Local wisdom-based PAI learning: exploring integrated model in building student national character

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Abstract This article explores character values in the local wisdom of Sundanese culture and the "Bandung Masagi" policy as teaching materials in an integrated model of PAI learning in tertiary institutions to build students' national character. This study chose a qualitative approach with an exploratory study design. The study's results found that the values' meaningin local wisdom is closely related to national character. The four values in Sundanese philosophy (silih asah, silih asih, silih asuh, and silih wawangi) are closely related to interpersonal relations (moral character), while the valuesin "Bandung Masagi" (love religion, protect culture, defend the country, and love the environment) closely related to self-mastery (performance character). The entire value of this local wisdom is an indicator of national character, which is very much needed. Through an integrative model, these local wisdom values can become teaching materials in PAI learning in tertiary institutions through the internalization stage, namely the provision of reliable information, so that students are confident in this information and become an attitude and displayed in the form of the character of the national love.

Keywords: National Character, Local Wisdom, Islamic Religious Education Learning.

Abstrak Artikel ini mengupas nilai-nilai karakter dalam kearifan lokal budaya Sunda dan kebijakan "Bandung Masagi" sebagai bahan ajar dalam model pembelajaran PAI terpadu di perguruan tinggi untuk membangun karakter bangsa mahasiswa. Penelitian ini memilih pendekatan kualitatif dengan desain penelitian eksploratif. Hasil penelitian menemukan bahwa makna nilai-nilai kearifan lokal erat kaitannya dengan karakter bangsa. Keempat nilai dalam filsafat Sunda (silih asah, silih asih, silih asuh, dan silih wawangi) erat kaitannya dengan hubungan interpersonal (berakhlak mulia), sedangkan nilai-nilai dalam "Bandung Masagi" (cinta agama, menjaga budaya, bela negara, dan cinta lingkungan) erat kaitannya dengan penguasaan diri (kinerja karakter). Keseluruhan nilai kearifan lokal ini merupakan salah satu indikator karakter bangsa yang sangat dibutuhkan. Melalui model integratif, nilai-nilai kearifan lokal tersebut dapat menjadi bahan ajar dalam pembelajaran PAI di perguruan tinggi melalui tahap internalisasi yaitu pemberian informasi yang terpercaya, sehingga mahasiswa yakin akan informasi tersebut dan menjadi sikap serta ditampilkan dalam bentuk karakter tentang cinta nasional.

Kata Kunci: Karakter Bangsa, Kearifan Lokal, Pembelajaran Pendidikan Agama Islam

Introduction

Several headlines from national newspapers inform that exposure to radicalism is still a serious threat which is now targeting young people in schools and colleges (Nuryani, 2020). This is corroborated by some data. The 2020 National Agency for Combating Terrorism (BNPT) survey has reported that 85% of millennials are vulnerable to being exposed to radicalism ideology, and cyberspace is a medium for radicals to carry out massive spread of radicalism.(Adhiansyah, 2020). Due to the influence of the ideology of radicalism, various facts show that young people are involved in radical movements (Sohuturon, 2018). These facts are big problems, which if left unchecked can threaten the Unitary State of the Republic of Indonesia (NKRI).

The findings of the researchers have strengthened the dangers of radicalism ideology to national security. For example, radicals have spread violencewhich leads to the degradation of a nation (Yeasmin, 2020). Besides that, the radicals have also spread fear in society (Mani, 2019). Another danger as has been written by Choi et al. (2011), that after the September 11 2001 terror, the image of Islam and Muslims was at its lowest point. Therefore, carrying out a counter-radicalism preventive effort against Muslim students is a necessity, very important, and urgent.

Regarding preventive measurescounter-radicalism through the field of education to strengthen national character has become the focus of researchers around the world in the last ten years. Arthur and Harrison's research (2012) informed that to make good citizens, the UK has revitalized character education entered as part of state policy. While research Horst et al. (2020)offers the importance of efforts to reconceptualize "good citizens" which have been carried out through an experiment that practices democratic values, namely; opinion, listening to opinions, respecting, and acknowledging the ownership of others. While research Smith (2019)concluded that to build the character of caring and ethical citizens, the pluralist model with the practice of deliberation has a very important role. As for research Priyatna (2017) see from the other side that local wisdom values can be chosen to build good character.

