

Local Wisdom-Based Learning in Improving the Quality of Islamic Religious Education in SMA Negeri 1 and SMA Negeri 3 Poso, Poso Regency

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ABSTRAK

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Culture-based education is a mechanism that provides opportunities for everyone to enrich science and technology through lifelong learning. The emergence of a culture-based education paradigm emphasizes two major currents. First, it departs from the assumption of modernism which has reached its culmination point so that it tends to make people return to natural things. Second, modernization itself requires the creation of democracy in all dimensions of human life. Therefore, education must be managed more optimally by providing the broadest possible place for community participation with the content of cultural values (local policies) as part of the goals and content of education. As an implication, education becomes a collaborative effort that involves participation and the role of the wisdom of the cultural value system in it. Participation in this context is in the form of collaboration between citizens and the government in planning, implementing, maintaining, and developing educational activities in schools. The purpose of this research is to reveal Local Wisdom-Based Learning in Improving the Quality of Islamic Religious Education. The type of research used is Field Research. This research is conducted in SMA Negeri 1 and 3 Poso Regency. The data collection techniques used are observation, interviews, and documentation, and data analysis techniques used are data reduction, data presentation, and conclusion drawing. The results of the study reveal that there are several important points to be understood and applied in improving the quality of Islamic religious education in SMA Negeri 1 and SMA Negeri 3 Poso: culture-based Islamic religious education, the context of culture-based Islamic religious education, implementation of culture-based Islamic religious education, cultural-based Islamic religious education learning and the learning components of culture-based Islamic religious education. Education, especially Islamic religious education, is a form of concern for the development of students who grow according to their culture. In other words, every form of education must pay attention to the culture of students. The current curriculum tends to ignore that students are alienated from their own culture and feel that they are not part of the educational process. Students will feel valued when education is done properly according to local culture.

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1. Introduction

Human life cannot be separated from culture because in daily activities, humans are mostly involved with their surrounding environment, both physical and non-physical environment, which will later create a culture. A culture is formed gradually over a very long period of time and an orderly process. Through this process, it is hoped that a culture from a certain society will be able to form an orderly community structure, and be able to create a prosperous society both physically and mentally.

Human culture has existed since humans were created. The habits that shape human behavior and personality are passed down from generation to generation, so there is a need for cultural intermediaries between generations. One way that can be done is to inculcate cultural values in the field of education, be it in informal, formal, or non-formal education. Culture is the complete result of human creativity, which is very complex. It contains interconnected structures that become a unity that functions as a guide in life. Culture is a system, meaning that it is an organic unit and a series of symptoms, forms, and elements that are related to one another (Widiarto, 2009). The embodiment of culture are objects created by humans as cultured creatures, in the form of behavior and real objects, for example, behavioral patterns, language, living equipment, social organization, religion, art, education, and others. All of which are intended to help humans in carrying out social life.

Culture-based learning is learning that integrates culture into the learning process. One of its forms is emphasizing learning with culture. Learning with culture can make students not alienated from their local culture and increase their appreciation of local culture. Culture-based learning is also a form of constructivist learning (Alexon, 2010). Culture-based learning is a strategy for creating learning environments and designing learning experiences that integrate culture as part of the learning process (Sutarno, 2012). It is based on the recognition of culture as a fundamental part of education, expression and communication of ideas, and the development of knowledge. It is very beneficial for the learning processes and outcomes for students to get contextual learning experiences and apperception materials to understand the concept of science in their local (ethnic) culture (Sutarno, 2012).

Culture-based learning and education is a manifestation of the democratization of education through the expansion of educational services for the benefit of the community. Culture-based education is a public awareness movement to continue learning throughout life in overcoming all life's challenges. The concept and its application are similar to the community-based education pattern, as written by (Zubeidi, 2005). It is a strategy for creating learning environments and designing learning experiences that integrate culture as part of the learning process. It is based on the recognition of culture as a fundamental part of education as a form of expression of the communication of ideas and the development of knowledge. Here, culture is seen as a medium for students to transform their observations into creative forms and principles about nature.

