

International Journal of Learning, Teaching and Educational Research
Vol. 24, No. 6, pp. 415-431, June 2025
<https://doi.org/10.26803/ijlter.24.6.19>
Received May 1, 2025; Revised Jun 4, 2025; Accepted Jun 10, 2025

Innovative Methodology of Local Wisdom-Based Learning as a Strategy for Communities on the Indonesia-Malaysia Border

Imran^{ID}, Zuri Astari^{ID}, Muhammad Nur Imanulyaqin^{ID},
Patrisia Rahayu Utami^{ID} and Iwan Ramadhan*^{ID}
Universitas Tanjungpura
Pontianak, Indonesia

Abstract. This paper examines the lack of development of innovative Islamic learning methodology through the integration of local wisdom values of the Indonesian Malaysian border community in empowering sustainable communities. The aim was to identify and adapt Muslim personalities, such as the tradition of mutual cooperation, deliberation, tolerance, and local customs, into learning processes. The research method used was mixed, gathering data from 630 research subjects, consisting of students, religious leaders, traditional leaders, educators, and the local community. The data collection techniques used were surveys, in-depth observations, semi-structured interviews, and analysis of learning activity documentation using questionnaires. The instruments were developed and assessed on a Likert scale from point 1 to point 5. The descriptive statistical data analysis techniques were helped by SPSS Version 29.0. The results found that Islamic religious education in the local wisdom of Malaysia-Indonesia is innovative in shaping personality and effectively increasing students' understanding of Islamic teachings, strengthening social cohesion between communities, and encouraging active community participation in various social and educational activities in the border area. The Islamic education curriculum is effective in shaping the character of Muslim Students. Suggestion: Policy makers can adopt an approach that takes into account the local context in sustainable learning.

Keywords: learning; innovative methodology; Islamic education; empowerment; improvement

*Corresponding author: Iwan Ramadhan; bawameneuiarozatulo1@gmail.com

1. Introduction

History proves that the foundation of change in local wisdom civilization in Indonesia, especially on the Malaysia-Indonesia border, is influenced by Islamic education (Rostro-García et al., 2024). Comprehensive Islamic education is sourced from the Qur'an (Andri Nirwana et al., 2024). Islam views knowledge as a very noble worship. All aspects of education are taken seriously, especially spiritual and moral education, on the Malaysia-Indonesia border. Good and proper education is education based on the concept of monotheism, because with monotheism, a noble human personality can be formed where there is a harmonious blend of knowledge, local wisdom, virtue, innovative methodology, community empowerment, soul and good deeds (Karim et al., 2023; Buch-Hansen & Nesterova, 2024).

Some of the world's society should make Islamic education the main component that underlies the progress of science and technology through collaboration between society, education and traditional figures and religious leaders (Wahid, 2024; Ramadhan et al., 2025). Currently, there are many social symptoms that occur such as violence, drugs, adultery, child neglect, and many more, and these problems can only be solved through Islamic religious education (Istratii & Ali, 2023). Alami et al. (2024) argued that the symptoms of personality problems and moral crises are manifestations of the great crisis of modern civilization, namely Western and Asian civilizations. These civilizations are secular and materialistic and have caused the destruction of human nature in the world. Xu et al. (2022) and Bazan et al. (2020) argued that environmental influences greatly affect students' attitudes and characters, such as the environment in higher education, home and peers.

In addition, research conducted by Ahmed and Matthes (2017) also showed that mass media in the form of entertainment and horror also affects the personality of Muslim students. The Islamic education curriculum introduced in the education system in the world, especially in Malaysia-Indonesia, would shape the identity of Muslim students in accordance with Islamic law. This is a mandatory course for every Muslim student, whether in elementary school, high school, or college. This Islamic education curriculum covers various fields such as faith, *sharia*, morals, worship, and is even supported by local wisdom and culture (Asrori et al., 2025).

The development of learning innovations are truly able to shape the character of Muslim students if implemented properly on the Malaysia-Indonesia border (Apriantoro & Susanto, 2024). In the local wisdom of education in Pontianak, Islamic education courses are divided into two, namely Islamic Education One and Islamic Education Two. The Islamic Education One course provides knowledge and community empowerment about the method of reading the Qur'an, the concept of science, and Islamic Sufism which includes *aqidah*, *sharia* and morals in the educational environment (Asrori et al., 2025; An et al., 2025). With the appreciation of Islamic *aqidah* and the implementation of worship in daily life, it can shape the character of students and the community on the Malaysia-Indonesia border better. This course can also provide guidance in

forming a responsible attitude towards the creator, and humans and nature around Malaysia-Indonesia.

The Islamic Education Two course provides specific knowledge about the concept of the Islamic family, sources of law, burial procedures in local areas, culture, education and criminal law in Islam (Miller et al., 2020; Setinawati et al., 2025). This focuses more on how to overcome family problems and form positive attitudes in family life, society and nation and across countries. The curriculum of Islamic education in universities is very important to form the character of Muslims among its students and the community (Hasan & Juhannis, 2024). It also plays a great role in educating students to adhere to Islamic values always, so that competent and holistic students can be created and they may preserve inter-culture through Islamic education (Yulianto, 2023).

Islamic education builds the authority of friendship in local wisdom and culture between Malaysian-Indonesian communities in learning practices (Suleny Bojorquez-Roque et al., 2024; Verstappen, 2024). Islam has placed the element of education in the highest position in the cultural area of Tanjungpura Pontianak. The importance of this character education is emphasized in the first verse of the Qur'an that was revealed, namely the letter al-Alaq verses 1-5 (Salam et al., 2024).

The development of the methodology of Islamic learning innovation in the world, especially in Malaysian-Indonesian culture, as the subject of Islamic religious education has been included in the national curriculum education system and has become a compulsory subject for all Muslim students in Indonesia and Malaysia (Tabatadze, 2023). Masuwai et al. (2024) defined Islamic education as the process of implementing Islamic education philosophy and realizing results in the field of coaching, formation and awareness of a person's personality in accordance with the personality outlined by Islamic philosophy, so that an Islamic personality is formed and every action, behavior and attitude of a Muslim everywhere has a positive impact on the development of knowledge and education (Alfawzan et al., 2024).