In contrast to previous studies, this article focuses on exploring the philosophical values of local wisdom to be appointed as teaching material guides in internalization through Islamic Religious Education (Pendidikan Agama Islam, PAI) learning in tertiary institutions. Thus, this research becomes something new and completes the findings of previous studies. Three reasons why this research is important.

First, as is well known, Indonesia is a multicultural nation, so exploring the philosophical values of local wisdom included as part of PAI teaching materials is assumed to be able to build the character of loving the nation's culture. Second, research results Sunall et al. (2010) provide positive information that transformatively, cultural content is provided in teaching to make students become good citizens. Third, Islam recognizes that good customs and culture can be a source of Islamic law. In its discussion, this article aims to explore character values in Sundanese philosophy and the "Bandung Masagi" policy as teaching materials in an integrated model of PAI learning in tertiary institutions to build students' national character.

Methods

As the aim of this research is to explore the philosophical values of local wisdom of Sundanese culture and the "Bandung Masagi" policy, we use a qualitative approach with an exploratory

study design. Because it is explorative, we refer to opinions Joseph (2016)to explore the values of the two local wisdoms in West Java Province, Indonesia. As for identifying the values, in this exploratory study we used content analysis procedures (Stevens & Wrenn, 2013).

As for the content analysis procedure to explore the values in the local wisdom, we refer to the three procedures from Elo and Kyngäs (2008), namely planning, implementation, and analysis. These three stages are carried out when determining documents, identifying character values, and analyzing them. Therefore, the official web-based documents of the West Java provincial government, the City of Bandung, and other webs that discuss the four Sundanese philosophies and the "Bandung Masagi" policy are explored. As for the documents for learning PAI in tertiary institutions that are used are Law Number 12 of 2012 concerning Higher Education, as well as Government Regulation Number 55 of 2007 concerning Religious and Religious Education. The steps to integrate it into the learning process are used in four stages, namely; information, belief, behavior, character of Hakam (2008).

In the implementation and analysis stages, we used Hsieh and Shannon's four-step directional type content analysis (2005). The first step is coding the two sources of local wisdom, namely: the four Sundanese cultural philosophies (silih asah, silih asih, silih asuh, and silih wawangi). Meanwhile, the character values for the "Bandung Masagi" policy are coded as Love Religion, Protect Culture, Defend the Country, and Love the Environment. The second step determines the value in the philosophy of Frankena (1951). According to him, the value in philosophy shows worth and goodness. The third step describes the findings about character values in the two local wisdoms. Finally, the fourth step discusses the theories of value and character. Meanwhil, to analyze it is done inductively, namely findings that have been described from code units, then abstracted and conclusions drawn (Elo & Kyngäs, 2008)

Results and Discussion

The philosophical value of local wisdom of Sundanese culture

Four philosophical values of Sundanese culture *silih asah* (to educate each other), *silih asih* (love each other), *silih asuh* (guide each other), and *silih wawangi* (saying positive things to each other). Every word in the Sundanese philosophy begins with the word penance. Regarding its derivation, the word *silih* means mutual. Broadly speaking, the word *silih* is reciprocal which means transformative value with full politeness when responding to each other between one person and another individual (Prabu, 2022). By using an analysis of the philosophy of value, *silih asih* implies ontological value, *silih asah* contains the meaning of epistemological value, and *silih asuh* means axiological value (Saleh, 2014).

First, *silih asah*. *Asah* is a word that describes efforts aimed at sharpening. In this context, sharpening means efforts to sharpen knowledge. Given the prefix word *asah*, then *asah* means that knowledge is not absolutely one's own, but there is a value of sharing. *Silih* sharpening means educating one another (Suryalaga, 2009). In addition to that meaning, sharpening also means sharing insights in the outer and inner dimensions. The aim of *asah* philosophy is to increase the degree of humanity, because of that knowledge, a person can navigate life and overcome life's challenges and problems. The main principle of *Asah* is the existence of collaborative synergy and useful knowledge.

Next, *silih asih*. *Asih* is loving. The basis of compassion is clarity of heart (Suryalaga, 2009). In another meaning, *silih asih* is a sincere attitude of mutual love that aims to build harmony and happiness. The scope of aspects in the character of *asih* performance is due to dedication, discipline, sacrifice, and self-expression. While the moral performance lies in human relations that love one another (Prabu, 2022). Besides that, *silih asih* also shows a caring character.

