Active Learning Strategy Based On "*Mosintuwu And Posintuwu*" Local Wisdom On Islamic Religious Education At Sma Negeri 3 Poso

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ARTICLE INFO	ABSTRAK
  KEYWORDS *Learning Strategy, Local Wisdom, Islamic Religious Education*	The occurrence of globalization in the last decade has resulted in the cultural heritage and traditional values of indigenous peoples facing challenges to their existence. Preservation efforts need to be made to take the substantive meaning of local wisdom, where the community must open awareness, honesty and a number of other noble cultural values to be socialized and developed into a dignified life principle. One of verbal-based local wisdom still exists in the Poso community, Poso district is *Mosintuwu* and *Posintuwu*. The local wisdom turns out to be full of meaning which is then not impossible to adopt in the framework of learning strategies. The purpose of this research is to make *Mosintuwu* and *Posintuwu* a concept of learning strategy based on local wisdom, especially in learning Islamic Religious Education. The type of research used is Field Research. The locus is SMA Negeri 3 Poso, Poso Regency. Data collection techniques used are observation, interviews and documentation and the data analysis techniques used are data reduction, data presentation and conclusion drawing. The research results reveal that two local wisdom can be used as learning strategies in Islamic Religious Education subjects. Besides being able to be used as a learning strategy, it is also to preserve the values contained in the local wisdom, namely *Mosintuwu* and *Posintuwu*. The *Mosintuwu* and *Posintuwu* learning strategy is a strategy that emphasizes the active, thorough, elaborative and religious learning process to seek and find answers to the problems students face, both in the learning process in the classroom and in the environment, so that it is expected to foster creativity and self-confidence.

1. Introduction

Along with technological improvements and cultural transformation towards modern life as well as the influence of globalization, the cultural heritage and traditional values of indigenous peoples face challenges to their existence. This needs to be observed because the cultural heritage and traditional values contain much local wisdom that is still very relevant to current conditions and should be preserved, adapted or developed for the welfare of the community. Communities in the region are obligated to return to their identity by exploring and interpreting existing noble cultural values as local wisdom

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resources. This effort needs to be made to take the substantive meaning of local wisdom, where the community must open awareness, honesty and a number of noble cultural values to be socialized and developed into a dignified life principle.

Local wisdom consists of three categories, namely (1) ideas, values, and norms; (2) behavioral patterns and activity complexes; and (3) artifacts, culture, materials, and cultural products. Meanwhile, in terms of its form, local wisdom can be divided into two, namely tangible and intangible local wisdom (Koentjaraningrat, 1990). Tangible local wisdom includes texts manifested in value systems, procedures, and special provisions outlined in written records such as traditional books, calendars, inscriptions, and others, as well as architecture and cultural heritage objects. Intangible local wisdom in the form of oral advice delivered verbally from generation to generation, such as proverbs, advice, and songs, in which there are traditional teachings (Dokhi, et al., 2016).

One of the verbal-based local wisdom that still exists in the Pamona community, Poso Regency, is *Mosintuwu and Posintuwu*. *Mosintuwu* is an attitude of working hand in hand in terms of material, energy and thoughts or ideas in building unity to create a strong society from the standpoint of customs and culture, namely maintaining the *Sintuwu Maroso Poso* culture (United we are strong). The interactions that occur at *Mosintuwu* shift the previously tense situation to be more friendly and warm because of the mixing that occurs when interacting. (Nofianti Lapasila, dkk, 2020).

On the other hand, posintuwu means assistance from the local community (in the form of food and money) given to families carrying out marriages or experiencing grief. The Posintuwu culture will continue to be maintained because every person or family who has been given assistance must repay it at a later date if the family of the giver performs a marriage or mourns. Posintuwu is also defined as assistance in the form of material, energy, and moral assistance from community members to grieving families because death and weddings are a form of 'social investment' (David Halpern, 2005).

Although, in plain view, the two traditions that have been entrenched among the Poso people are not related to education, what needs to be understood is that the two local wisdom are full of values of caring, compassion and a high sense of empathy for others, so that local wisdom can be used as one of the learning strategies, where students are led to participate in helping others in terms of goodness. The purpose of this research is to make Mosintuwu and Posintuwu a concept of learning strategy based on local wisdom, especially in learning Islamic Religious Education.

2. Literature review

2.1 *Strategy*

Strategy is defined as the outline of the direction in making efforts to achieve predetermined goals. In relation to teaching and learning, strategy can be interpreted as a pattern of activities for educators and students to realize learning activities to achieve predetermined goals (Aswin Zain, 2006). Learning strategies are also interpreted as strategies applied in learning, while learning is an effort to help students in learning (Abdul Majid, 2016). Furthermore, learning strategies are defined as planned efforts in manipulating learning resources so that the learning process occurs in students (Bambang Warsita, 2008).