In addition, the goal of Islamic education is to produce people who are faithful and pious, knowledgeable and have noble character and are skilled, responsible and educated towards religion, local society, nation and the world (Yani et al., 2022). The function of Islamic education is to shape the personality of Muslims into superior individuals through education (Walid et al., 2025). To achieve the goals of this vision, not only material development needs to be prioritized, but spiritual, cultural, personality development of society and students in schools and universities also needs to be developed (Jenuri et al., 2025).

Alwi et al. (2021) argued that one of the factors in character development is through Islamic education because it can produce good citizens, who are trustworthy, responsible, honest and have noble morals (Handayani & Kholis, 2024). The formation of a person with noble character is highly emphasized by Islam because a strong personality can certainly give birth to truth regarding all duties and responsibilities of students through education (Hastasari et al., 2022).

Personality criteria such as these are difficult to influence by negative external elements, such as the customs and beliefs of society that are contrary to the will of the *sharia* (Herjanto et al., 2023). According to Asrori et al. (2025), character in Islam means a person's personality that has a value of strength. Innovative personality values are based on two elements, namely the power of faith and physical strength (Alfawzan et al., 2024). A character with strong faith always encourages someone to be in goodness. Physical strength always invites a character to fight against all mistakes and falsehood and not be afraid of criticism and all threats in upholding the truth. In addition, Islamic morals also mean maintaining the honor of property, dignity and honor in the surrounding community (Torrance et al., 2024).

However, there is still minimal innovative development of local wisdom supported by Islamic education learning. This should be a strong foundation for improving positive personality and character among students through education. Therefore, to achieve a true Muslim personality, it must be formed based on faith, *sharia*, and morals (Althafullayya & Akbar, 2024). True faith will produce citizens who are trustworthy and responsible and understand each other. *Sharia* education will be able to form people who submit and obey the laws that have been set by the creator. Moral education is an agent that can change the lives of individuals, local communities, cultures and countries, especially in Malaysia-Indonesia. Therefore, the Islamic religious education courses must cover these areas so that the students who are to be formed fulfil the character demanded by Islam.

To strengthen the personality of students, the main study can also be used as a mandatory chapter in the Islamic religious education course. The Prophet Muhammad SAW is a good example for Muslims in terms of morals. This is because the behavior of the Prophet SAW was preserved from the weaknesses of ordinary humans (Islam et al., 2023). The behavior that was exemplified was very good from all sides, both in speaking, socializing, acting and many more.

Islamic education requires behavior with noble morals (Gede Agung et al., 2024). Those who have noble morals can not only provide benefits for themselves, but also for the surrounding community. A country will progress if its people have noble morals, and the value of education will collapse if the morals of its people are bad (Negash Tesema, 2025). Therefore, the formation of Muslim personality in local society and culture is very important and must be the main agenda of every country through education in schools and universities (Arjaya et al., 2024).

The urgency of this research is conducted because there is a difference between the expectations of society in the methodology of innovation in learning. Meanwhile, the presence of Islamic religious education in the curriculum brings hope for change in improved student behavior. However, the reality in the field is that there are still many Muslim students' characters that do not reflect good Muslims and there is still minimal implementation of Islamic educational innovation methodology.

With the difference between expectations, theories and realities in the field, it is urgent to identify and adapt the personality of Muslims, such as the tradition of mutual cooperation, deliberation, tolerance, and local customs, into the learning process. Another goal is to study the Islamic religious education curriculum in forming students with Muslim character and to find out the level of appreciation and perception of society towards the personality of Muslim students after following the Islamic religious education curriculum.

2. Method

The research method used in this research was a mixed method, namely quantitative with surveys and qualitative observation, interviews and documentation.

2.1 Respondents

The sample taken in this study amounted to 630, namely 316 men and 314 women. These respondents consisted of students, religious leaders, traditional leaders, educators, and local communities. The method of selecting research samples was the cluster sampling method. The samples selected were based on their respective fields and specializations of science and were in semesters 5 and 7 for students and for religious leaders, traditional leaders, educators, and local communities who had become actors who felt and saw. With this sample selection, there were those who had attended college who received Islamic religious lessons and education, and traditional leaders, religious leaders and communities who had received learning from their respective teachers.

2.2 Data Collection Techniques Using Study Instruments

The data collection technique in this study began with the stage of distributing surveys by distributing questionnaires to the 630 respondents. The questionnaire was developed by the researcher and was declared valid and reliable. The criteria for the validity figure are that the correlation coefficient value (r count) must be greater than the r table value (or significance value <0.05) (Mizumoto et al., 2024). While the criteria for the reliability figure, the Cronbach's alpha value, must be greater than 0.6 (Yunus & Ismail, 2024).

In this study, the r table value was 0.01 and the Cronbach's alpha value was 0.83, so the 45 items were considered valid and reliable. The instrument was assessed in a closed manner with a Likert scale of one to five scales, namely 5: strongly agree (SS), 4: agree (S), 3: undecided (TP), 2: disagree (TS), and 1: strongly disagree (STS). The questionnaire was distributed to respondents via a Google form link, via Facebook social media and WhatsApp groups.

All questions in the questionnaire were based on the objectives of the study. The second stage was through conducting observations, interviews and collecting documentary evidence. Observation data were collected by observing 60 students and other respondents. During the observation, this study also conducted interviews and collected documentary evidence. All data that were interrelated with each other's data were collected in the form of a coding table.

2.3 Data analysis

The data analysis techniques used in the study with descriptive statistics were analyzed with the help of SPSS Version 29.0. The survey data were analyzed by looking at the average, standard deviation, and frequency related to the formation of student personality and Islamic learning innovation methodology. The results of the respondent assessment were interpreted with the average value, as shown in Table 1.

