



SOCIAL CRITICAL REVIEW OF ISLAMIC EDUCATION BASED ON LOCAL WISDOM VALUES

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Abstract

Writing this journal aims to find out that the process of Islamic education cannot be carried out uniformly but must understand the cultural context from the results of the identification of local cultural treasures as social institutions that functionally act as a set of problem-solving techniques that are passed down as culture from one generation to the next. This research method is a research library using descriptive analysis. The results of this study indicate that Islamic education based on local wisdom is one of the strategies in building the Indonesian nation's civility with the values of wise practices. In a conception of western philosophical values, the terms altruism and hard work are known.

Keywords: *islamic; education; local; culturalwisdom.*

Abstrak

Penulisan jurnal ini bertujuan untuk mengetahui bahwa proses pendidikan Islam tidak dapat dilakukan secara seragam melainkan harus memahami konteks kultural dari hasil identifikasi pada khazanah budaya lokal sebagai pranata sosial yang secara fungsional berperan sebagai seperangkat teknik pemecahan masalah yang diwariskan sebagai kebudayaan dari satu generasi ke generasi berikutnya. Metode penelitian ini merupakan library riset dengan menggunakan analisis deskriptif. Hasil penelitian ini menunjukkan bahwa pendidikan Islam berbasis kearifan lokal ini merupakan salah satu strategi dalam membangun peradaban bangsa Indonesia dengan nilai praktik-praktik kebijaksanaan. Dalam sebuah konsepsi nilai filosofis barat di kenal istilah *altruisme* dan *bekerja keras*, begitu juga dengan bangsa Indonesia yang mengenal istilah gotong royong dan masih banyak lagi nilai-nilai kearifan lokal yang dapat menjadi modal sosial bangsa Indonesia untuk berbenah diri menciptakan kehidupan yang harmonis dan bermartabat dengan berbasis pada nilai-nilai kearifan lokal budaya yang berada di Indonesia.

Kata kunci : *pendidikan; islam; kearifan; budaya lokal.*

INTRODUCTION

Indonesia is a pluralistic country marked by a very diverse and rich archipelago culture, both culture, ethnicity, religion, language, and customs. Within this pluralism, the Indonesian people need to maintain harmony in a harmonious social interaction between citizens through the internalization of essential values, namely mutual respect. In addition, it needs to be supported by an awareness of the soul to continue to build the constellation of life within the framework of unity in diversity to maintain national integrity by maintaining the values of cooperation, mutual cooperation, law-abiding, progress ethic, work ethic, discipline, achievement motivation, and orientation towards public policy and the benefit of the people. However, this seems to be an ideal concept and only a mere discourse.

In addition, Indonesia as a nation is rich in diverse cultures and desperately needs peace, justice and equality. These elements can be realized through multicultural education. However, at present, the situation is far from the expectations of humanity which prioritizes the values of social justice, harmony, security, peace and brotherhood. Discrimination, socio-religious conflicts, socio-cultural problems, political, economic, cultural and educational crises are increasingly widespread in this country. One of the important issues that need to be asked is how to find solutions to minimize these problems.

Education according to Dewey is the process of forming intellectual and emotional fundamental skills for nature and fellow human beings. Meanwhile, according to Ahmad D. Marimba: Islamic education is physical, spiritual guidance based on Islamic religious laws leading to the formation of the main personality according to Islamic standards. In another sense, he often said the main personality in terms of Muslim personality, namely personality that has Islamic values. He further stated that at the level of reality, the existence of Islamic education is always in contact with the social reality that surrounds it. Therefore, sociologically, Islamic education is expected to be able to play its role dynamically by bringing a universal vision (*rahmatan lil'alam*) to put forward several principles, among others; maintaining harmony, peace, mutual respect and liberation, not as domestication, social taming (social and cultural domestication) (Fauzi, 2018).

