Implementation Of The Pai Contextual Learning Model Based On Local Wisdom In Developing Students' Integrity Character In Elementary Schools In The East Binjai District

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ABSTRACT

The Discrepancy between Textual Islamic Religious Education Learning and the Contextual Need for Student Integrity Development. This research aims to examine the implementation of a contextual learning model for Islamic Religious Education based on local wisdom in developing student integrity character in elementary schools across East Binjai District. The study uses a qualitative approach with a phenomenological design. The research subjects were Islamic Religious Education teachers and 4th-6th grade students from five purposively selected elementary schools. Data collection techniques included observation, in-depth interviews, and document studies, analyzed using the Miles and Huberman model. The results show that the integration of local wisdom serves as an effective bridge, making the values of Islamic Religious Education more tangible and relevant for students. The developed model is student-centered and experience-based, shifting the teacher's role to that of a facilitator. The implementation of this model contributed significantly to the development of student integrity character through habituation mechanisms in meaningful contexts, supported by factors such as teacher exemplariness, school policy support, and synergy with parents and the community.The implication is that this model can serve as a strategic alternative for strengthening contextual and sustainable character education in Islamic Religious Education at the elementary school level.*This is an open access article under* *CC-BY-NC 4.0* *license.*

Introduction

Education In The 21st Century Is Demanded Not Only To Produce Intellectually Competent Generations But, More Fundamentally, To Shape Individuals With Strong Character And Morals.The Rampant Phenomenon Of Moral Decline Among The Younger Generation, Such As Dishonesty, Plagiarism, And Instant-Gratification Culture, Serves As An Alarm Indicating A Partial Failure Of The Education System In Instilling Essential Values. Education Plays A Crucial Role In All Aspects. Of Life To Shape Students Of Quality. As Time Progresses Into The 21st Century, The Challenge Intensifies. The Educational Paradigm Must Evolve Beyond Knowledge Transfer To Become A Holistic Process That Develops Ethical, Resilient, And Socially Responsible Human Beings. This Requires Integrating Character Education Into The Core Of All Learning, Leveraging Contextual And Relevant Methods To Bridge The Gap Between Values Taught And Behaviors Lived In A Rapidly Changing Global Society. (Panggabean, 2020).

Within The Framework Of Seeking Such Solutions, The Contextual Teaching And Learning (Ctl) Model Offers A Relevant Approach. This Model Emphasizes The Importance Of Connecting Learning Materials With Real-World Situations, Making Knowledge Meaningful And Applicable For Students. Ctl Is Not Merely A Teaching Method But A Learning Philosophy That Positions Students As Active Subjects Who Construct Their Knowledge Through Direct Experience. This Aligns With The Notion That Character Education Becomes Effective When Internalized Through Experience, Not Just The Memorization Of Theory (Lickona, 2012).

Strengthening The Contextual Approach In Islamic Religious Education Finds A More Solid Foundation When Integrated With The Local Wisdom Of The Community. Integrating Islamic Religious Education Materials With Local Wisdom Creates Learning That Is Not Only Contextual But Also Cultural. Consequently, Religious Values Are Not Perceived As Something Imported But As Part Of The Students' Own Identity And Cultural Heritage. As Emphasized By Hidayat (2021:78), Learning Based On Local Wisdom Is An Effective Strategy For Building Collective Awareness And Strengthening National Identity Through Education.

Integrity, Understood As The Alignment Of Thought, Speech, And Action Based On The Values Of Truth, Is A Core Character Foundation That Supports The Realization Of Other Positive Character Traits. In Primary Education, Instilling Integrity From An Early Age Will Build A Strong Moral Foundation To Face More Complex Challenges In The Future. A Learning Model Is Needed That Allows Students To Directly Experience, Reflect Upon, And Practice Integrity Values Within A Meaningful Setting. This Aligns With The Opinion Of Zuchdi (2019:45), Who States That Character Formation Requires A Learning Environment That Supports The Consistent Practice Of Values.

To Address This Challenge, This Research Aims To Conduct An In-Depth Study On The Implementation Of A Contextual Learning Model For Islamic Religious Education Based On Local Wisdom To Develop Student Integrity Character In Elementary Schools Across East Binjai District. This Study Is Crucial For Mapping Best Practices, Identifying Obstacles, And Formulating Recommendations For An Effective Model. By Focusing On The Local Context Of East Binjai, The Research Is Expected To Produce An Applicable And Contextual Blueprint, Both Theoretically And Practically, For Islamic Religious Education Teachers In The Region. As Revealed By Fadlillah (2020:112), The Success Of Character Education Is Largely Determined By The Suitability Of The Approach To The Socio-Cultural Context Of The Learners.