Table 1: Interpretation of mean values (Schweiker et al., 2020)

Min Value	Interpretation Min
1.00 - 1.80	Very weak
1.81 - 2.60	Weak
2.61 - 3.40	Simple
3.41 - 4.20	Good
4.21 - 5.00	Very good

The results of observation data, interviews and documentation were also analyzed by grouping data, then reducing unrelated data. Unrelated data were eliminated from each group of observation data, interviews and documentation evidence. The reduced data were regrouped and coded in a table and interpreted into sentences.

3. Results

Islamic education curriculum shapes the personality of students and society in Pontianak Tanjungpura. The Islamic education curriculum in schools and universities is considered relevant in shaping the personality of students when they graduate and enter society. Table 2 shows the results of respondents' assessment of the questionnaire provided.

Table 2: Islamic education curriculum related to forming students' personalities

No	Statement	STS	TS	TP	S	SS	MIN	SP
1	Innovative methodologies in the Islamic education curriculum are studied in universities and in local communities, related to the formation of Muslim personalities around the Malaysia-Indonesia border area.	0.6%	1.8%	1.9%	60.0%	40.9%	4.61	0.71
2	The title components contained in Islamic education lessons were found to be related to improving the character of Muslim students.	0.6%	0.9%	1.9%	56.6%	40.4%	4.50	0.46
3	Memorizing verses of the Quran makes me closer to God.	0.3%	0.7%	1.5%	29.7%	70.1%	4.66	0.56
4	Learning the concept of knowledge in Islamic education, related to making me diligent and always try to achieve goals.	1.2%	1.0%	3.6%	54.3%	41.1%	4.35	0.62
5	The study that refers to Islam as <i>ad-Din</i> is related to efforts to form students in society who are always attached to religious values.	0.2%	0.2%	1.9%	47.4%	50.1%	4.47	0.56
6	Learning the concept of faith by forming students who are resilient in society and have strong faith.	0.7%	0.0%	2.4%	43.7%	53.4%	4.50	0.53
7	Learning the concept of <i>Syhadatain</i> is closely related to the formation of students who have noble character in society.	0.6%	0.0%	2.2%	36.5%	60.8%	4.58	0.50
8	Studying the concept of ignorance which is related to helping students avoid things that are contrary to religion and culture in society.	0.7%	0.5%	1.7%	37.9%	59.2%	4.54	0.63
9	Studying the concept of morals according to Islam is related to forming students who always do good deeds and have noble morals which are commendable in society.	0.5%	0.5%	2.0%	42.5%	54.5%	4.50	0.61
10	Studying the concept of humans as servants and caliphs of Allah SWT is related to the formation of students who are responsible to their creator.	0.4%	0.2%	1.5%	36.5%	61.6%	4.59	0.56
11	Learning the concept of worship is related to the formation of students who have a Muslim identity in society and culture and always submit to the commands of Allah SWT.	0.3%	0.2%	0.9%	32.5%	66.3%	4.64	0.54
12	Learning the concepts related to it forms students who care about cleanliness and culture in all aspects of life in society.	0.3%	0.2%	2.0%	40.8%	56.6%	4.52	0.52
13	Studying the concept of worship related to prayer in its formation makes students more disciplined in praying regularly, gathering in the community and not neglecting prayer.	0.7%	0.5%	1.5%	34.0%	63.8%	4.60	0.57
14	Learning the concept of fasting is related to the formation of patient students who are always grateful for what they have.	0.7%	0.0%	0.7%	36.3%	62.0%	4.60	0.57
15	Studying the concept of <i>zakat</i> worship, related to the formation of students who are willing to sacrifice their wealth to ease the burden of problems in society.	0.4%	1.0%	1.7%	47.4%	52.7%	4.47	0.63

16.	Studying the concept of the Hajj pilgrimage is linked to the formation of students who have a high fighting spirit to carry out the commands of Allah SWT.	0.5%	0.0%	2.2%	42.6%	54.7%	4.51	0.57
17.	Studying the concept of husband-and-wife responsibility, related to the formation of students who are tolerant and respect each other in domestic life in culture and society.	0.7%	0.0%	2.4%	35.2%	61.7%	4.58	0.58
18.	Studying the concept of a will is relevant in forming students who remember the services of their parents and siblings.	0.5%	1.0%	2.4%	37.4%	58.7%	4.52	0.64
19.	Studying the concept of Islamic law and firm discipline in enforcing decisions based on law in society.	0.7%	1.2%	1.7%	45.3%	56.7%	4.50	0.65
20.	Studying the concept of Islamic criminal law, culture and local wisdom related to producing students who think carefully before committing an act.	0.8%	1.2%	1.9%	40.0%	56.3%	4.50	0.66
Amount							4.53	0.41

Table 2 shows that 96.3% of respondents agreed that the Islamic education curriculum is effective in shaping their personalities to be cultured in the strategic environment of the local community on the Malaysia-Indonesia border. The respondents were of the opinion that the Islamic education syllabus is related to improving the character of Muslims with a high percentage of 96.9%. This interpretation is supported by a good overall average value of 4.53. It was found that Islamic learning and education that has been prepared by the Higher Education Curriculum Development Section is appropriate and satisfies the discriminations and needs of students and the local community. Innovative methodology continues to be developed through Islamic education and is very broad because it includes faith, morals, culture, local wisdom, worship and *sharia*. Table 3 shows the respondents appreciation of Muslim figures.

