

## IMPLEMENTATION OF ACEH LOCAL WISDOM BASED EDUCATION PROGRAM AT MTsN 5 PIDIE, PIDIE REGENCY

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**ABSTRACT:** This type of research is exploratory qualitative. The informants of this research are teachers of MTsN 5 Pidie, Pidie Regency. The informant selection technique uses snowball sampling technique. Data collection techniques use observation, interviews and documentation. Data validity techniques use credibility, transferability, dependability, confirmability. Data analysis techniques use data reduction, data display, data interpretation, and conclusion drawing. The results of the study indicate that; MTsN 5 Pidie, Pidie Regency has implemented an education program based on Acehese local wisdom well. Forms of educational activities based on Acehese local wisdom at MTsN 5 Pidie include: Integration of local culture into subjects, such as mathematics linked to the architecture of Acehese traditional houses, Pancasila and citizenship education linked to the values of deliberation and *khanduri* customs, economics contextualized through farming practices and *kenduri blang*, as well as the use of teaching materials in the form of poetry, pantun, and Acehese folklore. Arts and cultural activities include training in the *Saman* and *Seudati* dances, traditional *Rapa'i* music, folk games, Acehese poetry readings, and traditional Acehese handicrafts. Extracurricular activities include cooking classes on Acehese cuisine, such as *plik u* soup and various other traditional dishes, cultural festivals, and afternoon innovation classes.

*Keywords:* Program, education, local wisdom, Aceh

### 1. INTRODUCTION

Local wisdom-based education is an approach that integrates local knowledge, values, norms, customs, language, and cultural practices into both formal and non-formal learning systems. Education should be indigenous, meaning it grows from within the community itself and reflects local aspirations and needs. By embracing local elements in education, students not only understand their cultural identity but also develop a critical awareness of the social and ecological challenges around them. This approach also contributes to shaping national character and attitudes, as students are encouraged to appreciate cultural diversity and the noble values that exist within their communities [1]. From an educational theory perspective, this approach aligns with the social constructivist view, which emphasizes that learning occurs optimally when students engage in their own socio-cultural context. Knowledge is not simply transferred from teacher to student, but rather is constructed through active interaction with the social and cultural environment [2]. Thus, local wisdom can serve as scaffolding in the learning process, as students more easily understand subject matter through experiences close to everyday life. Furthermore, the ecological theory of education also supports the

importance of environmental context in the individual development process. The microenvironment (such as family and school) to the macroenvironment (such as cultural values and social systems) play a major role in shaping a child's personality. Therefore, local wisdom-based educational programs enable a holistic educational process, as they consider the relationship between students and their environment as a whole [3].

At the global level, UNESCO [4] encourages the development of contextual and community-based education as part of education for sustainable development. Within this framework, local wisdom is not only seen as a cultural heritage, but also as a source of solutions to various current challenges, such as environmental crises, social conflicts, and loss of identity. For example, environmentally friendly traditional practices, customary legal systems that uphold restorative justice, or oral traditions that teach moral and spiritual values can all be used as meaningful learning resources. Local wisdom education programs play an important role in preserving regional culture.

However, currently the main targets are still far from being achieved, namely, a) the minimal implementation of educational programs containing local wisdom values, b) the lack of knowledge about local wisdom values influenced by modern

lifestyles, c) the lack of awareness about the importance of preserving local wisdom in the school environment, d) the free flow of information and communication makes it easy for foreign cultures to enter and displace traditional values. Local wisdom-based learning is an educational approach that places the culture, values, and traditions of the local community as the main learning resources in the learning process at school. This approach is in line with the theory of social constructivism which states that knowledge is built through social interaction and contextualization of experience [2]. In this context, local wisdom serves as a cultural context that enriches students' learning process by providing relevant and contextual meaning to the material being studied. This refers to the principle of contextual learning, which emphasizes the importance of connecting subject matter to students' real-life experiences so that learning becomes meaningful and applicable to everyday life [5].