Culture-based education is a mechanism that provides opportunities for everyone to enrich science and technology through lifelong learning. The emergence of a culture-based education paradigm emphasizes two major currents. First, it departs from the assumption of modernism which has reached its culmination point so that it tends to make people return to natural things. Second, modernization itself requires the creation of democracy in all dimensions of human life. Therefore, education must be managed more optimally by providing the broadest possible place for community participation with the content of cultural values (local policies) as part of the goals and content of education. As an implication, education becomes a collaborative effort that involves participation and the role of the wisdom of the cultural value system in it. Participation in

this context is in the form of collaboration between citizens and the government in planning, implementing, maintaining, and developing educational activities in schools.

This study aims to find out Local Wisdom-Based Learning in Improving the Quality of Islamic Religious Education.

2. Literature Review

2.1. Local Wisdom Learning

Learning is teaching students by using the principles of education and learning theory. It is the main determinant of educational success. Learning is a two-way communication. Teaching is done by the teacher as an educator, while learning is done by students (Syaiful Sagala, 2010). Learning is defined as an effort made intentionally by educators that can cause students to carry out learning activities (Nana Sudjana, 2012). Meanwhile, according to Hernawan (2013), learning is essentially a transactional communication process that is reciprocal between teachers and students, as well as between students and other students, to achieve the goals that have been set. Transactional communication is a form of communication that can be accepted, understood, and agreed upon by the parties involved in the learning process (Asep Herry Hernawan, et al., 2011).

Local wisdom is the cultural identity or personality of a nation that causes it to be able to absorb, even cultivate a culture that comes from outside/other nations into its own character and abilities (Wibowo, et al., 2015). The identity and personality adjust to the surrounding community's view, so there is no shift in values. Local wisdom is one of the means of cultivating culture and defending oneself from foreign cultures that are not suitable. Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs. In foreign languages, it is often conceptualized as local wisdom, local knowledge, or local intelligence (Ulfa Fajarini, 2014).

Culture-Based Learning is a strategy for creating learning environments and designing learning experiences that integrate culture as part of the learning process (Dirjen Dikti, 2004). It starts from the experiential learning approach, which means learning through direct appreciation of the experiences experienced. The requirements in the experiential learning approach are (1) Students take personal responsibility for learning what they want to achieve, (2) more than just involving cognitive processes, (3) learning objectives include skills and affective aspects, (4) students are active in the learning process, both physically and psychologically (Mikarsa, et al., 2007).

Culture-Based Learning is based on the recognition of culture as a fundamental part of education, expression, and communication of ideas, and the development of knowledge. Culture-Based Learning can be divided into four types, namely learning about culture, learning with culture, learning through culture, and learning cultured. The foundation of culture-based learning theory is based on the theory of constructivism in education, mainly developed from the thoughts of Vygotsky, Piaget, and Brooks & Brooks.

2.2. Quality

Quality is an overall description and characteristics of a product or service that shows its ability to satisfy the expected or implied needs (Rohiat, 2010). According to Edward Sallis in his book *Total Quality Management in Education*, Quality is something related to passion and self-esteem. For every institution, quality is the main agenda and improving quality is the most important task. However, some people think of quality as an enigmatic concept. It is seen as confusing and difficult to measure. Quality in the eyes of some people sometimes contradicts the quality in the views of others, so it is not strange if two experts do not have the same conclusion about creating good institutions (Sallis, Edward, 2015). According to the Ministry of National Education quoted by Mulyasa, the notion of quality includes educational inputs, processes, and outputs.

Educational input is something that must be available because it is needed for the continuation of a process. Educational process is changing something into something else. Furthermore, the output of education is school performance, that is, school achievement resulting from school processes and behaviour. Therefore, quality in education can be stated to prioritize student success. In other words, school improvement programs are carried out more creatively and constructively (Aminatul Zahroh, 2014).