Table 3: Students' appreciation of Muslim figures in society

No	Statement	STS	TS	TP	S	SS	MIN	SP
1	I am patient in carrying out the tasks given.	0.5%	3.0%	6.4%	61.3%	40.9%	4.38	0.71
2	Honesty is my practice in culture and society.	0.3%	1.2%	5.5%	60.0%	48.2%	4.30	0.70
3	I don't get angry easily when reprimanded.	0.7%	3.2%	6.6%	53.1%	36.7%	4.22	0.73
4	I always work together with the team in completing the tasks given.	0.7%	1.5%	4.6%	51.7%	41.5%	4.31	0.69
5	I try to keep the agreement.	0.2%	4.4%	12.9%	57.8%	24.6%	4.02	0.67
6	I am ashamed of myself if there is an action that is contrary to orders.	0.7%	1.2%	3.4%	47.8%	47.1%	4.39	0.80
7	Being gentle is my habit towards friends and society.	4.1%	0.0%	2.9%	54.3%	39.2%	4.28	0.81
8	I always lose to my friends.	1.8%	3.6%	5.3%	52.9%	29.6%	4.24	0.73
9	I deeply sympathize with friends and communities facing problems.	1.2%	0.0%	1.7%	42.2%	55.1%	4.51	0.58

10	I always obey the instructions of my elders.	1.0%	2.9%	3.4%	53.7%	39.5%	4.28	0.71
11	I always pay attention to language and speech in education.	1.3%	7.0%	9.7%	51.3%	40.2%	4.06	0.87
12	I always act fairly in speaking.	1.7%	2.9%	4.9%	51.9%	40.0%	4.28	0.71
13	I am friends with anyone.	0.9%	1.0%	3.9%	49.3%	45.6%	4.40	0.63
14	Always pursue your dreams and pray.	3.0%	0.9%	2.7%	49.0%	45.4%	4.36	0.79
15	I always maintain good manners and social boundaries in the educational environment and society.	0.8%	1.7%	2.7%	51.4%	44.0%	4.37	0.64
16	I practice personal hygiene in my life in education and society.	1.0%	0.0%	2.0%	43.6%	53.4%	4.49	0.59
17	I'm not arrogant when I receive a gift.	0.7%	1.0%	2.5%	44.4%	51.5%	4.44	0.66
18	I do not do things that violate educational discipline.	1.2%	6.6%	8.1%	45.7%	38.4%	4.13	0.90
19	I never fight.	2.5%	10.3%	9.3%	42.4%	35.5%	3.98	1.04
20	I have never watched entertainment that is contrary to Islam, such as pornographic scenes.	3.7%	8.6%	12.7%	44.7%	30.3%	3.89	1.05
21	I realize that noble morals are the characteristics of a believer.	0.4%	0.6%	1.2%	38.0%	66.8%	4.88	1.70
Amount							4.31	0.44

Table 3 shows that students from various regions spread throughout Tanjungpura, the Indonesia-Malaysia border, have good Muslim characters in their social life. It is proven that 93.2% of respondents do good deeds by respecting each other; 93.1% are honest; 89.8% are not easily angered; 84.2% always keep promises; 93.5% are gentle; 90.8% are humble; 82.5% keep promises; 94.4% do not give up easily; 95.4% maintain good manners and socialize; 96% maintain personal hygiene; 95.9% are not arrogant; 86.1% do not do things that violate the rules of a college's discipline and various other commendable traits. Students' understanding of Muslim personality is supported by a good overall average value of 4.31. In fact, this is the desire and main goal of the Islamic religious education curriculum, namely, to form students who are Muslim, competitive, do not give up easily, always try in community life in the surrounding environment. Table 4 shows the perceptions of the respondents about the Islamic education curriculum in forming students with character in society.

Table 4: Students' perceptions of the Islamic education curriculum in forming students with character in society

No	Statement	STS	TS	TP	S	SS	MI N	SP
1	The Islamic education curriculum is effective in forming students who respect teachers, friends and the surrounding community.	1.5%	0.7%	1.4%	46.5%	56.8%	4.74	0.67
2	The Islamic education curriculum is effective in forming students who obey the rules of discipline in education.	0.6%	1.4%	2.9%	50.8%	49.6%	4.54	0.70
3	The Islamic education curriculum is effective in forming students who always value devotion.	0.2%	0.5%	2.0%	49.5%	47.8%	4.44	0.62

4	The Islamic education curriculum is effective in shaping students in communicating with friends, teachers and the community.	0.9%	1.2%	3.0%	44.6%	52.0%	4.60	0.60
5	The Islamic education curriculum is effective in forming students who have noble character and good morals.	0.3%	0.7%	3.4%	45.7%	49.9%	4.44	0.62
6	The Islamic education curriculum is effective in producing students who pray on time.	0.5%	3.4%	4.7%	44.1%	47.3%	4.34	0.74
7	The Islamic education curriculum effectively produces students who always practice <i>dhikr</i> and prayer without stopping.	0.2%	2.9%	6.4%	48.2%	42.3%	4.30	0.74
8	The Islamic education curriculum is effective in forming students who dress in a way that covers their intimate parts.	1.7%	3.4%	4.2%	45.2%	45.5%	4.30	0.84
9	The Islamic education curriculum is effective in forming positive and proactive students in the classroom and surrounding environment.	0.6%	1.0%	3.2%	51.2%	47.9%	4.37	0.68
10	The Islamic education curriculum is effective in forming students who believe and are not easily influenced by Western culture which is against Islam.	0.5%	2.0%	4.6%	47.2%	45.7%	4.36	0.71
11	The Islamic education curriculum is effective in forming students who always practice good values in their daily lives.	0.5%	1.0%	%	47.7%	47.2%	4.40	0.66
12	The Islamic education curriculum is effective in forming students who remain steadfast in upholding decisions based on religion.	0.2%	1.0%	3.0%	41.4%	54.4%	4.49	0.63
13	The Islamic education curriculum is effective in forming students who have a high fighting spirit.	0.3%	1.0%	3.8	56.8%	53.2%	4.75	0.71
14	The Islamic education curriculum effectively made me adhere to the concept of <i>Ihsan</i> .	1.1%	1.4%	4.2%	50.1%	52.5%	4.60	0.79
15	I believe that in learning planning, Islamic education is effective in shaping students.	0.7%	1.3%	4.0%	47.2%	51.5%	4.41	0.61
Amount							4.49	0.47