In addition to being a medium for enriching material, local wisdom also plays an important role in preserving cultural identity and increasing students' awareness of their cultural heritage. Integrating local wisdom into education is an effective strategy in supporting cultural preservation while developing students' critical and creative thinking skills [6]. Learning based on local wisdom helps students recognize the noble values contained in traditions and customs, so that they not only memorize but also internalize these values as part of their identity and character. Education that adopts local wisdom can function as a form of decolonization of knowledge, namely an effort to free educational perspectives and practices from the domination of foreign cultures that often ignore the local context [7]. By incorporating local wisdom into the curriculum, education becomes not only a process of transferring knowledge, but also a process of restoring and respecting long-standing cultural values. This is crucial given that increasingly massive globalization has the potential to erode local cultural identities if not balanced by conscious efforts in the educational sector.

In practice, the application of local wisdom-based learning in subjects can be realized through various activities such as traditional arts practices, introduction to regional languages, study of customs, and participation in cultural rituals. These activities not only foster a sense of pride and love for one's own culture, but also develop critical and creative thinking skills, in accordance with the goals of 21st-century education which emphasize cultural literacy and creativity competencies [8]. Local wisdom-based education is a strategic approach that aims to build an education system that is more contextual, relevant, and rooted in the cultural values of the local community. The main

goal of this approach is to integrate local values, norms, practices, and knowledge into the educational process in order to shape students who are not only intellectually intelligent, but also have a cultural identity, strong character, and life skills appropriate to their social and ecological environment. In Tilaar's view, education should not be universal and detached from cultural roots, but must be rooted in local social and cultural realities to have meaning for students [1].

One of the important goals of local wisdom-based education is to instill national character values through time-tested cultural heritage, such as the values of mutual cooperation, honesty, responsibility, tolerance, and love of the environment. This is in line with the concept of character education put forward by [9], which states that character consists of moral knowledge (moral knowing), moral feelings (moral feeling), and moral actions (moral action). Through local wisdom, these three components can be developed in an integrated manner in the daily lives of students. In addition, local wisdom-based education aims to encourage the preservation of local culture so that it does not become extinct amidst the currents of globalization and cultural homogenization. In this context, education functions as an agent for preserving cultural identity and an instrument for passing on local values to the younger generation [10].

In terms of benefits, local wisdom-based education provides various positive impacts, both individually and collectively. First, cognitively and affectively, students find it easier to understand learning materials because they are linked to the context of their lives. This aligns with social constructivism theory, which emphasizes the importance of social and cultural context in the learning process [2]. When students are invited to learn through the practices, symbols, and values they encounter in everyday life, the learning process becomes more meaningful. Second, from a social perspective, this approach strengthens a sense of belonging to local culture, increases community participation in education, and strengthens the relationship between schools and communities. Integrating local wisdom into learning can increase students' awareness of their cultural identity and foster a sense of pride in local heritage [11]. Third, from an ecological perspective, local wisdom derived from the practices of indigenous communities often reflects principles of sustainability, such as harmony with nature, wise use of resources, and environmental ethics. This is relevant to the goals of education for sustainable development (Education for Sustainable Development) advocated by [4], who suggests that education promotes local values and knowledge as part of the solution to global crises, including climate change and environmental degradation.

In the Acehese context, the implementation of local wisdom-based education also plays a role in building social integration amidst cultural, religious, and ethnic diversity. This is crucial for strengthening national unity and instilling the values of tolerance and inclusivity in education [12]. Thus, local wisdom-based learning not only enriches students' learning experiences but also strengthens their cultural identity and prepares them to become global citizens with strong cultural roots and broad perspectives. Maintaining local wisdom through education is crucial for preserving and preserving long-standing cultural values within a community. This is because local wisdom is a valuable asset for the community and a key component of a region's cultural identity. Therefore, local wisdom is a suitable foundation for learning, regardless of the culture being studied. Based on the aforementioned background, the purpose of this study is to explore the Aceh Local Wisdom Based Education Program at MTsN 5 Pidie, Pidie Regency.