Theoretical Support For Integrating Local Wisdom Into Character Education Also Comes From A Global Perspective. Smith (2021) Found That "The Incorporation Of Local Cultural Values Into Formal Education Not Only Enhances Students' Cultural Identity And Sense Of Belonging But Also Serves As A Powerful Medium For The Internalization Of Universal Ethical Principles Such As Honesty, Respect, And Responsibility" (Smith, 2021:209). This Statement Affirms That Incorporating Local Cultural Values Into Formal Education Not Only Strengthens Students' Cultural Identity And Sense Of Belonging But Also Serves As A Potent Medium For Internalizing Universal Ethical Principles Such As Honesty, Respect, And Responsibility.

This Research Is Expected To Enrich The Scholarly Discourse In Islamic Education And Character Education, Particularly Concerning Contextual-Cultural Approaches. Practically, The Research Findings Can Serve As A Reference For The Education Office, School Principals, And Teachers In Formulating Policies And Designing More Effective Islamic Religious Education Learning Programs That Have A Tangible Impact On Shaping Student Integrity. As Emphasized By Majid (2022:91), Innovation In Islamic Religious Education Learning Must Continue To Ensure Its Relevance To Contemporary Needs Without Losing Its Substantive Spirit And Meaning.

Method

This Study Employs A Qualitative Approach With A Phenomenological Design To Gain An In- Depth Understanding Of The Meanings And Experiences Of The Actors Involved In Implementing The Contextual Learning Model For Islamic Religious Education Based On Local Wisdom. The Qualitative Approach Was Chosen Because It Is Suitable For Exploring Complex, Dynamic, And Meaningful Social Phenomenain This Case, The Learning Process And Character Formation In A Natural Setting (Sugiyono, 2019:15). The Subjects Of This Research Are Islamic Religious Education Teachers And 4th To 6th-Grade Students From Five Public And Private

Elementary Schools Purposively Selected In East Binjai District. The Selection Criteria Are Schools Known To Have Implemented Or Possess Potential For Integrating Local Wisdom Into Learning. Primary Data Sources Were Obtained Through Direct Observation Of The Islamic Religious Education Learning Process, In-Depth Interviews With Islamic Religious Education Teachers, School Principals, And Student Representatives, As Well As Document Analysis Of Lesson Plans, Teaching Materials, And Student Work. Secondary Data Sources Include Local Archives, Custom Books, And Publications Related To Binjai's Local Wisdom.Data Collection Techniques Were Carried Out Through Triangulation (Combined Methods) To Ensure Data Validity. The Collected Data Were Analyzed Using The Qualitative Data Analysis Technique Based On The Miles And Huberman Model, Which Consists Of Three Stages: Data Reduction, Data Display, And Conclusion Drawing/Verification. Through These Stages, The Researcher Organized The Data, Presented It In The Form Of Descriptive Narratives, And Interpreted The Emerging Patterns Of Meaning Related To The Model's Implementation And Its Influence On Students' Integrity Character.

Result And Discussion
Result

a. Constru Result ction Of A Contextual Islamic Education Learning Model Based On Local Wisdom

The Implementation Of A Contextual Learning Model For Islamic Religious Education In East Binjai District Does Not Occur In A Vacuum. Instead, It Is Constructed Through A Process Of Identifying And Adapting To The Living Local Wisdom Present In The Community. A Crucial Initial Step Is Mapping The Various Forms Of Local Wisdom Relevant To Islamic Religious Education Values And Integrity Character. This Wisdom Can Include Malay Proverbs Such As "*Berat Sama Dipikul, Ringan Sama Dijinjing*" (Heavy Burdens Are Carried Together, Light Ones Are Lifted Together), Which Teaches Values Of Cooperation And Responsibility, Or "*Di Mana Bumi Dipijak, Di Situ Langit Dijunjung*" (Wherever You Tread, There You Uphold The Sky), Emphasizing Adaptation And Respect For Local Norms. According To Asmar (2021:67), The Teacher's Role As A Cultural Translator Is Paramount In Ensuring Successful Integration, So It Does Not Appear Forced Or Merely Superficial.