Then *silih asih* which means the presence of love and affection to guide, foster, and nurture one another (Suryalaga, 2009). *Silih asih* describes the moral character of human relations to remind, admonish, and protect one another. *Silih asih* is marked by the value aspects of equality, chivalry, respect, and fairness (Prabu, 2022). *Silih asih* is a sign of a regeneration pattern based on the values of love and humanity so that there is a positive continuity of development from one generation to the next.

Fourth *silih wawangi*. *Wawangi* means fragrant and to fragrant. If added with the word *silih*, then *wawangi* means making each other scent. It is also called caring for and respecting each other (Danadibrata, 2009). In addition, silih wawangi is also interpreted as giving positive benefits to each other. Silih *wawangi* contains philosophy as perfection. *Wawangi* is also interpreted in depth as the main value of a human for his humanity.

Character values in the "Bandung masagi" policy

The word "Masagi" in Sundanese, has the connotation of "Square" in Indonesian. Literally means a square shape where every side line is equal and balanced. It is this balance narrative that is by Satjadibrata (2005) can represent the meaning of value in the word masagi which shows the personality of someone who is not easily shaken amidst the challenges and dynamics of the times. Then *masagi* also means steady, and shows someone's personality that is strong. Balance and firmness are described as someone with a perfect personality. It was this philosophy of Sundanese cultural values that later became the basis for the "Bandung Masagi" policy with four main character values, namely: love of religion, guarding culture, defending the country, and loving the environment.

About the importance of the character of love for religion and defending the country in the "Bandung Masagi" policy due to several facts of intolerance and radicalism in this city. Bandung, based on data from the Setara Institute in 2015, is one of the seven most intolerant cities in West Java. The movement against houses of worship of other religions is the most prominent form of intolerance (Rizky, 2018). While related to radicalism, for example, in 2017 a suspected terrorist; Yayat Cahdiyat alias Abu Salam, who launched his terror movement in the city of Bandung, was involved in the Jamaah Ansharut Daulah network (Mighty, 2017).

The facts of intolerance and radicalism that occurred in the city of Bandung have moved the Forum of Religious Leaders in the city of Bandung to declare a statement. The content of the declaration is a statement of firm stance as follows: (1) Currently society is being disturbed by elements that divide the nation; (2) All religions do not teach radicalism and terrorism; (3) Bandung city religious leaders strongly condemn all acts of terror; and (4) radical and intolerant mass organizations will be immediately dealt with by the police and military (Zulkhairil, 2020).

Meanwhile, the other two character values of "Bandung Masagi" are protecting culture and loving the environment. Rieza Dienaputra; The coordinator of the Bandung City Regional

Cultural Principles Compilation Team (PPKD), in a Bandung Responding activity at the Bandung City Hall Historical Park, emphasized the importance of the community caring and being involved in maintaining and preserving culture. This assertion is based on his concern for the existence of culture in the city of Bandung. He said that sixty percent of children's play culture is not developing anymore. This data is really counter-productive when compared with the availability of facilities and infrastructure designated by the government for cultural preservation. Meanwhile, the character of loving the environment is another value that is equally important. The "Bandung Masagi" policy is in line with the passion and spirit of the vision and mission of "Bandung Champion"; A comfortable, superior, and prosperous Bandung (Chahyati, 2016). The waste problem is still crucial in the city of Bandung. According to Chahyati, it is important to internalize the character of caring for waste and the dangers from the impact it has on the environment through education.

PAI in higher education

Higher education regulations in Indonesia have stipulated that PAI courses must be given at every university (Higher Education Law Number 12 of 2012). It is mandatory for students because PAI is a Compulsory Curriculum Subject (MKWK). In addition, regulations in Indonesia emphasize that PAI courses aim to create students who have extensive religious knowledge and insight, who are obedient in practicing religious teachings in the Indonesian context (Government Regulation concerning Religious and Religious Education Number 55 of 2007). In this regulation it is emphasized that the PAI course functions to form four student characters, namely the character of faith, piety, noble character, peace and harmony in the Indonesian context.

Majid and Andayani (2004) argues that PAI functions for the development, value internalization, corrective, and preventive. Referring to the opinion of Majid and Andayani, the function of PAI in tertiary institutions is the expansion of knowledge and insight into Islamic sciences that students previously obtained from the family, school and community environment. Then the internalization function means that the PAI values taught are able to shape Islamic personality and behavior. Furthermore, the corrective function is intended to explore, detect, and solve problems related to religious knowledge and understanding which tend to be wrong so that it has an impact on the displayed religious attitudes and behavior. Fanaticism without argument is an example that needs to be corrected so that students display moderate religious behavior. The preventive function is intended so that PAI in tertiary institutions is able to strengthen the arguments, attitudes, and religious behavior of students with the dynamics of religious life that develops dynamically. PAI serves to prepare students for social life. This means that Islamic values color the way students think, act and behave. It is these functions that the state expects to be built by religious courses in tertiary institutions.

