



Integration of Local Wisdom Values in Character Education: A Comparative Study between Indonesia and Malaysia

^{1*}Khojir, ²Kamarul Azmi Jazmi, ³Rosita, ⁴Sudadi, ⁵Agus Setiawan, ⁶Muhammad Zuhair Zainal

^{1,3,4,5}Sultan Aji Muhammad Idris State Islamic University Samarinda

²Universiti Teknologi Malaysia

⁶Universiti Sains Malaysia

*Correspondence email: khojir@uinsi.ac.id

Submitted September 8, 2025; Revised Desember 11, 2025; Accepted: Desember 25, 2025

Abstrak

Pendidikan karakter merupakan fokus strategis dalam membentuk kualitas generasi muda di Indonesia dan Malaysia, terutama di tengah tantangan globalisasi, urbanisasi, dan pengaruh budaya Barat yang mengikis nilai-nilai moral dan identitas budaya. Penelitian ini bertujuan untuk mengidentifikasi model dan praktik pengintegrasian kearifan lokal dalam pendidikan karakter, serta menganalisis persamaan, perbedaan, dan kontribusi terhadap pembentukan karakter siswa di kedua negara. Metode yang digunakan adalah *Systematic Literature Review* (SLR) dengan *pendekatan meta-sintesis* untuk meninjau, menilai, dan mensintesis temuan penelitian kualitatif dari jurnal terakreditasi nasional dan internasional (2019–2025). Ditemukan bahwa 15 artikel memenuhi kriteria akhir (11 dari Indonesia, 4 dari Malaysia). Hasil penelitian menunjukkan bahwa: (1) Di Indonesia, integrasi nilai-nilai kearifan lokal dilakukan melalui kurikulum, pembelajaran tematik, kegiatan ekstrakurikuler, dan pembiasaan dalam kehidupan sehari-hari; sedangkan di Malaysia, integrasi dilakukan melalui kurikulum khusus, pengajaran berbasis budaya, dan pendidikan masyarakat. (2) Kesamaan kedua negara terletak pada peran kearifan lokal dalam penguatan karakter moral, sosial, dan agama, perbedaannya terletak pada ruang lingkup budaya, fokus kurikulum, dan peran bahasa. (3) Integrasi kearifan lokal secara signifikan memperkuat pendidikan karakter, menumbuhkan nilai-nilai moral dan sosial, serta menjaga identitas budaya siswa sesuai dengan konteks kebangsaan masing-masing.

Kata kunci: Integrasi, Nilai Kearifan Lokal, Pendidikan Karakter.

Abstract

Character education has become a strategic focus in shaping the quality of young generations in Indonesia and Malaysia, particularly amid the challenges of globalization, urbanization, and Western cultural influences that erode moral values and cultural identity. This study aims to identify models and practices for integrating local wisdom into character education, as well as to analyze the similarities, differences, and contributions of these practices to the development of students' character in both countries. The research employed a Systematic Literature Review (SLR) with a meta-synthesis approach to examine, evaluate, and synthesize qualitative research findings from accredited national and international journals (2019–2025). Fifteen articles met the final inclusion criteria (11 from Indonesia, 4 from Malaysia). The results indicate that: (1) In Indonesia, the integration of local wisdom values is implemented through curriculum, thematic learning, extracurricular activities, and habitual practices in daily life, whereas in Malaysia, integration occurs through specialized curricula, culturally-based instruction, and community education. (2) Similarities between the two countries lie in the role of local wisdom in strengthening moral, social, and religious character, while differences are found in cultural scope, curriculum focus, and language roles. (3) Integrating local wisdom significantly reinforces character education, fosters moral and social values, and preserves students' cultural identity according to the national context of each country.

Keywords: Integration, Local Wisdom Values, Character Education



<https://doi.org/10.21093/twt.vxxiyy>

Copyright© 20xx, First author et al

This is an open-access article under the [CC-BY License](#).

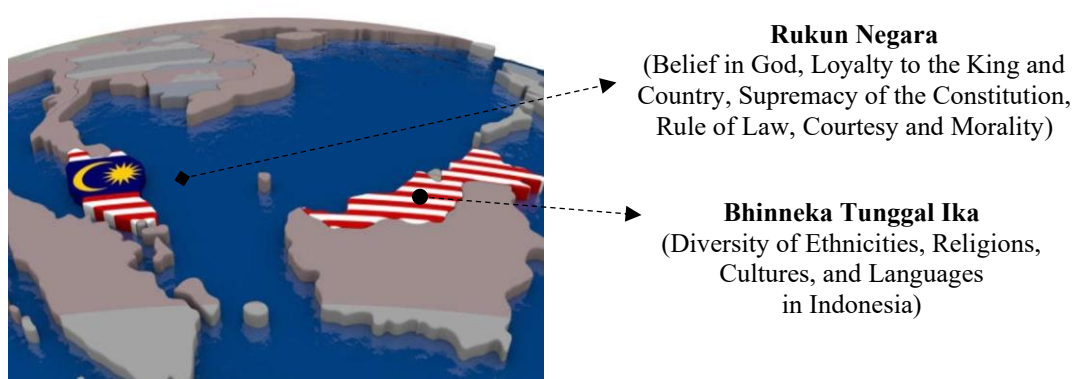


INTRODUCTION

Character education today is an important focus in efforts to build the quality of human resources in many countries, including Indonesia and Malaysia. The flow of globalization, technological developments, and socio-cultural dynamics brings serious challenges to the existence of cultural and moral values of the younger generation (Aries Papudi, 2025). Social changes in the structure of society are inevitable. Urbanization and shifts in economic structures often have negative impacts, such as increasing crime rates, drug and narcotics abuse, promiscuity, and presenting behaviors that are not in line with the constructive values of society. To anticipate this, the Indonesian and Malaysian governments are taking strategic steps by involving schools as the front line in overcoming the negative impact of these social changes (Kathleen Wai Lin Chew, 2024; Sumintono et al., 2012).

In this context, character education is very important because it functions to instill moral, ethical, and virtuous values. These values will be a fortress for the younger generation to avoid identity crises and moral deterioration. This condition can be seen from the increasingly strong influence of Western culture, such as lifestyle (*materialism*) and outlook on life (*hedonism*), in everyday life (St. Mislikhah, 2020). On the other hand, character education cannot be separated from the cultural roots of a nation. Therefore, the integration of local wisdom values into character education is a strategic step to strengthen cultural identity and ensure effective and contextual character education (Ferdian Tanjung, 2024).

