Local Wisdom Contribution To Strengthening Characters In Islamic Education Context In The New Normal

Kana Safrina Rouzi[1*], Laelatul Badriah[1], Martalia Ardiyaningrum[1], Ni'mah Afifah[1], Sukati Sukati[1], Khanif Maksum[1], Jitni Patoni[1]

[1] Universitas Alma Ata, Yogyakarta, Indonesia

kanasafrina@almaata.ac.id

Abstract. Local wisdom as a psychological aspect that determines character is closely related to Islamic education. Local wisdom is knowledge obtained from local residents through experience and integrated into an understanding of the culture and natural conditions of a place so that it becomes a habit. This habit eventually forms a character through learning that is obtained both at school and in the neighborhood. This article discusses the contribution of local wisdom to strengthening student character in the context of Islamic education. The method used is qualitative research which goes through three stages, namely, data reduction, data display, and conclusions. The research subjects were teachers who taught upper and lower grades at Madrasah Ibtidaiyah in Bantul Regency. Data analysis used is deductive. Data collection techniques using observation through Google Forms and interviews. The results showed that the contribution of local wisdom in strengthening character in the context of Islamic education greatly contributed because it was inserted in the form of songs, handicrafts and traditional games in learning and succeeded in strengthening children's character to become religious, high-integrity, independent and nationalist individuals.

Keywords: Local Wisdom, Character Strengthening, Character Education, Islamic Education.

1 Introduction

Local wisdom is an ancestral value acquired through experience with the environment in an area that is useful to guide human behavior in the life of an ecological community and can be used as character-based education inserted into the local load. Local (cultural) intelligence loads are considered capable of growing and developing the character of the student and play a role in the formation of character education incorporated in the media and learning methods. It's one way to overcome the local wisdom that is implemented in everyday life specifically in interacting with family, environment, and religion so that it can respond to the changing times The changing times and unstoppable technological advances make individuals no longer adhere to great moral values, are intolerant, undisciplined, and cannot be polite both in action and

in speech. The increasing number of delinquency/crimes committed by students such as committing various forms of violations of religious rules, community norms, and school rules, brawls between students, the practice of manipulating work, the level of honesty, and bullying, shows that schools tend to emphasize and be oriented towards science and science so that students are less equipped with character education and away from the cultural values of society [3].

Indonesia's ethnic diversity is essential; each tribe's original knowledge, known as noble local wisdom, serves as the cornerstone for character education. This country has a real power base, so it doesn't have to worry about choosing a model for character education. Therefore, it is important to preserve local culture as a noble ideal that serves as the foundation for character education. [4]. So it is not ambiguous to say that local wisdom is a way of life, habits, and knowledge that is embodied in daily practice so that it becomes a habit. Habit is sometimes used as a synonym for good and bad, as in the claim that character is a combination of good habits or virtues, and bad habits, or vices. Character education is a broadly conceived activity that encompasses the cognitive, emotional, and behavioral aspects of moral life.

According to Kemendikbud character education is "a conscious effort aimed at instilling good values, knowing the value of goodness, wanting to do good, living well, and having a good impact on the environment". Character is the main measure of an individual and also the main measure of a nation. So it is not wrong if the nation's expectations of students have the output of the realization of religious, nationalist, integrity, mutual cooperation, and independent values in students.

Fig 1. Main values of character education [7]

Character education that exists in local wisdom is increasingly sharpened in the context of Islamic education where the goal of Islamic education is to realize a complete human being (*kaffah*), or another term *Insan Kamil* who is humanist, highly motivated in doing good, intelligent and devoted to Allah SWT [8]. Character management in Islamic education is often mentioned in the Qur'an as in Al-baqarah:21, As-Syams:8-10, Kahfi:74, and Maryam:19. The importance of local wisdom in Islamic Education learning is to ensure that local values, cultures, and traditions related to Islam are respected, studied, and integrated into the Islamic education curriculum.

Actually, local wisdom can be realized in the form of 1. Basic knowledge and understanding of local knowledge about local customs, values, and culture can serve as the basis for improving students' character education. 2. Local issues are ignored in the national curriculum. 3. Curriculum integration due to lack of educator training and inability to find relevant information or resources. 4. The value of local knowledge related to character education. Based on this, the purpose of this study is to ensure that religious education does not only focus on universal teaching but also considers the context of local wisdom and cultural diversity around students, local wisdom is important in learning Islamic education. This makes Islamic education interesting and is able to improve students' daily lives through Islamic culture in various contexts.