Fakhruddin (2021) argues that because the PAI course is part of state policy, the objectives of PAI should support the achievement of the goals outlined by the State. In Fakhruddin's analysis, Indonesia is a country that adheres to a religious paradigm, in which religion becomes state policy. Therefore, it is very logical if the objectives of the PAI course are targeted at achieving national education goals. While on the other hand, the state is obliged to guarantee

religious education in schools and colleges. This guarantee is found in two of the four pillars of Indonesian nationality, namely the 1st Pancasila precepts, and Article 29 of the 1945 Constitution.

Because it is part of state policy, the material provided to students is regulated by national standards (Chairunnisa et al., 2020). The Ministry of Religion provides standard PAI materials that must be given to students which include; Quran, Hadith, Aqidah, Worship, Morals, and Date/History of Islamic Civilization (See: Decree of the Minister of Religion of the Republic of Indonesia concerning National Standards for Islamic Religious Education Number 11 of 2011).

Muchith (2017) believes that PAI material should be based on a multi-disciplinary paradigm. He analyzed that PAI materials have unique and cross-disciplinary characteristics. That is, when a person learns about prayer services, it is not only the conditions and pillars that must be mastered by students, but sincerity and humility must also be fulfilled. Sincerity and humility are clearly related to psychological aspects, and this is closely related to the discipline of psychology. Even after students perform the prayer, they are required to establish it in social life, namely preventing evil deeds, and this is related to the problem of pro-social character which is closely related to the discipline of sociology. Meanwhile, in learning the Koran, Hadith, and the History of Islamic Civilization, there are many touches on anthropology, sociology, and history.

The main focus of PAI lectures, in addition to the multi-disciplinary material and paradigm, is Islamic religious values that are embodied in the character (morals) of students. Darajat (1992) sees three important things that PAI must achieve, namely: building positive character and discipline based on love for religious teachings and sources, sincere and patient character in worship, and socially pious. The final vision of the PAI course is to internalize Islamic religious values and become a student's way of life (*Islam rahmatan lil 'alamin*)(Firmansyah, 2019).

In order for PAI materials and values to achieve their goals, it is important to create quality learning (Firmansyah et al., 2019). For lecturers, the components of objectives, materials, availability of teaching resources and media, methods, evaluation, and religious dynamics that occur are important considerations. This process follows Romiszowski (1982) as part of the process of defining and analyzing problems in a learning system. He continued, educators can choose the right model and develop it, to then be implemented and evaluated. Not infrequently just because of differences in ways and methods of thinking, cases of intolerance, both among fellow Muslims and between religions that often occur (Haryani, 2019). In this dynamic of diversity, the values of local wisdom can play a role and have a strategic position as part of the PAI learning system in tertiary institutions.

PAI learning based on local wisdom values

As its vision, Islamic education courses in tertiary institutions aim to build the character of students who are confident, obedient, and have good behavior. These three characters must be displayed by students in a personal and social context as citizens. Indonesia, which is multi-cultural, certainly has consequences for students to respect the differences that exist in society. To build the character of students who respect religion, Islamic education based on local wisdom

in tertiary institutions has a strategic position. These local wisdom values were then adapted and developed into PAI material.

Several research results have become a strong argument that cultural values have the potential to build student character. Iyers (2013)expressed that potential by calling it "educating values guided by values". Amollo and Lilian's research (2017) has proven that values-based education is effective in building some good character of students.

However, it's a shame, the positive potential and benefits of culture and the values contained in it which are used as subject matter, are not adapted by some universities. For example, the study conducted by Trung and Van (2020) has informed that it has been quite a long time since traditional cultural values education is no longer of interest to universities to be taught to students in Vietnam. For Kumagai and Lypson, (2009) the idea of justice is at the heart of the effort to instill professionalism, humanism, and cultural openness for a doctoral student.

Based on the potential of cultural values that can build good character in students, and considering the crisis experienced when practice and universities do not care about it, then adapting local wisdom values from a community's culture becomes a necessity. That is, the values of local wisdom can be integrated into material in a course at a university. In this case, PAI which is located as MKWK has a strategic position.