2.2 *Active Learning*

Active learning teaching theory is a logical consequence of the nature of learning and the nature of teaching. No learning process occurs without the activeness of individuals or students who are learning. The problem lies only in the level of students learning activity. There are low, medium, and high levels of activeness in learning. Thus, active learning is a way or effort to enhance or optimize student learning activities in the teaching process (Nana Sudjana, 1996). Active learning is a process of intellectual-emotional involvement of students in the teaching and learning process that allows for a) the process of assimilation and accommodation in the achievement of knowledge, b) the process of making and direct experience of feedback in skill formation, c) the process of appreciation and internalization of values to instill values and attitudes (Syafruddin Nurdin and M. Basyiruddin Usman, 2002). Another opinion revealed that active learning is learning that invites students to learn actively. Students are invited to participate in all learning processes, not only involving mentally but also physically. (Hisyam Zaini, dkk., 2008).

2.3 *Local Wisdom*

Local wisdom is the identity or cultural personality of a nation that causes the nation to be able to absorb, even cultivate, and adapt to the culture that comes from outside/other nations with its character and abilities. Local wisdom is a cultural

synthesis formed by local actors through iterative process of interpretation and internalization of religious and cultural teachings that are embodied into norms and become guidelines for everyday life in society (Haidlor Ali Ahmad, 2010). Another opinion explains that local wisdom is something people use to regulate or control daily life in family relationships, friends, or relationships with people in the broader environment (Kamonthip and Kongprasertamorn, 2007). In addition, local wisdom is defined as a view of life, knowledge, and life strategies in the form of activities or activities carried out by local communities to meet their needs (Magdalia Alfian, 2013). The notion of local wisdom is local good and wise ideas, which are embedded and followed by community members (Ni Wayan Sartini, 2004). Putut explained that local wisdom is a custom or habit that has been carried out by a group of people from generation to generation, and its existence is still maintained by the community in a certain area (Putut Setiyadi, 2012).

2.4 *Islamic Religious Education*

Islamic education is an effort to foster and nurture students so that they can understand the teachings of Islam as a whole, then live the goals, and in the end, practice and make Islam a way of life (Zakiah Darajat, et.al., 2000). Yusuf (2005) defines Islamic religious education as a conscious effort of the older generation to transfer practice, knowledge, skills and appearance to the younger generation so that later they become pious people of Allah (Tayar Yusuf, 2005). Tafsir (2010) argues that Islamic Religious Education is guidance given by someone to others so that they can develop optimally following Islamic teachings (Ahmad Tafsir, 2010).

In addition, it was revealed that Islamic Religious Education learning activities are directed at increasing students' beliefs, understanding, appreciation and practice of Islamic religious teachings and forming social piety. Quality and personal piety are expected to be able to radiate in daily relationships with other human beings in society, either fellow Muslims or those of other religions so that national unity can be realized. Islamic religious education, in addition to having scientific goals, also has the aim of making humans as *khalifah* who can carry out their duties properly (Muhaimin, 2002).

3. Methodology

The type of research used is Field Research, which collects data by conducting direct observations of the object under study in order to obtain the necessary data (Suharsimi Arikunto, 2003). The locus of this research is SMA Negeri 3 Poso. The locus or research location is the place where the research was conducted (Winarta Sujarweni, 2014). the data collection techniques used are observation, interviews and documentation. Observation is a method of collecting data through the human senses. Based on this statement, the human senses become the primary tool in making observations. Interview is a question-and-answer method between two or more people directly or with certain media. Documentation is the taking of official documents consisting of internal and external documents (Umar Sidiq and Moh. Miftachul Choiri, 2019; Hardani, et al., 2020; Rahmadi, 2011). The data analysis technique used is (1) data reduction, namely a form of analysis that sharpens, categorizes, directs, discards unnecessary and organizes data in such a way that conclusions can be drawn; (2) Data presentation, which is an activity of arranging a set of information to give the possibility of drawing conclusions. The form of presentation of qualitative data is in the form of narrative text (in the form of field notes), matrices, graphs, networks and charts; and (3) Data verification or commonly called conclusions, which is one of the qualitative data analysis techniques. Drawing conclusions is an analysis of the results that can be used to take action (Ariesto Hadi Sutopo dan Adrianus Arief, 2010).

4. Results and Discussions

4.1 *Results*

This research focused on teachers and students of SMA Negeri 3 Poso. The researcher conducted data collection through in-depth interviews and gave questionnaires to students and teachers. Based on the results of research at SMA Negeri 3 Poso, Poso Regency, it was found that Local Wisdom (Mosintuwu and Posintuwu) are used in learning activities. In each session of learning activities, both inside and outside of the classroom, there are some interactions between students and teachers,

indicated by the help given by students to other students as well as to the teacher, either in the form of ideas, actions or materials.