## 2. METHODS

This research is a qualitative exploratory study. The informants were teachers at MTsN 5 Pidie, Pidie Regency. The informant selection technique used snowball sampling. Data collection techniques used observation, interviews, and documentation. Data validity techniques used credibility, transferability, dependability, and confirmability. Data analysis techniques used data reduction, data display, data interpretation, and conclusion drawing.

## 3. RESULT AND DISCUSSION

### **Educational activity program based on local Acehese wisdom at MTsN 5 Pidie, Pidie Regency.**

A local wisdom-based education program is a systematic effort to integrate cultural values, customs, and local knowledge into the educational process so that learning becomes more contextual, meaningful, and rooted in the students' social environment. The implementation of this program can be done through various forms of activities such as the integration of local values in the curriculum, the development of contextual teaching materials, thematic learning, and the involvement of local communities in the learning process. Thematic learning based on local wisdom can make students more active because they feel close to the material being taught, for example through themes of culture, the surrounding natural environment, and local community life practices [13]. In addition, community involvement, such as traditional

leaders, local artists, or traditional practitioners, in the learning process is also key to the successful implementation of this activity because it provides students with direct experience in recognizing and appreciating their cultural identity [14].

Furthermore, the implementation of local wisdom-based education also supports character education and multiculturalism. Through activities that embody the values of mutual cooperation, tolerance, social responsibility, and concern for the environment, education not only shapes intellectually intelligent students but also develops strong character derived from local culture [15]. Education that emphasizes local wisdom can encourage the creation of relevant and applicable learning because students learn from the real contexts they face every day. However, the successful implementation of this program requires support from various parties, such as teachers who are competent in designing local culture-based activities, the availability of appropriate teaching materials, and school policies that open up space for the sustainable integration of local values [16].

In the context of technical implementation, the first step that schools can take is to identify types of local wisdom that are relevant and have educational potential, such as folklore, traditional games, cultural arts, or community customs. Next, teachers can integrate these elements into lesson plans and co-curricular or extracurricular activities. Developing local wisdom-based teaching materials to improve students' problem-solving abilities in learning [17]. This shows that local wisdom is not only relevant in character education, but also in strengthening cognitive aspects. Thus, the implementation of local wisdom-based educational activities can be an important strategy in realizing education that is holistic, contextual, and oriented towards strengthening students' cultural identity.

The form of local wisdom-based educational program developed at MTsN 5 Pidie, Pidie Regency, such as introducing and practicing regional specialties such as *Teut Apam* in the month of Rajab, *kuah plik u*, and *timphan* cake is a form of cultural preservation that is very meaningful in the context of character education and local identity. The main objective of this activity is to instill a sense of love and pride for their own culture in students from an early age, while maintaining the sustainability of culinary traditions that have been passed down from generation to generation. Through this activity, students not only learn about the history and philosophy behind each traditional food, but are also directly involved in the process of making it, so that the values of mutual cooperation, togetherness, and hard work can be firmly embedded. Furthermore, the program's benefits are evident in strengthening local identity amidst globalization's tendency to shift traditional values.

By understanding and appreciating their own culture, students are expected to grow into individuals rooted in local values while remaining open to contemporary developments. This activity also opens up opportunities to develop entrepreneurial skills based on local culture, which could have economic value in the future.

The integration of local wisdom-based learning at MTsN 5 Pidie, Pidie Regency, is a strategic step in shaping students' character, rooted in regional cultural values. In the Social Studies subject, this approach is implemented by inviting students to learn about local history, customs, and influential figures in Pidie through various methods such as folklore, class discussions, and project assignments. This approach not only enriches students' understanding of their social and cultural environment but also fosters pride in their ancestral heritage.