Local wisdom is a reflection of the nation's identity, which plays an important role in strengthening cultural values, both in Indonesia and Malaysia. Local wisdom includes knowledge and practices that grow in the community, based on belief systems, values, ethics, and traditions in managing natural and human resources. This understanding is formed through people's views on natural and social phenomena that are unique to each country. In the context of character education, local wisdom functions as a medium for the transmission of intercultural knowledge, as well as a strengthening of integration and a guardian of unity in community life (Nasir et al., 2025). In addition to local wisdom having an important role as an adhesive for social integration, it is also a source of value that can enrich character education in Indonesia and Malaysia (Hasan Mahfud et al., 2023).



Both countries emphasized character values through an approach that is appropriate to the respective cultural and historical contexts, namely diversity for Indonesia and social unity for Malaysia. Therefore, comparative studies between Indonesia and Malaysia are important because both have relatively cognate historical, cultural, and religious backgrounds, but show differences in the implementation of local wisdom values in the education system (Mahanani et al., 2022). Indonesia, with the motto *Bhinneka Tunggal Ika*, puts diversity as the foundation of character building (Azelya Zahra Heriadi, 2024). While Malaysia with a vision *Rukun Negara*, emphasizing social unity rooted in traditional and religious values (Hamid et al., 2021). This difference in orientation opens up a space for critical analysis of how the

integration of local wisdom can strengthen character education in each country. In addition, the integration of local wisdom in character education has relevance to the global agenda, especially the goals *Sustainable Development Goals* (SDGs) in the field of education that emphasizes the importance of inclusive, equitable, and cultural value-based education (Shinta Malida, 2020).

Thus, this comparative research is expected to be able to make a theoretical contribution to the development of the concept of character education based on local wisdom, as well as provide practical benefits for policymakers, educators, and the community in strengthening the nation's cultural identity in the midst of modernization. Based on the background that has been described, this study aims to identify the model, form, and real practice of integrating local wisdom in learning as a basis for understanding the pattern of character education in Indonesia and Malaysia. Uncovering the similarities and differences in the approaches of the two countries in managing local wisdom to find best *practices*, as well as analyzing the contribution and real impact of the integration of local wisdom on the formation of the character of students in the two countries.

RESEARCH METHODS

This study applies the *Systematic Literature Review* (SLR) as a scientific approach to search, assess, and critically analyze various research results relevant to the research question and the scope of the study being researched (Razavian et al., 2019). This research also applies the *meta-synthesis* as an analytical strategy to combine and interpret descriptive qualitative research results that are descriptive. *Meta-synthesis* functions as an integrative method in producing new theories, conceptual concepts, and a deeper understanding of the phenomenon being studied. This approach is carried out by systematically reviewing and selecting the literature based on the methodological steps that have been set (Triandini et al., 2019). As a qualitative systematic review method, *meta-synthesis* is implemented through a series of procedures that include the following steps:

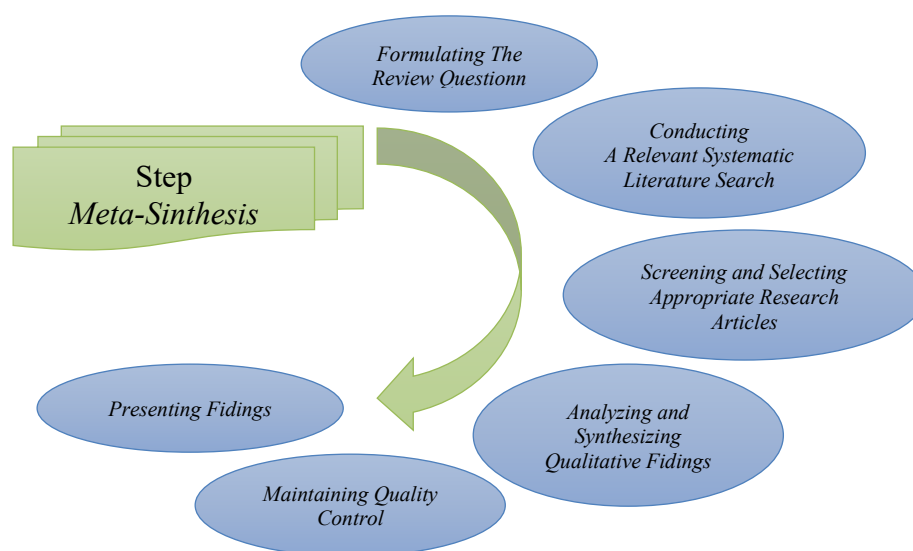


Figure 1. Meta-Synthesis Steps

Formulating the review question is the first step to designing and formulating research questions, to identify and analyze the things that are the focus of the study, namely the form of integration of local wisdom values in children's character education in Indonesia and Malaysia. In addition, the similarities and differences in the strategies used, as well as the contribution of local wisdom values to the formation of children's character in the two countries (Nurdin et al., 2024). The following is presented by the researcher in the form of a table:

Table 1. Research Questions in Literature Review

ID	Research Question	Motivation
RQ1	What is the form of integration of local wisdom values in character education in Indonesia and Malaysia?	Identify models, forms, and real practices of integrating local wisdom in learning as a basis for understanding character education patterns in both countries.
RQ2	What are the similarities and differences in strategies in utilizing local wisdom as a means of cultivating character education in the two countries?	Identify similarities and differences in approaches to managing local wisdom, so that best <i>practices</i> can be found in each context.
RQ3	To what extent does the integration of local wisdom values contribute to character formation in Indonesia and Malaysia?	Identify the contribution and real impact of the integration of local wisdom on character formation in the two countries.

Searching for *relevant systematic literature reviews* is the next step. *Conducting a relevant systematic literature search* is an important stage in this research, where the search process is carried out through several academic databases, namely *Google Scholar*, *Harzing Publish or Perish*, and accredited national journals available in the *published* media. The keywords used were "Integration of local wisdom values in character education in Indonesia and Malaysia." The literature search is based on two criteria:

- a. Inclusion criteria, namely articles that discuss the integration of local wisdom values in character education in Indonesia and Malaysia.
- b. Exclusion criteria, namely, articles that are not relevant to the topic or only discuss educational values with different concepts. The selected articles are limited to the last six years (2019–2025), using Indonesian and English.