4.2 Discussion

Local Wisdom Model (*Mosintuwu* and *Posintuwu*) as a local wisdom learning strategy.

Various educational problems that occur today have underpinned the emergence of various new paradigms that offer a variety of varied, active, and meaningful student-centred learning strategies. The strategy the researcher offers in this paper as a solution is a learning strategy based on local wisdom. This strategy departs from the social phenomena of everyday life, which have meaningful content within the framework of internalizing values in learning. It is expected to create meaningful learning that gives freedom and trust to students to seek and work together to find and present answers to every problem that exists, both in the classroom and in the environment in which they are located.

Active learning is a learning process to empower students to learn by actively using various methods or strategies. In this case, the process of learning activities is dominated by students using their brains to find concepts and solve problems being studied, as well as to prepare mentally and train their physical skills (A. Fatah Yasin, 2008).

According to Silberman, active learning occurs when students actively look for something more than the material provided, which can be demonstrated by answering questions, seeking information to solve problems, or investigating ways to do work. Active learning invites students to be directly involved through real experience rather than concepts or just theory (Melvin L. Silberman, 2010).

Some patterns that must be developed by teachers referring to local wisdom strategy are as follows:

1. PAI teachers direct students to carry out group learning with various backgrounds so that it is expected to make the learning process more effective and complete;
2. PAI teachers encourage students to conduct simple research through manipulated teaching aids; and
3. PAI teachers encourage students to carry out practical activities and provide opportunities to question, modify and sharpen their ideas.

The strategy "*Mosintuwu* and *Posintuwu*" has the following objectives:

1. Restoring the treasures of local verbal traditions of the Poso district community
2. Motivating educators and students to love and be proud of local wisdom
3. Emulating the values of character or manners in the local traditions of Wisdom *Mosintuwu* and *Posintuwu*, such as caring, compassion and love.

Islamic Religious Education Learning based on Local Wisdom Strategy (*Mosintuwu* and *Posintuwu*)

From the Islamic perspective, education is directed to produce humans who are obedient to worship Him and can carry out their duties as servants of Allah and *khalifah fil ardhi* or leaders on earth. These two orientations of Islamic education are expected to produce servants of Allah who are not only obedient but also knowledgeable and skilled, with which they can prosper the earth and provide benefits to all inhabitants of the earth. A serious effort is needed to reform Islamic education in all its aspects in a systematic, institutionalized and planned manner while maintaining Islamic values and teachings that are *hanif*, universal and *rahmatan lil 'alamin*. According to Muhaimin, Islamic education includes three meanings, namely:

a. Islamic education is education according to Islam, education that is understood and developed from the teachings and fundamental values contained in its primary sources, namely the Qur'an and al-Sunnah. In this sense, Islamic education can take the form of educational thoughts and theories based on primary Islamic sources.
b. Islamic Education is an effort which is an effort to instill the teachings and values of the Islamic religion so that it becomes a way of life and one's attitude in life. In this sense, Islamic education can take the form of 1) all activities carried out by a person or an institution to assist a student or group of students in instilling and developing Islamic teachings and values; 2) all phenomena or interactions between two or more people that impact on the embedded teachings of Islam and its values on one or both parties.
c. Islamic education is the process and practice of providing education that takes place and develops in the historical reality of the Islamic ummah. In this sense, Islamic education in its historical reality contains two possibilities, namely that Islamic education is really with Islamic ideals and/or may contain gaps with Islamic ideals. Thus, Islamic education is not just a

transfer of knowledge or training but rather a system that is laid out on a foundation of faith and piety; and a system that is directly related to God. Islamic education is an activity that intentionally directs a person's development according to or in line with Islamic values.

In addition, Islamic education can be described as a system that brings people to the happiness of the world and the hereafter through knowledge and worship. Because Islamic education brings humans to the happiness, what must be considered are Islamic values about humans, their nature and characteristics, their mission and life goals in this world and the hereafter, as well as their rights and obligations as individuals and members of society.

5. Conclusion

One solution that can develop students' abilities and potential is the application of various learning strategies, including learning strategies based on local wisdom *Mosintuwu* and *Posintuwu*. Although it is often viewed negatively with the assumption that it is not a product of Muslims, in fact, *Mosintuwu* and *Posintuwu* have special substantive meanings in society. The *Mosintuwu* and *Posintuwu* learning strategies are strategies that emphasize the active, thorough, elaborative and religious learning process to seek and find their own answers to problems faced both in the learning process in the classroom and in the environment so that it is expected to foster creativity and self-confidence.

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