Meanwhile, learning integration is also strengthened through extracurricular activities in the form of the Pancasila Student Profile Strengthening Project (P5), for example by making Beulangong Tanoh, or clay cauldrons. This activity not only teaches practical skills but also explores the philosophical meaning and values of mutual cooperation inherent in Acehese traditions. Such projects foster creativity, cooperation, and an appreciation of local crafts. Furthermore, the program for preserving Acehese customs is an important part of the holistic learning process. Students are introduced to traditional procedures in wedding ceremonies, the tradition of *khanduri* (feast celebrations), and various regional arts such as *seumapa* (songs), *syair* (poetry), and *pantun* (Acehese rhymes). The culmination is active participation in the *Maulid* celebration every Rabiul Awal month, which serves as an effective medium for simultaneously instilling religious, social, and cultural values. The overall program aims to shape students who are not only academically intelligent but also possess a strong cultural identity and are capable of becoming cultural preservers in the future.

The integration of local wisdom-based learning implemented at MTsN 5 Pidie, Pidie Regency, is not only a contextual educational practice, but also in line with current theories and research findings. This approach is relevant to the theory of contextual teaching and learning which emphasizes the importance of linking subject matter to students' real experiences, including cultural values and the surrounding environment [5]. In the context of social studies learning that highlights local history and figures through folklore and class projects, thus actualizing meaningful education is education that is grounded in community culture. This is reinforced by research that found that the integration of local history in social studies learning

not only improves students' understanding of the material, but also strengthens their identity and love for their region [18].

Meanwhile, the implementation of P5 projects such as the creation of Beulangong Tanoh is in accordance with the principles of project-based learning and Vygotsky's constructivism, where students actively build knowledge through social interaction and direct practice. This is also supported by research which concludes that student involvement in local wisdom-based projects is able to develop 21st-century skills while fostering cultural values and mutual cooperation. Furthermore, the program for preserving Acehese customs and cultural arts such as the *khanduri* tradition, poetry, and Maulid celebrations, is an implementation of culture-based character education [19].

### **Implementation of local wisdom-based education programs at MTsN 5 Pidie, Pidie Regency.**

#### *Implementation of local wisdom-based education programs in learning regional languages and literature.*

Local wisdom-based learning programs in Regional Language and Literature subjects have high strategic value in shaping the cultural identity and character of students. This approach reflects the theory of contextual teaching and learning which states that students learn more meaningfully when the material is linked to their experiences and environment [5]. In practice, learning regional languages and literature integrates local cultural texts such as folk tales, poetry, pantun, and regional vocabulary. Ethnic languages contain local wisdom values in the form of social norms, mutual cooperation, and respect between generations, and texts based on local wisdom can be directed as a means of cultural literacy. For example, local wisdom values from culture can be included in Indonesian language materials so that they have a positive impact on the formation of student character, such as responsibility, respect, and mutual assistance [20]. In addition, through the development of local wisdom-based learning media such as poetry writing media that uses local values, it has been found to be effective in improving language skills while building appreciation for regional culture [21]). Thus, the integration of this program does not merely add local content, but connects the linguistic aspects of literature with aspects of culture, identity, character, and the relevance of learning for students. Challenges that arise include limited local teaching materials, teacher competency, and systemic curriculum integration [16], but if overcome, this program

becomes an important instrument in maintaining the sustainability of regional languages and cultures and producing a generation that is based on good values and has communicative competence.

Implementation of the Regional Language and Literature learning program at MTsN 5 Pidie, Pidie Regency through activities such as "Literacy Saturday" which features local literary works (e.g. *seumapa*, speeches in Acehese, reading of *hikayat*), Innovation Class Program (training in writing poetry, composing poetry, poetry reading performances and folk drama), training *cagok* (the art of responding to *pantun*/poetry in Acehese) as well as the integration of local values and culture into the curriculum. The program activities are; First, the implementation of Literacy Saturday by presenting *seumapa*, Acehese speeches and reading of *hikayat* equips students with direct cultural experiences that strengthen cultural literacy. This aligns with research showing that cultural literacy based on local wisdom helps students understand cultural values and symbols and fosters a love for their cultural identity. Through these activities, students not only learn language or literature formally, but also engage in cultural practices inherent in their communities, which, according to ethnopedagogical perspectives, is crucial for strengthening local identity and character.