2.3. Islamic Religious Education

Islamic education is a conscious and planned effort to prepare students to believe, understand, and practice Islam through guidance, teaching and or training activities. Islamic religious education, which is essentially a process, is also referred to as a group of subjects taught in schools and universities (Nazarudin, 2007). Another opinion reveals that Islamic Religious Education is an effort to foster and nurture students so that they can always understand the teachings of Islam as a whole, live the goals, which in turn can practice and make Islam a way of life (Zakiah Darajat, et.al., 2000). Meanwhile, Tayar Yusuf 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). On the other hand, Ahmad Tafsir argued that Islamic Religious Education is guidance given by someone to someone else so that he can develop optimally in accordance with Islamic teachings (Ahmad Tafsir, 2010).

3. Methodology

The type of research used is Field Research. The is SMA Negeri 1 and SMA Negeri 3 Poso, Poso Regency. The data collection techniques are observation, interviews and documentation, while the data analysis techniques are data reduction, data presentation and conclusion drawing.

4. Results and Discussion

4.1. Results

The results of this study reveal that to improve the quality of Islamic religious education in SMA Negeri 1 and SMA Negeri 3 Poso, Poso Regency by understanding the following important points: culture-based Islamic religious education, the context of culture-based Islamic religious education, implementation of culture-based Islamic religious education, cultural-based Islamic religious education learning, and cultural-based Islamic religious education learning components.

4.2. Discussion

In this section the researchers discuss the points from the results of the study:

4.2.1. Culture-Based Islamic Education

Culture-based Islamic education is a mechanism that provides opportunities for everyone to enrich science and technology through lifelong learning. The emergence of the paradigm of culture-based education is triggered by two major currents. First, it departs from the assumption of modernism, which has reached its culmination point, so it tends to make people return to natural things. Second, modernization itself requires the creation of democracy in all dimensions of human life.

Culture-based education is a manifestation of the democratization of education through the expansion of educational services for the benefit of the community. Culture-based education is a movement to raise public awareness to continue to learn throughout life in overcoming all the challenges of life that are changing and increasingly difficult. Conceptually, culture-based education is a model of education that is based on the principle "from the concept of culture, driven by culture and to create a new culture that is characterized and has more value than the previous culture".

4.2.2. Context of Culture-Based Islamic Education

Islamic Religious Education is a topic that is never finished to discuss. The discussion seemed endless because it never found common ground in the form of concrete solutions to overcome the problems of Islamic Religious Education in Indonesia, and even new problems always emerged. However, various parties are still enthusiastic about thinking about the best way for the education system in Indonesia. This is indeed reasonable considering that education is the main thing in the development of human resources and it greatly affects the level of civilization of a nation.

When the reform that has been rolled out for years can not produce maximum results, it can be said that the failure of education to create an intelligent society is the cause of it. People are still discussing education, especially Islamic Religious Education because education has not been able to create intelligent human resources who can formulate an ideal education system for Indonesia.

The methods that can be used in this case are: a) Integration of Education and Culture. Because a good education does not only necessarily develop intellectuality, but also the most important thing, a cultured intellectuality. Since the founding of this country, the founding fathers have taken into account that education is one means to see the diversity of national culture, so revitalizing education must include elements of cultural values that support the quality of education.

Humans, society, and culture, as three dimensions that cannot be separated. Therefore, education cannot be separated from culture and can only be implemented in society. If culture has three important elements, culture as an order of life, culture as a process, and culture that has a certain vision (goals), education is a civilizing process. b) Culture for Education. Culture, which becomes the spirit of education, is the culture at the level of values. The culture is not a static culture but responsive-evaluative with the elements contained in it.