2   Methods

This research uses descriptive qualitative research. This research includes the type of field research and literature (library research). Based on research data in the form of qualitative data that is directly extracted from the field. By directly meeting the subject and object of research in depth. The population of this study is MI of Bantul district which is generalized with certain qualities and characteristics determined by the researcher. The sample used is through clusters and random sampling. Online random technique via https://www.randomizer.org. The data for MI in Bantul district are 31 madrasas which are classified based on the status of their educational institutions, namely State MI, Maarif Private MI, Muhammadiyah Private MI, Islamic boarding school private MI.

The data collection techniques used were observation, interviews, documentation and open questionnaires by giving questionnaires to respondents in the form of open sentences, where respondents were given the freedom to answer each question asked. Data analysis used is deductive. Data collection techniques using observation through Google Forms and interviews. Furthermore, the data were analyzed using an interactive model from Miles and Huberman through data collection, data reduction, data coding, data analysis, and drawing conclusions. Conclusions are generated from several stages, namely, data reduction through data display and then conclusions [11]. When done carefully, data reduction is a critical component of qualitative analysis that aims to preserve the integrity of qualitative data. A popular method for doing this is content analysis, in which "many words of a text are classified into far fewer categories [12].

For most of these data display formats, there are several ways to present the data in the selected chart or graph type. Despite their visual appeal, graphs and charts often tell the reader no more than a simple table of statistics, which takes up less space in the report. This problem is especially prevalent with pie charts, bar graphs, and histograms; the information in them can be more succinctly organized in a table. Finally, make sure that each table ends with a summary of the "key messages" [13].

3   Result and Discussion

3.1   Local Wisdom in Character Strengthening

The results showed that local wisdom (local content) can strengthen the character of MI (Madrasah Ibtidaiyah) students in Bantul in online learning. The questionnaire on the internalization of local wisdom in the online learning process shows that local wisdom inserted in the form of songs, handicrafts and traditional games in learning has succeeded in strengthening the character of children to become religious, high integrity, independent and nationalist individuals because every day students are trained to habits of the heart, habits of mind, habits of action and habits of exercise. All this is done with full confidence and is intended for the safety and happiness of children in accordance with the integrated character education function so as to further strengthen the character of the children.

Character strengthening in Islamic education has been stated in the Qur'an which is termed as Ta'dib, Ta'lim and Tarbiyah because in Arabic there are at least three words that are closely related to education, namely rabba with mashdar tarbiyah, 'allama with mashdar ta'lim, and addaba with mashdar ta'dib [16]. All three refer from QS. Al-Isra':24 and Al-'Alaq:5 so that scientists recommend that education in Islam is covered by the terms tarbiyah, ta'lim and ta'dib, the use of which is related to the interests of man, his society and his environment in a relationship with God. The link between one term and another is the scope of education in Islam, both formal and non-formal. [17].

Fig 2. Islamic Education Activities in Strengthening Character

Figure 2 shows the strengthening of character through Islamic habituation at the beginning of each learning activity which shows that local wisdom strengthens character because it is always accompanied by Islamic education (habituation) in learning in the form of inviting prayer, dhuha prayer, saying greetings and reading *Asmaul Husna*. All of this Islamic learning and habituation is controlled and supervised using online media as shown in the picture. These activities are effective ways that help students build self-character and encourage all students to participate. Islamic habits that are carried out in a disciplined manner help students improve themselves and

prevent deviant behavior such as cheating, stealing, bullying, and other negative behaviors [18]. Students from an early age must be accustomed to having a good character that involves moral knowledge, feelings, and actions that must be strengthened for the benefit of the students themselves, their families, communities, and the surrounding environment.
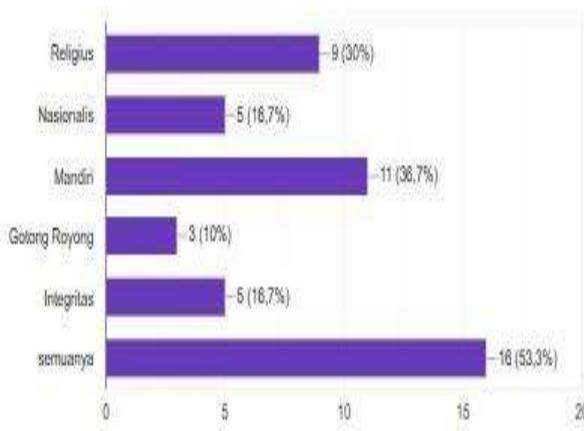

Fig 3. Success Level of Character   Education Through Local Wisdom

Based on Figure 3, shows that the five priority character values of character education (integrity, religiosity, nationalism, independence, mutual cooperation) play a role in strengthening character during the online learning period at home [7]. This proves that not only teachers but also parents play a role in character development and strengthening. Based on Figure 3, shows the results of respondents around 36 percent managed to be independent, followed by religion and integrity. With this, it can be concluded that there is a level of success of the Character Education Program through local wisdom in providing benefits and running effectively.

