



Learning the History of Islamic Culture Based on Local Wisdom

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ABSTRACT History learning, especially in Indonesia, is still of minimal interest, especially the history of Islamic culture. In the community itself most consider learning history is boring material, by raising local wisdom-based learning should be able to change people's perspectives on learning the history of Islamic culture in the future. Quoting the words of a scholar that thinking cannot be realized unless there is previous information, from this it can be concluded that history is a teacher for the future path of life. The purpose of this research is to find out the learning of Islamic cultural history based on local wisdom. In the research to be carried out, researchers use descriptive qualitative methods and literature studies in collecting various data for this research. The result of this research is that learning Islamic cultural history based on local wisdom is expected to restore the interest of students to study history, especially this Islamic cultural history subject. This research can be concluded that learning Islamic cultural history based on local wisdom is very helpful for students and teachers to appreciate the struggles of ulama figures who are willing to sacrifice in advancing Islamic culture. The limitation of this study is that researchers only examined one subject. It is hoped that future researchers can apply this local wisdom method in various subjects. Keywords: <i>History, Islamic culture, Local wisdom</i>			

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INTRODUCTION

The word culture comes from the root budh which means mind. Later this word changed to budhi and the plural form became the word culture (Ferdiansyah et al., 2020; Kozlowski et al., 2019; Ling et al., 2020). Culture is etymologically based on the words spirit and power. While in terminology, spirit is mental strength and power is physical activity (Eruyar et al., 2018; Hart & Buck, 2019; Schmidt & Hansson, 2018). Therefore, the word culture already includes these two defenses, namely a combination of strengths. According to Dr. Sidi Galzaba, culture itself is a way of thinking and feeling that forms social unity in a time and space (Niu et al., 2018; Wu et al., 2018; Yuan et al.,

2019). A culture that manages the knowledge used to understand its environment and experiences to guide its behavior (Friberg, 2018; Froude & Petley, 2018; Rothschild et al., 2018). Tradition and culture serve a wide variety of functions in helping people face the challenges of life and deal with the forces of nature and the environment. Culture is passed down from generation to generation.

Local wisdom is used as an approach to resolve conflicts (Broussard et al., 2018; Han & Hawken, 2018; Scott-Hewitt et al., 2020), even when the factors of death and childbirth replace members of human societies with local wisdom not needed (Cosentino et al., 2020; James et al., 2018), kearifan lokal bekerja memberikan warna solidaritas kepada masyarakat kearifan lokal menggunakan traditional values and behaviors that are institutionalized to manage natural and human resources local wisdom is used as a sense of togetherness the color of cohesiveness local wisdom uses traditional values and behaviors to manage the natural resources of community life (Kohli & Arora, 2018; Maldonado-Mahauad et al., 2018; Yuan et al., 2019). This research aims to find local wisdom-based learning and local culture-based learning processes in learning which is one of the fields of Islamic religious education that has been developed (Abdalla, 2018; Cesur & Mocan, 2018; Tambak & Sukenti, 2020). The preparation of life to support the development of Islam and broaden the horizons of researchers about Islam prepares young people who are open to local excellence and have a national perspective.

Local learning can be used to shape the character of a noble nation so that local culture can survive and it is necessary to instill a love for local culture by developing wise attitudes and techniques (Jardina, 2019; Paul et al., 2021; Wolf et al., 2018). Local wisdom is and knowledge and becomes cultural learning various life strategies of community efforts are transformed into a happy and prosperous life through cultural learning to achieve these goals and formal education (Clarke et al., 2018; Dyer et al., 2018; Nižetić et al., 2020). Today's young generation has little understanding of local culture (Hoogman et al., 2019; Riess et al., 2018; Sanchis-Juan et al., 2018), more likely to easily accept and eat rawly the development of western culture that entered this country (Chawla, 2019; Chen et al., 2020; Dovesi et al., 2018). Changes in western culture that enter Indonesia are considered more modern and stylish by today's younger generation, so that this situation has begun to erode local culture and wisdom as a heritage of this beloved country.

The influence of westernization also has an impact in the world of education, especially in history learning (Davidann, 2018; Ezumah, 2019; Latukha & Malko, 2019). History learning is often controlled by incorporating local cultural values that are considered outdated by today's generation. In fact, to get an education that meets expectations (Köhler et al., 2019; Paxton et al., 2018; Yusuf et al., 2020), Learning is needed that can achieve educational goals without forgetting the wisdom of local culture in the development of society. Society has developed Islamic culture closely related to local culture, because culture is shaped by history (Goldberg et al., 2019; Ren et al., 2019; Yao et al., 2019). Cultural insight is important by preserving and appreciating local culture with improvement and local wisdom as content for the formation of student

character in teaching can be incorporated into the study of efforts to validate local wisdom and practice it because students are not disconnected from culture and cannot be far from it.

