

**INTEGRATED CURRICULUM MANAGEMENT BASED ON LOCAL WISDOM AT
MAN 1 PAYAKUMBUH**Sony Eko Adisaputro¹¹ Prince Diponegoro University, Nganjuk, Nganjuk, Indonesia**Corresponding Author:**

Sony Eko Adisaputro,

Department of Islamic Communication and Broadcasting, Faculty of Islamic Da'wah and
Communication, Pangeran Diponegoro University, Nganjuk.Email: sonynganjuk07@gmail.com**Article Info**

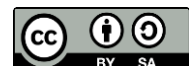
Received: July 26, 2025

Revised: August 08, 2025

Accepted: August 27, 2025

Online Version: September
22, 2025**Abstract**

This study addresses the challenge of integrating Minangkabau local wisdom into curriculum management within the framework of national educational standards at MAN 1 Payakumbuh. While previous research often treats local cultural elements as supplementary, this study examines them as integral components of curriculum planning, implementation, and evaluation. The objectives are to describe the integrated curriculum management based on local wisdom, analyze teacher strategies in embedding Minangkabau values into teaching, identify curriculum innovations that balance local relevance with national demands, and evaluate the challenges and opportunities of implementation. Using a qualitative case study approach, data were collected through in-depth interviews with school leaders, teachers, and community stakeholders; classroom observations; and document analysis of lesson plans and curriculum frameworks. Thematic analysis was applied to identify patterns and relationships between curriculum management practices and the integration of local values. Findings reveal that local wisdom integration is systematically embedded in subject content, extracurricular activities, and school culture, supported by teacher creativity and community engagement. This integration fosters cultural identity while maintaining compliance with national curriculum requirements. Innovations include contextualized learning materials, project-based cultural activities, and interdisciplinary teaching approaches. Challenges involve balancing curriculum time allocation and addressing varying teacher competencies, while opportunities lie in enhancing student engagement and community-school collaboration. The study concludes that integrating local wisdom within curriculum management is both feasible and beneficial, offering a replicable model for culturally responsive education that aligns with national standards.

Keywords: Curriculum Innovation, Curriculum Management, Local Wisdom

© 2025 by the author(s)

This article is an open-access article distributed under the terms and
conditions of the Creative Commons Attribution-ShareAlike 4.0
International (CC BY SA) license[\(https://creativecommons.org/licenses/by-sa/4.0/\)](https://creativecommons.org/licenses/by-sa/4.0/).

| | |
|------------------|---|
| Journal Homepage | https://journal.zmsadra.or.id/index.php/jeg |
| How to cite: | Adisaputro, S. E. (2025). Integrated Curriculum Management Based on Local Wisdom at MAN 1 Payakumbuh. <i>Al-Qiyadah: Journal of Education Governance</i> , 1(2), 72–81. https://doi.org/XX.XXXXX/jeg.v1i2.1420 |
| Published by: | Yayasan Zia Mulla Sadra |

INTRODUCTION

MAN 1 Payakumbuh has made efforts to develop a madrasah curriculum enriched with local content, particularly rooted in Minangkabau cultural values and traditions. However, the integration of local wisdom into the curriculum has not yet been systematically documented in the Lesson Plans (RPP) or in the official curriculum documents of the institution. In practice, teachers' implementation of local wisdom varies: some highlight Minangkabau cultural values in a contextual manner, while others limit it to general knowledge without meaningful practical activities. The management of the local wisdom-based curriculum also relies heavily on individual teacher initiatives and has not been fully structured within an integrated curriculum management system. Furthermore, curriculum innovations that combine local wisdom with global competencies have not been formulated as a sustainable madrasah program. Monitoring and evaluation of local wisdom integration have also not become part of the formal assessment system, resulting in its potential not being fully optimized.

This phenomenon is consistent with literature findings indicating that the integration of local wisdom into the curriculum requires systematic management to avoid being merely symbolic. Curriculum management theories emphasize the importance of integrated planning, organizing, implementation, and evaluation to ensure successful application. However, previous studies have largely focused on local content as an additional subject rather than as an integral part of a structured learning process. Such an approach fails to fully address the challenges of globalization, which demand that students possess 21st-century skills while remaining rooted in their cultural identity. Therefore, a research gap remains concerning innovative, measurable, and sustainable strategies for managing a local wisdom-based curriculum at the madrasah level, particularly within Islamic education contexts.