Second, the Innovation Class Program, which encourages students to write poetry, compose verses, and perform readings or dramas based on folk tales, implements an active and contextual learning approach in accordance with constructivist and project-based learning theories. In this way, students become active constructors of meaning and creators of their own culturally based texts. Research shows that teaching materials and activities based on local wisdom can improve students' critical thinking skills, creativity, and cultural literacy. Such programs enable students to internalize the values of local wisdom through literary production and performances, rather than simply passive consumption. Third, training in the art of responding to *pantun* (spontaneous poetry) in Acehese is a concrete manifestation of mastery of rhetoric and verbal skills in the regional language, while simultaneously honing quick thinking, creativity, and collaboration among students. This activity supports the theory that teaching regional literature and regional languages is not only an aspect of communication, but also part of preserving culture and identity, as well as a tool for developing social character such as quick thinking, responsibility, and appreciation for local culture.

Fourth, the integration of local values and culture into the curriculum by utilizing the surrounding environment as a learning resource, and school collaboration with the local community

is an implementation of the contextual teaching and learning paradigm, which states that learning will be more meaningful if it is linked to real life and the students' environment [5]. In addition, the value of local wisdom inserted in learning through the steps of appreciation, imitation, expression, identification and implementation will foster cultural literacy [22]. Thus, teaching the Acehese language through literary materials such as poetry, *pantun*, *syair* and traditional fairy tales not only serves to improve language competence, but also to strengthen cultural identity, cultural literacy, and students' attachment to the values of their community. Overall, the implementation of the four programs at MTsN 5 Pidie shows good integration between regional language and literature, local wisdom, and character learning. These programs not only enrich students' linguistic experiences but also strengthen their cultural literacy, local identity, rhetorical skills, creativity, collaboration, and social character. Challenges, such as teacher readiness, adequate local teaching materials, and coordination with the community, certainly exist. However, if implemented consistently, this model can serve as a strong example of how local wisdom-based education can be effective in junior high schools in Aceh.

#### *Implementation of local arts and culture learning programs at MTsN 5 Pidie, Pidie Regency.*

The implementation of the local arts and culture learning program at MTsN 5 Pidie, Pidie Regency, has shown positive results in preserving and developing students' awareness of Acehese culture. Students have been able to practice various forms of traditional Acehese arts and culture, such as the *Saman* dance, the *Ranup Lampuan* dance, *Plik U* cooking, and the traditional *Beulangong Tanoh* craft. They have also learned about the tradition of *kenduri* (feast) as part of Aceh's cultural heritage, such as the *khanduri jeurat* on *Idul Fitri* and *Idul Adha*, and the *khanduri Ashura* during the month of Muharram. In addition, students have demonstrated their creativity in creating posters based on local Acehese cultural wisdom and have participated in various creative competitions, such as an exhibition of traditional Acehese clothing, a regional *pantun* competition, and traditional music performances such as *Rapa'i*. Regional cultural values have also been integrated into learning and extracurricular activities, as well as religious programs related to local culture, such as the *Asmaul Husna* competition on Islamic holidays. Thus, this program has helped students understand the importance of cultural and religious values in everyday life, as well as developing their abilities and creativity in the fields of arts and culture.

The implementation of the local arts and culture learning program at MTsN 5 Pidie, Pidie Regency, shows how cultural education can play an important role in preserving and developing students' cultural identity. Theoretically, the concept of local culture learning in education refers to a constructivist approach that emphasizes the importance of direct experience and active student involvement in understanding and internalizing cultural values [2]. Through direct practices such as the *Saman* dance, *Ranup Lampuan*, *Plik U* cooking, and *Beulangong Tanoh* crafts, students not only acquire cognitive knowledge but also motor and affective skills that strengthen their emotional ties to Acehese culture. In addition, the introduction of *kenduri* traditions such as *Kenduri Jeurat* and *Kenduri Ashura* as part of local culture learning is also in line with the theory of contextual learning which states that learning that links material to students' daily lives can improve understanding and relevance of the material [5]. Students' creativity in making posters, participating in *pantun* competitions, and performing traditional music reflects a holistic and interdisciplinary learning approach, where aspects of art, culture, and religion are harmoniously integrated. This is in accordance with the view that education is a tool of liberation that can foster critical awareness and a sense of ownership of one's own culture [23]. Thus, the local arts and culture learning program at MTsN 5 Pidie not only preserves Acehese culture but also develops students' competence and creativity in the arts and strengthens religious and cultural values that shape their character in everyday life.