After the literature search process is carried out, the next stage is screening *and selecting appropriate research articles*. The articles that were successfully collected were then selected using certain criteria through two stages:

- a. Initial *screening* which involves reviewing titles and abstracts to assess the relevance of the article.
- b. *Full-text screening*, by reading the entire content of articles that have passed the selection process at the previous stage, to ensure their suitability for this research.

The next step is to analyze and synthesize the qualitative findings (*analyzing and synthesizing qualitative findings*). Articles that have gone through the selection process are then analyzed with a qualitative approach based on the main themes, namely the concept of integrating local wisdom values in character education in Indonesia and Malaysia. To ensure quality control (*maintaining quality control*), this study uses the PRISMA method (*Preferred Reporting Items for Systematic Review and Meta-Analyses*) and the principle of TAPUPAS (*transparency, accuracy, purposivity, utility, propriety, accessibility, and specificity*). The validity of the data is verified through source triangulation and review of conformity with the primary literature. The final step is the preparation of the final report (*presenting findings*), which is carried out by presenting the results of the analysis in a descriptive form. Each finding is then linked with relevant references to strengthen the validity of the conclusions (Nasir et al., 2025).

RESULTS AND DISCUSSION

Based on the results of article searches from three main sources, namely *Google Scholar*, *Harzing Publish or Perish*, and national and international journals accredited through *Publish Media* in the 2019–2025 range, 100 journal articles from Indonesia and Malaysia were obtained. After going through the screening process, the number of relevant articles was reduced to 65 for further analysis. At the final selection stage, only 15 articles met the criteria and were used as data in answering the research questions, consisting of 11 articles from Indonesia and 4 articles from Malaysia. Process *Inclusion* and *Exclusion* deep *systematic literature review* indicated through the following flow (n: number of literature articles) (Norlita et al., 2023):

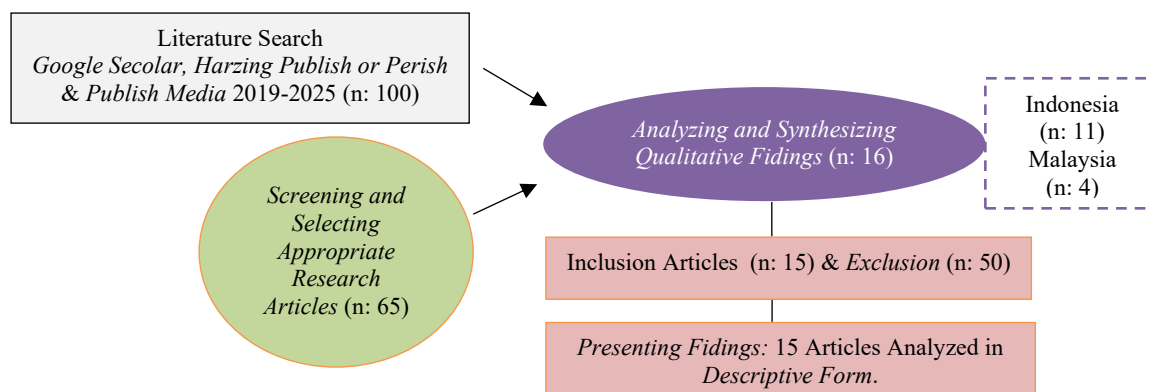


Figure 2. Process Inclusion and Exclusion Systematic Literature Review

After being selected, 11 relevant articles from Indonesia were selected for further study. These articles are used as the main reference in answering research questions. The list of titles and article authors from Indonesia that meet the criteria, the researcher presents in the form of the following table:

Table 2. Summary of Analyzed Literature in Indonesia

No	Writer	Research Context
1.	Ridwan Ardi, Erwin Eka S, Chairan Zibar, Parisu, Sri Jumiatty, and Nurhaswinda. Sulawesi, 2024.	The rapid flow of information and foreign culture in the era of globalization often erodes the positive character of children. Therefore, character education needs to be instilled from an early age through families, schools, and communities so that the younger generation does not experience identity crises, loss of love for local culture, and weakening nationalism (Ardi et al., 2024).
2.	Maulidya, Nurul L, Siska Cahyo, Akhmad Aji P, and Nurlaili Dina H. Tuban, 2024.	The erosion of local wisdom due to globalization, negative behavior of adolescents, weak environmental examples, fragile character of students, and the need for education based on local wisdom (Fa'idah et al., 2024).
3.	Nasir, Rudha Ichwanty, Andi Yurni U, Ahmad Imran, and Anna M. Bulukumba, 2025.	Lack of integration of local wisdom in character education, lack of comprehensive research, weak school support, dominance of popular culture, and conceptual gap between local culture and formal education (Nasir et al., 2025).

4. Rida J, Dini Anggraeni, and Tuti Istianti. Bandung, 2025. The lack of integration of local wisdom values is due to limited teacher understanding, teaching materials, training, and budget support. Coupled with the influence of global culture and the lack of role of parents and the environment, this condition hinders the formation of a generation with strong character rooted in the nation's culture (Jubaedah et al., 2025).
5. Yoma H, Inayah Ummah, and Erwin Eka S. Sulawesi, 2025. The lack of integration of Sundanese local wisdom is due to the dominance of generic teaching materials and the limitations of teacher training. This makes the potential of children's literature less optimal, while the flow of globalization and popular culture further marginalizes local cultural identity and weakens the role of the Indonesian language in strengthening character (Hatima et al., 2025).
6. Mikaus Gombo. Papua, 2025. Lack of understanding of teachers, limited material resources, and lack of policy support to integrate local wisdom values (Mikaus Gombo, 2025).
7. M. Falullah, M. Tahir, and M. Sobri. Mataram, 2025. Weak character of students as seen from behavior, *bullying*, verbal, so it is necessary to strengthen character education based on Mbojo's local wisdom to form a profile of Pancasila students who are faithful, noble, empathetic, tolerant, and collaborative (Tahir et al., 2025).
8. M. Rizqi, Norhidayani, Aprilia R, and Aulia P. Palangkaraya, 2025. The existence of intolerance between students of different religions, while character education based on local wisdom that has the potential to foster tolerance is still minimally studied, so there is a gap between the need to strengthen tolerance in multicultural schools and the limited study of the application of local character education (Rizqi et al., 2025).
9. Hendra, Irwandi Siregar, and Syafian. Tapanuli, 2025. . Important character education in madrassas instills moral, social, and local wisdom values of South Tapanuli, so that students are able to face the challenges of globalization without losing their cultural and religious identity (Siregar & Syafnan, 2025).
10. Wino M. T., Remmy. M. E, Ingunau, and Sabu. Central Timor, 2025. The low integration of local wisdom values in history learning has an impact on the less optimal formation of students' character and the improvement of learning quality (Ingunau & Sabu, 2025).
11. Muh. Sudirman, Mustaring, and Muh. Haras. Makassar, 2025. Lack of optimal integration of traditions *Doi' Pallawa Wanua*, as a local wisdom of Bugis, in the formation of a character based on Islamic values and religious moderation. Modernization and globalization have