Teachers No Longer Rely Solely On Textbooks But Design Learning Activities That Incorporate The Exploration Of Local Wisdom. For Example, When Teaching About Honesty (*Shiddiq*), A Teacher Might Start By Narrating A Local Folktale Featuring A Character Respected For Their Honesty Or Invite Students To Interview A Customary Elder About The Importance Of Keeping Promises In Binjai's Traditions. Material On Purity

(*Thaharah*) Can Be Linked To The Tradition Of Cleaning The Environment Before Customary Events Or The Philosophical Value Of "*Gotong Royong*" (Mutual Cooperation) In Cleaning Ditches. As Noted By Ramdhani (2020:88), Learning That Connects Religious Texts With Students' Socio-Cultural Realities Fosters A More Holistic And Applicable Understanding.

The Process Of Constructing This Model Also Involves Developing Teaching Materials That Accommodate Local Wisdom. This Participatory Development Of Teaching Materials Requires Collaboration Between Teachers, Cultural Experts (Customary Resource Persons), And EvenThe School Committee. Through This Collaboration, The School Does Not Merely Become A Passive Recipient Of Culture But Transforms Into An Agent That Preserves And Develops These Noble Cultural Values In A Modern Educational Format. This Aligns With The View Of Siregar (2022:102), Who Sees The School As A Living Museum For Continuously Evolving Local Wisdom.

There Is A Tendency To View Local Wisdom As Something Antiquated And Irrelevant To Modern Education, Or Conversely, To Fear That It May Obscure The Purity Of Religious Teachings. Training, Therefore, Should Not Only Cover Ctl (Contextual Teaching And Learning) Theory But Also Include Techniques Of Ethnopedagogy Teaching Methods That Utilize Culture As Both A Medium And A Source Of Learning. Equipped With This Knowledge, Teachers Will Be More Confident And Skilled In Constructing Authentic Learning Models. Research By Wahyuni (2021:145) Indicates That Enhancing Teachers' Capacity To Understand Local Contexts Positively Correlates With The Successful Implementation Of Culture-Based Learning.

On The Other Hand, Support From The School Environment And Education Policies Significantly Influences The Construction Of This Model. Visionary School Leadership That Supports Learning Innovation Serves As A Driving Factor. Parents Can Be Invited To Share Stories In The Classroom Or Serve As Resource Persons For Student Learning Projects. This Synergy Between The School, Family, And Community Creates A Strong And Consistent Character Education Ecosystem, Where Integrity Values Are Taught And Practiced Across Various Dimensions Of Students' Lives. As Stated By Hadi (2019:177), The Effectiveness Of Character Education Is Optimized Only When There Is Harmony Between The Value Messages Conveyed At School, At Home, And Within The Community.

Thus, The Construction Of A Contextual Learning Model For Islamic Religious Education Based On Local Wisdom In East Binjai Is A Dynamic Process. It Involves Identifying Values, Integrating Them Into The Micro-Curriculum, And Strengthening Teacher Capacity

Alongside Educational Ecosystem Support. Purnomo (2023:56) Concludes That Learning Models Built From The Ground Up (Bottom-Up) And Contextually Based Have Greater Resilience And Sustainability Compared To Uniform, Imported Models.

b. **Dynamics Of Model Implementation In The Learning Process And Classroom Interaction**

The Implementation Of A Contextual Learning Model For Islamic Religious Education Based On Local Wisdom Introduces A Unique And Transformative Dynamic Into The Classroom Learning Process. This Process Shifts The Learning Paradigm From Being Teacher-Centered To Becoming More Student-Centered And Experience-Based. Teachers Are No Longer The Sole Source Of Knowledge But Instead Act As Facilitators Who Guide Students To Explore Values From Their Experiences And Surrounding Environment. According To Saleh (2020:121), This Reflection Phase Is Critical For Internalizing Values, As Students Are Encouraged To Think Critically About The Relationship Between Cultural Practices, Life Values, And Their Religious Teachings.

Classroom Interactions Become More Lively And Dialogical. Students Do Not Merely Listen To Lectures But Actively Engage In Discussions, Simulations, Or Role-Playing Activities Based On Stories Or Value Conflicts Within Local Traditions. Teachers Encourage Students To Express Their Opinions And Feelings, Creating A Safe Space For Learning Values. In This Context, Nurhaliza (2022:134) Notes That Experience-Based And Simulation Learning Can Enhance Students' Affective Engagement, Which Serves As An Entry Point For Behavioral Change.

