



Local Wisdom-Based Islamic Education and Its Implementation in the Independent Learning Curriculum at the Musthofawiyah Tuban Elementary School

Agus Moh. Sholahuddin¹, Siti Nur Afifah², Suttriso³

^{1,2,3} Universitas Nahdlatul Ulama Sunan Giri, Indonesia

✉ agus@unugiri.ac.id

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Abstract

The aims of study were a implementation of an Islamic education curriculum based on local wisdom and efforts to inculcate Islamic values based on local wisdom in educational practice. The design of this research was Literature Review or literature review. The results showed that 1) the implementation the concept of independent learning is designed so that students have many alternative competencies and skills that are relevant to be developed in the future. developed based on understanding and practicing the values of monotheism radically (strongly rooted), freedom of choice in attending lectures and field practices that are the needs and projections for the future; 2) Efforts to instill Islamic educational values in local wisdom are carried out through values Islamic education in local wisdom that has been instilled through the method of religious cultivation in the form of faith values, worship values, moral values by combining Islamic religious habits in the free learning education curriculum at Madrasah Ibtidaiyah Musthofawiyah Tuban.

INTRODUCTION

The Independent Learning Policy, initiated by the Minister of Education, is expected to provide a solution to various existing problems, particularly regarding the determination of educational goals. The Independent Learning Policy emerged in the current era of Industry 4.0 and Society 5.0, which presents both challenges and opportunities for all educational institutions in Indonesia.

Independent learning means freedom to learn, namely providing opportunities for students to learn as freely as possible to learn calmly, relaxed, and happily without stress and pressure by paying attention to their natural talents, without forcing students to study or master a field of knowledge outside of their hobbies and abilities, so that each has a portfolio that matches their passion (Aiman, 2020: 11). This does not mean that students follow up on the knowledge and skills they have acquired as they please. Independent Learning actually requires students to be able to think critically about the future they can achieve if they put these-knowledge into practice. If this series can be implemented, then the learning objectives expected by educators will be achieved optimally. With the provision of abilities and skills that have been learned and possessed, students are expected to seek and find alternative solutions that can be used to overcome any problems they will face in the future (Barnadib, 2002: 58).

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The concept of independent learning is similar to humanistic education, which emphasizes student freedom, choice, sensitivity, and responsibility. Humanistic education applies a learning concept that focuses more on the development of students' personalities and focuses on their potential to explore and discover their abilities. Educational experts even emphasize that the preparation and presentation of learning materials must be in accordance with students' feelings and concerns. According to Ki Hajar Dewantara, freedom should be applied to the way students think. Students should not always be led by the teacher or told to accept the ideas of others, but rather should be encouraged to seek knowledge independently using their own minds. This is because students are inherently capable of thinking and discovering knowledge through themselves (Ratnasari, 2021: 401).

Culture thrives and thrives through the educational process, while education exists only within a cultural context. One of the tasks of education as part of culture is to shape and develop new generations into cultured adults, especially those with a national culture (Pidarta, 2009: 171). National culture is rooted in regional culture, so it is natural that education functions to develop regional (local) culture. Through this process, it is hoped that students will develop survival skills and attitudes or character to adapt to current developments without forgetting local culture, one of which is based on Islamic culture. Islam, as a religion of *rahmatan lil alamin* (blessing for the universe), strongly maintains good relations between humans (*hablum minannas*) in the middle of the life of his people in order to maintain harmonious unity and brotherhood. In the field of *muamalah*, Muslims in their lives should always appreciate various local wisdom that does not violate Islamic law and must correct it when it is against Islamic law, so that local wisdom must still submit to the rules of Allah SWT, not the other way around, because not all local wisdom is in accordance with Islamic teaching.

Local wisdom is an integral part of a society's culture, inseparable from its language, as it is integral to the local community. Communities in each region possess distinct local wisdom, reflecting their own culture and customs. Local wisdom (local wisdom) This is usually passed down from one generation to the next through word of mouth stories that are spread through the local community itself.