resulted in the young generation being alienated from culture, giving rise to a character crisis, while a comprehensive study of the strategic role of this tradition as a model of character education is still limited (Sudirman et al., 2025).

Likewise, after going through the selection process, 4 relevant articles from Malaysia were obtained to be examined in more depth. These articles are used as the main reference in answering research questions. The list of titles and article authors from Malaysia that meet the criteria is displayed by the researcher in the following table:

Table 3. Summary of Analyzed Literature in Malaysia

Yes	Writer	Research Context
1.	Nik Mohd Zaki Nik Mohamed, Abdul Talib Mohamed Hashim. Tanjong Malim, Perak, Malaysia, 2024.	Lack of integration of local wisdom in teaching, so that students' cultural competence is not optimal. The presence of incompatibility of teachers' pedagogical practices with transformative, student-centered approaches so that it is necessary to develop new learning models that are relevant, contextual, and based on local wisdom (Mohamed & Hashim, 2024).
2.	Esa, M. S., Ationg, R., Ibrahim, M. A., Muis, A. M. R. A., and Othman, I. W. (2022)	Character building and local wisdom education in the context of Indonesian children rather than Malaysian children (Esa et al., 2022).
3.	Faizah Idrus, Muhammad Ekram H, and Mahinur Gulca. Malaysia, 2023.	Incompatibility of the applicable curriculum and teaching methods with the cultural context and learning needs of Indigenous students has an impact on low adaptation, learning motivation, and high dropout rates among these communities (Idrus & Gulca, 2023).
4.	Mohd Roslan Rosnon and Mansor Abu Talib. Malaysia, 2019.	Indigenous education in Malaysia is still lagging due to mainstream curriculum ignoring culture and language, high dropout rates, low academic achievement, structural barriers, and gaps between education policies and implementation that respect Indigenous rights (Rosnon & Talib, 2019).

Indonesia and Malaysia have developed various forms and implementation practices that combine local wisdom with the formal education system. The following are the forms and real practices of integrating local wisdom values in character education in both countries:

a. Integration of Local Wisdom Values in Character Education in Indonesia

In practice, the integration of local wisdom values is carried out by integrating traditional teachings, cultures, and customs that contain moral messages into the learning process and educational activities. These values are not only taught theoretically, but also brought to life through habituation, example, and strengthening attitudes that reflect the noble

character of the nation. This integration practice takes place in Indonesia with various forms of approaches according to the cultural context of each region. As in the research of Faidah and colleagues, which shows that the integration of local wisdom values can be done from an early age, one of which is by adapting the curriculum to local culture. Schools can also create a supportive learning environment, integrate local values into learning, and adapt cultural meanings to contemporary issues. In addition, schools can encourage students to do real practice, develop talents while preserving culture and social behavior in daily life (Faidah et al., 2021).

In line with that, Nasir and colleagues' research explains that the practice of integrating local wisdom values is carried out by strengthening character education through the curriculum and school activities, both in subjects and extracurricular activities. This process is supported by an axiology approach so that students understand the meaning of values in daily life, with examples of its application through Sukuraga puppets, folklore, regional songs, dances, and Sasak and Bugis ethnic traditions (Nasir et al., 2025). Furthermore, Jubaedah and colleagues' research found that the integration of local wisdom values can be carried out through experiential learning, projects, co-curricular activities, and relevant subjects (Jubaedah et al., 2025). Meanwhile, the results of Tahir and colleagues' research show that the value of local wisdom *Shoe Mbojo* in Bima is integrated through classroom learning and extracurricular activities to instill the moral, social, and cultural values of the Bima community (Tahir et al., 2025).

On the other hand, the results of Rizqi and colleagues' research emphasized the importance of integrating cultural values, traditions, and customary law into school learning and activities, both through extracurricular and school culture. In this way, students not only master the academic aspect but also internalize moral and social characters that are in harmony with cultural identity (Rizqi et al., 2025). In line with that, Siregar and colleagues' research explains that the value of South Tapanuli local wisdom, namely *Hurry up with the three* and *Pruning in the file*, can be integrated into the curriculum, learning, extracurricular, and madrasah environment (Siregar & Syafnan, 2025). Sudirman and colleagues' research added that the value of local wisdom of Bugis Makassar, namely *doi pallawa* can be used as a model of character education through learning media and real social practices in schools (Sudirman et al., 2025).

Meanwhile, Mikaus Gombo's research shows that the value of Papuan local wisdom, namely *The Battle of the Bulge* strengthened through thematic learning, involvement of indigenous leaders, use of digital media, and rubric-based evaluation (Mikaus Gombo, 2025). A similar practice was also explained by Hatima and colleagues, that integrating the value of local wisdom can be done in Indonesian learning based on children's literature by instilling the value of *To love one another*, *to love one another*, and *Mutual Nurturing* through the stories of Sundanese folklore characters such as Yes Kabayan and Lutung Kasarung (Hatima et al., 2025). Furthermore, Ardi and colleagues' research emphasizes the use of singkong as a learning resource that, at the same time, has food, economy, and local cultural dimensions. These values of local wisdom are integrated into various subjects. For example, in the subject Mathematics, students count the number of cassava pictures, in learning IPA, observing the types of cassava roots, in learning IPS, explaining the economic benefits of cassava, in Art, coloring pictures of cassava, and in PPKn, learn how to care for cassava for environmental sustainability (Ardi et al., 2024).