The Utilization Of Learning Resources Becomes Significantly Broader And More Tangible. The School, Home, And Community Environments Become A "Learning Laboratory." Students Can Undertake Small Projects, Such As Interviewing Their Parents About The Meaning Of Integrity In Their Work Or Observing Mutual Cooperation (*Gotong Royong*) Practices In Their Neighborhood. Authentic Learning Resources Like These Make Learning More Engaging And Meaningful For Students, As They Feel What They Are Learning Is Directly Connected To Their World. This Is Emphasized By Pratiwi (2021:99), Who States That The Relevance Of Learning To Everyday Life Is A Key Factor In Building Students' Intrinsic Motivation.

Learning Assessment Also Undergoes A Significant Shift. Assessment No Longer Focuses Solely On The Cognitive Aspect (Memorization) But Places Greater Emphasis On Evaluating Attitudes (Affective) And Skills (Psychomotor) In Applying Values. The Assessment Techniques Used Become More Varied, Including Behavioral Observation,

Portfolio Assessment (Collections Of Student Work Related To Local Wisdom Projects), Self-Assessment, And Peer Assessment. As Highlighted By Kurniawan (2019:188), Character Assessment Must Be Comprehensive And Focus On Observable Behavioral Changes, Not Merely The Mastery Of Concepts.

However, This Dynamic Implementation Is Not Without Challenges. The Diverse Cultural Backgrounds Of Students Within A Single, Potentially Heterogeneous Classroom Can Create Complexity. Teachers Are Required To Be Sensitive And Inclusive, Capable Of Framing The Selected Local Wisdom As A Universal Value Acceptable To All Or Accommodating This Diversity By Finding Common Value Ground From The Various Cultures Present. Additionally, Limited Time Allocation Often Poses A Practical Constraint, As Contextual And Project-Based Approaches Generally Require More Time Than Conventional Teaching. Teachers Need To Manage Time Creatively And May Integrate Learning With Other Subjects (Integrative Thematic Approach). According To Mansur (2020:76), Challenges Related To Time Management And A Packed Curriculum Are Often The Main Obstacles To Implementing Innovative Learning At The Primary Level.

There Has Been An Increase In Student Enthusiasm And Participation In Islamic Religious Education Learning. Students Who May Have Been Passive Previously Become More Active In Asking Questions And Expressing Opinions Because The Discussion Topics Are Relevant To Them. The Relationship Between Teachers And Students Also Tends To Become More Fluid And Personal, As The Learning Process Often Involves Sharing Stories And Life Experiences. In Other Words, The Learning Process Itself Becomes A Model For The Character Being Developed. This Aligns With The Principle Of The "Hidden Curriculum," Where Values Are Taught Through School Experiences, As Noted By Sutrisno (2022:111).

c. **Impact On The Development Of Student Integrity Character And Determining Factors Of Success**

The Implementation Of The Contextual Learning Model Based On Local Wisdom Has Produced Measurable Impacts On The Development Of Integrity Character Among Students In Elementary Schools Across East Binjai District. The Most Evident Impact Is The Increased Understanding Among Students Of Integrity Values Such As Honesty, Responsibility, And Consistency. These Values Are No Longer Perceived As Abstract Concepts But As Living Principles Practiced Within Their Own Culture. This Contextual Understanding Serves As The Initial Foundation For Developing A Positive Attitude Toward Integrity. As Stated By Aziz (2021:155), Meaningful Learning Is A Prerequisite For Sustainable Changes In Attitude

And Behavior.

At The Behavioral Level, Observable Positive Changes Have Emerged. In The Academic Context, For Instance, Students Have Begun To Demonstrate Higher Levels Of Honesty, Such As Admitting When They Have Not Completed Homework Or Refraining From Cheating During Tests. In The Social Context, Students Show Increased Responsibility In Group Tasks Related To Cultural Projects And Greater Consistency In Keeping Promises To Peers. They Have Also Started To Apply These Values Outside Of School—For Example, By Honestly Returning Excess Change To A Seller Or Taking Responsibility For Maintaining Cleanliness In Their Home Environment.