Given this background, the present study aims to comprehensively describe the management of an integrated local wisdom-based curriculum at MAN 1 Payakumbuh. The specific objectives are: (1) to analyze teachers' strategies for integrating Minangkabau local wisdom into learning activities, (2) to identify curriculum innovations developed to strengthen local value-based learning while maintaining relevance to national curriculum standards, and (3) to evaluate the challenges and opportunities of implementing a local wisdom-based curriculum in the madrasah environment. With these objectives, this study is expected to provide a clear depiction of curriculum management practices that not only comply with national regulations but also reinforce students' cultural values and local identity.

This research is significant because local wisdom plays a strategic role in shaping students' character, identity, and moral values amidst the forces of globalization. Based on the facts presented, without structured curriculum management, the integration of local values risks becoming a supplementary element with minimal impact on learning outcomes. Conversely, if managed effectively through appropriate curriculum management strategies, local wisdom can serve as a curriculum innovation that supports contextual learning and fosters Islamic character education. Thus, this study is expected to offer both theoretical and practical contributions to the development of effective curriculum management models capable of systematically integrating local wisdom into Islamic education at the madrasah level.

Curriculum management is the process of planning, organizing, implementing, and evaluating the curriculum systematically to achieve predetermined educational goals (Anam, 2021; Lazwardi, 2017; Nasution & Albina, 2022). This concept is grounded in educational

management theory, which views the curriculum as the core component of the education system that must be managed effectively. In the context of Islamic education, curriculum management not only regulates the learning content but also integrates moral and spiritual values in accordance with Islamic principles (Hasmiza, 2025; Helandri & Supriadi, 2024; Utomo & Rizqa, 2024). The process includes the preparation of curriculum documents, determination of teaching methods, adaptation to students' needs, and quality control of its implementation. Thus, curriculum management serves as a strategic instrument to ensure the relevance, continuity, and quality of education, both in terms of knowledge and in shaping students' character (Lazwardi dkk., 2025; Sholihah dkk., 2023; Triwiyanto, 2022).

The manifestation of curriculum management can be observed through several structured activities. First, in the planning stage, it involves formulating objectives, selecting materials, and determining evaluation methods. Second, the organizing stage encompasses the arrangement of human resources, facilities, and learning schedules to ensure effective learning processes. Third, the implementation stage includes carrying out learning activities in accordance with the plan and managing teacher-student interactions. Fourth, the evaluation stage involves assessing learning outcomes, reflecting on implementation, and making follow-up improvements. In practice, curriculum management also adapts to technological advancements, local needs, and current national policies. In other words, these categories ensure that the curriculum is not merely a written document but is implemented dynamically and sustainably.

Local wisdom refers to the values, knowledge, and practices developed within a community as a result of long-term interaction with its natural, social, and cultural environment (Kasman, 2024; Mayang dkk., 2024; Sagajoka & Fatima, 2023). In the educational context, local wisdom functions as a source of values that can enrich the learning process while strengthening students' cultural identity (Hamzah & Iksan, 2025; Polii & Ahmadi, 2024; Sidabutar, 2024). It encompasses not only traditions and customs but also systems of knowledge, skills, and worldviews passed down through generations. In Islamic education, local wisdom can serve as a medium for internalizing Islamic values that align with local culture (Afif, 2022; Ariza & Tamrin, 2021; Sudirman dkk., 2025). Therefore, integrating local wisdom into the curriculum is a strategic effort to create relevant, contextual, and socially rooted learning experiences for students.

The manifestation of local wisdom can be categorized into several dimensions. First, the material dimension, such as handicrafts, traditional foods, or distinctive regional architecture. Second, the non-material dimension, which includes local languages, arts, customs, and moral values. Third, the ecological dimension, relating to sustainable natural resource management practices. In education, local wisdom can be manifested through integrating culture-based learning materials, implementing projects involving traditional skills, or instilling customary values in school life. This approach enables students not only to understand local knowledge but also to internalize it as part of their identity. Thus, the manifestation of local wisdom within the curriculum strengthens the interconnection between education, culture, and society.