So it can be taken an understanding that Islamic education is guidance carried out by an adult to an educated person in his infancy so that he has a Muslim personality. Islamic Shari'a will not be lived and practiced by people if it is only taught, but must be taught through an educational process. This shows that Islamic education is more aimed at improving mental attitudes that will manifest in deeds, both for one's own needs and for others. On the other hand, Islamic education is not only theoretical, but also practical. Therefore education is at the same time faith education and charity education. Therefore, Islam contains teachings about the attitudes and personal behavior of society that must lead to the welfare of individual and collective life. so that Islamic education is individual education and community education. As for those who discuss this, Abidin Wakano has conducted a study which explains the results that there are multicultural educational values that are local wisdom which are still being maintained today and can provide a foundation in maintaining the value of local wisdom (Wakano, 2019).

Local wisdom is a system in a local community order, both social, political, economic and cultural that is dynamically sustainable in the form of a set of rules, knowledge, skills, and values and ethics that governs the social order of a community that continues to live and develop from generation to generation. to generation. One of the intended values is as a result of research that this ngejot tradition can also be a representation of da'wah bil things to convey messages of religious harmony, and not just the ngejot tradition, there are many traditions in Indonesia that Wali Songo uses as one of their da'wah strategies, such as wayang skin, slametan or tahlilan. Even this is proven, the tradition of preaching value is maintained to this day (Baharun et al., 2018).

This local wisdom is also present in the culture of dalihan na tolu as stated by Abbasa pulungan who said that the role of dalihan na tolu is in the internalization process between customary values and Islam in the Mandailing and Angkola peoples of South Tapanuli. The dalihan na tolu kinship system is relatively still adhered to by the Muslim community of South Tapanuli, but on the other hand there has been a shift in meaning influenced by first, the arrival of modernist Islam, second, the emergence of charismatic scholars who graduated from the Middle East, third, the existence of the New Ancient musthafawiya pesantren and fourth, the influence of modern

education (Dan et al., 2019). Talking about local wisdom, Lopiana Margaretha Panjaitan also discussed that (1) ulos cannot be separated from the life of the Batak Toba people because it is an inheritance from their ancestors since ancient times, ulos is also a symbol of affection between families, namely between parents and children , and also between members of the community; (2) efforts made by the community and government in preserving civic culture values are by providing understanding and explanation to the younger generation and building a cultural heritage; (3) the reason why the Toba Batak people need to preserve the values of the civic culture is so that the ancestral heritage is maintained because within the symbolic meaning of the ulos are the noble values of Pancasila, such as the values of divinity, humanity, unity, democracy (Panjaitan & Sundawa, 2016).

Based on all the results above, it can be said that value changes are basically based on cultural changes. The change is reflected not only in the structure of the system, but also indicates the direction in which the characteristics of the system will develop.

The presence of Islam in a place wherever it exists is actually a form of accepting completely new values into a culture that has been established in an established manner. However, the presence of a new culture into an existing culture does not undermine values and does not eliminate original identity. In the meeting of two new cultures, it is possible for tension to occur. As the response of traditional circles in Minang culture to the renewal movement that is experiencing upheaval. Even to the point of war. Meanwhile, in acculturation, which takes place in the second generation of American Indian descent, conflicts occur between families. However, in the case of a meeting between Islam and Bugis culture, what happened was a combination that was mutually beneficial. Islam is used as part of social identity to strengthen pre-existing identities. Based on the information above, it can be understood that by instilling the value of Islamic education certainly cannot change the essence of local culture as a whole. However, what happened was the collaboration between cultural values and the values of Islamic education (Tagliacozzo & Ammarell, 2000).

In the midst of life that is no longer in a local format when globalization has almost become part of the soul of civilization including affecting all aspects of the

constellation of life which seem to experience confusion to be able to see characteristics that always uphold civilized values in living their lives.

Islamic education should be able to transform religious values and local wisdom values into students. So that what he receives from studying Islam can be actualized in everyday life. Educators in Islam must be able to become a driving force and source of inspiration for students and society. Although most modern societies consider the implementation of this culture to be something out of date, people who preserve this culture regard it as one of the most effective rules in preventing students from making deviations and forming the character of honesty (Tagliacozzo & Ammarell, 2000).

Likewise, polite behavior is closely related to the culture and language of an ethnic group. These two things cannot be separated from one another. Language is a reflection of culture and vice versa, culture is a value, a principle that can be trusted to be true in a language-speaking community, and can be a guide in interacting and communicating, including the culture of society wherever it is.