The development of local cultural wisdom in learning can use the concept of internalizing local wisdom values into learning (Aini et al., 2020; Kasdi et al., 2021; Sibarani, 2018). It is expected that students can master the material presented, and can also understand the values of local wisdom and relate it to the material they have obtained (Hew & Lo, 2018; Parong & Mayer, 2018; Ryan & Deci, 2020). In addition, learning Islamic culture is expected to be a filter against technological advances that often make humans forget their identity as Indonesians who are rich in culture, because their lifestyle tends to imitate western culture (Jiang et al., 2022; Lazovic et al., 2021; Liu et al., 2022). With that, the history of Islamic culture can make students better understand learning and not only smart in one field but all fields. In order for the existence of local culture to be maintained, it is necessary to instill a sense of love for local culture (Braidotti, 2019; Dong et al., 2018; Yang et al., 2019). One way that the world of education can do this is through schools as formal educational institutions, namely by integrating local cultural wisdom values in the learning process, extracurricular activities, and student activities at school. This aims to make students not only intellectually intelligent, but also intelligent in attitudes and skills.

The results of research relevant to this research conducted by (Padela et al., 2018) which is entitled *The Cultivation of Local Wisdom Values in Learning History of Islamic Development in Indonesia in Class X Social Studies Students at SMA Negeri 1 Pamotan in the 2017/2018 academic year*. In the study, it is explained that in education it is not just exploring the material but in education also the formation of character and attitudes in order to preserve the culture of this country. Research conducted by researchers shows that the cultivation of local wisdom in learning history educators only provide their own narrative in learning the history of this culture because in the syllabus it is not described in detail, the cultivation of local wisdom values occurs when outside teaching and learning activities. In instilling values related to local wisdom, it has been well embedded in students, both religious, ethical, and social values.

The next relevant research is entitled *Learning Tarikh Based on Local Wisdom in Class IX at SMP Muhammadiyah 3 Yogyakarta*, which was studied by (Peterson, 2020). In the study, researchers wanted to analyze the implementation of local wisdom-based tarikh learning, supporting and inhibiting factors in this local wisdom-based tarikh learning. In this study shows that the implementation of learning tarikh in Muhammadiyah Junior High School is in accordance with the local wisdom values of the surrounding area and the supporting factors in the implementation of learning are also adequate to apply these local wisdom values, in addition, the high awareness of students of the importance of planting these local wisdom values is also the most important factor.

The reason for researchers to raise this discussion is that in the development of increasingly modern times, learning history, especially the history of Islamic culture, has

very little interest. Especially with the current world conditions, the history of Islamic culture has begun to be erased and engineered. Talking about the history of culture will never end, because history will continue to develop and history is also the best "teacher" in taking what future steps will be like. Today's young generation will never be born if the world does not experience historical development, so we as the young generation of the nation's successors should not underestimate and even abandon this Islamic cultural history learning. History is the most beautiful folk memory that can bring beautiful changes to future world civilization. This is the reason why researchers want to discuss in depth about learning Islamic cultural history based on local wisdom. It is hoped that this research can foster the interest of the younger generation in learning the history of Islamic culture.

METHODE

The method that researchers use in this research is a descriptive qualitative method with a literature study and narrative approach (Azungah, 2018; Bruner et al., 2019; Wainberg et al., 2019). Qualitative method is a method that does not use numbers, but uses deep understanding (Buda et al., 2018). Therefore, this qualitative method can produce reliable information. The use of this method is due to several considerations including this research is describing, describing a thing as it is, which means that the data collected is in the form of words or reasoning, due to the application of qualitative, data presentation is carried out directly, namely the relationship between the researcher and the respondent (Leonardi & Raggi, 2019), more sensitive and more able to adjust. This research also uses a narrative approach that explores detailed and in-depth information sourced from several references used by researchers.

In this study, the data generated in the form of findings about local-based educational values in Islamic cultural learning books, journals and other trusted sources. In writing this research, the author describes the type of library research, namely research carried out using literature as a research medium, both in the form of books, books, scientific works, notes and reports on research results and previous research which will be presented in detail by describing according to the facts in the field. The method used by researchers is useful to facilitate and answer various problems that occur in depth and detail so as to produce research that summarizes various conclusions in accordance with the topic of discussion.

Research conducted by researchers who explain in a solid and clear manner will make it easier to understand the concepts of local wisdom in learning the history of Islamic culture both at the elementary school level of education to college. Using the concept of local wisdom methods is very helpful to overcome the problems experienced by educators and students in the teaching and learning process. From the use of literature as a reference source of research presented in the narrative will show the results of the extent of the influence of the development of cultural history learning based on local wisdom in the Minangkabau area which is famous for its customs that are very thick with the development of Islam there. This method understands a phenomenon that has

affected the interest of the younger generation in learning the history of Islamic culture, with the use of this method is expected to restore the interest of the younger generation in the future.