Curriculum innovation is the process of renewing or developing the curriculum to align with the advancement of science, technology, and societal needs (Camelia, 2020; Upu dkk., 2025). Such innovation may involve changes in learning objectives, content, methods, media, or evaluation systems. In Islamic education, curriculum innovation aims not only to enhance academic quality but also to reinforce students' moral and spiritual values. Curriculum innovation may emerge in response to globalization, technological advancements, and the demands of 21st-century competencies. Therefore, it serves as an essential strategy to ensure the relevance of education and students' adaptability to the changing times.

The manifestation of curriculum innovation can take various forms. First, innovation in learning content, such as integrating local wisdom into core subjects. Second, innovation in teaching methods, including the application of project-based learning models or technology-enhanced learning. Third, innovation in assessment, by developing authentic evaluation tools that measure critical thinking, creativity, and character values. Fourth, innovation in curriculum management, such as strengthening teacher collaboration in designing local wisdom integration. These forms of innovation demonstrate that curriculum renewal is not merely about replacing content but about creating a more adaptive, relevant, and meaningful learning system for students.

RESEARCH METHOD

The object of this research is MAN 1 Payakumbuh, an Islamic senior high school that has implemented a madrasah curriculum enriched with local content. However, the integration of local wisdom has not been systematically documented in the Lesson Plans (RPP) or official curriculum documents. In practice, the implementation of local wisdom by teachers varies significantly; some emphasize Minangkabau cultural values contextually, while others limit it to general knowledge without meaningful practical activities. Curriculum management based on local wisdom still largely depends on individual teacher initiatives and is not yet fully structured within an integrated curriculum management system. Furthermore, curriculum innovations that combine local wisdom with global competencies have not been formulated as a sustainable madrasah program. Monitoring and evaluation of local wisdom integration have also not been included as part of the formal assessment process, resulting in its limited impact on the overall quality of learning.

This study employs a qualitative case study approach, which investigates a single unit of analysis in depth to understand a contemporary phenomenon in its real-life context. The primary data consist of information obtained through interviews with research informants concerning the implementation of a madrasah curriculum enriched with local content but lacking systematic documentation of local wisdom integration. This includes the varied practices of teachers, reliance on individual initiatives, absence of sustainable innovation programs, and lack of formal monitoring and evaluation. Secondary data consist of relevant literature covering the study's keywords: curriculum management, local wisdom, and curriculum innovation. By combining these two types of data, the study seeks to provide a comprehensive and holistic understanding of the curriculum management process in the context of local wisdom integration at MAN 1 Payakumbuh.

The participants in this study were selected to represent various perspectives and roles within the madrasah community. The Principal provided information on the school's policies and direction for curriculum management. The Vice Principal for Curriculum Affairs explained the planning, organization, and supervision of local wisdom integration. Subject teachers from Bahasa Indonesia, Islamic Cultural History (SKI), Sociology, Craft, and Arabic described their practical experiences in teaching with a local wisdom-based approach. Students from grades XI and XII shared their perspectives and experiences in participating in learning activities that incorporate local wisdom. Finally, the Madrasah Committee members contributed insights on community involvement and support for integrating local cultural values into the school's educational process. This multi-perspective participation ensures a more comprehensive and nuanced analysis of the phenomenon under investigation.

The research was conducted through several stages, employing multiple techniques to gather data and information. The primary techniques used were interviews, observations, and documentation relevant to the research subject. Interviews were conducted with selected participants to obtain in-depth information on the integration of local wisdom in the curriculum. Observations were carried out in classrooms and school activities to capture the

real-time application of local wisdom in the learning process. Documentation included reviewing official curriculum documents, lesson plans, school activity reports, and photographic records of events. By combining these methods, the study ensured data triangulation, which strengthens the validity of the findings and provides a rich, holistic portrayal of the curriculum management process.