On the other hand, when viewed from the combination of one tribe with another, it seems that a conflict will occur which can lead to a split. Even though these differences and the existence of these divisions have far given an understanding that when united by the name of Indonesia, everything will be peaceful and the social process will be created well.

Indonesia as a nation that has a wealth of diverse cultures really needs peace, justice, equality which are elements that can be born from multicultural education. However, it should be noted that recently what has happened is far from the expectations of humanity which puts forward the values of social justice, harmony, security, peace and brotherhood. Discrimination, socio-religious, socio-cultural conflicts, political, economic, cultural and educational crises are increasingly prevalent in this country. One of the important issues that need to be asked is how the solution so that these problems can be minimized. Islamic teachings that are very friendly and respect diversity as a reality (law of nature) and the concept of rahmatan lil'alamin become the cultural foundation of their teachings. Islam has instruments (Nur, 2018).

In this educational process there is a transfer of values and knowledge by producing students who have faith and piety, as well as knowledge. Mutual acceptance, respect for different values, cultures, beliefs will not automatically develop if someone still hopes that others will be like him. If this educational ideal is realized in the heart and behavior of society, then this is called education. It is in this context that it is very necessary to examine the social criticality of value-based Islamic education in local wisdom.

RESEARCH METHODS

This research was conducted using certain techniques and methods. In this study, data collection was carried out using the library research method. The researcher raises material on a critical study of Islamic education based on local wisdom values, which allows research to be carried out directly even through several available means through library research. In this study, a qualitative approach was used to develop data and apply Islamic education critically based on local wisdom. The data obtained were then analyzed using descriptive analysis.

RESULTS AND DISCUSSION

The implementation of local wisdom education involves a process of internalizing cultural values in a planned and programmed manner. The aim is to increase awareness of the importance of local culture as part of self-identity that needs to be maintained, preserved, developed, and used as a guide in life. However, in reality, local cultures often experience alienation in the dynamics of a more global life. This is caused by the paradigm of society that considers local culture and all aspects related to it not part of modern life. As a result, local culture experiences alienation even though it is actually an inseparable part of life.

Taking into account the conditions above, preventive efforts are needed to overcome this situation through strategic steps. The following is the implementation of local wisdom-based schools involving several strategic steps that can help schools integrate local values into curriculum and educational activities. First, Identification and collection of local wisdom: The initial stage is to identify and collect local wisdom around the school. This involved research, interviews with community

leaders, and active participation in local community activities. At this stage, schools need to explore valuable and relevant local knowledge, traditions, stories, values, and practices to be integrated into the educational context. Second, Analysis and prioritization: After collecting local wisdom, the next step is to analyze and evaluate content and values that are relevant to the goals of school education. In this stage, schools need to determine priorities that will be the focus of implementation. For example, if local wisdom involves organic farming practices, schools can prioritize introducing organic farming practices to students as part of their learning program. Third, the preparation of a local wisdom-based curriculum: This stage involves compiling or perfecting a curriculum that reflects the local wisdom that has been identified. The developed curriculum must cover core subjects such as languages, mathematics, and science, while integrating aspects of local wisdom into learning. For example, in science class, schools can teach students about environmentally friendly practices related to local wisdom. Fourth, Development of relevant teaching methods: Schools need to develop teaching methods that are in accordance with local wisdom. This can involve active learning approaches, such as project-based or collaborative learning, which allow students to engage directly with local wisdom.

Teaching methods should also promote deep understanding of local wisdom and develop students' skills in applying it in everyday life. Fifth, training and professional development of teachers: To successfully apply an indigenous knowledge-based approach, teachers need to be provided with relevant training and professional development. This training may include an understanding of local wisdom, appropriate teaching methods, and the use of local resources in learning. Teachers also need to acquire collaboration skills with local communities and build strong relationships with them. Sixth, collaboration with local communities: Implementation of schools based on local wisdom requires close collaboration with local communities. Schools need to forge strong relationships with community leaders, local institutions and community organizations. Through this collaboration, schools can invite members of the local community to share their knowledge, be guest speakers, or get involved in school projects and activities. Seventh, evaluation and monitoring: The final stage is evaluation and monitoring of successful implementation. Schools need to regularly evaluate the effectiveness of programs based on local

wisdom and involve students, teachers, and local communities in the evaluation process. This evaluation can help schools identify successes, challenges, and areas of improvement that need attention in future program development.

