

## Islamic Education and Local Wisdom

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### ABSTRACT

Islamic education is a system that allows a person, in this case, student, to direct his life according to Islamic ideology. Through this approach, the student will easily shape his own life in accordance with the values of Islamic teachings that he believes in.

Local wisdom is part of the culture of a society that cannot be separated from the language of the community itself, because this local wisdom is an inseparable part of the local community. Communities in each region also have different local wisdom, depending on the culture and habits of their respective communities.

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### 1. Introduction

Does culture have an important role in character building in a globalized world? This article explains the critical role of the younger generation in empowering and building national character (character building) based on local wisdom, which supports national independence amidst the currents of globalization. The proponent of Behaviorist Theory, B.F. Skinner, stated "The only difference between rat and human behavior that I might notice (despite the enormous difference in complexity) lies in the behavior" (Matson, 1996).

Integrating the education system with local wisdom is important to maintain in the grip of modern technological hegemony, which is all digital and global. Education integrated with local wisdom is an alternative to improving the quality of Indonesian education in the eyes of the world, especially in the context of Islamic education.

Islamic education is a field of study that has existed along with the religion of Islam. Islamic studies, in this sense, is the practical study of Islam. The study of Islam as a science that is systematically structured and scientifically developed as an independent science has emerged in recent decades. Islam is the true religion for humanity. Likewise, the Prophets who taught religion in various nations were Muslims.

In addition, showing the face of education culturally without reducing the substance of religious values is an embodiment of the order of values of peaceful human life, social piety, and maintaining harmony with nature. At this point, it is essential that local wisdom-based education must continue to be implemented in the world of education, especially in Islamic education.

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## 2. Literature Review

### 2.1. Islamic Education

In the treasures of Islamic education thought, there are many terms used by scholars to give an understanding of Islamic education. Langgulung in Muhaimin states that Islamic education is at least covered in eight meanings, namely; *al-tarbiyah al-diniyah* (religious education), *ta'lim al-din* (teaching religion), *al-ta'lim al-diny* (religious teaching), *al-ta'lim al-Islamy* (teaching of Islam), *tarbiyah al -muslimin* (education of Muslims), *al-tarbiyah fi al-Islam* (education in Islam), *al-tarbiyah „inda al-muslimin* (education among Muslims), and *al-tarbiyah al-Islamiyah* (Islamic education). However, education experts usually highlight the term from the aspect of the differences between *tarbiyah* and *ta'lim* (Muhaimin, 2002).

The term *ta'dib* is also used in explaining the notion of education in addition to the two words above. In other words, the term education in the Islamic context generally refers to the terms *al-tarbiyah*, *al-ta'dib* and *al-ta'lim*. Of the three terms, the term that is popularly used in the practice of Islamic education is the term *al-tarbiyah*. Meanwhile, the terms *al-ta'dib* and *al-ta'lim* are rarely used even though these two terms have been used since the beginning of the growth of Islamic education (Nata, 2010).

These three have the same meaning. But essentially, each term has differences, both textually and contextually. For this reason, it is necessary to present separate descriptions and analysis of arguments from several opinions of Islamic education experts.

#### 2.1.1. Al-Tarbiyah

The use of term *al-tarbiyah* comes from the word *rabb*. Although this word has many meanings, the basic meaning shows the meaning of growing, developing, nurturing, caring for, managing, and maintaining its preservation or existence (Mujib A and Mudzakir J, 2014). In another explanation, the word *al-tarbiyah* comes from three words: First, *rabba-yarbu*, which means to increase, grow and develop (Q.S. Ar Ruum / 30. Second, *rabiya-yarba*, which means to become big. Third, *rabba-yarubbu* means improve, master affairs, guide, and maintain (Ramayulis, 2010).