Data analysis followed the Miles and Huberman interactive model, which involves three main stages: data reduction, data display, and conclusion drawing/verification. Data reduction was conducted by selecting, focusing, and simplifying relevant information from interviews, observations, and documents. Data display was carried out through narrative descriptions and thematic categorizations to facilitate understanding of the findings. Conclusions were drawn by interpreting the data to identify patterns, relationships, and implications, followed by verification to ensure their credibility. To ensure the trustworthiness of the data, the study applied four criteria: credibility, dependability, transferability, and confirmability. This case study approach allowed for in-depth interpretation of the phenomenon, providing theoretical contributions and practical insights for the development of curriculum management practices that effectively integrate local wisdom.

RESULTS AND DISCUSSION

Interviews with the principal revealed that the vision of MAN 1 Payakumbuh is to produce academically excellent students with strong Islamic character, rooted in Minangkabau culture. However, curriculum integration is still applied sectorally in certain subjects. The vice principal for curriculum stated that there is no standardized guideline for integrating local wisdom, and teachers are given the freedom to be creative. The Islamic Cultural History (SKI) teacher integrates the values of *adat basandi syarak, syarak basandi Kitabullah* into historical topics, especially on the development of Islam in Minangkabau. The handicraft teacher guides students in producing traditional songket weaving and embroidery as part of project-based learning. Students expressed appreciation for practical-based learning but wished for more field activities to explore local culture.

Observation showed that during SKI lessons, teachers incorporated examples of prominent Minangkabau ulama into the discussion of historical materials. In handicraft classes, students were seen practicing the making of *galamai*, a traditional confectionery, as part of group projects. Classrooms displayed posters depicting Minangkabau culture and relevant Qur'anic verses. However, it was also noted that teachers were not consistently assessing students' understanding of local wisdom as part of the learning outcomes.

Documentation analysis indicated that some teachers explicitly included local content in lesson plans, such as "Introduction to the Rumah Gadang" in arts and culture subjects. The annual program outlined student visits to songket production centers and local museums. Photographs captured students wearing traditional Minangkabau attire during the National Teachers' Day celebration, while activity reports recorded competitions in Minangkabau speech and folklore writing as part of extracurricular programs.

Interview data related to local wisdom revealed that school leadership and teachers recognized the importance of embedding Minangkabau cultural values in the learning process. The principal emphasized that the identity of the madrasah should align with the local culture while maintaining Islamic principles. The SKI teacher incorporated regional historical figures and the philosophical values of Minangkabau into classroom instruction. The handicraft teacher introduced cultural products as learning materials. Students stated that these practices fostered a sense of cultural pride and connection to their heritage.

Observations confirmed that classrooms contained visual elements of local culture, including posters, calligraphy, and artifacts. Practical activities in handicraft classes included producing songket textiles and preparing traditional foods. SKI classes regularly referenced local historical events and figures. However, the cultural component was not always integrated into the assessment system, resulting in an inconsistent measure of students' understanding of local values.

Documentation supported these findings through lesson plans, annual activity schedules, and photographic evidence. Cultural activities such as visits to local heritage sites, traditional costume days, and language competitions were recorded. While these initiatives demonstrated commitment to cultural preservation, the absence of a formal integration framework limited the systematic embedding of local wisdom across all subjects.

Interviews revealed that curriculum innovation at MAN 1 Payakumbuh was largely teacher-driven, relying on individual creativity to integrate cultural elements into subject matter. The vice principal for curriculum noted that without a unified guideline, innovation was applied differently by each teacher. Teachers in subjects like SKI and handicrafts developed culturally enriched lesson plans, while others incorporated local themes in extracurricular activities. Students expressed interest in expanding innovative approaches that combined cultural exposure with active learning.

Observations highlighted various innovative practices, such as project-based cultural assignments, local product exhibitions, and thematic learning days focusing on Minangkabau traditions. Classrooms often reflected thematic decorations aligned with these activities. However, these innovations were unevenly distributed across the curriculum, with some subjects showing high levels of integration while others maintained a conventional approach.

Document analysis revealed examples of innovative curriculum planning, including cultural immersion projects, heritage documentation tasks, and creative competitions. Records showed the implementation of collaborative projects with local artisans and participation in regional cultural events. Nonetheless, the lack of an institutional framework for innovation meant that these efforts remained fragmented, limiting their potential to comprehensively shape students' cultural and academic competencies.