Islamic education in madrasas based on local wisdom is an education that teaches students to always be closely connected to the concrete situations they face with Islamic teachings in accordance with the local culture. The pillars of local wisdom education include 1) building educated people must be based on the recognition of human existence from the womb; 2) education must be based on truth and nobility of character, distancing from incorrect ways of thinking; 3) education must develop the moral and spiritual realms (the effective realm) not just the cognitive and psychomotor realms; and 4) the synergy of culture, education and tourism needs to be developed synergistically in character-building education. Local wisdom-based education can be used as a medium to preserve the potential of each region. Local wisdom must be developed from regional potential (Wagiran, 2012: 329-339).

However, in reality, many teachers have not integrated local wisdom into their learning, thus educational goals have not been achieved. Furthermore, they are not yet familiar with local wisdom based on Islamic teachings in their environment, especially in implementing the independent learning policy. This is in contrast to the Madrasah Ibtidaiyah Musthofawiyah, which has gradually provided local wisdom-based teaching. Based on the explanations presented above, the author is interested in examining in more depth the importance of integrating Islamic-based local wisdom into the independent learning policy curriculum as an effort to create learning that not only equips students with knowledge but also instills a love for local diversity in their environment, and the impact of implementing local wisdom-based learning on the implementation of the independent

learning curriculum. This research is expected to be useful for teachers in participating in designing and implementing local wisdom-based learning in schools.

Based on this description, a study of local wisdom-based Islamic education and its implementation within the independent curriculum is necessary. The goal is to understand the implementation of a local wisdom-based Islamic education curriculum and efforts to instill local wisdom-based Islamic values in educational practices at the Madrasah Ibtidaiyah Musthofawiyah Tuban.

METHODS

The type of research used was descriptive qualitative. Descriptive qualitative research uses a case study approach. According to Meleong (2007), qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. Descriptive research is a systematic description of theories and research results relevant to the variables studied (Sugiyono, 2014). This study aims to obtain information about the implementation of the local wisdom-based independent curriculum at Madrasah Ibtidaiyah Musthofawiyah Tuban.

This research was conducted at Madrasah Ibtidaiyah Musthofawiyah Tuban on December 16, 2024. The researcher chose this location because it was strategic for data collection related to the topic being studied. The data collection techniques used were observation, interviews, and documentation. Data analysis was conducted using the Miles and Huberman analysis model, namely data reduction, data presentation, and conclusion drawing.

RESULT AND DISCUSSION

Efforts to Instill Islamic Values Based on Local Wisdom in the Independent Learning Curriculum at Musthofawiyah Elementary School

Efforts and processes to instill Islamic values based on local wisdom in educational practices require strong support from an institution that is concerned with the interests of Islamic religious values. Policies that have been established and stated in the school curriculum have shown strong support for achieving these hopes. The approach taken to students in instilling Islamic educational values based on local wisdom is through the cultivation of Islamic religious values based on local wisdom. The existence of indicators of religious culture based on faith and piety that have been cultivated in schools can be analyzed through the following things: (1) the existence of a commitment to things that are commanded and prohibited by religion, (2) the existence of motivation to enthusiastically study religious teachings, (3) the existence of active participation in various religious activities, (4) the existence of an attitude of religious tolerance even to religious symbols, (5) enthusiasm in studying holy books as a guide to life, (6) priority in the religious approach in determining choices, and (7) religious teachings are used as a source and basis for developing ideas and thoughts.

These seven indicators are outlined in the school curriculum, implemented through both curricular and extracurricular activities, including: beginning and ending lessons with prayer, memorizing short surahs (chapters), practicing prayer and Hajj rituals, visiting graves, and maintaining ties of friendship. These activities are carried out as an effort to instill the core religious teachings that serve as the foundation of students' religiosity, consisting of three main elements: faith, worship, and morals. These three are the foundation of behavior and serve as guidelines for achieving success and happiness in this world and the hereafter.