By following these stages, schools can successfully implement an effective local wisdom-based school strategy, which will enrich students' education with valuable local values.

Currently, the world of education must deal with a pile of complex problems, both from the world of education itself and problems from outside education. The lack of human creativity in educational products, juvenile delinquency, the declining quality of education, and various other problems. All of this is evidence of the existence of a gap between society and the world of education (Nur, 2018).

In addition, Asmani suggests that there are stages of a local wisdom-based school implementation strategy as follows: First, the Local Excellence Inventory Stage. This stage is carried out to identify all the local advantages that exist in the region. Local advantages are inventoried from the aspects of human resources, natural resources, geography, history, and culture which are carried out through observation techniques, interviews, and literature studies. Second, the Education Unit Readiness Analysis Phase, at this stage the educator or team assigned by the school analyzes all the internal and external advantages or advantages of the education unit seen from various aspects by grouping advantages that are related to one another. Third, the Determination of Themes and Types of Local Excellence stage, this stage maintains three things, namely: 1. The results of an inventory of local excellence processes that are produced, selected local advantages that have comparative and competitive value; 2. Results of internal and external analysis of educational units; 3. Interests and talents of students. Fourth, the Field Implementation Stage, the field implementation stage must be adjusted to the capabilities of each educational unit which refers to the results of analysis of external and internal factors, the results of an inventory of potential local advantages, interests and talents of students. In addition, in the implementation stage, attention must be paid to the competencies that have been developed or defined, namely local advantages that are dominant in skills (skills). Thus it can be concluded, there are four steps in implementing local wisdom-based schools, namely starting from the inventory of local advantages.

In line with what was conveyed by Tatang M. Amirin (Amirin, 2012) which explains that multicultural education arises because of: First, the multicultural education movement in the United States which later went worldwide--based on racial, ethnic, gender, and cultural discrimination by (ethnic) groups and the "majority" culture of White Male Protestant Anglo-Saxon (WMPA), and thereby strives for all citizens of the United States, without exception, to have an equal right to education.

Second, American society is rich in racial, ethnic, cultural, and linguistic colors, and because of this until now there is still discrimination against "non-WMPA minority" groups and conflicts between these groups. Third, the people and nation of Indonesia are different in ethnicity and culture. Although in Indonesia there are various races and ethnicities and cultures, what is more prominent is sub-ethnicity and regional sub-cultures. On the other hand, Indonesian culture is more accommodating in nature than "dominative," and some are cultures that are "isolated" in their respective regions, not too intensively in touch with other cultures, let alone intersect. Therefore multicultural education developed in the United States, when it is implemented in Indonesia, must be carried out correctly in accordance with its essence, and contextually wisely based on the reality of culture and ethnicity in Indonesia, taking into account local "local wisdom". Fourth, multicultural education in Indonesia is more appropriately seen as an approach, namely an educational approach that strives for regional (ethnic) and religious cultural values in Indonesia to be understood, appreciated, and utilized for the benefit of national-citizenship education based on the motto "Unity in Diversity". and the philosophy of Pancasila, by prioritizing tolerance and harmony between cultures and religions. Fifth, sociological-anthropological studies that explore Indonesian cultural values for education need to be encouraged, so that the contents of citizenship education (through Civic Education), social studies education, and religion, as well as education for prospective educators, also contains cultural values, including etiquette or manners of various Indonesian cultures and religions. Sixth, similar research at the regional and local levels is also needed to develop local wisdom in developing an attitude of tolerance, mutual respect, harmony and tolerance, for the sake of the integrity of the Indonesian nation towards a just and prosperous society (blessed) that is happy in the

hereafter, and prevents conflicts from occurring. between cultures, religions, or tribes in the local area.

In line with Asmani which explains the steps for implementing local wisdom-based education, namely by inventorying aspects of potential local advantages. 1) Identify all potential regional advantages in every potential aspect (Natural Resources, Human Resources, Geography, History, Culture). 2). Taking into account the potential for local advantages in districts/cities which are competitive and comparative advantages. 3). Identify and collect information through documentation, observation, interviews, or literature. 4). Grouping the results of the identification of each aspect of local excellence that are interrelated.