Table 1. Summary of Research Findings Based on Research Objectives

| Research Objective | Key Findings | Supporting Evidence |
|---|---|--|
| Describe the integrated curriculum management based on local wisdom at MAN 1 Payakumbuh | Curriculum management systematically incorporates Minangkabau local wisdom into planning, implementation, and evaluation stages. Integration is reflected in subject content, extracurricular programs, and school culture. | Curriculum documents, lesson plans, and observation notes show explicit references to Minangkabau values such as <i>adat basandi syarak, syarak basandi Kitabullah</i> . |
| Analyze teacher strategies in integrating Minangkabau local wisdom into teaching | Teachers employ contextualization of learning materials, storytelling of local history, project-based cultural activities, and collaboration with local community figures to make lessons culturally relevant. | Interview data reveal teachers adapt teaching aids and examples to reflect local cultural contexts; observation records confirm active use of local narratives in class. |
| Identify curriculum innovations that strengthen local value-based learning while | Innovations include localized teaching modules, interdisciplinary projects linking cultural heritage with science and social studies, and | Documentation of school programs and project reports highlight integration of local crafts, oral |

| | | |
|---|--|--|
| aligning with national curriculum demands | thematic events promoting traditional arts. | traditions, and traditional performance arts within national curriculum competencies. |
| Evaluate challenges and opportunities in implementing a local wisdom-based curriculum in the madrasah environment | Challenges: limited time allocation within national curriculum structure, varying teacher competencies, and scarcity of standardized local wisdom teaching materials. Opportunities: increased student engagement, strengthened cultural identity, and enhanced school-community partnerships. | Interview responses and observation data confirm constraints in scheduling, yet also show strong community support and student enthusiasm toward culturally integrated learning. |

The findings of this study reveal that the integrated curriculum management at MAN 1 Payakumbuh demonstrates partial but meaningful incorporation of Minangkabau local wisdom into learning activities. While the institution has a clear vision of producing academically excellent and morally upright students rooted in local culture, integration remains concentrated in specific subjects such as Islamic History and Cultural Arts. Teachers display creative autonomy in embedding cultural elements, yet the absence of standardized guidelines results in inconsistent application across the curriculum. Moreover, project-based activities, cultural performances, and community-linked programs enrich students' learning experiences but have yet to be systematically aligned with formal assessment frameworks.

When compared with previous studies on curriculum integration in Islamic educational institutions, this research offers distinct advantages by combining curriculum analysis, classroom observation, and stakeholder interviews to provide a holistic view of both policy and practice. Earlier research often focused narrowly on either teacher strategies or curriculum documents, neglecting the dynamic interplay between them. This study demonstrates that effective local wisdom integration requires not only culturally relevant teaching materials but also structured curriculum management supported by institutional commitment. By incorporating multiple data sources, it provides stronger empirical grounding than studies relying solely on documentary or self-reported data.

The results also underscore the practical value of the research objectives. By mapping existing strategies and identifying both innovations and limitations, the study equips educational stakeholders with actionable insights to strengthen curriculum implementation. It reflects the broader educational benefit of preserving cultural heritage while ensuring curricular relevance to national standards. This dual emphasis addresses a critical gap where local identity is often overshadowed by the homogenizing tendencies of national education frameworks.

In terms of implications, the findings have both theoretical and practical significance. Theoretically, they reinforce the notion that curriculum integration is not merely an additive process but a complex negotiation between cultural preservation and competency-based education demands. Practically, they point to the necessity of formalizing cultural integration in curriculum design, creating assessment criteria that recognize cultural competencies, and providing teacher training focused on culturally responsive pedagogy. Such measures could bridge the gap between curriculum policy and classroom realities.

The reasons behind the current state of integration can be traced to both structural and cultural factors. Structurally, the lack of standardized guidelines and assessment instruments hinders consistent practice. Culturally, while teachers value local wisdom, variations in their own cultural knowledge and pedagogical skills influence how effectively they can embed it into their lessons. Additionally, systemic pressures to meet national examination requirements often divert attention from locally oriented curricular elements.