Indonesia, as a nation rich in local wisdom, holds many pearls of wisdom that can serve as motivation and a foundation for life, re-establishing the image of a respected, dignified, and civilization-wearing nation in the eyes of the world. This is, of course, inseparable from how to strengthen the education system, both formal and non-formal, as the primary foundation for guiding the movements of the younger generation in the future,

including students in madrasas in particular.

Based on these considerations, all actions and activities undertaken by students at the Musthofawiyah Elementary Madrasah can be seen as a form of implementing education and the formation of noble personalities (unggah-ungguh). The Islamic school manages its educational system through four aspects: religious education, skills education, extracurricular education, and character education. Like other Islamic schools, the religious program at this Islamic school is the study of "yellow books" and reading and writing the Qur'an, while the basic skills program is a program of other expertise such as agriculture, animal husbandry, fisheries, forestry, and home industry. Based on this, Islamic education based on local wisdom can be studied, namely religious education that bases its activities on local wisdom programs, so that students are not only competent in the field of religion, but also able to be independent through the life skills learned and practiced while in Islamic schools. The Islamic education system developed at the Musthofawiyah Elementary Madrasah combines the local Islamic school curriculum with the curriculum of the Indonesian Ministry of Religious Affairs. This Islamic school also teaches Islamic religious studies, similar to other Islamic schools. *tafaqquh fiddiin*) modified between classical and modern, and supplemented with various local cultural acculturation skills. In addition to these factors, it is even more important to explore students' potential as a profession that supports livelihoods and serves as a means of spreading Islamic propagation that is deeply rooted in society.

Regarding the flagship program of skills education (local wisdom), Islamic schools have a clear and compelling educational direction, because skills education activities are a manifestation of the implementation of Islamic education itself. All students in Islamic schools are required to carry out various basic instillation tips, such as: first, equipping students with an educational paradigm based on religion and local wisdom that is more oriented towards expertise (professionalism) in the areas of intellectual intelligence, emotional intelligence, spiritual intelligence, and social intelligence. Second, providing students with education based on the values of local wisdom and oriented towards the existence of contemporary educational institutions. This is an effort to foster a creative, innovative, proactive, and progressive paradigm in the education provided to students in order to realize the progress of the world of Islamic education.

Implementation of Islamic Education in the Independent Curriculum Based on Local Wisdom at the Musthofawiyah Elementary Madrasah

In its implementation, Islamic education towards the independent curriculum based on local wisdom at the Musthofawiyah Elementary Madrasah is divided into various types of applications, including:

Religious Activities

The operational mechanism of religious education at the Musthofawiyah Elementary Madrasah is similar to that of other madrasas in Indonesia, including recitation of Islamic texts, *tajwid*, *fiqh* (Islamic jurisprudence), *aqidah* (faith), and so on. Each educator is given the authority to handle and teach their area of expertise. The result of this educational implementation is that students can understand and experience better personality changes by applying religious teachings in their daily lives. In their daily lives, students engage in routine activities. They wake up in the morning. Before the Subuh prayer, they perform the Tahajud prayer and continue with *dhikr* (remembrance of God) together with their families. Afterward, they perform the Dhuha prayer in congregation and recite the Quran, divided into classes. The next activity, after the Dhuha prayer, is a group recitation of the Quran and recitation of the Quran, along with the correct procedures for its recitation. Therefore, through study of the Quran, reinforced by study of this book, students at the Madrasah Ibtidaiyah Musthofawiyah Tuban are taught and educated in local wisdom, such as the study of books by Indonesian scholars on understanding and reading

the Quran, and so on. Furthermore, within religious education, Islamic schools also incorporate various local wisdoms into every religious study.