Table 4 shows the results that the Islamic education curriculum is effective in shaping Muslim personalities in students. The respondents believe that this curriculum is effective in shaping attitudes, knowledge, and ethics that respect each other. There are 96.8% respondents who obey the rules in the educational environment and the surrounding community; 97.4% communicate well; 95.5% pray on time; 92.3% always remember and pray; 91.1% close themselves off from negative things; 90.8% think positively and are active in class; 90.9% are not easily influenced by western culture and prioritize local culture; 93.2% practice good values in the local community; 97.6% are firm in their stance; 96.4% have a high fighting spirit; and 96.7% adhere to the pillars of Islam, the pillars of faith, and the concept of *Ihsan*. Meanwhile, the mean value also recorded the same results, which was a good level of 4.49. The results of this study prove that students agree that the Islamic religious education curriculum is effective in shaping their Muslim personality in the educational environment and local society, especially in the Indonesia-Malaysia border area.

Table 5: Observation, interview and documentation coding results

Aspects	Observation	Interview	Documentation	Coding Results
Perception of curriculum.	Students and the community demonstrate positive understanding and relevant knowledge of the curriculum.	Students and the community consider the curriculum effective in shaping their Muslim personalities.	Documented.	Students and the community expressed positive views towards the curriculum, judging that the curriculum was effective in shaping Muslim personalities and improving their morals and character.
Influence on character.	Students and the community feel that the learning materials improve morals and character.	Students and society experience an increase in morals and ethics.	Well documented planning.	Students and the public like the content that covers faith, worship, <i>sharia</i> , and morals, and feel that the content is relevant to their needs in character building.
Assessment of curriculum content.	Students like the content that covers faith, worship, <i>sharia</i> , and morals.	Students stated that the curriculum content was in accordance with personality development needs.	The average score data of 4.41 from the survey results shows a positive assessment.	
Constraints and challenges.	Some students lack focus when participating in learning.	Students admit that they are easily influenced by their environment and peers.	Class observations show that there are students who lack concentration.	Some students have difficulty focusing while studying and are easily influenced by their environment and peers.

As seen in Table 5, the overall perception of students and the community towards the curriculum was positive. Students saw it as effective in building Muslim character and improving their morals and character. Students were impressed with the curriculum content, which covered aspects of faith, worship, *sharia*, and ethics, which addressed the need for character building. Students believed that these subjects had the potential to have a positive impact on the development of character and morals. The findings were well documented, and interviews supported the community and students' belief that the curriculum offered real appeal and significant benefits in developing good character.

However, significant challenges remained, including barriers to students' concentration in learning. Some students had difficulty maintaining concentration during the learning process and were easily influenced by a less supportive social environment and peers from the local community who were less tolerant in culture and religion. Observations indicated that these factors posed barriers to achieving optimal learning outcomes, which focused on the overall character and faith building of students.

4. Discussion

The Islamic religious education curriculum is closely related to the formation of Muslim personality of students in college and has an impact on society, with an average value of 4.49 at a very good level. This result is supported by research conducted by Aseery (2024), who stated that Islamic religious education courses in college have a very good influence on students' morals in society and the surrounding environment. Learning in this curriculum is effective because it covers various fields such as faith, *sharia*, culture, local wisdom, innovative methods in learning, and good morals.

However, there are still some students who do not agree that the Islamic religious education curriculum is related to the formation of good Muslim personalities. In general, it was found in this study that the combination of Islamic education with culture makes students diligent and who strive to achieve their ideals always, remembering the kindness of their parents and siblings, the surrounding community, steadfast in defending the country and respecting the two different countries on the Indonesia-Malaysia border.

The community and students who disagreed with Islamic education did not disagree because of the poor Islamic religious education curriculum, but because of their own poor attitudes when receiving learning from lecturers, teachers, religious figures and traditional figures who were teaching or giving positive direction. Some students were also often lazy in doing assignments and liked to procrastinate. In addition, it was also found that they were easily influenced by negative influences and followed their desires in bad actions (Handy et al., 2021).

Referring to Table 3 and Table 5, it can be seen that students and the community in the Indonesia-Malaysia border area in Pontianak Tanjungpura uphold the values of a good Muslim with a good average value of 4.31. Forming a good personality is the main goal of learning Islamic education (Jenuri et al., 2025). People who have ethical values in good learning can certainly provide benefits for themselves, the local community, culture and even the country (Black et al., 2024).

A small number of students do not respect the morals of Muslims, such as not practicing patience, getting angry easily when reprimanded by the community, not being gentle in acting, not being humble, not being careful in communicating, giving up easily, doing things that violate educational regulations, fighting, liking to fight and liking to violate religious and cultural rules. This situation is possibly due to the influence of peers or an environment that is less supportive. According

to Farooq et al. (2024), the causes of deviant behavior in students and the community in the context of personality formation are based on parental direction and guidance, peer influence, and environmental factors in the surrounding community.

Bissenbayeva et al. (2024) argued that teenagers are easily influenced by the behavior of their friends and follow their friends, such as imitating their speaking style, enjoying violating educational regulations, and getting carried away by the atmosphere of fights between friends. In addition, other causes are also due to minimal early handling of the influence of technological control and minimal parental supervision of free association, which can affect delinquency in society (Woldehanna et al., 2024; Mu et al., 2024).

The students admitted that the Islamic religious education curriculum is effective in forming Muslim personalities, with a good average score of 4.41. The findings of this study are in line with research conducted by Mohd Yusoff et al. (2022), which stated that the Islamic religious education curriculum is effective in forming good morals and forming disciplined students.

Considering the stages of human growth, the adolescent stage is perhaps the most challenging period. This is because adolescents tend to be more curious and try new things and are easily influenced by the atmosphere and environment of their place of residence (Nicolau et al., 2024). They find it easier to follow Western culture than local culture, because they may think Western culture is more advanced and modern. In addition, they are also easily influenced by friends, in addition to being too lazy to worship, and accept advice while receiving education at school.

5. Conclusion

An innovative methodology was found in learning with the Islamic religious education curriculum with a significant impact on the formation of student personality. These findings have a positive impact on society, especially in the Indonesia-Malaysia border region. The level of success of this education is reflected in the very good average value. The material taught is able to form the character, morals, and Islamic culture of students effectively. Materials covering aspects of faith, *sharia*, culture, and local wisdom are the keys to the success of the learning process. However, there are still challenges in the formation of students' attitudes that are less than optimal in implementing Islamic values caused by personal factors and the influence of the social environment, such as peers and more modern and advanced western culture.

The implications of this study are very important for the development of the Islamic education curriculum with a positive influence on the formation of morals and character, which is reflected in the high perception of the effectiveness of instilling Islamic values, such as discipline, honesty, politeness, and a sense of responsibility. Educational institutions should pay attention to and optimize the development of materials that are oriented towards strengthening moral, cultural and spiritual aspects according to the needs of the community, including aspects

related to local wisdom and cultural values to increase relevance and effectiveness. Educators as facilitators, religious figures and traditional figures as role models are very important in the learning process, so that student training and learning continue to improve.

The limitations of this study are that it has not revealed the motivational factors and personal experiences of students in the cross-country learning process between Indonesia and Malaysia. Further research suggestions are to consider external factors, such as the influence of the socio-cultural environment, and to review the experiences and perceptions of lecturers and parents in supporting the process of forming adolescent characters. A longitudinal approach can also be taken to examine changes in student attitudes and characters over a certain period of time as an impact of following this curriculum.

6. References

- Ahmed, S., & Matthes, J. (2017). Media representation of Muslims and Islam from 2000 to 2015: A meta-analysis. *International Communication Gazette*, 79(3), 219–244. <https://doi.org/10.1177/1748048516656305>
- Alami, I., Copley, J., & Moraitis, A. (2024). The ‘wicked trinity’ of late capitalism: Governing in an era of stagnation, surplus humanity, and environmental breakdown. *Geoforum*, 153(June 2022), 103691.1–13. <https://doi.org/10.1016/j.geoforum.2023.103691>
- Alfawzan, A., Tamvada, J. P., Aldhehayan, A., Temouri, Y., & Pereira, V. (2024). The impact of Islamic religiosity on innovation propensity. *Technological Forecasting and Social Change*, 207(June), 123598.1–12. <https://doi.org/10.1016/j.techfore.2024.123598>
- Althafullayya, M. R., & Akbar, A. (2024). Tradition Nabawiyyah Pedagogy: Shaping an Excellent Generation Through Education Based on QS. Al-Ahzab: 21. *International Journal of Educatio Elementaria and Psychologia*, 1(2), 66–74. <https://doi.org/10.70177/ijeeep.v1i2.985>
- Alwi, Z., Parmitasari, R. D. A., & Syariati, A. (2021). An assessment on Islamic banking ethics through some salient points in the prophetic tradition. *Heliyon*, 7(5), e07103.1–9. <https://doi.org/10.1016/j.heliyon.2021.e07103>
- An, A. N., Amir, A. M., Husain, M. Z. Bin, Ismail, F. H., Sahimi, M. S. Bin, Fansuri, F., Amri, M., Arfan, F., & Rhain, A. (2025). Millennial era Islamic parenting studies: A bibliometric analysis utilizing the Scopus database. *Multidisciplinary Reviews*, 8(1), 1–12. <https://doi.org/10.31893/multirev.2025002>
- Andri Nirwana, A. N., Mahmudulhassan, Ali, M., Muthoifin, Waston, & Senathirajah, A. R. B. S. (2024). The Intersection of Quranic Studies and Modern Technology: A Bibliometric Analysis of Academic Publications from 2000 to 2024. *Qubahan Academic Journal*, 4(4), 178–190. <https://doi.org/10.48161/qaj.v4n4a981>
- Apriantoro, M. S., & Susanto, I. W. (2024). Exploring the Landscape of Islamic Management Research Through Bibliometric Analysis: Insights and Implications. *Contemporary Management Research*, 20(1), 47–73. <https://doi.org/10.7903/cmr.23460>
- Arjaya, I. B. A., Suastra, I. W., Redhana, I. W., & Sudiarmika, A. A. I. A. R. (2024). Global Trends in Local Wisdom Integration in Education: A Comprehensive Bibliometric Mapping Analysis from 2020 to 2024. *International Journal of Learning, Teaching and Educational Research*, 23(7), 120–140. <https://doi.org/10.26803/ijlter.23.7.7>
- Aseery, A. (2024). Enhancing learners’ motivation and engagement in religious education classes at elementary levels. *British Journal of Religious Education*, 46(1), 43–58. <https://doi.org/10.1080/01416200.2023.2256487>
- Asrori, M., Asy’arie, B. F., Akhirudin, Yusup Sofian, G., Syakir Hidayat, A. F., Suja, A., &

- Roibin. (2025). Islamic educational and cultural values in Indonesian puppetry art: a systematic literature review. *Cogent Education*, 12(1), 1–20. <https://doi.org/10.1080/2331186X.2025.2490445>
- Bazan, C., Gaultois, H., Shaikh, A., Gillespie, K., Frederick, S., Amjad, A., Yap, S., Finn, C., Rayner, J., & Belal, N. (2020). A systematic literature review of the influence of the university's environment and support system on the precursors of social entrepreneurial intention of students. *Journal of Innovation and Entrepreneurship*, 9(1), 1–22. <https://doi.org/10.1186/s13731-020-0116-9>
- Bissenbayeva, A. P., Cheng, C. J., Abdurakyn, N., Saparbayeva, N. B., & Serikbayeva, G. J. (2024). The Influence of Chinese Online Novels on the Values of Adolescents. *Integration of Education*, 28(1), 125–139. <https://doi.org/10.15507/1991-9468.114.028.202401.125-139>
- Black, C., Frederico, M., & Bamblett, M. (2024). 'Healing through culture': Aboriginal young people's experiences of social and emotional wellbeing impacts of cultural strengthening programs. *Child Abuse and Neglect*, 148(March 2023), 106206.1–13. <https://doi.org/10.1016/j.chiabu.2023.106206>
- Buch-Hansen, H., & Nesterova, I. (2024). Deepgrowth: Self-transformation towards harmonious being. *Ecological Economics*, 224(January), 108281.1–8. <https://doi.org/10.1016/j.ecolecon.2024.108281>
- Farooq, A., Adlam, A., & Rutland, A. (2024). Rejecting ingroup loyalty for the truth: Children's and adolescents' evaluations of deviant peers within a misinformation intergroup context. *Journal of Experimental Child Psychology*, 243(2), 105923.1–16. <https://doi.org/10.1016/j.jecp.2024.105923>
- Gede Agung, D. A., Nasih, A. M., Sumarmi, Idris, & Kurniawan, B. (2024). Local wisdom as a model of interfaith communication in creating religious harmony in Indonesia. *Social Sciences and Humanities Open*, 9(February), 100827.1–11. <https://doi.org/10.1016/j.ssaho.2024.100827>
- Handayani, P., & Kholis, N. (2024). Moral Education: Comparative Analisis of Character Education Framework in Indonesia and China. *International Journal Multidisciplinary (IJMI)*, 1(1), 94–101. <https://doi.org/10.61796/ijmi.v1i1.68>
- Handy, S., Wang, A., Jacobson, E., & Thigpen, C. (2021). What do teenagers think about driving? Insights from a bicycling-oriented community in the auto-dependent United States. *Transportation Research Interdisciplinary Perspectives*, 11(July), 100422.1–9. <https://doi.org/10.1016/j.trip.2021.100422>
- Hasan, K., & Juhannis, H. (2024). Religious education and moderation: A bibliometric analysis. *Cogent Education*, 11(1), 1–16. <https://doi.org/10.1080/2331186X.2023.2292885>
- Hastasari, C., Setiawan, B., & Aw, S. (2022). Students' communication patterns of islamic boarding schools: the case of Students in Muallimin Muhammadiyah Yogyakarta. *Heliyon*, 8(1), e08824.1–7. <https://doi.org/10.1016/j.heliyon.2022.e08824>
- Herjanto, H., Amin, M., & Karmagatri, M. (2023). A systematic review on halal cosmetic consumption: application of theory method context -attributes decision outcome framework. *Journal of Islamic Accounting and Business Research*, 14(1), 58–79. <https://doi.org/10.1108/JIABR-12-2021-0315>
- Islam, A., Zawawi, N. F. M., & Wahab, S. A. (2023). Rethinking survival, renewal, and growth strategies of SMEs in Bangladesh: the role of spiritual leadership in crisis situation. *PSU Research Review*, 8(1), 19–40. <https://doi.org/10.1108/PRR-02-2021-0010>
- Istratii, R., & Ali, P. (2023). A Scoping Review on the Role of Religion in the Experience of IPV and Faith-Based Responses in Community and Counseling Settings. *Journal of Psychology and Theology*, 51(2), 141–173. <https://doi.org/10.1177/00916471221143440>
- Jenuri, Faqihuddin, A., Suresman, E., & Abdullah, M. (2025). Overcoming the spiritual emptiness of students in the modern era through the integration of Al-Ghazali's

- human concepts in the Islamic religious education learning model. *Cogent Education*, 12(1), 1-19. <https://doi.org/10.1080/2331186X.2025.2497147>
- Karim, A., Fathurrohman, O., Muhammadun, Saripudin, W., Rahmat, D., & Mansir, F. (2023). Altruistic works, religion, and corruption: Kiais' leadership to shape anti-corruption values in pesantren. *Cogent Social Sciences*, 9(1), 1-26. <https://doi.org/10.1080/23311886.2023.2238968>
- Masuwai, A., Zulkifli, H., & Hamzah, M. I. (2024). Self-assessment for continuous professional development: The perspective of Islamic Education. *Heliyon*, 10(19), e38268.1-17. <https://doi.org/10.1016/j.heliyon.2024.e38268>
- Miller, A. C., Khan, A. M., Hebishi, K., Castro Bigalli, A. A., & Vahedian-Azimi, A. (2020). Ethical Issues Confronting Muslim Patients in Perioperative and Critical Care Environments: A Survey of Islamic Jurisprudence. *Anesthesiology Clinics*, 38(2), 379-401. <https://doi.org/10.1016/j.anclin.2020.01.002>
- Mizumoto, A., Shintani, N., Sasaki, M., & Teng, M. F. (2024). Testing the viability of ChatGPT as a companion in L2 writing accuracy assessment. *Research Methods in Applied Linguistics*, 3(2), 100116.1-15. <https://doi.org/10.1016/j.rmal.2024.100116>
- Mohd Yusoff, M. Z., Hamzah, A., Fajri, I., Za, T., & Yusuf, S. M. (2022). The effect of spiritual and social norm in moral judgement. *International Journal of Adolescence and Youth*, 27(1), 555-568. <https://doi.org/10.1080/02673843.2022.2156799>
- Mu, Y., Pei-Yin, S., Chi, L. K., & Saeid, M. (2024). Comparative Analysis of Parenting Styles and their Impact on Children's Well-Being: A Cross-Cultural Perspective in Malaysia, China, and Taiwan. *International Journal of Child Health and Nutrition*, 13(1), 31-46. <https://doi.org/10.6000/1929-4247.2024.13.01.4>
- Negash Tesema, M. (2025). The dynamics of religious and spiritual values in Ethiopian modern education: trends, prospects, and threats. *Cogent Education*, 12(1), 1-17. <https://doi.org/10.1080/2331186X.2025.2482462>
- Nicolau, J. L., Rodríguez-Sánchez, C., & Ruiz-Moreno, F. (2024). A motivation-based study to explain accommodation choice of senior tourists: Hotel or Airbnb. *International Journal of Hospitality Management*, 123(June), 1-14. <https://doi.org/10.1016/j.ijhm.2024.103911>
- Ramadhan, I., Imran, Zatalini, A., Wahyuni, F. S., & Wiyono, H. (2025). Improving the Quality of Socio-Cultural Learning in Pontianak: Strategy for Developing Student Professionalism Training Programs Through Continuous Training. *Studies in Media and Communication*, 13(3), 24-34. <https://doi.org/10.11114/smc.v13i3.7504>
- Rostro-García, S., Kamler, J. F., Sollmann, R., Balme, G., Sukmasuang, R., Godfrey, A., Saosong, S., Siripattaranukul, K., Suksavate, S., Thomas, W., Crouthers, R., In, V., Prum, S., Clements, G. R., Kadir, A., Liang, S. H., Avriandy, R., Gunaryadi, D., Kholiq, N., ... Macdonald, D. W. (2024). Leopards on the edge: Assessing population status, habitat use, and threats in Southeast Asia. *Biological Conservation*, 299(November 2023), 1-10. <https://doi.org/10.1016/j.biocon.2024.110810>
- Salam, M. A., AN, A. N., Rhain, A., Azizah, A., & ... (2024). Challenges of Da'wah Research: Understanding Da'wah Models in The Context of Qur'anic Guidance and Social Change. *Al-Afkar*, 7(3), 1120-1141. <https://doi.org/10.31943/afkarjournal.v7i3.1604.Abstract>
- Schweiker, M., André, M., Al-Atrash, F., Al-Khatiri, H., Alprianti, R. R., Alsaad, H., Amin, R., Ampatzi, E., Arsano, A. Y., Azar, E., Bannazadeh, B., Batagarawa, A., Becker, S., Buonocore, C., Cao, B., Choi, J. H., Chun, C., Daanen, H., Damiaty, S. A., ... Zomorodian, Z. S. (2020). Evaluating assumptions of scales for subjective assessment of thermal environments - Do laypersons perceive them the way, we researchers believe? *Energy and Buildings*, 211(2), 109761.1-24. <https://doi.org/10.1016/j.enbuild.2020.109761>
- Setinawati, Jeniva, I., Tanyid, M., & Merylyn. (2025). The framework of religious moderation: A socio-theological study on the role of religion and culture from

- Indonesia's perspective. *Social Sciences and Humanities Open*, 11(December 2024), 1–11. <https://doi.org/10.1016/j.ssaho.2024.101271>
- Suleny Bojorquez-Roque, M., Garcia-Cabot, A., Garcia-Lopez, E., & Magdiel Oliva-Cordova, L. (2024). Digital Competence Learning Ecosystem in Higher Education: A Mapping and Systematic Review of the Literature. *IEEE Access*, 12(May), 87596–87614. <https://doi.org/10.1109/ACCESS.2024.3416906>
- Tabatadze, S. (2023). Woman against a Woman? Inherited Discourses to Reproduce Power: A Gender Discourse Analysis of School Textbooks in the Context of Georgia. *Education Sciences*, 13(8), 1–22. <https://doi.org/10.3390/educsci13080795>
- Torrance, R., Akli, Q., Ahmed, R., Cust, H., & Cislighi, B. (2024). The influence of social norms on sexual violence and physical intimate partner violence in Somalia: A systematic literature review. *Aggression and Violent Behavior*, 78(February), 101944.1–9. <https://doi.org/10.1016/j.avb.2024.101944>
- Verstappen, S. (2024). Developing a segregated homeland: How internal displacement in a remittance-receiving region affects transnational migrants' development practices. *World Development*, 182(July), 106694.1–10. <https://doi.org/10.1016/j.worlddev.2024.106694>
- Wahid, S. H. (2024). Exploring the intersection of Islam and digital technology: A bibliometric analysis. *Social Sciences and Humanities Open*, 10(March), 101085.1–28. <https://doi.org/10.1016/j.ssaho.2024.101085>
- Walid, M., Budianto, L., Rohmana, W. I. M., Wahyuni, E. N., Ali, N., & Uyun, F. (2025). Caring leadership as a leading factor in cultivating the research culture: Evidence from Islamic higher education. *Cogent Education*, 12(1), 1–25. <https://doi.org/10.1080/2331186X.2025.2480485>
- Woldehanna, T., Endale, K., Das, S., Yadete, W., Vintges, J., Baird, S., Jones, N., & Hamory, J. (2024). Armed conflict and adolescent social capital in Ethiopia. *International Journal of Disaster Risk Reduction*, 103(January), 104299.1–17. <https://doi.org/10.1016/j.ijdrr.2024.104299>
- Xu, X., Schönrock-Adema, J., Jaarsma, A. D. C., Duvivier, R. J., & Bos, N. A. (2022). A conducive learning environment in international higher education: A systematic review of research on students' perspectives. *Educational Research Review*, 37(April), 1–15. <https://doi.org/10.1016/j.edurev.2022.100474>
- Yani, M. T., Mahfud, C., Ranga Sa'adillah, S. A. P., Bustami, M. R., Maskuri, & Taufiq, A. (2022). Advancing the discourse of Muslim politics in Indonesia: A study on political orientation of Kiai as religious elites in Nahdlatul Ulama. *Heliyon*, 8(12), 1–8. <https://doi.org/10.1016/j.heliyon.2022.e12218>
- Yulianto, J. E. (2023). How children of inter-ethnic couples navigate inter-cultural tensions: A scoping review of qualitative studies. *International Journal of Intercultural Relations*, 95(April), 101831.1–12. <https://doi.org/10.1016/j.ijintrel.2023.101831>
- Yunus, N., & Ismail, M. N. (2024). Assessing smart sustainable library practices in higher education: development and validation of instrument. *International Journal of Electrical and Computer Engineering*, 14(4), 4394–4406. <https://doi.org/10.11591/ijece.v14i4.pp4394-4406>