RESULT AND DISCUSSION

The content of Islamic cultural learning values to reveal the content of learning values consists of the value of tolerance, the value of democracy or unity, the value of equality and justice. Three Islamic cultural history textbooks, namely a student book on Islamic cultural history and a volume on Islamic culture describe the characteristics and description of Islamic cultural history summarizing the subject matter into a unified whole, distributing it in chapters and presenting the data in a descriptive table format. In addition, it is done by the author. Data can attract the attention of others and make the content easier to understand. Learning with Islamic cultural history material makes Islamic cultural studies very important and should be integrated into Islamic cultural history material as soon as possible. The interest and urgency are based on several realities encountered in a very thorough review of Islamic cultural history books. Among the functions displayed, there is almost no content for learning about Islamic culture and looking at the history of illustrations in the textbook, I get the impression that the display is only weakly related to the target audience. Islamic culture in future aliyah is still very few members of this learning compared to the number of rubrics that do not have Islamic culture learning.

In the history of Islam, on the one hand, Islam teaches the concept of anti-hate, anti-violence. Cooperation and the spread of love, but on the other hand there are facts of Islamic history. The culture of the aliyah level is actually subject to the practice of violence, there are some weaknesses in the implementation of learning in schools and madrasas, meaning that religious learning focuses more on the issue of cognitive theory of religion. The learning of this historical culture is used as a medium to instill local wisdom values in students in its application, students learn the material of acculturation of Islamic culture in relation to the culture that existed before the existence of Islam in Indonesia, which in turn Islamic culture acculturated with pre-Islamic culture that already existed in Indonesia first so that Islam was easily accepted by the people of Indonesia. the entry of the influence of Islam in the archipelago has brought changes in the historical style of the archipelago and the spirit of the times that developed at that time, namely the strong influence of Islam in various aspects of people's lives.

The history of a nation's noble values by each nation. because the policy and character of the nation is derived from history. this is where it is necessary how learners are more active with reality. Learners can find awareness by searching for their knowledge. This makes learners not feel patronized. More importantly, learners gain awareness to behave and behave on the basis of their own will, not forced by external parties, but awareness arises from the day as stated by Pramono. The results of observations of learning research are carried out with greetings and greeting students, the teacher repeats the material that has been learned at the previous meeting. The

teacher begins to enter the material by asking students first about the meaning of acculturation, the teacher explains the material and students participate actively in learning because of the questions the teacher asks about the local wisdom of the students. Learning is carried out almost the same way the teacher enters the class and gives greetings and immediately enters into the material to be learned by showing videos. Then students can gather information about the surrounding local culture or have been followed in the home environment of each of these students.

The importance of studying Islamic culture with local values is seen as the basis for the formation of national identity. Local wisdom has two terms, namely wisdom and local. Wisdom is a person's ability to think and act, the result of evaluation of objects and events. Local has a meaning that is understood that local wisdom is the result of ideas or thoughts of local people that are used to survive in the environment inseparable from norms, myths and cultures that have long been relied upon. Wisdom affects the determination of human dignity in the community. This wisdom is loyalty, not judged by the inheritance of wisdom from the previous generation to the next generation, in the actions and deeds of everyday life. Implementation of local wisdom in the history of Islamic culture local wisdom in Minangkabau society. Minangkabau is a term for people who live in a customary environment in the province of West Sumatra. Minangkabau cannot be equated with the meaning of West Sumatra, that minangkabau means in terms of social culture, while West Sumatra is more emphasized on the meaning like other regions with the center of technological development and information that has a cultural impact on the minangkabau community, as a result of minangkabau most West Sumatran people do not have a filter that considers good and bad according to the norms or values known in the culture of the minangkabau community.

The impact on the minangkabau community began to leave its own culture and switch to foreign culture as a role model, will have a negative influence on the lifestyle of the people in minangkabau, because of course there are also positive influences that can be accepted in common sense, as a small example, that the entry of information technology knowledge about medical, economic, educational and other advances. This influence has a positive impact on the development of Minangkabau society. The use of foreign cultures in the mass media and electronic media has no influence on the love of Minangkabau society for its local culture. because it can be understood that local culture must be preserved, not modernized, to tear it down to create a westernized character. To strengthen the country, we must fertilize the local culture. we must ensure that the local culture that belongs to the country is not less competitive with other cultures that come from outside. the local culture that we have must be a pride to be passed on to the next generation. achieving the need to make efforts to instill the value of the history of Islamic culture that local wisdom in the nation's children, especially students will help develop a love of local culture. then to increase the love and interest of the younger generation in the wisdom of the local culture of this country, especially the local wisdom culture of the minangkabau people who are upheld by the minangkabau indigenous people.