The Key Factor Determining The Success Of This Impact Is Consistency And Exemplary Modeling. This Learning Model Will Be Effective Only If Applied Consistently, Not As An Incidental Project. The Integration Of Local Wisdom Must Serve As A Common Thread Throughout Various Themes In Islamic Religious Education Across The School Year. School Principals And Other Educational Staff Must Also Serve As Consistent Role Models. This Is Emphasized By Susanto (2019:203), Who States That The Effectiveness Of Character Education Heavily Relies On The Quality Of Modeling By Educators Within The School.

Systemic Support From School And District Education Office Policies Is Another Determining Factor. Schools Need To Develop Policies That Support The Practice Of Integrity, Such As Reward Systems For Honesty And Educational Sanctions For Dishonesty. Fitriani (2022:89) Indicates That The Sustainability Of Character Education Programs Is Significantly Influenced By The Commitment And Policies Of Institutional Leadership.

The Involvement Of Parents And The Community As School Partners Is Also A Crucial Factor. When Parents Understand And Support The Local Wisdom-Based Learning Approach, They Can Reinforce The Same Messages At Home. The Community, Through Customary And Religious Figures, Can Be Included In School Activities, Creating Synergy Among The Three Centers Of Education: School, Family, And Community. If These Three Educational Centers Operate Harmoniously, They Will Establish An Environment Conducive To The Growth Of Students' Integrity Character. As Noted By Megawati (2021:167), Dissonance In Values Among These Three Environments Poses A Serious Threat To The Internalization Of Character In Children.

Specific Contextual Factors Of East Binjai District, Such As The Level Of Cultural Homogeneity, The Resilience Of Remaining Customary Institutions, And The Socio-Economic Conditions Of Families, Also Influence The Dynamics And Outcomes Of The Implementation. Therefore, The Findings Of This Study Are Not Intended To Be Broadly

Generalized But Rather To Provide An In-Depth Understanding Of How The Model Functions Within The Specific Context Of East Binjai, As Well As The Factors That Can Strengthen Or Weaken Its Impact On Students' Integrity Character. According To Arifin (2020:144), A Deep Understanding Of This Local Context Is Key To Designing Targeted And Sustainable Educational Interventions.

Discussion

The Implementation Of The Contextual Learning Model For Islamic Religious Education Based On Local Wisdom In Elementary Schools Across East Binjai District Reveals An Interesting Yet Complex Pattern. This Model Is Not Applied As A Rigid, Fixed Package; Rather, It Develops In Varied Forms Across Different Schools, Heavily Dependent On The Understanding, Creativity, And Support Available To Each Teacher And School. In Some Schools, Its Application Remains Sporadic, Emerging Only In Specific Activities Or Among Particular Teachers With High Initiative. This Variation Indicates That While The Potential Of Local Wisdom Is Vast, Transforming It Into A Systematic Learning Model Requires More Structured Effort And Systemic Support.

A Key Finding Is That Local Wisdom Serves As A Highly Effective Emotional And Cognitive Bridge. Students Who May Perceive Religious Values As Originating From "Outside" Or The "Past" Become More Interested And Connected When The Same Values Are Presented Through Stories, Traditions, And Maxims From Their Immediate Environment. For Instance, The Islamic Concept Of *Amanah* (Trustworthiness) Becomes More Accessible When Illustrated With A Story About A Malay Customary Commander Entrusted With Safeguarding The Royal Heirlooms. This Bridge Not Only Facilitates Understanding But Also Strengthens Students' Cultural Identity.

When Students Are Assigned A Project To Interview A Traditional Craftsman About The Principle Of Honesty In Trade, They Do Not Merely Hear A Story But Directly Experience How That Value Is Steadfastly Upheld In A Real Profession. Such Empirical Experiences Leave A Deeper Impression Than Simply Reading A Text About The Prohibition Of Dishonest Scales. The Reflection Process Facilitated By The Teacher After The Experience Helps Students Crystallize The Observed Values Into Life Principles They Can Apply, For Instance, In Transactions At The School Canteen. Thus, Integrity Is No Longer Just A Rule But Becomes A Wisdom Chosen Based On The Learning Experience.

However, The Discussion Must Also Honestly Reveal Critical Points. There Is A Tendency Toward Reductionism In Its Implementation. Local Wisdom, Which Is Rich And Open To Multiple Interpretations, Is Sometimes Simplified To Merely Serve As An "Example" Or "Illustration" For Pai Material Without Delving Deeply Into Its Philosophy And Historical

Context. Consequently, Learning May Remain At The Surface Level Of Culture Without Touching The Core Values Intended To Be Instilled. Another Challenge Is Subtle Resistance From A Small Number Of Parents Who Consider Culture-Based Learning Less Important Compared To Focusing On "Core" Subjects Tested Nationally. This Demands That Schools Engage In Intensive Communication About The Long-Term Goals Of Character Education.