Furthermore, the latest research conducted by Ingunau and colleagues showed that the integration of Central Timorese local wisdom values is carried out through routine hygiene activities, ethical habituation, contextual learning, and creative projects in schools. In addition, direct practices in the form of dance, joint prayer, and the use of traditional clothing are an important part of strengthening cultural values as well as educating students' character (Ingunau & Sabu, 2025). With these various practices, it can be understood that the integration of local wisdom values in character education in Indonesia takes place through

curriculum, learning, co-curricular and extracurricular activities, and a supportive school environment. Each region, with its cultural distinctiveness, can contribute to enriching the practice of character education that is contextual, meaningful, and in accordance with the nation's identity.

b. Integration of Local Wisdom Values in Character Education in Malaysia

In practice, the integration of local wisdom values in Malaysia is carried out by integrating culture, traditions, and ethnic identities into the curriculum, learning activities, and community-based educational activities. The results of practice in the research of Nik Mohd Zaki Nik Mohamed and colleagues show that the value of local wisdom is integrated into the learning curriculum, especially in the teaching of geography, as well as developing cultural competencies to shape students' character (Mohamed & Hashim, 2024). Meanwhile, the results of Esa and colleagues emphasized that integrating local wisdom such as folklore, cultural narratives, and community-based values into innovative teaching methods can play a crucial role in shaping Indonesian children's character while also enhancing their learning outcomes. By embedding local stories and traditions into digital media, storytelling, and interactive classroom activities, students not only develop stronger language skills but also internalize values such as cooperation, respect, resilience, and cultural pride. In the Indonesian context, where diversity of ethnic groups and languages is vast, local wisdom education becomes a powerful tool for strengthening national identity and fostering moral character, ensuring that children grow into creative, ethical, and culturally rooted individuals who are well prepared to face contemporary challenges (Esa et al., 2022).

Furthermore, the research by Faizah Idrus and colleagues explains that the integration of cultural values Orang Asli (Malaysia's oldest indigenous people) learning in schools is done through the introduction of local traditions, languages, and cultural practices. This integration not only serves to preserve cultural identity but also plays a role in shaping students' positive attitudes. In addition, the practice has been proven to increase students' motivation and academic involvement (Idrus & Gulca, 2023).

Meanwhile, the results of Mohd Roslan Rosnon and colleagues' research show that Orang Asli character education is strengthened through a culture-based curriculum, namely the Orang Asli-Penan Curriculum (KAP), so that education is relevant to students' daily lives and still maintains local cultural identity. In addition, a pedagogical approach that utilizes cultural objects (*artifacts*) and local practices as learning media. In this way, students learn not only from books, but also from the cultural heritage that they know from childhood. As for the use of Orang Asli language for internalizing values, it is easier for students to understand the material while absorbing the cultural values and characters contained in it. It is also supported by the active participation of the community in education. This involvement helps ensure that the school truly reflects the local culture and values upheld by the community (Rosnon & Talib, 2019).

After an in-depth study of various sources from Indonesia and Malaysia, it was found that there were a number of similarities as well as differences in the strategy for the use of local wisdom. These strategies are important because local wisdom acts as an effective means to integrate the values of character education into students. To clarify, here are the similarities and differences in strategies in utilizing local wisdom as a means of integrating the value of character education in the two countries:

Table 4. Similarities and Differences in the Integration of Local Wisdom Values in Character Education Between Indonesia and Malaysia

Equation	Difference
a. Curriculum-based, incorporating the values of local wisdom into the curriculum and formal learning in schools.	a. The scope of culture is managed; in Indonesia, it is multicultural, and in Malaysia, it emphasizes certain ethnicities.
b. Strengthening cultural identity, making local culture a means of strengthening student identity.	b. The curriculum approach, in Indonesia, integration is carried out across subjects, in Malaysia, more specifically, through geography subjects and special curricula such as the Orang Asli-Penan Curriculum (KAP).
c. Contextual methods and real experiences, emphasizing contextual learning through hands-on experience.	c. The focus of educational goals, in Indonesia more broadly, emphasizes the preservation of local culture as well as the formation of national character in accordance with Pancasila and the Pancasila Student Profile; in Malaysia emphasizes cultural integration to build academic engagement, learning motivation, and recognition of ethnic minority identities (Orang Asli and PMI).
d. Community involvement involves communities or indigenous education leaders.	d. The role of language in education, in Indonesia, the use of regional languages is more limited (only in some local cultural contexts), and in Malaysia, the official use of Orang Asli languages in schools is a means of internalizing values.
e. The formation of noble character, for character education.	e. The multinational context in Indonesia focuses on cultural diversity within the Indonesian nation. In Malaysia, in addition to local culture, it also accommodates the cultural identity of Indonesian migrant students (PMI), so that it is more multinational.

From this statement, the similarity between the two countries lies in the role of local wisdom as a pillar of character education, intending to form a generation that is cultured, characterful, and religious. However, the difference is more clearly seen in the emphasis in the learning process, where in Indonesia there is more emphasis on national cultural diversity and implementation in various lines of education, while Malaysia focuses more on the preservation of certain ethnic cultures (Orang Asli) and emphasize character building and local wisdom education in the context of Indonesian children rather than Malaysian children. This is because many studies have been conducted in various regions in Indonesia that have ethnic and cultural diversity, so that the picture of the practice of integrating local wisdom values is richer, broader, and varied. Meanwhile, there are fewer research references related to the integration of local wisdom values in character education in Malaysia, due to the lack of related references.