#### *Implementation of local wisdom-based learning programs in subjects at MTsN 5 Pidie, Pidie Regency*

The implementation of local wisdom-based learning in mathematics at MTsN 5 shows that teachers are able to link the material on plane shapes with the architectural forms of traditional Acehese houses, such as the *Rumoh Aceh*. This strategy not only helps students understand geometric concepts concretely, but also fosters pride in local culture. The results of other studies support this finding, where the use of traditional buildings as a medium for learning mathematics has been shown to improve students' understanding of the concepts of shape, size, and space [24]. Contextualizing abstract material in real cultural forms makes the learning process more enjoyable and easier for students to understand. This shows that local culture-based learning is able to create a bridge between the cognitive and affective aspects of education.

In the Civics subject, teachers at MTsN 5 Pidie integrate Acehese cultural values such as village deliberation, mutual cooperation, and traditional

*khanduri* into discussions about norms, laws, and Pancasila. This approach reflects the importance of making local values a reflection of national values, so that students can see the connection between everyday life and state principles. The results of other studies support this finding, where learning Pancasila and Civics based on local wisdom increases students' understanding of the values of democracy and togetherness because students can see these practices directly in community life [25]. This integration not only broadens students' insight, but also strengthens their national character and social awareness.

In Economics, teachers relate local economic activities such as farming (*seumula pade*) to the Blang *khanduri* tradition with the concepts of production, distribution, and consumption. This provides students with real contextual experiences, so they not only understand economic theory abstractly but are also able to relate it to their lives. Other research findings support this finding, where local practice-based economic learning can improve students' economic literacy because they are able to understand the function of the economy in the context of local culture, making learning more relevant and making it easier for students to directly connect theory and practice [26].

Teachers also develop teaching materials based on Acehese culture, such as folk tales, poetry, *pantun*, and local proverbs. The use of these teaching materials enriches students' literacy and serves as a means of cultural preservation. This finding aligns with research [27], which confirms that teaching materials based on local wisdom can increase reading interest, language skills, and build students' emotional closeness to their region's cultural heritage. By incorporating local texts into lessons, students learn not only the language but also the moral, social, and cultural values contained within it. In Arabic lessons, teachers also innovate by linking the material to local Acehese cultural values. For example, when introducing vocabulary, teachers choose words related to the daily lives of the Acehese people. This strategy aligns with research [28], which states that a foreign language learning approach linked to the local cultural context can increase student engagement and accelerate language acquisition. This approach also brings students closer to the concept of integration between Islamic and cultural values, which is relevant to the context of madrasah education.

The implementation of the Pancasila Student Profile Strengthening Project (P5) with the theme "*Barakah Waste*" is also a form of integration of local wisdom in cross-disciplinary learning. Students utilize plastic waste to make creative products such as bags, woven items, and wall hangings with designs inspired by carved motifs of traditional Acehese houses or traditional Pidie

cloth. Research results [29] show that cultural and environmental-based projects like this can foster creativity, environmental awareness, and cultural understanding simultaneously. Students not only learn to make products, but also understand the meaning behind the designs used, as well as the importance of environmental preservation from a cultural perspective.

#### *Implementation of local wisdom based extracurricular activities program at MTsN 5 Pidie, Pidie Regency*

The implementation of local wisdom-based extracurricular activities at MTsN 5 Pidie demonstrates that the school has endeavored to make local culture an integral part of character education and the development of students' interests and talents. In these activities, students are given the opportunity to actively participate in Saman dance practice, traditional music such as Rapai, folk games, and Acehese handicraft training. These activities not only serve as a forum for channeling creativity, but also as a means of preserving local culture. In the humanistic education theory proposed by [30], learning that involves students' emotions, interests, and creativity will create meaningful learning experiences. This finding is in line with research [31], which shows that traditional arts-based extracurricular activities can increase self-confidence, cultural identity, and strengthen social relationships between students. Thus, the integration of local culture in extracurricular activities not only enriches the school program but also strengthens students' identity in a global context.