In Islam, culture is known as *'urf.* The concept of *'urf* is found in the discussion of *ijtihad.* Culture can be a source of Islamic law with a number of requirements. For example, the culture used does not conflict with the main sources of Islamic law, namely the Koran and Hadith (Princess, 2020). Then, the culture is still relevant to the progress of the times, including globalization (Abubakar, 2013). Other conditions according to Zainuddin (2015) is the urgency of a community problem that must be resolved immediately.

By considering the results of previous research and the arguments contained therein, we conclude that the values in the Sundanese philosophy (s*ilih asah, silih asih, silih asuh,* and *silih wawangi*) and the four values in the "Bandung Masagi" policy (love religion, keep culture, defending the country, and loving the environment) are local wisdoms that can be adapted and incorporated into PAI lectures in tertiary institutions. The four values in the two local wisdoms are in line with the culture that is justified by the shari'at. This means that the four values do not conflict with Islamic religious principles. For the integration model in PAI lectures, we arrange it in Figure 1. below:
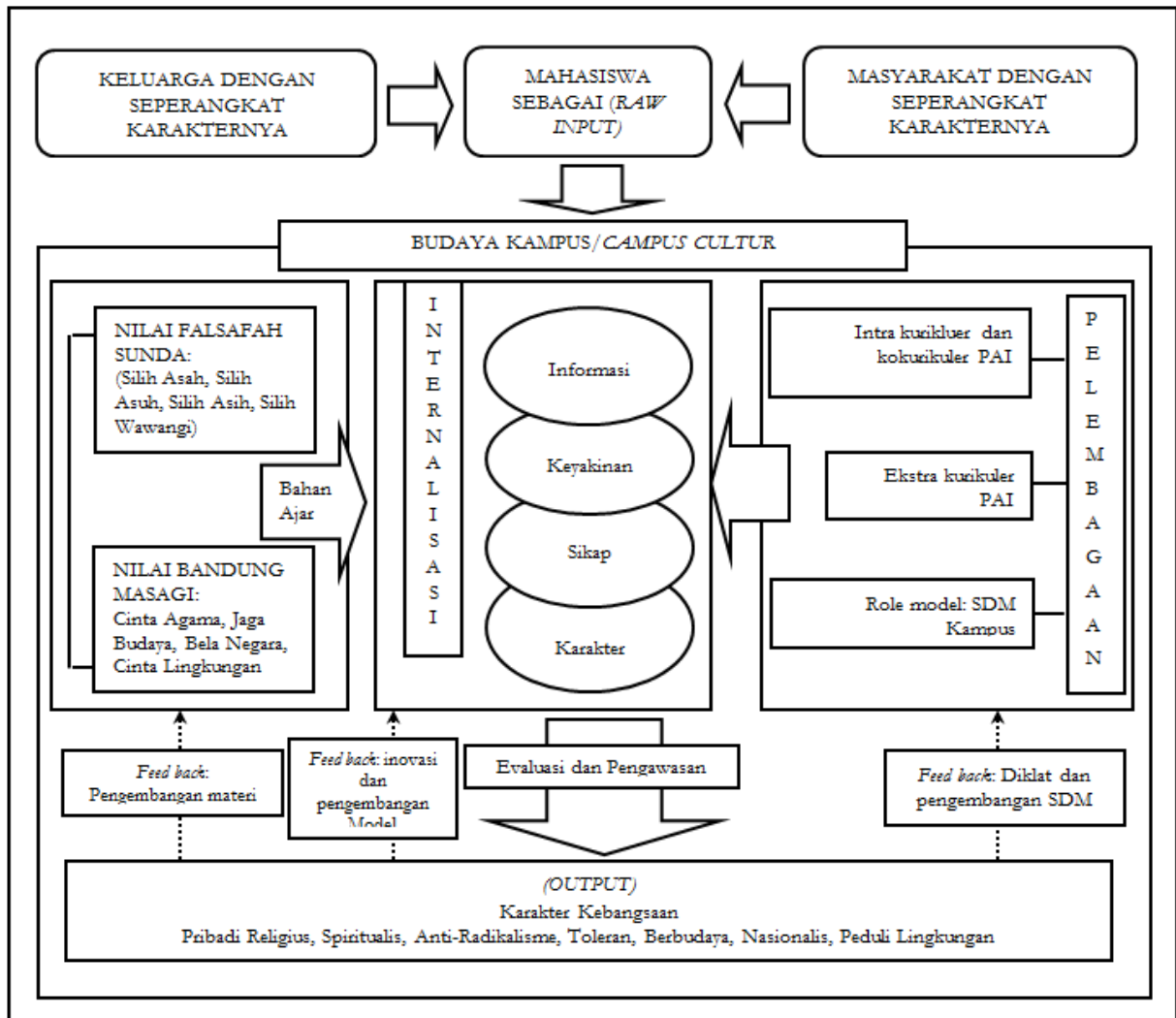
Figure 1. Application of the Local Wisdom-Based PAI Learning Integration Model
in Building Student National Character