The Teacher's Role As A "Cultural Broker" Is Pivotal. Teachers Who Successfully Implement This Model Are Not Merely Creative But Also Possess A Genuine Affinity For And Respect Toward Local Culture. They Are Able To Act As Flexible Translators Between Religious Language And Cultural Language, Finding Authentic Points Of Connection Rather Than Merely Seeking Justification. Such Teachers Often Serve As Bridges Between The School And Community Figures, Inviting Them Into The Classroom, Thereby Decentralizing Learning Authority From The Teacher Alone. This Shift In Role Actually Enriches Learning Resources And Strengthens The Legitimacy Of The Values Being Taught.

From A Sustainability Perspective, The Primary Determining Factor Is The Formal Incorporation Of This Model Into The School System. Innovations That Rely Solely On The Enthusiasm Of Individual Teachers Are Vulnerable To Fading If Those Teachers Transfer Or Lose Motivation. Support From School Supervisors And The Education Department To Monitor And Facilitate The Development Of This Model Is Also Crucial. Consequently, The Contextual Learning Model Based On Local Wisdom Can Become More Than A Temporary Program; It Can Take Root And Become A Distinctive Feature Of Islamic Religious Education Instruction In East Binjai District.

Holistically, This Research Demonstrates That A Contextual-Cultural Approach In Islamic Religious Education Is Not Only Possible But Also Highly Promising In Addressing The Challenges Of Character Education In The Globalization Era. This Model Offers A Solution To The Often Perceived Dichotomy Between Modernity And Tradition, Between Religion And Culture. In The Hands Of Competent Teachers Supported By An Appropriate System, The Local Wisdom Of East Binjai Can Become An Inexhaustible Wellspring Of Values For Nurturing A Young Generation That Is Not Only Intelligent And Religious But Also Of High Integrity And Proud Of Its Cultural Roots

Conclusion

It Can Be Concluded That The Implementation Of A Contextual Learning Model For Islamic Religious Education Based On Local Wisdom In Elementary Schools Across East Binjai District Is A Strategic And Responsive Initiative To The Need For Contextual Character Education. This Research Reveals That Local Wisdom, Often Viewed Merely As Cultural Heritage, Possesses

Significant Transformative Power When Systematically Integrated Into The Islamic Religious Education Learning Process. This Integration Successfully Bridges The Gap Between Universal Islamic Values And The Socio-Cultural Reality Of Students, Making Islamic Religious Education Material More Dynamic, Relevant, And Easier To Internalize. The Developed Model Is Student-Centered And Experience-Based, Shifting The Teacher's Role From Instructor To Facilitator And Cultural Broker. The Learning Process Itself Transforms To Become More Dialogical, Participatory, And Closely Linked To Students' Real-Life Environments. In Summary, The Findings Of This Research Can Be Outlined In The Following Points:

1. The Contextual Learning Model For Islamic Religious Education Based On Local Wisdom In East Binjai District Is Constructed Through A Process Of Identifying Local Values, Integrating Them Into Lesson Plans And Teaching Materials, And Strengthening Teacher Capacity As Facilitators And Cultural Brokers.

2. The Implementation Of The Model Creates A Transformative Learning Dynamic, Characterized By A Shift From Teacher-Centered To Student-Centered Approaches, The Utilization Of Broad And Authentic Learning Resources, And More Holistic And Authentic Assessment Of Student Character Development.

3. This Model Is Effective In Developing Student Integrity Character Because It Operates Through Habituation Mechanisms Within Meaningful Contexts, With Local Wisdom Serving As An Emotional And Cognitive Bridge That Strengthens Value Internalization.

4. Key Success Factors Include Consistency Of Implementation, Exemplary Conduct By Educators, Support From School And District Education Office Policies, And Synergy Among The Three Educational Centers (School, Family, Community).

5. Challenges Faced Include Variations In Teacher Understanding And Capability, Reductionist Interpretations Of Local Wisdom, Time Allocation Constraints, And The Need To Formally Integrate The Model Into The School System To Ensure Its Sustainability.

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