Parent-child interaction relationships contain special emotional significance that can cause children to generate a sense of religion, responsibility and willingness to correct themselves from mistakes. Parents are the ones who have the authority in the formation and growth of children's character by introducing positive habituation based on local wisdom around them [20]. Local wisdom applied in learning in MI in Bantul is in activities during learning by linking the value of local wisdom in the delivery of subjects. Utilizing the form of local wisdom to be used as a medium or method in learning that uses examples of local wisdom in the environment around the madrasah. Character education is an activity and action that educates to form and train good individuals continuously and improve behavior in a better direction.

The purpose of character education as stated in the 11 principles of Effective Character Education according to Lickona, namely: (1) Character education prioritizes core ethical values as the foundation of good character (2) "Character" must be defined comprehensively which includes thoughts , feelings, and behavior. (3) Involve school personnel in a deliberate, proactive and comprehensive manner. (4) Creating a caring

school community. (5) Give students opportunities to engage in moral actions, such as service learning and community service. (6) Not neglecting a rigorous and challenging academic curriculum because it fosters intrinsic motivation to do the right thing by building a climate of trust and respect. (7) Building shared norms through dialogue, class meetings and democratic decision-making. (8) Living the core values that must involve school staff. (9) Provide long-term support for initiatives to produce deep-rooted character education. (10) Involve families and other stakeholders. (11) Monitor and evaluate on an ongoing basis. This is realized through character strengthening in MI throughout Bantul by using local content such as traditional games, making traditional crafts and traditional songs which contain lots of moral messages as evidenced by the internalization of religious, independent, nationalist, character values. integrity and mutual cooperation.

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3.2   Islamic Education through Local Wisdom in Character Strengthening

Islamic education has been stated in the Qur'an which is termed as *Ta'dib, Ta'lim* and *Tarbiyah* because in Arabic there are at least three words that are closely related to education, namely *rabba* with *mashdar tarbiyah*, *'allama* with *mashdar ta'lim*, and *ad-daba* with *mashdar ta'dib*. All three refer from QS. Al-Isra':24 and Al-'Alaq:5 so that scientists recommend that education in Islam is covered by the terms *tarbiyah, ta'lim* and *ta'dib*, the use of which is related to the interests of humans, their communities and their environment in relationship with God [21]. According to Al-Attas, *ta'dib*, which comes from *adab*, is the discipline of the body, soul and spirit that emphasizes recognition in relation to physical, intellectual and spiritual abilities and potentials.

Adab reflects justice and wisdom including in material and spiritual life involving discipline of mind and soul, right action, and aspects of honor. The emphasis of adab includes charity and knowledge to combine science, charity, and behavior in harmony. Of these three things, harmonization gave birth to ta'dib as the terminology of Islamic education. Meanwhile, cognitive education and teaching are often referred to as ta'lim because there is a process of transferring knowledge from the teacher (*mu'allim*) to the taught (*muta'alim*). In other words, ta'lim is a lifelong learning process from not knowing to knowing. [8]. The concept of education with the use of the word *raba* or *rabba* in the previous explanation, the basic meaning of the term does not naturally contain elements of knowledge (scientific), intelligence, and virtue which are essentially elements of real education.

Islamic education in strengthening character is more emphasized on adab including charity and knowledge to combine science, charity and behavior in harmony such as inviting dhuha prayers in congregation, giving greetings, *qira'ah tahfiz* and *hadrah*. While cognitive education and teaching (ta'lim) is by inviting prayer, reading the Qur'an, and reciting *Asmaul husna*. This relates to character values based on the study of religious principles, social norms, rules or laws, academic ethics, and human rights principles. The values are divided into five categories: (1) character values related to God Almighty, (2) character values related to self, (3) character values related to fellow humans, (4) character values related to the environment, (5) character values related to nationality

4 CONCLUSIONS

Local wisdom in the form of traditional games, songs and traditional handicrafts as learning media incorporated in subjects has proven to strengthen the character of students to be more independent, loyal spirit of friends (gotongroyong and nationalism) and integrity. Forms of local wisdom that strengthen students' character are making handicrafts such as batik that trains patience and independence, playing traditional games that hone leadership skills and the spirit of cooperation (gotong royong) and singing traditional songs that contain many moral messages and a sense of nationalism. Religious values in strengthening character are obtained through education in the form of Islamic habituation, namely praying, reciting asmaul husna, tahfiz, dhuha prayers, hadrah and getting used to greetings every time you meet friends and elders. All of this has proven to be able to strengthen the religious character of students.

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