Figure 1. describes the application of the integrated model of PAI learning in local wisdom-based tertiary institutions. The four values in the Sundanese philosophy and in "Bandung Masagi" are materials that will be integrated into the PAI materials and curriculum. The values in Sundanese philosophy are closely related to the moral character of a Muslim in relation to others. Related to this, the four values in Sundanese philosophy by lecturers can be integrated into PAI materials that discuss morals towards others *(hablum minanas)*. For example, material on knowledge, and the obligation of Muslims to learn throughout life in improving self-quality (see QS. Adz-Dzariyat verse 11). When they have acquired knowledge, for Muslims then a value is attached to practice it. Furthermore, the meaning of the value of *silih asah* by lecturers can be used as material for internalization to solidify religious information followed by strengthening beliefs, attitudes, and character. Lecturers can strengthen it even more by explaining that the phenomenon of intolerance and radicalism is a person among Muslims who have a religious understanding that tends to be shallow, textual, and conservative.

It is the same with other materials, which are actually closely related to the four values in the Sundanese philosophy. For example; materials on zakat, wealth, social relations (help each

other, not hurting others, loving others, and respecting each other) can be integrated with the value of *silih asih*. Meanwhile, related to leadership material, it has a close relationship with the value of *silih asuh*. As for how fellow Muslims work together, support each other and invite kindness, warn of mistakes, keep the secret of a disgrace and not spread it, are some examples that are closely related to the value of *silih wawangi*. Lecturers can also cite the Koran or Hadith to reinforce information, beliefs, attitudes, and students' national character. As an example of Al-Quran Surah Al-Baqarah Verse 177 which in our opinion is related to the moral values of *silih asah, silih asih, silih asuh,* and *silih wawangi*. In this verse, it is explained about the meaning of virtue based on faith and piety. Allah then describes the values and characters such as giving charity, keeping promises, being patient in adversity, suffering, and war.

Similarly, the four character values in "Bandung Masagi" can also be integrated into PAI material. Love of religion is the first value in this local wisdom which is positioned as an absolute value, which according to Muslims is derived from Allah SWT. The explanation, that religion is defined as recognition of the unseen that is outside of human beings, and with it then humans bind themselves. Religion is the institutionalization of a belief, because there are elements of God, holy books, and messengers carrying the holy books. Religion is a source of value (absolute value), which therefore has consequences and effects for its adherents (Sada, 2016). With religion one should display a spiritual spirit, where religiosity is implemented in social life (Firmansyah et al., 2021).

Religious character and spiritual enthusiasm will be tested in a multi-cultural society. Another challenge is the dynamics of globalization. Both of these things exist in Indonesia. Strengthening the values and character of love for religion for students is very important to produce individuals who are responsible for the religion they profess. This responsibility will appear from the behavior displayed in the social life of the community, including as citizens. Thus, leading students to become religious persons who are inclusive and moderate is a necessity of the target of PAI lectures in tertiary institutions (Niemi, 2018). With these four integrated values, lecturers can build the character of students who love kindness, and fear of being afraid if their actions violate God's rules (Yellow, 2018), so that their spirituality is correlated with tolerant attitudes and behaviors that recognize the existence of space for participation as public and private as citizens (Horst et al., 2020).

Furthermore, values and character guard the culture. With regard to culture, the personal obligation that students display is to maintain and maintain, while still having the spirit of developing new traditions that are useful in accordance with the growing social and national dynamics. This term for Muslims seems quite familiar, namely: "Keeping old traditions that are still good, and taking new traditions that are better" (Syahputra, 2020).