Cultural values that become the spirit of education are noble values that have lived in society. There is a message of life, which is a moral message to create a society of character. Universal elements and cultural values are found in language, technology, social organization, knowledge systems and the arts. In the field of technology, for example, historical relics and traditional architecture such as various traditional houses.

4.2.3. Implementation of Culture-Based Islamic Education

The concept of culture-based education is education organized to meet national education standards enriched with comparative and competitive advantages based on noble cultural values so that students can actively develop their potential to become superior, intelligent, visionary, and considerate of the environment and cultural diversity, and responsive to world developments. Culture-based education quality standards include content standards, process standards, graduate competence standards, standards of educators and education personnel, standards of facilities and infrastructure, management standards, financing standards, and educational assessment standards.

4.2.4. Culture-Based Islamic Religious Education Learning

Learning is a structured combination, including human elements, materials, facilities, equipment, and procedures that influence each other to achieve learning objectives (Aqib, 2002). Culture-based learning is a strategy for creating learning environments and designing learning experiences that integrate culture as part of the learning process. In culture-based learning, culture becomes a method for students to transform the results of their observations into creative forms and principles about nature so that the role of students is not only imitating or receiving information but also acting as the creator of meaning and understanding from the information they obtained.

Culture-Based Learning (CBL) is a strategy for creating learning environments and designing learning experiences that integrate art and culture as part of the learning process and recognize arts and culture as a fundamental part of education, expression and communication of ideas, and the development of knowledge (Pannen, 2002). CBL is one way that is perceived to be able to make learning meaningful and contextual, which is closely related to the cultural community where a field of knowledge is studied and will be applied later, and to the cultural community from which students come, as well as make learning interesting and fun, by : a. Students learn about Culture (Placing Culture as a Field of Science). The process of learning about culture is well known so far. For example, subjects in arts and crafts, arts and literature, sound art, painting or drawing, music, drama, dance and others, b. Students learn with Culture. Learning with culture means culture and its embodiment of learning media in the learning process, becoming contexts and examples of concepts or principles in a subject, becoming the context for applying principles or procedures in a subject, c. Students learn through Culture. Learning through culture is a method that provides opportunities for students to demonstrate the achievement of understanding or meaning created in a subject through a variety of cultural manifestations. Learning through culture is a form of multiple representations of learning assessment or a form of understanding assessment in various forms.

4.2.5. Learning Components of Culture-Based Islamic Religious Education

Culture-based learning is a different learning strategy from field-based learning strategies commonly used by teachers in many schools. Culture-based learning emphasizes the achievement of an integrated understanding rather than just an in-depth understanding. The components of culture-based learning include 1) Substance (Material) and Competency in the Field of Science. Integrated understanding as a result of culture-based learning requires the creation of meaning by students on the substance of the field of science and its context. 2) Students learn through culture. Learning through culture is a method that provides opportunities for students to demonstrate the achievement of understanding or meaning created in a subject through a variety of cultural manifestations. Learning through culture is a form of multiple representations of learning assessment or a form of understanding assessment in various forms.

5. Conclusion

- a. Culture-Based Islamic Education in learning is very useful for the initial meaning of the learning process and results because students get contextual learning experiences and apperception materials to understand the concept of science in their local culture.

- b. Learning about culture, through culture, and with culture is a method that provides opportunities for students to demonstrate the achievement of understanding or meaning created in a subject through various cultural manifestations.
- c. The model of integrating culture in learning can enrich the local culture, which in turn can also develop and strengthen the national culture, which is the peak of local culture and developing ethnic culture.
- d. Cultural-Based Islamic Education Learning is a strategy for creating a learning environment and designing learning experiences that integrate art and culture as part of the Islamic Religious Education learning process and recognize art and culture as a fundamental part of Islamic Religious Education, the expression and communication of ideas, and knowledge development
- e. Cultural-based learning of Islamic Religious Education is a different learning strategy from the field-based learning strategies commonly used by teachers in many schools.

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