#### 2.1.2. Al-Ta'lim

The term *al-ta'lim* has been used since the early period of implementing Islamic education. According to experts, this word is more universal than *al-tarbiyah* and *al-ta'dib*. Rasyid Ridha in Ramayulis, defines *al-ta'lim* as a process of transmitting various knowledge to the individual's soul without any limitations and certain provisions (Ramayulis, 2010). The argument is based on Q.S. Al-Baqarah: 151. The sentence *wa yu'allimu hum al-kitab wa al-hikmah* in this verse describes the activities of the Prophet teaching recitation of the Qur'an to Muslims. According to Abdul Fatah Jalal, what the Apostle did was not just to make Islam able to read, but to bring Muslims to the educational value of *tazkiyah an-nafs* (self-purification) from all impurities, thus enabling them to receive al-wisdom and learn everything useful.

#### 2.1.3. Al-Ta'dib

According to Al-Atas, the most appropriate term to denote Islamic education is *al-ta'dib*. *Al-ta'dib* means recognition gradually instilled in humans (students) about the proper places of everything in the order of creation. With this approach, education will function as a guide toward recognizing and acknowledging God's proper place in the structure of his being and personality (Ar-Rasyidin and Nizar S, 2005).

According to Muhammad Fadhil al-Jamaly, the objectives of Islamic education according to the Qur'an include; (1) explaining the position of students as humans among other God's creatures and their responsibilities in this life. (2) explaining their relationship as social beings and their responsibilities in the order of social life. (3) explaining the relationship between humans and nature and their duties to know the wisdom of creation by way of prospering the universe. (4) explaining his relationship with Khaliq as the creator of the universe (Mujib A and Mudzakir J, 2014).

Practically, Muhammad Athiyah al-Abrasyi, concluded that the purpose of Islamic education consists of 5 goals, namely: (1) forming noble character, (2) preparing for life in the world and the hereafter, (3) preparation for seeking sustenance and maintaining its usefulness, (4) cultivating scientific enthusiasm among students, (5) and preparing skilled professionals (Miniarti S, 2013).

Quraish Syihab argues that the purpose of Islamic (al-Quran) education is to foster human beings individually and in groups so that they are able to carry out their functions as His servant and caliph in order to build this world in accordance with the concept that Allah has determined. Meanwhile, according to Al-Ghazali, the purpose of education is to get closer to Allah, and a student should learn not to deceive people or boast. So education does not come out of moral education (Assegaf, A. R., 2013).

Hamka and Samsul Nizar explained that Islamic education aims to form *al-insan al-kamil* or perfect human beings. Moving on from this concept, Islamic education should be directed at two dimensions: the horizontal dialectical dimension towards fellow human beings and the vertical dimension of submission to God (Nizar, S., 2013).

Based on the above formulation, it can be understood that Islamic education is a process of guiding and fostering students' nature to the fullest and leading to the creation of students' personalities as plenary Muslims (human beings).

## **2.2. Local Wisdom-based Islamic Education**

Local wisdom, according to Law no. 32/2009, concerning the protection and management of the environment Chapter I Article I Point 30, is noble values that apply in the governance of society, including protecting and managing the environment in a sustainable manner. According to Ridwan, local wisdom can be defined as a human effort using his mind (cognition) to act and behave towards an object and event that occurs in a certain room. Wisdom, in this case, is the ability of a person to use his mind in acting or behaving as a result of evaluating an object or event that occurs (Ridwan, 2007). According to the Director of Afri-Afya, Caroline Nyamai-Kisia, the notion of local wisdom is ideas or values, local views that are wise, full of wisdom, of good value embedded and followed by members of the community (Alipuria, L. L. Dan Jean, Phinney., 1990). Furthermore, Ridwan argues that local wisdom can be understood as a human effort by using his cognition to act and behave towards something, object, or event that occurs in a certain space (Ridwan, N.A., 2007).

Wisdom is defined as a person's ability to use his mind in acting or behaving as a result of an assessment of something, object, or event that occurs. Local specifically refers to a limited interaction space with a limited value system as well, as an interaction space that has been designed in such a way that it involves a pattern of relationship among humans or humans and their physical environment. The interaction pattern that has been designed is called the setting. The setting is an interaction space where a person can arrange face-to-face relationships in his environment. A life setting that has been formed will directly produce values. These values will form the basis of their relationship or become a reference for their behavior.