However, the integration of local wisdom values in both countries has a significant contribution to character formation in both Indonesia and Malaysia. This can be seen from how local wisdom is used as a basis for instilling moral values, ethics, and social attitudes that are in harmony with the culture and religious teachings in each country. These values are

presented in daily life practices, traditions, and learning at school, so that they are able to bind the younger generation with cultural roots while strengthening national character. As shown in the following table:

Table 5. The Contribution of Local Wisdom Values in Character Education in Indonesia and Malaysia

Yes	The Value of Indonesian Local Wisdom	The Value of Malaysia's Local Wisdom
1.	The value of local wisdom that is close to the daily life of students, forming character: Responsibility, manners, discipline, cooperation, concern for the environment, creativity, cooperation, cooperation, empathy, mutual respect, cooperation, responsibility, cleanliness, love for culture, creativity, religious morality, togetherness, cooperation, honesty, hard work, religiosity, tolerance, independence, cultural awareness, enthusiasm for tradition, pride in local identity, moral awareness, social skills, integrity, respect for religious diversity, and nationalism.	1. The value of local wisdom that is close to the student's daily culture strengthens character education, appreciation for culture, openness, respect, flexibility of thinking, environmental awareness, adaptability, pride in one's own culture, responsibility, independence, manners, adaptation, appreciation for self-identity, learning motivation, mutual respect, and environmental appreciation.
2.	The value of local wisdom in Sundanese regional culture forms the character of <i>silih asih</i> (affection), <i>silih asah</i> (honing each other's abilities), <i>silih asuh</i> (guiding each other). The Papua region is known for its ability to form the character of empathy, togetherness, cooperation, responsibility, and cultural love. The Bima <i>patu mbojo</i> area forms the character of religiosity, cooperation, care, discipline, diversity, independence, critical thinking, and creativity according to the profile of Pancasila Students. The Bugis area of Makassar <i>doi' pallawa wanua</i> forms the character of responsibility, mutual respect, cooperation, <i>ukhuwah</i> (brotherhood), <i>ta'awun</i> (help-help), religiosity, humanistic attitude, and nationalism.	2. It explores how Indonesian local values influence the character development of PMI children in Malaysia

Thus, it can be affirmed that the integration of local wisdom values in character education in various regions of Indonesia has substantive relevance to the normative framework set by the government. This is reflected in its conformity with the values of character education as mandated in the 1945 Constitution, Law No. 20 of 2003 concerning the National Education System. By the Constitution, the purpose of education is directed at the formation of people of faith, piety, noble character, intelligence, and dignity (Sisdiknas, 2003). This is in line with the practice of local wisdom, such as in Sundanese culture, with the philosophy *Love, Nurture, and Nurture Each Other*, who teach compassion, honing each other's abilities, and guides. These values reflect noble morals, care, cooperation, and responsibility as desired in the goals of national education.

In addition, national education also aims to develop the potential of students to become healthy, knowledgeable, creative, independent, democratic, and responsible human beings

(Sisdiknas, 2003). This value is in line with the practice of local Papuan wisdom, *The Battle of the Bulge*, which emphasizes empathy, togetherness, cooperation, love of culture, and responsibility. These values can strengthen the dimensions of faith, independence, responsibility, and social skills as affirmed in the objectives of the National Education System Law.

Further Presidential Regulation No. 87 of 2017 concerning Strengthening Character Education (PPK) emphasizes five main values, namely religious, nationalist, independent, cooperation, and integrity (Presidential Regulation, 2017). These values are very relevant to the local wisdom of Bima *Shoe Mbojo*, which forms religious character, cooperation, care, discipline, diversity, and critical and creative thinking. Religiosity and cooperation are directly in accordance with the main values of the PPK, while discipline, care, and diversity are derivatives of nationalism, independence, and integrity.

Meanwhile, Pancasila Student Profile in the Independent Curriculum emphasizes six main dimensions, namely: faith and noble character, global diversity, cooperation, independence, critical reasoning, and creativity (Learning et al., 2024). These values are in line with the local wisdom of Bugis-Makassar *doi' pallawa wanua* that fosters a character of responsibility, mutual respect, *ukhuwah*, *ta'awun*, religiosity, humanistic attitudes, cooperation, and nationalism. The dimensions of cooperation and global diversity are reflected in mutual respect, brotherhood, and help. The religious dimension is reflected in the values of *Ukhuwah* and religiosity, while independence, creativity, and integrity are reflected in an attitude of responsibility, hard work, and pride in local culture.

From this analysis, it can be concluded that the values of local wisdom are not only in line but also enrich the values of character education that have been set by the government. Local wisdom presents values that are close to students' daily lives, such as good manners, discipline, cooperation, empathy, environmental concern, love for culture, togetherness, tolerance, and religious morality. This integration makes character education in schools not abstract, but real in life practice, in accordance with the mandate of the 1945 Constitution, the 2003 National Education System Law, Presidential Regulation 87/2017, and the Pancasila Student Profile (2022).

On the other hand, the value of local wisdom in character education in Malaysia has substantive relevance to the national normative framework. This is proven to be in line with the values of character education mandated through government regulations, such as the Malaysia Education Blueprint 2013–2025, which emphasizes the importance of internalizing values and strengthening the spiritual and moral development of students through the integration of character education into all aspects of the education system.

“... to produce Malaysian citizens who internalise values and specifically, to strengthen values education, thus ensuring the spiritual and moral development of Malaysian students (Ministry of Education Malaysia, 2012).

In this regard, in line with the National Philosophy of Education Malaysia, which emphasizes the importance of forming a moral society and expresses its aspiration to create an education system that gives children shared values and experiences by embracing diversity, and builds a learning environment where every student has ethics and spirituality. The expected end result is that every Malaysian student has strong moral values (Siti Nor Askin, 2020). In addition to formal education regulations, The value of local wisdom in character education in Malaysia is also strengthened by the national ideological and policy framework, among which Rukun Negara (1970), which is the basis of the nation's philosophy with five main principles: Belief in God, Loyalty to the King and Country, Supremacy of the Constitution, Rule of Law, and Courtesy and Morality. These values are aligned with the goals of character education through local wisdom, such as religiosity, tolerance, social responsibility, and cultural appreciation (Hamid et al., 2021).

Meanwhile, the National Cultural Policy underscores efforts to establish Malaysia as a developed nation whose citizens embody high cultural values. Such efforts must be firmly rooted in the culture of the local people and anchored in noble values and virtuous practices upheld by religious teachings. The cultural traditions of local communities are also recognized as part of the national culture, provided they align with the moral values, etiquette, and customs of Malaysian society. This recognition encompasses the cultural heritage of the Malays, Chinese, Indians, Indigenous peoples, and the native communities of Sabah and Sarawak, all of which collectively contribute to national harmony and social cohesion. In addition, high cultural values and virtuous practices derived from religion are reinforced through the application of the Ten Shared Values, namely: spirituality, morality, consensus, respect for knowledge, justice, well-being, loyalty, honesty/sincerity, appreciation of beauty, and cleanliness. These values serve as guiding pillars in shaping a Malaysian society that is moral, harmonious, and balanced both spiritually and socially (Kementerian Pelancongan, Seni dan Budaya Malaysia, 2021). Thus, Malaysia's normative framework is not only articulated in the Malaysia Education Blueprint 2013–2025 but is also strengthened by the Rukun Negara and the National Cultural Policy. Together, these frameworks form a solid foundation for the implementation of character education based on local wisdom within the Malaysian context (Malaysia, 2013).

CONCLUSIONS AND SUGGESTIONS

The integration of local wisdom values in character education in Indonesia and Malaysia is carried out by integrating local culture, traditions, and practices into the curriculum, learning, co-curricular/extracurricular activities, and students' real experiences. In Indonesia, this practice includes folklore, dance, music, and culturally based projects that instill moral, social, and cultural character according to regional distinctiveness. In Malaysia, integration is carried out through a culturally-based curriculum, the use of local languages and artifacts, and community involvement, so that students learn from hands-on experience and internalize cultural values. In general, this approach not only preserves culture but also forms the character of students who are ethical, responsible, and have a strong identity in the local socio-cultural context. The strategy of integrating local wisdom in Indonesia and Malaysia is both curriculum-based, strengthening cultural identity, using contextual learning, engaging the community, and forming noble character.

The differences lie in the cultural scope, curriculum approach, focus on educational objectives, language use, and multinational contexts, with Indonesia being more diverse nationally and Malaysia focusing on specific ethnicities and migrant learners. Overall, the local wisdom in these two countries contributes to helping students understand moral and social values contextually, forming noble characters that are relevant to their daily lives, social environment, and cultural identities. The results of this research are expected to be a reference for future studies to explore the integration of local wisdom values in character education at a wider level of education, both at the secondary school and higher education levels. In addition, further research is recommended to expand the geographical scope by involving more schools in various regions of Indonesia and Malaysia, so that the findings are more representative in comparison.

REFERENCE

- Ardi, R., Saputra, E. E., Parisu, C. Z. L., & Sri Jumiatty Permatasari Nurhaswinda. (2024). Studi Literature: Integrasi Nilai-Nilai Kearifan Lokal Dalam Pembelajaran Untuk Menanamkan Pendidikan Karakter Di Sekolah Dasar. *Catha of Journal: Creative and Innovative Research*, 1, No. 1, 58–59.
- Aries Papudi. (2025). Pendidikan Karakter dalam Era Globalisasi. *NIRWASITA: Jurnal Pendidikan Dan Pembelajaran*, 4, No. 1, 1–2.

- Azelya Zahra Heriadi. (2024). Strengthening Students Character Through Understanding the Concept of Bhinneka Tunggal Ika in Primary School Students. *International Journal of Students Education*, 2 No i(5–6).
- Esa, M. S., Ationg, R., Ibrahim, M. A., Abang Muis, A. M. R., & Othman, I. W. (2022). School Innovation Project: Local Wisdom Elements in Teaching and Learning. *International Journal of Education, Psychology and Counseling*, 7(47), 834–846. <https://doi.org/10.35631/ijepc.747061>
- Fa'idah, M. L., Masruroh, N. L., Pradana, S. C. F. A. A., & Hafni, N. D. (2024). Integrasi Nilai Kearifan Lokal dalam Membentuk Karakter Siswa di Tingkat Sekolah Dasar. *Ta'diban: Journal of Islamic Education*, 4, No. 2, 85–86.
- Faidah, M., Maulidiyah, R., & Rusmanto, H. (2021). Islamic Values in Banjar Bridal Makeup: Developing Local Wisdom as Character Education. *HUMANUS: Jurnal Kajian Humaniora, Diterbitkan Oleh Pusat Kajian Humaniora, FBS Universitas Negeri Padang*, 20, No. 1, h. 84-97.
- Ferdian Tanjung. (2024). Pendidikan Inklusif Berbasis Kebudayaan: Menyelaraskan Kearifan Lokal Dengan Kurikulum Pendidikan. *Seminar Nasional Pendidikan (SNP) : Fakultas Keguruan Dan Ilmu Pendidikan Universitas Tanjungpura*, 511.
- Hamid, N. A., Zawawi, H. Y., Disa, M. N., & Tahir, A. Z. M. (2021). Rukun negara as a preamble to malaysian constitution. *Pertanika Journal of Social Sciences and Humanities*, 29, 29–42. <https://doi.org/10.47836/pjssh.29.s2.03>
- Hasan Mahfud, S. M., SP, J. I., Istiati, S., Sukarno, Supianto, Hayu, D., Sari, N., & Hashim, Z. binti. (2023). Comparison of Character Education in Malaysian and Indonesian Elementary Schools. *Journal of Innovation in Educational and Cultural Research*, 4(4), 636–637.
- Hatima, Y., Ummah, I., & Saputra, E. E. (2025). Integrasi Nilai Kearifan Lokal Budaya Sunda dalam Pembelajaran Bahasa Indonesia melalui Pendekatan Sastra di Sekolah Dasar. *Sulawesi Tenggara Educational Journal*, 5, No. 1., 486–488.
- Idrus, F., & Gulca, M. E. H. M. (2023). The Integration of Cultural Elements in the English Language Classrooms: A Case Study of Selected Orang Asli Schools in Pahang, Malaysia. *Journal of Nusantara Studies*, 8, No. 1, 27–42.
- Ingunau, W. M. T. T. M. E., & Sabu, O. (2025). Pendidikan Karakter Berbasis Nilai Kearifan Lokal (Studi Kasus Di SMA Negeri 1 Amanuban Selatan Kabupaten Timor Tengah Selatan). *Jurnal Sport & Science*, 45 No. 1, 92-93.
- Jubaedah, R., Dewi, D. A., & Istianti, T. (2025). Penguatan Karakter Siswa Sekolah Dasar Melalui Integrasi Kearifan Lokal dalam Proses Pembelajaran. *Ideguru : Jurnal Karya Ilmiah Guru*, 10, No. 2.
- Kathleen Wai Lin Chew. (2024). Building Resilience for the Malaysian Education Ecosystem during the Pandemic and Beyond. In *Cambridge University Press*.
- Kementerian Pelancongan, Seni dan Budaya Malaysia, 2021. (2021). Dasar Kebudayaan Negara. In *Angewandte Chemie International Edition*, 6(11), 951–952.
- Mahanani, P., Akbar, S., Kamaruddin, A. Y. B., & Zaharah Binti Hussin. (2022). Educational