Furthermore, by analyzing the internal conditions of the school such as: 1). Identify real internal school data including students, dikdentik, infrastructure, financing, and school programs. 2). Identify the strengths and weaknesses of schools that can support the development of the identified potential of local excellence. 3). Describes school readiness based on the results of the identification of the strengths and weaknesses of the schools that have been analyzed.

Prasetyo added that there was an analysis of the school's external environment. Such as: 1). Identify real data on the school's external environment including school committees, education boards, other agencies/agencies. 2). Identify the opportunities and challenges that exist in the development of identified potential local advantages. 3). Describes the readiness to support local wisdom-based education development based on the identification results of the school's opportunities and challenges that have been analyzed.

In addition, it is necessary to determine the type of local advantage by carrying out a PBKL implementation strategy, as a reference in determining the PBKL implementation strategy as follows: 1). For competence in the cognitive domain (knowledge), the strategy is to integrate into relevant subjects or through local content. 2). For competence in the psychomotor domain (skills), the strategy is to set skill subjects. 3). For competence in the affective domain (attitude) can be done by means of self-development, Citizenship subjects (PKN), Religion subjects, or school culture. 4. The implementation strategy that will be implemented must be adjusted to the capabilities of each school.

In relation to the above, efforts to implement local wisdom education require support from various elements and related parties to be synergistically involved in it. These elements become actors that determine the success of local wisdom-based school programs. Asmani mentions the elements of local wisdom-based schools as follows: 1). School, namely: an institution that provides instruction to its students. This educational institution provides formal teaching. Schools in this context are all personnel starting from the principal, other leadership levels, teaching staff, employees, etc. These school elements are in charge of managing school management based on local wisdom starting from planning, organizing, implementing, evaluating, following up, etc. The principal as the responsible party must be proactive in preparing everything related to local wisdom-based schools. 2). Teachers, namely as educators in formal educational institutions in schools directly or expressly receive direct trust from the community to assume positions and responsibilities in education. The teacher is a person who directly interacts in providing knowledge, skills and holistic understanding to students, both in theory and practice. 3). Students, namely an input component in the education system that is processed in the educational process so that they become quality human beings in accordance with national education goals. In the local wisdom-based school program, there is integration between knowledge and technology learned in schools with local potential. If students are able to integrate, the learning will be more interesting and of higher quality. 4). Society, namely in the context of education includes parents of students, government/private bodies/institutions, the community in general who are around the school and/or those related to the school. Schools must take an intense approach to communication and interaction, conduct studies, and actively exchange ideas with community leaders who really know aspects of history, geography, natural potential, human resources, community culture, and others in the area. 5). Bureaucracy, namely: government, both at the village, sub-district, district and above levels, or related agencies such as the Office of Education and Culture, Ministry of Religion, Tourism and others. 6). Natural Resources, namely, one of the effective ways to determine local wisdom seen from the potential of natural resources is very easy to study because of the availability of materials. 7). Facilities and infrastructure, namely educational institutions that have been working on a regional advantage, need facilities and infrastructure so that the

program can run smoothly and satisfactorily. Educational facilities are tools and equipment that are directly used to support the educational process, especially teaching and learning, such as buildings, classrooms, tables, chairs, and teaching media tools. Meanwhile, educational infrastructure is a facility that indirectly supports the process of education or teaching. Such as courtyards, gardens, parks, schools, roads leading to schools but if used directly for the learning process such as a school garden for teaching biology, the yard seems to be a sports field at the same time, these components are educational facilities. Meanwhile, educational infrastructure is a facility that indirectly supports the process of education or teaching. Such as courtyards, gardens, parks, schools, roads leading to schools but if used directly for the learning process such as a school garden for teaching biology, the yard seems to be a sports field at the same time, these components are educational facilities. Meanwhile, educational infrastructure is a facility that indirectly supports the process of education or teaching. Such as courtyards, gardens, parks, schools, roads leading to schools but if used directly for the learning process such as a school garden for teaching biology, the yard seems to be a sports field at the same time, these components are educational facilities.