Skills Activities

At Madrasah Ibtidaiyah Musthofawiyah Tuban, providing skills education by directly introducing students to practical areas is an effective and efficient method. This leads to students achieving skills in various fields of expertise available at Islamic schools. In this context, students are able to understand and develop skills in various fields of expertise, including agriculture, plantations, and...home industry or madrasah entrepreneurship. This will be a crucial part of Islamic schools' food security and can help meet the community's daily needs. Seen in this context, Madrasah Ibtidaiyah Musthofawiyah Tuban combines traditional and modern systems, not only teaching religious education to its students but also consistently applying skills education to equip them for life.

Extracurricular Activities

Islamic education based on local wisdom in the implementation of policies at the Madrasah Ibtidaiyah Musthofawiyah Tuban, holds various extracurricular educational activities. These activities are intended to channel the talents of students. Thus, students' talents and interests are given a separate platform so they can optimize their potential. Unusually, these activities are always carried out simultaneously with other activities. Students are taught and practice directly as emcees (MCs), reciters of the Quran, giving speeches (kultum), leading the Yasin (Yasin) and Tahlil (Tahlilan), learning to recite sholawat (prayer), scouting, flag-raising (paskibra), dancing, and sports. Furthermore, extracurricular education at the Madrasah Ibtidaiyah Musthofawiyah Tuban also includes practical exercises in funeral prayers, procedures for visiting graves, and learning to write and paint Islamic calligraphy.

This hands-on Islamic education system significantly supports the development and management of intellectual, emotional, and social intelligence, as well as the talents and interests of students at Madrasah Ibtidaiyah Musthofawiyah Tuban, as preparation for their return to society. A closer look at the values and meaning of extracurricular education at this Islamic school reveals a strong educational value. Every activity carries a local wisdom-based educational value that needs to be understood collectively.

Character building

The most important aspect of character education is the strengthening of noble moral values. In practice, students are taught how to behave properly (according to Javanese customs), speaking politely, behaving with good manners, both among students and towards elders. One method to shape the character of students is by instilling them as 'true students' as early as possible, such as being honest in their attitudes and speech, being disciplined in all matters, being orderly in carrying out Islamic school regulations, and obeying all Islamic school activities, such as performing night prayers (Tahajud), mujahadah and congregational prayers, reciting the Koran, community service watering plants, and so on. This character education must be carried out continuously and become a habit that must be carried out by students in Islamic schools, so that students better understand how to behave well, thus forming a character with a good personality.

CONCLUSIONS

Based on the results and discussion, the following conclusions can be drawn: The implementation of the independent learning concept at Madrasah Ibtidaiyah Musthofawiyah Tuban is designed to provide students with a wide range of relevant competencies and skills to develop in the future. Through independent learning, accelerated study completion and flexibility in choosing areas of interest and skills provide

valuable opportunities for students to develop their future careers. Islam requires that the implementation of independent learning be based on an understanding and practice of deeply rooted monotheistic values, freedom of choice in participating in learning activities and field practices that meet future needs and projections. Independent learning must be understood holistically, comprehensively, and strategically, and then implemented concretely, based on an analysis of students' future needs, and based on cross-study program and institutional collaboration based on take and give, *ta'awun ala al-birri wa at-taqwa* (cooperation in developing a culture of virtue and piety). The implementation of independent learning must be carried out gradually, in stages, and sustainably, based on the principle of "*ma la yudraku kulluhu la yutraku kulluh*" (what cannot be achieved/realized entirely through the independent learning program, should not be completely abandoned). Therefore, in the implementation of independent learning, the *ethosfastabiqul khairat* (competing in virtue) must be cultivated.

Efforts to inculcate the values of Islamic education in local wisdom at Madrasah Ibtidaiyah Musthofawiyah Tuban, carried out through the values of Islamic education in local wisdom that have been instilled through the method of religious culture in the form of: a) The value of faith in the form of faith in the last day and the afterlife, b) The value of worship in the form of remembering God through *zikr* and prayer, c) The value of morality in the form of politeness, friendliness, and respect by greeting and loving who always loves all creatures, the nature of God Most Merciful always giving and granting prayers and the request of His servant, the nature of God is Most Forgiving who always forgives the mistakes made by His servant.

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