- Analysis to Develop Character in Malaysia and Indonesia. *International Journal of Instruction*, 15, No.3, 378–379.
- Malaysia, K. P. (2013). Malaysia education blueprint 2013-2025. *Education*, 27(1), 1–268.
- Mikaus Gombo. (2025). Integrasikan Kearifan Lokal Te Aro Naweak Lako ke dalam Pendidikan Karakter di Sekolah Dasar. *HAGA: Jurnal Pengabdian Kepada Masyarakat*, 4 No. 1, 16–19.
- Ministry of Education Malaysia. (2012). *Malaysia Education Blueprint 2013-2025*. Ministry of Education Malaysia.
- Mohamed, N. M. Z. N., & Hashim, A. T. M. (2024). Penerapan Kearifan Lokal dalam Pengajaran Geografi dan Dampaknya Terhadap Penguasaan Kompetensi Budaya. *Jurnal Pendidikan Bitara UPSI*, 17, No. 1, 50–63.
- Nasir, Sabir, R. I., Ulfa, A. Y., Ahmad Imran, & Majid, A. (2025). Integrasi Nilai-Nilai Kearifan Lokal dalam Pendidikan Karakter di Sekolah : Tinjauan Literature Review. *Didaktika: Jurnal Kependidikan*, 14 No. 2, 3151.
- Norlita, D., Nageta, P. W., Faradhila, S. A., Aryanti, M. P., Fakhriyah, F., & A, E. A. I. (2023). Systematic Literature Review (SLR): Pendidikan Karakter di Sekolah Dasar. *Kudus: Universitas Maria. Jurnal Ilmu Sosial Pendidikan Dan Humaniora*, 2. 1, 5.
- Nurdin, A., Hendra, Khozin, Haris, A., Zainab, N., & Yahaya, M. Z. (2024). Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review. (*Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember Dan Universitas Muhammadiyah Bima*). *Jurnal Pendidikan Agama Islam*, 21. 1., 5–6.
- Pembelajaran, P. K. dan, Badan Standar, Kurikulum, dan A. P., & Kementerian Pendidikan, Kebudayaan, Riset, dan T. (2024). *Panduan Pengembangan: Proyek Penguatan Profil Pelajar Pancasila, Edisi Revisi Tahun 2024*. Pusat Kurikulum dan Pembelajaran Badan Standar, Kurikulum, dan Asesmen Pendidikan Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi.
- Peraturan Presiden (Perpres). (2017). *Peraturan Presiden (Perpres) Nomor 87 Tahun 2017 Tentang Penguatan Pendidikan Karakter*. Pemerintah Pusat: LN.2017/NO.195, LL SETKAB : 14 Halaman.
- Razavian, M., Paech, B., & Antony Tang. (2019). Empirical Research for Software Architecture Decision Making, An Analysis. *Journal of Sytems and Software*, 149, 360–381.
- Rizqi, M., Norhidayani, & Ansari, A. R. P. S. A. P. P. M. R. (2025). Pendidikan Karakter Berbasis Kearifan Lokal Untuk Meningkatkan Toleransi Antar Siswa Beda Agama Di Tingkat SMP. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, 4, No. 2, 643–644.
- Rosnon, M. R., & Talib, M. A. (2019). Indigenous Education Rights: The Malaysian Case. *Internasional Journal of Academic Research in Business and Social Sciences*, 9, No. 10, 150–163.
- Shinta Malida. (2020). Inclusive Education Based on Local Wisdom in Facing The Society 5.0 Era: Literature And Systematic Review in Indonesia. *JPIS : Jurnal Pendidikan Ilmu*

Sosial, 29, No. 1, 132.

Siregar, H. I., & Syafnan. (2025). Integrasi Nilai-Nilai Adat dan Budaya Lokal Tapanuli Selatan dalam Program Pembinaan Karakter Siswa di Madrasah. *Ikhlas : Jurnal Ilmiah Pendidikan Islam*, 2 No. 2, 163–164.

Sisdiknas. (2003). *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan nasional*. <https://luk.staff.ugm.ac.id/atur/UU20-2003>.

Siti Nor Askin. (2020). *Falsafah Pendidikan Kebangsaan*.
[file:///C:/Users/USER/Downloads/FALSAFAH_PENDIDIKAN_KEBANGSAAN%20\(2\).pdf](file:///C:/Users/USER/Downloads/FALSAFAH_PENDIDIKAN_KEBANGSAAN%20(2).pdf).

St. Mislikhah. (2020). Pendidikan Karakter Berbasis Kearifan Lokal. *Falasifa*, 11, No. 2., 19.

Sudirman, M., Mustaring, & Muh. Haras Rasy. (2025). Integrasi Nilai-Nilai Islam dan Kearifan Lokal: Relevansi Konsep Doi' Pallawa Wanua dalam Pembentukan Karakter Bangsa. *Jurnal Moral Kemasyarakatan*, 10, No. 2, 865–866.

Sumintono, B., Tahir, L. M., & Rahman, M. A. A. (2012). Pendidikan Moral di Malaysia: Tantangan dan Implementasi Pendidikan Karakter di Sekolah. *Jurnal Pendidikan Karakter*, 2, No. 1, 16–17.

Tahir, M., Muhammad, F., & Sobri, M. (2025). Analisis Program Penguatan Pendidikan Karakter Berbasis Nilai Kearifan Lokal dalam Mewujudkan Profil Pelajar Pancasila di Sekolah Dasar Negeri 5 Sila. *Jurnal Ilmiah Profesi Pendidikan*, 10, No. 2., 1080–1081.

Triandini, E., Jayanatha, S., Indrawan, A., Putra, G. W., & Iswara, B. (2019). Metode Systematic Literature Review untuk Identifikasi Platform dan Metode Pengembangan Sistem Informasi di Indonesia. *Denpasar: Program Studi Sistem Informasi, STMIK STIKOM Bali. Indonesian Journal of Information Systems (IJIS)*, 1, 2.

Wikipedia. (2025). Pelan Integriti Nasional. In *Ensiklopedia Bebasebas*.
https://ms.wikipedia.org/wiki/Pelan_Integriti_Nasional.