According to Keraf, local wisdom is all forms of knowledge, belief, understanding or insight, as well as customs or ethics that guide human behavior within an ecological community (Keraf, 2010).

So this local wisdom is not only related to the knowledge and understanding of indigenous people about humans and how good relations are between humans, but also regarding the knowledge, understanding, and customs about humans and nature and how relations between all residents of this ecological community must be built.

Local wisdom will last if it is implemented in concrete everyday life so that it is able to respond to the changing times. Local wisdom must also be implemented in state policies, for example, by implementing economic policies based on cooperation and kinship as one form of local wisdom. To achieve this, it is necessary to implement state ideology (Pancasila) in various state policies. Thus, local wisdom will effectively function as a weapon, not just an heirloom that equips its people to respond to the currents of the times.

For some people, maintaining customs that seem burdensome is based on the belief that adat is something sacred and holy, as sacred as protecting honor. Every process that is passed contains wisdom values, and violation of these values results in the collapse of personal honor both within the family and in society. The younger generation should be able to understand

these values wisely to preserve them. The positive cultural values contained in the life process should be preserved from generation to generation without closing themselves from constructive criticism.

These ideas contain values that influence people in making decisions in certain situations. These values are cultural heritage because they are owned and adhered to, respected and valued, as well as defended and maintained by the people.

Education as a cultural transformation is interpreted as an activity of cultural inheritance from one generation to another. Thus education is part of culture because education is an effort to provide basic knowledge as a provision for life. The basic knowledge for the provision of life that is meant here is culture.

Education is a process of civilizing humans. Therefore, education and culture cannot be separated. Education aims to build the totality of human abilities both as individuals and as members of social groups, as a vital element in civilized human life. Culture takes elements of its formation from all knowledge that is considered vital and necessary in interpreting everything that exists in one's life.

According to Ibnu Khaldun, as quoted by Triyo Supriyanto, factors outside the human self (environment) can affect human tendencies. Thus, real humans are those who are formed by their environment, both the physical environment and the social natural environment formed by human actions (Supriyanto, T., 2009).

Emile Durkheim sees community development as peaceful, advanced, moving, developing, mutual interaction and social solidarity (Durkheim, 1981). One of the main factors of community development is the harmony of customs/culture and religion (Islamic law). In addition to Durkheim's theory, the author also uses the sociological and anthropological theoretical framework proposed by Ibn Khaldun, which is related to the function of community organizations. According to Ibn Khaldun's theory, community organization becomes a necessity for humans (*ijtimâ' daruryin li an-nawâ' al-insân*) (Khaldun, 1986).

Character and culture are closely related to human life because of human nature as servants and social beings. Culture is a way of life that develops, is shared by a group of people, and is passed down from generation to generation. Related to this, Indonesia is famous for its diversity of religions and cultures. Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and Confucianism are officially recognized religions in Indonesia (Aghsari, D. and Wekke, I.S., 2015).

Dayakisni and Yuniardi state that culture greatly influences individual behavior, and at the individual level, culture influences individual life more than behavior (Dayakisni & Yuniardi S., 2008). In practice, social norms are always used as guidelines or indicators in assessing the behavior of individuals or groups within their communities. These norms contain the wisdom values of local culture. Local cultural wisdom is local knowledge that people use to survive in an environment so that it can integrate with belief systems, norms, as well as culture and is expressed in traditions and myths that have been adhered to for a long time. Individuals who adhere to their local cultural wisdom will also personally have good control in their community (Thontowi, 2004).

### **3. Conclusion**

Islamic education is a system that allows a person (student) to direct his life in accordance with Islamic ideology. Through this approach, the student will easily shape his own life according to the values of Islamic teachings he believes.

This local wisdom is not only related to knowledge and understanding of indigenous peoples about humans and how good relations are between humans, but also regarding knowledge, understanding, and customs about humans and nature as well as how relations between all residents of this ecological community must be built.

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