Based on these findings, several actions are recommended. First, the institution should develop a formal framework for integrating local wisdom into the curriculum, supported by explicit learning outcomes and assessment rubrics. Second, targeted professional development programs should be provided to enhance teachers' capacity for culturally integrated instruction. Third, partnerships with local cultural practitioners and community institutions could enrich the authenticity and sustainability of the integration process. By addressing these areas, MAN 1 Payakumbuh can move from partial and sectoral integration toward a more cohesive and impactful model of culturally grounded curriculum management.

CONCLUSION

Surprisingly, this study reveals that the integration of Minangkabau local wisdom within the curriculum management of MAN 1 Payakumbuh is not a peripheral or symbolic effort, but a substantive practice that—despite its partial scope—has significantly shaped the cultural orientation of learning. Contrary to common assumptions that local cultural elements are merely “add-ons” in formal education, the findings show that they influence teaching approaches, student engagement, and even community participation in educational programs. This challenges the prevailing notion that alignment with the national curriculum inevitably dilutes local identity, demonstrating instead that both can coexist in a mutually reinforcing manner when supported by deliberate management strategies.

The contribution of this research lies in its ability to bridge theoretical discourse and practical implementation. Theoretically, it advances the understanding of integrated curriculum management by positioning local wisdom not as a static body of knowledge but as a dynamic, pedagogically adaptable resource. Practically, it offers a structured model of how Islamic senior high schools can embed cultural values within national curriculum requirements without compromising academic rigor. By integrating insights from curriculum documents, classroom observations, and stakeholder interviews, the study provides a holistic blueprint for culturally grounded curriculum innovation in Islamic educational institutions.

While this study offers rich insights, its scope is naturally bounded by its single-institution focus and qualitative case study design. These boundaries are not limitations in the sense of diminishing the study's value, but they do open avenues for further exploration. Future research could expand the inquiry across multiple institutions, employ mixed-methods approaches to quantify the impact of cultural integration on learning outcomes, and explore comparative studies between different cultural contexts. Such extensions would deepen the theoretical framework and enhance the practical strategies for sustaining culturally responsive curriculum management in diverse educational environments.

REFERENCES

- Afif, N. (2022). Pendidikan Islam berbasis kearifan lokal dan implementasinya terhadap kurikulum merdeka belajar. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(03), 1041–1062. <https://doi.org/10.30868/ei.v11i03.3177>
- Anam, N. (2021). Manajemen kurikulum pembelajaran PAI. *Ta'limDiniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 1(2), 129–143. <https://doi.org/10.53515/tdjpai.v1i2.10>
- Ariza, H., & Tamrin, M. I. (2021). Pendidikan agama Islam berbasis kearifan lokal (Benteng di era globalisasi). *Jurnal Kajian Dan Pengembangan Umat*, 4(2). <https://doi.org/10.31869/jkpu.v4i2.2926>
- Camelia, F. (2020). Analisis landasan ilmu pengetahuan dan teknologi dalam pengembangan kurikulum. *SAP (Susunan Artikel Pendidikan)*, 5(1). <http://dx.doi.org/10.30998/sap.v5i1.6474>