The next value and character is defending the country. State defense isthe attitudes and actions of citizens based on a sense of love for the motherland and awareness of the nation and state, with Pancasila as the ideology. Educate the character of citizens whostate defense will be effective if it is integrated and integrated in every field, including education by being integrated into the curriculum (Indrawan & Aji, 2018). Developing a curriculum in education is a necessity, especially in the midst of the dynamics of the era that is now entering the 21st century era of globalization. Moral character and performance character must be owned by students, both

support each other, and this new paradigm must be strengthened and packaged in elements of the educational curriculum (Davidson et al., 2008).

Lastly is the value and character of loving the environment. According to Salmani (2011), the live environment is composed of three environmental components which include: First, the *abiotic environment* or the physical environment which consists of the elements of water, air, land and energy as well as the mineral materials contained therein. Second, the *biotic environment*, which consists of elements of animals, plants and other wildlife as well as industrial raw materials. Third, *cultural environment*, including social and economic. Salmani emphasized that what is called the living environment is a harmonious integration between the ecosystem (natural/nature which includes systems, orders, structures, units, and space) and the socio-system (humans with all activities in them such as economics, politics, religion, defense and security, and ethics).

Why is it important that the character of students who care about the environment in Indonesia is internalized through PAI learning? This is based on the worrying 2018 report of Indonesia's Indifference to the Environment (IPKLH). Of the four dimensions of IPKLH constituents in Indonesia with a range of 0-1, the highest indifference of the Indonesian people is towards waste management (index score 0.72), followed by pollution from private transportation (index score 0.71), water saving (index score 0, 44), and energy management (index number 0.16)(Mardiyah, 2018). This concern is part of the character strength needed for student life in the future. In addition, caring characters show positive interpersonal relationships including sensitivity to other people's feelings. This includes students being able to communicate effectively and politely in social situations (Davidson et al., 2008).

To make this happen, PAI teaching materials with an integrated model with Sundanese philosophical values and "Bandung Masagi" are then internalized through four stages of Hakam (2008), namely: the information stage, the belief stage, the attitude stage, to the character stage. *First*, the information delivery stage. It means the delivery of information about values; can be about normative values, laws, customs, or in the form of a dilemma (irrational/moral dilemma). Strong variables in this phase are the conveyer of value information (lecturer), the quality of the information (source: validity and credibility), the method of conveying information (approaches, strategies, methods, and techniques), information media (educational, interesting), including students as recipients of information with their learning readiness set. What might happen in this phase is that students as recipients of information will quickly accept it, if the information is in accordance with their beliefs (called cognitive resonance). However, if the value information is contrary to the student's initial view, it is likely to cause anxiety, shock, or can even reject the information (called cognitive dissonance). This is where the importance of the information conveyer (lecturer) knowing the entery behavior of students (raw input).

Second The phase of belief or believe. In time the information conveyed will affect students' belief (belief in that information). Whether accepting or rejecting, the information will basically be the same, namely both strengthening, strengthening, expanding students' beliefs either because of their suitability or existing beliefs because of their incompatibility with that information. When there is rejection, two forms are displayed, namely interpersonal (comparing his new value with the values of other people around him) and intrapersonal, namely a value conflict between the values that already exist in him and the new values that are informed.

Third, The value chain phase that has become a person's belief will turn into a student's attitude in acting. The student's choices and decisions reflect his beliefs. Over time, students who are faced with choices and decisions will become a driving force for attitudes and are increasingly patterned, formed, and institutionalized so that they become important principles in their lives. In fact, this principle can become a standard for students to determine good and bad, right and wrong and the standard of whether or not an action is appropriate; that belief has now become their self-worth.

Fourth, the phase in which continuous values become self-principles and are institutionalized through the process of interaction with the student's environment and are actualized in the form of words and deeds so that they form self-nature. It is this institutionalized self-nature that then becomes character or character.

Conclusion

This article concludes that the four character values in the local wisdom of the Sundanese philosophy and "Bandung Masagi" are conceptually valid customs according to Islam and can be integrated into the PAI learning model in tertiary institutions to build student national character. The exploratory meanings of the four values in local wisdom reflect how students display performance and moral character in personal, family, community, nation and world life. These four values can achieve the target character, if the learning integration model begins by providing reliable information, so that students believe in this information and become attitudes and are displayed in the form of the character of national love. This research suggests to lecturers to integrate local wisdom-based PAI learning models in Indonesia with systematic steps and according to the context of the needs of the target student character. The results of this study are limited to findings based on qualitative exploration, thus requiring objective measurements to determine the effectiveness of this integrated model.

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