Based on the review above, the process of internalizing local wisdom values requires stages that are carried out systematically. This is because the implementation of local wisdom education must be based on local potential and local cultural values. In addition, the implementation of local wisdom education requires synergy between elements to support effectiveness in the implementation of local wisdom education.

Based on the explanation above, micro-implementation of local wisdom education can be carried out through learning that originates from local wisdom values with learning approaches and strategies that place more emphasis on the contextualization of students' knowledge so as to provide an understanding of the meaning of these local wisdom values. SIn addition, learning based on local wisdom values can be a guide in developing character.

Learning is a certain condition that involves several elements, both extrinsic and intrinsic elements that are attached to students and teachers including the environment. Based on this opinion, implicitly there is a meaning that learning must

be based on the environment which is a source of life values including students' cultural values.

Next According to him suggests, there are several kinds of culture-based learning, as follows. 1. Learn about culture, namely placing culture as a field of knowledge. Culture is studied in special study programs about culture and for culture. In this case, culture is not integrated with the field of science. 2. Learning with culture, namely culture is introduced to students as a way or method for learning certain subject matter. Learning with culture includes the use of various cultural manifestations. In learning with culture, culture and its embodiment become learning media in the learning process into the context of examples of concepts or principles in a subject, as well as being the context of applying principles or procedures in a subject. 3. Learning through culture, namely strategies that provide opportunities that are created in a subject through a variety of cultural embodiments. 4. Learning to be cultured, which is a form of embodiment of that culture in the real everyday behavior of students. 5. Culture-based learning models through traditional games and folk songs. 6. Culture-based learning model through folklore. 7. Culture-based learning models through the use of traditional tools.

Internalization of local wisdom values is a systematic and comprehensive process. Muhaimin suggests that there are three stages of internalization, namely (1) the value transformation stage; (2) Value transaction stage; (3) Transinternalization stage. Internalization of local wisdom values is carried out through various approaches. In learning activities, the internalization of local wisdom values is carried out through three stages which include the stages of value transformation, value transactions, and value transinternalization.

In value transformation, the internalization of local wisdom values is carried out as an effort to recognize and understand local wisdom values through integration in each subject. In its implementation, teachers in learning activities are not only oriented towards efforts to achieve certain competencies but are also oriented towards efforts to integrate local wisdom values.

The value transaction stage is the second stage after the value transformation stage. This stage is the stage of acceptance and appreciation of local wisdom values

by students through communication that is reciprocal interaction between teachers and students and students with students.

The transinternalization stage is the next stage after the value transformation and value transaction stages. At this stage, the internalization process is carried out not only through recognition and understanding, but through habituation and exemplary practice by all elements of the school, especially teachers. In its implementation, the process of internalizing local wisdom values is carried out with habituation that applies local wisdom values. One of them is the habituation of using language. Apart from habituation, the internalization of local wisdom values is carried out by setting an example to students. Teachers must be able to reflect on the values of local wisdom which are reflected through their attitudes and behavior.

An understanding of the importance and urgency of internalizing the values of local cultural wisdom in education certainly does not just become a discourse, but requires systemic and massive efforts by all educational institutions in Indonesia. This is aimed at giving birth to future generations of Indonesians who have self-identities

CONCLUSION

Local wisdom is a system that exists in local communities which includes social, political, economic and cultural aspects. This system is dynamic and sustainable, governed by a set of rules, knowledge, skills, as well as values and ethics that govern the social life of the community from generation to generation. Changes in these values are based on cultural changes, which reflect the direction of development of system characteristics. The process of internalizing local wisdom values needs to be done systematically. This is because the implementation of local wisdom education must be based on local potential and local cultural values. In addition, synergy between elements is needed to support the effectiveness of the implementation of local wisdom education.

Educational institutions that prioritize regional excellence require adequate facilities and infrastructure so that educational programs can run well. Educational facilities include equipment and supplies that are used directly in the teaching and learning process, such as buildings, classrooms, tables, chairs, and teaching media tools. Educational infrastructure, on the other hand, are facilities that do not directly

support the educational process, such as yards, gardens, parks, schools, and roads leading to schools. However, this infrastructure can be used directly for the learning process, such as using a school garden for teaching biology or using the school yard as a sports field. Therefore,

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