The training activities for cooking typical Acehese culinary delights, such as *kuah plik u* and various other traditional foods, demonstrate that the school not only focuses on preserving artistic and literary culture, but also local wisdom in the culinary aspect. The development of this competency contributes to the formation of students' life skills that are applicable and contextual. According to the concept of experiential learning [32], learning will be more effective when students are directly involved in activities related to the realities of life. The results of research [33] support this, where traditional culinary training as part of school extracurricular activities is able to build students' cultural awareness, creativity, and entrepreneurial skills. At MTsN 5 Pidie, this activity also builds students' emotional connections with family and community traditions, strengthening their cultural identity through the taste, aroma, and stories behind traditional foods.

The cultural festival, which is regularly held in the form of art performances and graduation celebrations for ninth-grade students, is the

culmination of the cultural learning process outside the classroom. In this activity, students perform traditional Acehese dances, recite poetry and pantun, traditional *Rapai* music, and display traditional Acehese fashion. This activity is a concrete manifestation of the multicultural education theory put forward [34], which emphasizes the importance of creating a learning environment that respects and celebrates cultural diversity as part of democratic education. Research results [35] show that cultural festivals in schools encourage active student participation, strengthen communication skills, and increase pride in local cultural heritage. By directly involving students as cultural actors, this activity not only introduces culture to the younger generation, but also shapes their character and sense of responsibility in preserving it.

The afternoon innovation class program also demonstrates the school's systematic approach to developing skills in the arts, literature, and regional languages. Students are involved in *Seudati* dance practice, reading Acehese poetry and *pantun*, and learning regional languages and literature. This approach reflects the principle of lifelong learning, which allows students to continue developing themselves outside of formal learning hours. According to developmental theory [36], adolescence is a crucial phase in the formation of identity, including cultural identity. These afternoon activities provide a safe space for students to express themselves, explore talents, and strengthen their identity through local culture. Research [37] also supports this, showing that culturally based extracurricular programs outside of class hours promote the formation of more stable personalities, increase student engagement in school activities, and foster a sense of belonging to their educational institution.

#### 4. CONCLUSION

The forms of educational programs based on Acehese local wisdom at MTsN 5 Pidie, Pidie Regency are implemented in an integrated manner in learning, extracurricular activities, and thematic school activities that touch on various aspects of Acehese culture. This program is not only ceremonial, but is part of a systematic effort to strengthen students' cultural identity, build character, and instill local values in everyday life in the school environment. Specifically, the forms of educational activities based on local wisdom at MTsN 5 include: Integration of local culture into subjects, such as mathematics linked to the architecture of traditional Acehese houses, Pancasila and citizenship education linked to the values of deliberation and the *khanduri* tradition, economics contextualized through farming

practices and *khanduri* blang, and the use of teaching materials in the form of poetry, pantun, and Acehese folklore. Implementation of extracurricular arts and culture activities, such as training in *Saman* and *Seudati* dances, traditional *Rapa'i* music, folk games, reading of Acehese poetry, and typical Acehese handicrafts.

This includes traditional culinary training such as *kuah plik u* as a form of culinary cultural heritage. Cultural festivals and arts performances, such as graduation celebrations and Aceh Culture Day, which serve as a medium for student expression in presenting various forms of local art and culture collectively. Implementation of the Pancasila Student Profile Strengthening Project (P5) activities with the theme of the environment and local culture, such as the "*Sampah Barakah*" project that combines recycled creativity with designs nuanced by Acehese motifs. Strengthening school collaboration with the community, such as traditional leaders, parents of students, and local cultural institutions, as part of a social engagement strategy to preserve Acehese culture in a sustainable manner. These programs have made a positive contribution in increasing students' understanding of Acehese cultural values and local wisdom, strengthening students' identity and character, and creating a more contextual, relevant, and meaningful learning environment.

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