inter-ethnic interactions in the area. When linked to Islamic education, there are many postulates related to the values of the above explanation. One of the most vital is the passage from QS Ali Imran verse 103 which means, “*hold fast to the teachings of Allah and do not be divided.*”

#### **D. Conclusion**

From the various reviews above, the author concludes that PAI curriculum can be integrated into local

content. The purpose is to provide students with an understanding of where they live and the advantages of the area. It also aims to develop students' abilities in accordance with the characteristics and potential of a particular region, including the advantages of the region. By relying on the various potentials, it can then be classified and offered which are relevant to the development of PAI materials into the local content curriculum:

1. The coastal region of West Kalimantan is an area rich in nature in the fisheries, tourism and other sectors. For example the Sambas, Singkawang and Ketapang areas. Seeing this potential, it can be used as a learning resource; Understanding the greatness of Allah's creation, Gratitude for Allah's blessings, Linking to the proposition and events at sea, Islamic cultural history (the emergence of Islamic kingdoms in coastal West Kalimantan), Islamic cultural history (figures spreading Islam in coastal West Kalimantan), Islamic values Customs and

traditions, Understanding disasters and their implications by strengthening faith in Qada' and Qadar, The importance of protecting the environment.

2. Inland areas refer to areas or regions that are located far from the coast or large urban centers and often have limited accessibility. The state of education in inland areas often has specific challenges and characteristics that affect accessibility, quality and outcomes of education. Examples include Sintang, Sekadau, Landak, and border areas. Strengthening PAI materials with integrity on local materials are; Preservation of local culture by involving stakeholders, Strengthening national character education, Love for the country is part of faith.
3. Local content curricula in agricultural areas have great potential to support sustainable agriculture, advance farmers' welfare and strengthen the connection between education and rural life. Examples include

the upstream areas of Sambas, Kubu Raya, Landak, Bengkayang and others. By focusing on these potentials, the appropriate PAI local content curriculum can be described as; Understanding the greatness of Allah through the beauty of nature, Maintaining and preserving nature, Morals towards plants, Always maintaining cleanliness.

4. Local content curriculum development in conflict-prone areas has great potential to ease tensions. For example from Sambas, and Landak. Among the development of PAI local content that can be offered are; Embedding multiculturalism education, Diversity education, Islamic religion encourages us to unite, Prophet Muhammad as the bearer of peace is contextually linked today.

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