- Hamzah, A., & Iksan, I. (2025). Integrasi Nilai-Nilai Budaya Lokal dalam Pendidikan Agama Islam. *Indonesian Research Journal on Education*, 5(3), 07–12. <https://doi.org/10.31004/irje.v5i3.2563>
- Hasmiza, H. (2025). Model kurikulum pendidikan Islam di era digital: Mengoptimalkan teknologi untuk pembelajaran yang inovatif. *Research and Development Journal of Education*, 11(1), 164–177. <http://dx.doi.org/10.30998/rdje.v11i1.28068>
- Helandri, J., & Supriadi, S. (2024). Implementasi Nilai-Nilai Pendidikan Islam Dalam Konteks Modern: Tinjauan Terhadap Praktik Dan Tantangan. *TA'LIM: Jurnal Studi Pendidikan Islam*, 7(1), 93–116. <https://doi.org/10.52166/talim.v7i1.5742>
- Kasman, K. (2024). Membangkitkan Kearifan Lokal: Peran Komunitas Dalam Pengembangan Daerah (Studi di Kabupaten Bima Nusa Tenggara Barat). *Innovative: Journal Of Social Science Research*, 4(1), 7296–7306. <https://doi.org/10.31004/innovative.v4i1.8418>
- Lazwardi, D. (2017). Manajemen kurikulum sebagai pengembangan tujuan pendidikan. *Al-Idarah: Jurnal Kependidikan Islam*, 7(1), 119–125. <https://doi.org/10.24042/alidarah.v7i1.1112>
- Lazwardi, D., Kawijaya, J., & Cromico, J. (2025). Manajemen Kurikulum Dalam Pendidikan Kontemporer: Sebuah Kajian Teoritis. *al-Ikmal: Jurnal Pendidikan*, 4(1), 1–12. <https://doi.org/10.47902/al-ikmal.v4i1.372>
- Mayang, R., Sutiah, E., Nurfaika, N., & Melo, R. H. (2024). Kearifan Lokal Masyarakat Desa Torosiaje Terhadap Budidaya Perikanan. *Geosfera: Jurnal Penelitian Geografi*, 3(1), 17–25. <https://doi.org/10.37905/geojpg.v3i1.25757>
- Nasution, A. F., & Albina, M. (2022). Manajemen Kurikulum Pendidikan Agama Islam di Madrasah Aliyah Negeri Labuhanbatu. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(03), 957–972. <https://doi.org/10.30868/ei.v11i03.3063>
- Polii, F. F., & Ahmadi, A. (2024). Integrasi kearifan lokal untuk pendidikan yang memerdekakan dalam pembelajaran bahasa dan sastra di sekolah dasar. *Deiksis*, 16(2), 234–246. <http://dx.doi.org/10.30998/deiksis.v16i2.23021>
- Sagajoka, E., & Fatima, I. (2023). Kearifan Lokal, Modal Sosial dan Pembangunan Berkelanjutan. *ANALISIS*, 13(2), 426–440. <https://doi.org/10.37478/als.v13i2.2938>
- Sholihah, A., Siswanto, A., & Rahayu, T. (2023). Implementasi manajemen kurikulum dalam meningkatkan prestasi peserta didik. *Idaarotul Ulum (Jurnal Prodi MPI)*, 5(2), 114–133. <https://doi.org/10.70688/idaarotululum.v5i2.360>
- Sidabutar, I. M. (2024). Nilai-nilai Kearifan Lokal dalam Karya Sastra Nusantara: Implikasi bagi Kurikulum Merdeka: Local Wisdom Values in Literature of the Archipelago: Implications for Merdeka Curriculum. *Boraspati Journal: Journal of Bilingualism, Organization, Research, Articles, Studies in Pedagogy, Anthropology, Theory, and Indigenous Cultures*, 1(1), 15–28. <https://doi.org/10.64674/boraspatijournal.v1i1.2>
- Sudirman, M., Mustaring, M., & Rasyid, M. H. (2025). Integrasi Nilai-Nilai Islam Dan Kearifan Lokal: Relevansi Konsep Doi'Pallawa Wanua Dalam Pembentukan Karakter Bangsa. *Jurnal Moral Kemasyarakatan*, 10(2), 864–875. <https://doi.org/10.21067/jmk.v10i2.11851>
- Triwiyanto, T. (2022). *Manajemen Kurikulum dan Pembelajaran*. Bumi Aksara. <https://books.google.co.id/books?id=GeNwEAAAQBAJ>
- Upu, E. E., Ere, D. A., & Rena, P. (2025). Inovasi Dalam Pengembangan Kurikulum. *Arini: Jurnal Ilmiah dan Karya Inovasi Guru*, 2(1), 65–76. <https://doi.org/10.71153/arini.v2i1.327>
- Utomo, E., & Rizqa, M. (2024). Merdeka belajar dan pendekatan holistik: Pendidikan Islam yang terintegrasi. *Instructional Development Journal*, 7(1), 225–234. <http://dx.doi.org/10.24014/idj.v7i1.31704>
-
-

Copyright Holder :

© Sony Eko Adisaputro (2025).

First Publication Right :

© Al-Qiyadah: Journal of Education Governance

This article is under:

