

Internalization of Islamic Character Values Through Learning the *Ranup Lampuan* Dance at MIN 13 Nagan Raya

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Abstract.

The research aims to describe the cultivation of Islamic Character in Learning Local Wisdom based on the Traditional Dance of Aceh Ranup Lampuan in MIN 13 Nagan Raya. The research Approach used is qualitative with a descriptive type, the subject of this study is Religious Teachers and Arts Teachers in traditional dance activities to form the internalization of students' Islamic Character Values. The data credibility test uses triangulation of sources, submission processes, analysis, and conclusions. Data analysis is carried out in a cycle model starting from data collection, reducing, clarifying, concluding and interpreting all the information obtained selectively. The results of the study show that the application of Ranup Lampuan Dance Learning at MIN 13 Nagan Raya is very helpful in the process of internalizing Islamic character values for students, and can also show that dance arts activities are not only a means of cultural preservation, but also effective in shaping the character of students to have noble character. Each movement in the Ranup Lampuan Dance has Islamic character values that are able to foster spiritual moral awareness for students. This study emphasizes that Islamic character education can be carried out through cultural arts practices that contain Islamic, moral and social values so that it has an impact on the formation of students' character in the context of Islamic Religious Education.

Keyword:

Islamic Character Education, Value Internalization, Ranup Lampuan Dance, Local Wisdom, Traditional Dance Learning.

INTRODUCTION

The formation of Islamic character has an important role in the world of contemporary Indonesia education. Character education is the most important part of human life related to Islamic religious education that has character and noble character and has an important foundation to form a personality that has Islamic value. Every educational institution has a very important role in

shaping the character of each student (Furqon, 2024). Character education is the cultivation of character to student which includes knowledge, awareness and actions to apply these values and can be applied in the family, school and community environment. Therefore, character cultivation for children according to PP No.58 curriculum supplements includes four aspects: namely spiritual aspects, personal aspects, social aspects, and environmental aspects. Character instilling is needed in the education of local wisdom to form a positive impact on children's to positively impact children's growth and development.

The development that each child has can be developed in various activities such as dance activities because every child naturally has the urge to do movements such as "Dance" spontaneously (Tursina et al., 2022). One of the right ways to introduce dance is from an early age. Some dance activities must have different movements. Dance has an important meaning for society that every dance has an expression that is aesthetic or beautiful that cannot be separated in people's lives, as well as the Ranup Lampuan Dance which is originated from Aceh which has been passed down from one generation to the next which is still a tradition in the Aceh area to this day. The Ranup Lampuan Dance is a dance to welcome guests in the Acehese tradition (peumulia jame) (Dewita & Indah, 2023). This dance has a very high position because it is able to apply religious values in every movement. One of the characteristics of Acehese cultural arts is that the uniqueness of Acehese dance is to sit in line and form shaf-shaf as if you are praying. The movement right worship and left worship is one of the respects or glorification of guests and other and movements that have Islamic educational values.

Social relations in the Acehese people are inseparable from the local culture. Local culture is a habit carried out by a group to develop a culture that is then inherited to the next generations (Fatonah et al., 2024). states that the social relations of the Acehese people with the Ranup Lampuan dance also have an important function and role as a tribute to guests in the Acehese community. In the Acehese people glorify guests by presenting ranup, Ranup for the people of Aceh is not just a plant that has physical benefits alone, but behind it there are various poly-interpretations because in understanding it ranup becomes a multi-faceted symbol (Teuku Dadek, 2014). Currently, Ranup still has a fairly important role in the life of the life of the people of Aceh, this is an interesting phenomena because the Ranup Lampuan Dance is inseparable from the cultural characteristics of the Acehese people. The factors that make learning local wisdom have a strategic position, namely: Local Wisdom as an inseparable form of identity from birth, local wisdom is not an alienation for its owner, local wisdom has emotional involvement in society, learning local

wisdom does not require coercion, local wisdom is able to foster confidence and be able to increase dignity for the nation and state.

Scientific studies on the cultivation of islamic character throught the Ranup Lampuan Dance have been carried out by several authors of previos articles conducted by the research (Zuhra & Saragi, 2022) showing that Local Wisdom Education for Early Age Children through the Ranup Lampuan Dance is able to move by looking at the child's memory when memorizing the form of dance movements that follow the process in practice. (Riezal et al., 2020) The results of this research show that every body movement of Acehnese women in the Ranup Lampuan dance has its own meaning and philosophy. (Wardani et al., 2024) That the process of forming students' character through dance activities can be carried out by immersing themselves in the dance movements taught by the teacher to the students. (Khairiah et al., 2020) shows that schools' efforts to implement Islamic culture character education programs for early childhood should be further strengthened and improved in order to prepare optimal quality human resources from an early age.

On the other hand, several previous researchers (Sari, 2020) provided creative ideas for teachers to develop character education materials for elementary school students based on local wisdom to preserve the cultural riches that exist in the local area. (Mahmudah et al., 2021) shows that the practice of traditional dance in children can be used as an alternative strategy to shape the character of children who love local culture. shows that local wisdom plays an active role in providing character education, aspects of life to children from an early age. (Riyanti & Novitasari, 2021) shows that the introduction of wisdom-based multiculturalism aims to shape the character of the country's children so that they can respect all people with different races, social groups, ethnicities and customs.

Although Islamic character education and local wisdom have been widely studied, most previous researchers have highligned the meaning of dance and how to apply it to students and dance learning in schools has focused more on aspects of moto skills, cultural preservation, and creativity of student withoutlinking them deeply to the formation of islamic character. However, there is still a lack of research that specifically discusses the process of internalizing Islamic character values through traditional dance activities at the Madrassa Ibtidayah level. Even though traditional dances such as the Ranup Lampuan Dance originate from Acehnese culture which has the value of manners, respect for guests, cooperation, responsibility and religious values. The lack of application of subjects related to dance art to be discussed through theories so that Islamic values are still applied in a relevant and meaningful way to students because in forming Islamic character for children it is able to involve the role of all parties in directing students in a

sustainable manner. Most studies focus only on formal learning in the classroom without involving artistic activities related to the process of character building. However, it has not described an instillation of Islamic characters related to the art of dance. Therefore, efforts are needed such as not only carrying out the process of character formation through religious subjects alone, but also being able to internalize Islamic character values through art learning.

The young generation is currently facing a big challenge in maintaining morals and ethics, especially with the rapid development of technology. The real case in Indonesia shows that the negative impact of this moral crisis is already very worrying. One of the causes of moral crisis among students is the lack of character education taught in schools. As well as changes in the era of globalization such as changes in mindset, lack of self-awareness in behavior, decreased responsibility, honesty, lack of manners, and loss of creativity. Therefore, this research aims to describe the strategy of cultivating Islamic character through art-based learning of the Ranup Lampuan Dance for students in character formation, Describe and analyze the process of internalizing Islamic character values through the learning of the Ranup Lampuan Dance at MIN 13 Nagan Raya, and explain the strategies used by teachers in instilling religious values, honesty, discipline, responsibility, cooperation, and social concern for students. As well as to find out how learning traditional dance art can be an effective medium in shaping students' Islamic character contextually, so that it not only develops in the aspect of art skills, but also in attitudes and behaviors in accordance with Islamic teachings.

The research contributes to the science of Islamic religious education by showing that traditional dance arts that contain religious elements and local culture can be an effective medium in instilling Islamic character values. The results of this study expand the understanding that character education in Islam can not only be done through formal teaching, but can also be integrated into artistic and cultural activities that have moral and spiritual meaning, in accordance with the principles of faith, knowledge, and charity in Islamic religious education. Therefore, schools have a very big role in the development of the cultivation of Islamic character in students because of the role of the school itself as a center of culture by way of the school culture development approach.

METHOD

The research process will be carried out from November 2025 to January 2026. The research was conducted at MIN 13 Nagan Raya which is located in Kubang Gajah Village, Cut Nyak Dhien Airport Road, Kuala Pesisir District, Nagan Raya Regency. This research approach uses a qualitative

descriptive method to explain in detail about character education through the learning process of the Ranup Lampuan Traditional Dance carried out by students such as behavior, perception, and motivation of teachers and students at MIN 13 Nagan Raya. In this study, the researcher used purposive sampling in the collection of research data, namely a sampling technique by determining certain criteria and considerations. As for the qualitative research approach that examines natural conditions or circumstances (natural setting) without any structured adjustments from the school, therefore, data obtained from the results of field research.

The data collection techniques carried out in this study were by means of direct observation, interviews and documentation. In this study, direct observation was carried out to observe the implementation of the learning process of Islamic character formation through the Ranup Lampuan Dance which was carried out in the school environment. The research subjects consisted of two people consisting of Islamic Religious Education Teachers and Art Teachers who participated in the teaching process. Documentation obtained from activities in the field, so that the integrity of the data contained in the field can be obtained, and the information obtained is fact in the form of a narrative.

In this, the validity test of the data carried out by the researcher uses credibility of the data (internal validation) related to the degree of accuracy of the research design that produces the data to be achieved. (Prof.Dr.Sugiyono, 2016) credibility tests were carried out to prolong observations and increase perseverance and triangulation. According to Lexy J. Moleong (Prof.Dr.Lexy J.Moleong, 2012) source Triangulation is a testing process that is carried out to examine data that has been obtained through various sources and described and analyzed so as to produce conclusions from various sources obtained.

Data analysis techniques are carried out in various cycle model processes ranging from collecting data, reducing, clarifying, concluding and interpreting all the information obtained selectively. The Reduction of the data obtained such as documents and researchers' notes in the form of descriptions that produce valid conclusions (Mailianti & Fitriani, 2024). Data presentation A collection of information that results in conclusions obtained in observations, interviews and clearer and more detailed documentation (Prof.Dr.Suharsimi Arikunto, 2006). As for verification, which is the last step in data analysis, the verification data in the end there are the results of the answers from all the researchers that have been formulated.

FINDINGS

1. Character Targets Formet

The cultivation of Character applied at MIN 13 Nagan Raya is one of the most important things in the process of forming noble morals and moral values. Through the program of activities that are applied to encompass religious value, such as traditional dance activities taught at MIN 13 Nagan Raya, namely the Ranup Lampuan Dance. Dance learning has a very important role in the formation of a personality or mentality that is in line and in harmony (Ailza et al., 2024). Dance art is on the tradition that is passed down from one generation to the next and cannot be separated in the people's lives, because each movement has an interesting artistic element and has a meaning that reflects religious values. Traditional dance is part of the learning process, it can be known that the dance art learning activities applied at Madrasah Ibtidayah are carried out with the aim of preserving the culture of students, and getting to know the culture in their area. Every movement

That exists when students perform dance movements can indirectly shape the character of the students into noble character. As for the context of internalization education that is formed, which is the process of instilling values, attitudes, and cultural meanings into students through direct experience, in dance activities, internalization not only learns movements, but also understands the values contained in it.

This statement was also corroborated by the Art Teacher;

The importance of religion and customs that must be harmonized and inseparable, especially the Acehese people who emphasize the importance of honoring guests well and the procedures for welcoming guests well and prioritizing the naming of moral values contained in the Ranup Lampuan Dance.

However, based on information from the Religious Teacher, it is stated that;

The Ranup Lampuan Dance encompasses various high religious values such as the formation of moral character, cultural love, the formation of cooperation and sharia.

From the results of this information, it shows that the character cultivation applied by the teacher to the students has been done well, so that the students are able to follow the instructions from the teacher during the learning of the Lanup Dance, the implementation of the lantern dance is carried out by grade 2 students.

Based on the results of the art Teacher's interview;

That students who are in grade 2 are already proficient in performing the Ranup Lampuan Dance, because they have participated in many studios in their village.

Based on the results of the researcher's observation conducted at MIN 13 Nagan Raya, the researcher reviewed that the value that really exists in the Ranup Lampuan Dance activity is only morals and sharia. The school has cultivated character by implementing Traditional Dance as part of the learning process at school. In the Ranup Lampuan Dance activity, all teachers participate in helping each of the activities process, while for those who direct specifically during the Ranup Lampuan dance practice, only two teachers are involved, namely the Art Teacher and the Religious Teacher, as for the Islamic Religious Teacher who is the most proficient in inviting the dance.

This was explained by the Religious Teacher;

Basically, I do not only deliver material in the learning process but participate in guiding the practice of the Ranup Lampuan Dance activities.

When Performing the Ranup Lampuan Dance movement, the students learn to work together to maintain the harmony of movements, movements in Ranup Lampuan Dance gentle and polite reflects the value of politeness which is greatly influenced by the teachings of islamic, which is the majority of people in the Aceh are. In the islamic view, this islamic tradition that contains local wisdom has a good contribution and cooperation in the process of forming the character of student(Maulidin & Nawawi, 2024). While the existence of the Ranup Lampuan Dance in the learning process, studentare able to recognize the meaning of islam and fom a very good character. Character education is very important to be formed from an early age, because every child can distinguish between good and wrong and be able to apply it in daily life and the development of children themselves will be formed for the better(Utama & Hidayati, 2025). Every education must be based on the internalization of islamic values as the strongest basis than other values, this value comes directly from the truth of Allah SWT (Ismawar & Sarjuni, 2021). So Islamic education is a process of guidingand directing as well as efforts in shapping children'S personalities in an islamic manner.

2. Character Building Strategies

The right strategies can be applied in character education to instill religious values (Marlina et al., 2024). Meaningful multicultural education does not only include knowledge, but also builds critical awareness, empathy adabtability (Dosen et al., n.d.) This perspective is not just to maintain culture but to cultivate noble values that have been historically tested in shaping social balance.

Strategies in character formation can be carried out with an approach based on local wisdom that contains positive values that are not far from people's live (Sabri & Santoso, 2024).

Strategies in character formation vary depending on the teacher who given the mandate to foster the Ranup Lampuan Dance which is applied by MIN 13 Nagan Raya, if the presenter is an Art Teacher, then the strategy carried out in dance art activities is to grow oneself in maintaining the preservation of valuable culture and play an important role in maintaning the identity of a culture and community solidarity, especially the people of Aceh the preservation of traditional dance requieres collaborative efforts from various parties, including the community, government, and schools to obtaind a culture that continues to develop in every changing era (Shulha & Febri Hendra, 2024).

This statement was corroborated by the Art Teacher;

Based on the results of the learning process carried out by students regarding the art of dance, they are able to develop children's mindset in repeating previous culture and applying it to everyday life.

The development of culture today really needs to adapt to the development of the increasingly advanced times, the process of introducing culture from an early age that is innovative, creative and educational is very necessary so that children are able to have an interest in learning more deeply. Cultural introduction for students can also help them to know the characteristics that exist in their area so that they grow a sense of love, children have a high ability to absorb the values that are taught and learned through the environment and daily interactions (Anggreni & Fachrurrazi, 2025).

However, based on the religious teacher's presentation, the strategy in character formation by instilling religious values contained in the Ranup Lampuan dance, such as morals and shari'ah, aims to develop students' potential, one of the highest positions in educational institutions, namely morals, which play a very important role in forming a good personality. Moral education is not only about theory but how to cultivate a sense of humanity that has correct ethics, morals and manners (Munawir et al., 2024). Meanwhile, sharia in education is closely related to the teachings of the Islamic religion which are implemented through the education system and the principles applied by Allah SWT (Rusiah et al., 2024). includes rules in daily life that are guided directly from the Al-Qur'an and Hadith.

From these results, based on the information of the Religious Teacher;

That every movement they make can indirectly change their personality for the better.

The results of observations that have been made by the researcher show that the strategy carried out by the two teacher in the learning proces of the Ranup Lampuan Dance in school is the same, namely by applying the formation of students' character and giving a great influence on the development of student' identity and character changes of the time (Dasar, 2024). In the learning the Ranup Lampuan Dance at MIN 13 Nagan Raya, the process of instilling character values does not occur directly or suddenly, but through planned and continuous stages. Teacher not only teach dance movement in dance movenents as physical skill, but also role models by showing disclipine, responsibility, and good manners during the training process. In addition, each movement in dance is explained with its meaning and massage contained in it, so that student undertand that the dance is not just a series of movements, but also has cultural values and islamic character. The practice process that is carried out repeatedly helps student get used to being patient, cooperative, and appreciative of each other. With such an approach, character values are not only understood in theory, but are slowly embended in students and reflected in their behavior, both in the school environment and in daily life.

3. Cultural Values for Student

Every educational institutonal must have various ways to be able to change students for the better, just like education that applies local wisdom or cultural ad the main foundation in obtaining divine values, not only acting as an administrative but also a mandate in fostering and humanizing the entire educational community (Hayati, 2025). This approach, in integrating local cultural values, can provide a relevant context for children (Sarumaha et al., 2024). Art requires the cultivation of values related to religion.

As for the values contained in the Ranup Lampuan Dance, student know the importance of preserving the culture in their area, When performing the Ranup Lampuan Dance movement, the student learn to work together to maintain the maintain the harmony of movement, the movements in the soft and polite Ranup Lampuan Dance reflect the values of politeness which is greatly influenced by the teachings of islmic which is the religious of the majority of people in the Aceh area.

Based on the information of the Religious Teacher;

Students are able to apply it in daily life, based on the behavior carried out at school that reflects attitudes related to the values contained in the Ranup Lampuan Dance.

In the Islamic view, this Islamic tradition that contains local wisdom has a good contribution and cooperation in the process of forming the character of student (Maulidin & Nawawi, 2024). With the existence of the Ranup Lampuan Dance in the learning process, students are able to recognize the meaning of Islam and form very good character. Character education is very important to be formed from an early age, because every child can distinguish between good and wrong and be able to apply it in daily life and the development of children themselves will be formed for the better (Utama & Hidayati, 2025).

This statement was confirmed by Art Teacher ;

That character building can be done in early childhood, because their mindset is very easy to absorb the learning that is conveyed.

Every education with the inculcation of Islamic values as the strongest basis than any other value, this value comes directly from the truth of Allah SWT (Ismawar & Sarjuni, 2021). So Islamic education is a process in guiding and directing as well as efforts in shaping children's personalities in an Islamic manner. The results of the documentation study show that the application of character cultivation through culture is very supportive and can help students in forming good character. Based on the results of the movements carried out on students containing values related to the teachings of Islam, by mastering each dance movement of the lamp ranup students not only learn about the art education they get but the value of togetherness and love for culture can be instilled in daily life.

DISCUSSION

1. Character Instilling in Education

Character cultivation is inseparable in essence from the role of education as a strategic means in forming students who are not only intellectually intelligent, but also have good morals and behavior (Marzuni & Romelah, 2023). Character cultivation applied in the school environment can be done through habit, practice, example, as well as commands and prohibitions in accordance with the basis of religion (Khofifah, 2023). Character cultivation can be done in early childhood by applying traditional dance as a support in the learning process, by instilling an attitude of love for culture and having a strong character based on values based on the values contained in dance art (Agustia & Sadariah, 2025). In realizing the teacher's goal to integrate the cultivation of character education in a better direction, character formation is carried out with elements of exemplary and refractive of

noble behavior with refractoriness to instill character in students must be carried out regularly to form noble student behavior (Putra et al., 2020).

Character instilling in education also aims to help students understand ethical values, respect the rights and dignity of others, and be willing to do the right thing even if it is not always beneficial for themselves (Shalahuddin et al., 2024). The importance of the application of character education in education, for example, can be seen in a person's success and failure in all aspects of life which are not determined solely by technical knowledge and abilities but also by behavioral factors and attitudes (Nugroho, 2020). Students need to have a religious character because this can help develop noble values and a strong understanding of religion and the cultivation of this religious character needs to start from an early age.

Character cultivation based on religious values through learning local wisdom is an effective way to shape the character of students to be religious, such as implementing dance learning which contains Islamic religious education, because local wisdom is able to increase the diversity of teaching materials by incorporating local value and culture in accordance with Islamic teachings (Fajriah Inayati et al., 2024). In learning local wisdom in MIN 13 Nagan Raya, this is related to the Ranup Lampuan Dance as a means of learning to instill character in each student. Character cultivation can be obtained through learning routines carried out by teachers in the field of religion and the arts. The formation of character with religion is very important because in Islam between morals and character is a whole unit.

2. Ranup Lampuan Dance

Ranup Lampuan Dance is one of the traditional dances of Aceh that depicts high aesthetics and ethics among the people of Aceh in paying homage to honored guests and officials who visit Aceh. This dance is performed at special events, such as the *Preh Linto* and *Tueng Dara Baro* events. This dance is performed by seven female dancers consisting of one woman as the queen and the others as ladies in waiting. And as a dance of traditional music *serune kalle* and *geudrang* (Dadek, 2014). This dance was created by the late choreographer or Acehnese artist, Yulizar in 1995 Banda Aceh, and is still a tradition today. Ranup media users in the world of dance, the Acehnese people have shown significant development in both performance and fashion, with Ranup playing a significant role. The Ranup Lampuan Dance, also known as the *Peumulia Jame* dance, comes from the Acehnese language and means to honor guests. It is often performed during welcoming ceremonies,

Featuring graceful movements, where ranup is presented to guests as a sign of sincere friendship and glory

The Ranup Lampuan Dance is lifted from the customs that are alive and still developing and maintained in Aceh to this day, especially the custom of respecting guests. Guests who are present are treated to ranup, this can be seen symbolically in the dancer's dance movement, dance equipment and ranup which are presented to guests. Through the dance movements, orderly and gentle movements are seen as an expression of the solemnity and nobility of inviting guests to sit, and the ranup offering is a symbol of brotherhood or friendship (Futuh & A'la, 2023). Honoring guests is an obligation that must be done, especially for Muslims, because visiting is a teaching of the Islamic like the habits of the prophets and pious people (Nia Kurniasih et al., 2023). Therefore, honoring guests for the people of Aceh is an inseparable part of customs and plays a very strategic role in regulating and organizing people's lives.

The appearance and philosophy of *Ceurana* or *Bate Ranup* as a symbol of beauty and goodness of mind and moral, ranup as a symbol of glorification or respect for guests (Nelissa et al., 2022). This is very clearly seen both in the art or the Ranup Lampuan Dance honoring guests with ranup as the main meaning as a binding relationship between guests and the owner of the house. The tradition of honoring guests has become a habit among the community on various occasions related to presenting ranup. The meaning of the Ranup Lampuan Dance describes the cohesiveness and uniformity showing the culture of welcoming guests in Aceh as well as orderly, flexible, and polite movements. In this dance, various polite movements are performed by moving the hands and feet which are presented as a symbol of respect for guests.

3. Character Education

Character education has an important role in the world of education as the foundation, foundation and main capital in developing human resources and shaping identity as a nation (Kesumayodra & Wahyudi, 2024). Islamic character is one of the most important things to be applied at various levels of education such as kindergarten, elementary, secondary, and tertiary education through local wisdom, because one of the challenges that exist in Indonesia is how to form Islamic character in society, especially among children who will become the successors of the nation (Haidir et al., 2023). The application of the culture of the Acehnese people has a tradition of honoring guests by performing dance that contains religious value.

In an Islamic perspective, children's education must be prioritized with character formation. In childhood, character development is very easy to influence, because there is a great opportunity to instill moral values as an effort to form the character of the young generation with an Islamic education perspective (Saputri et al., 2025). The Ranup Lampuan Dance which was performed at MIN 13 Nagan Raya became the main foundation in the developing cultural values, this value reflects a sense of love for culture, responsibility and an attitude of appreciation in shaping the identity and character of the nation. In implementing local wisdom activities such as the Ranup Lampuan Dance at school, it is not a center of creativity but can help students in forming a good personality, because it is able to give real experience to student in directly practicing traditional culture.

The process of internalizing each movement can form the formation of philosophical values for students traditional dance movement have a high background and are based on custom that are typical of a society (Zakaria, 2024). Movement art in dance is one of the media that can help create the learning process to be active and fun, this activity is an important means to train to form confidence and can introduce aesthetic and cultural values.

In the context of the world of education, not only learning in the classroom but local wisdom can be applied in an educational institution, the cultural diversity in Indonesia, the integration of local wisdom is very important to be instilled and studied so that Islamic values can be conveyed contextually, meaningfully and relevant to the development of student (Saleh et al., 2025). Learning related to element of local culture not only increases children's attractiveness to the material but also strengthens children's character, one of the approaches that has great potential in the world of education to achieve good character formation, namely by applying and studying local wisdom in its area.

The use of teaching materials based on local wisdom can make student more characterful, active and motivated, because this is because one of the discussions they learn is related to daily life so that it feels easy to understand and real (Listia et al., 2020). Character education is one of the main goals in the national education system, especially in an effort to form student in responsibility, morality, and have a high religious identity. In this approach, student not only understand local cultural values but are able to apply them as a character strengthening obtained (Ecca, 2025). In the application of character education in the face of local wisdom is also in line with the policy of the Indonesia government, the statement is explained in; Educational and explains that the integration No.20 of 2018 concerning strengthening character education explains that the integration of cultural

values in learning is one of the strategic efforts to build the character of student who are moral in culture.

Evaluation in the context of character education learning is an important phase in student development, because education plays a role in every learning process (Armini, 2024). Local wisdom is one of the collections of knowledge and practices developed through educational programs that represent his beliefs about religion, the universe and social relations, character education is very important in shaping a generation that not only excels in knowledge and skills but also has good ethics in character (Hujraeri et al., 2025). Good character is one of the influences in education as a whole and has quality skill.

These findings confirm the experiential learning theory which states that knowledge is not acquired instantly through the teacher's explanation alone, but is built gradually through the process of experiencing directly, then reflecting on the experience, understanding it more deeply and finally being able to apply it again in different situations. This means that learners learn not only by listening or taking notes, but by doing, feeling, and rethinking what they have done. In this process, real experience becomes the main source of learning, while the teacher acts as a facilitator who guides, provides direction, and helps students draw meaning from each activity carried out. Through hands-on practice, students are actively involved in learning activities so that they not only understand concepts in theory, but also feel the benefits and value of the activities. The feedback that the teacher gives after practice helps students know their flaws and strengths, so that continuous improvement occurs. In addition, joint reflection activities, such as discussions or questions and answers about experiences that have been done, make students able to relate these experiences to daily lives. This process makes learning more meaningful because students understand the reasons behind every action they take.

Thus, this study further strengthens the view that learning that involves student's real-life experiences is more effective than learning that focuses solely on theory or lectures. Experiential learning can simultaneously develop three educational domains: the cognitive domain (knowledge and understanding), the affective domain (attitudes and values), and the psychomotor domain (skill and action). Therefore, this approach not only helps students better understand the material but also shapes their character and skills in a comprehensive and sustainable manner.

Local wisdom plays a crucial role in character formation because it encompasses moral, social, and spiritual values passed down through generation. Values such as mutual cooperation, responsibility, and mutual respect are not only taught but also practiced in daily life.

Through local wisdom based education, student can build strong character while maintaining their cultural identity amidst globalization.

CONCLUSION

Based on the overall findings of the reseach on the internalization of islamic character values through the learning of the Ranup Lampuan Dance at MIN 13 Nagan Raya, it can be concluded that the process of forming students' religious character takes place gradually, systematically, and contextually through the integration of Islamic Religious education and Local Wisdom found in Aceh society. Learning based on the Ranup Lampuan Dance not only functions as a medium cultural preservation, but also as a vehicle for value transformation that touches that cognitive, affective, and psychomotor realms at the same time. Thus enriching that treasures of Islamic Character Education theory by presenting an experiential learning based approach that emphasizes direct experience, reflection, and habituation as a mechanism for internalizing values.

Theoretically, this research makes a significant contribution to the defelopment of an Islamic Religious Educations paradigm that is not longer limited to doctrinal transmission in the classroom, but emphasizes that traditional arts that have religious symbols such as the Ranup Lampuan Dance can be constructed as an effective pedagogical instrument in building morals, discipline, responsibility, cooperation, and politeness based on sharia and customary values.

Practically, the implications of this study for madrasah education show that strengthening character education will be more meaningful if it is integrated into school culture through cocurricular and extracurricular programs that are relevant to the local identity of students, so that madrasah not only play a role as center for the transmission of knowledge, but also as a center for the culture of values. Theachers, especially Islamic Religious Education Teachers and Art Teachers need to collaborate reflectively and consistently in designing learning that not only teaches movement skills, but also elaborates the philosophical meaning and moral message behind each cultural symbol, accompanied by continuous example and habituation so that the values taught do not stop at the cognitive level, but are internalized in the daily behavior of students both in the school environment and in the community.

As for further studies, this study opens up a wider space for exploration, both through a quantitative approach to measure the effectiveness of character internalization empirically and longitudinally, and through a comparative study between madrassas in different regions to see

the dynamics of the integration of local wisdom in Islamic education in a more varied manner. In addition, further research can also examine a structured and standardized Islamic arts-culture-based curriculum model, including the development of a more comprehensive character evaluation instrument, so that integration between religious values and local culture is not only preliminary, but also has an increasingly solid conceptual and methodological foundation in the framework of strengthening character education in Indonesia Madrasahs.

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