So the right way is needed to increase the love and concern of the younger generation for the local cultural wisdom of the country, to be able to implement an Islamic culture learning system based on wisdom and local. Using a local wisdom approach Implementation of character education strategies technically with examples of voluntary activities of reference, environmental conditions that can be implemented by teachers, principals, administrative staff routine activities for students love. for this activity can participate in the implementation of the value of community wisdom to students. With involvement in the family is character building, local wisdom. for which it is necessary to improve parenting skills and develop children's personalities. Empowerment in the family environment can be loved by providing training or counseling on local wisdom character education, giving awards to people who are committed to building the character of local wisdom in their families, improving communication between schools and parents.

Supporting factors in local wisdom character training that uses community empowerment, for the function of local cultural learning is to pass on the value of local cultural values from generation to generation, developing the potential brought so that it can be used by the community and so on, in order to face various kinds of environmental challenges in an ever-changing era. So in an effort to pass on these kinds of cultural values that conflict using religious nuances. minangkabau is a region that is powered using customs that use adat basandi syarak, syarak basandi kitabullah, syarak mangato adat wear. this philosophy is also reinforced using another philosophy, namely alam takambang jadi guru, which means as a regulator of community biology in minangkabau and strengthens using the inauguration of the sakti oath of marapalam hill at bukit pato, lintau near Batusangkar. Minangkabau people have a belief that this biological view will never die for all time, in local culture there is a proverbial expression not lakang dek paneh, not weathered dek rain. The oath of sati bukit marapalam is based on the value of Islamic beliefs using Minangkabau culture. In order to form a relationship between Islam using Islamic rules and strengthened using kedap urang ampek jinih held in bukittinggi and then strengthened again using the existence of minangkabau customary rules held in padang.

The local wisdom of the minangkabau people is to maintain the lineage of the mother, which is explained by daud ali ddk, the minangkabau people determine the family for them through the female link as a blood channel. This family system as a differentiator of the minangkabau tribe using other ethnic groups, with this system has put an appreciation in women using the best location for women in the family environment, the minangkabau women are called bundo kanduang who are given powerful authority to manage the gadang residence called in the minang proverb bundo kanduang, limpapeh residence nan gadang, amban paruak pagangan kunci, amba puro aluang bunian, pusek jalo kumpalan tali, sumarak pada kampuang, hiasan pada nagari, nan gadang basa batua, kok uduik tampek banasa, kok mati baniak, ka unduang unduang ka madinah, ka payuang panji ka sarugo. This wisdom becomes a prisoner who positively influences the process of Islamic religious education in schools because

according to researchers there is harmony between the goals and concepts of Islamic religious education. Local wisdom through the community in the life of the minangkabau people, the educational process is not limited to the duties of husband or wife, with various groups playing interrelated roles in the history of the cultural life of the minangkabau people, rumah gadang.

Rumah gadang becomes a place to educate children to a better direction. This gadang house is generally inhabited by three generations, and consists of several daughters, sons, their mothers and brothers from their mothers called mamak, sisters from the mother called acu or etek with their children, grandmothers, daughters of the etek and others. In this rumah gadang, the mamak has a strategic role in fostering his kemen. The ancestors of the Minang people became Rumah Gadang as a place to conduct direct supervision for their sisters and nephews. There is something good that can be seen in life in the gadang house, namely if a wife is divorced by her husband, or her children become orphans left by their father or mother, their livelihood will be guaranteed by the mamak of the house, who holds the power of property for the welfare of his group members. Mamak in the Minangkabau keberatan system, raising nieces and nephews, protecting and educating them to lead a better life, has the function of leading the future of life and welfare.

School local content must contain elements of cultural education affecting the socio-cultural conditions of a society, a positive life system of culture in accordance with the values and norms of Islamic teachings. Culture is human. Man is the form of nafs which is the subject of creating humans as caliphs on this earth. Culture is the process of struggling for the unity of faith and creativity and facing real challenges with works and acts of piety. Local wisdom is a top priority to be harmonized with Islamic culture learning for the Minangkabau people. Local wisdom has minangkabau society has similarities and interrelated, no different from the teachings of Islamic religious education. With the efforts of local content into Islamic cultural learning content to face the era of globalization that continues to advance and develop by making local wisdom in cultural learning in the Minangkabau community hopes that it will be able to become a negative filter for the era of globalization so that it is separated from the philosophy of Minangkabau customs known as sakali aia gadang, sakali titian baralih. Titian is only changing places but its function and position remain which is owned by the customs or local content of the Minangkabau people.

CONCLUSION

The development of local cultural wisdom in learning Islamic cultural history uses the concept of utilizing various cultures that exist in the community, especially the natural culture of Minangkabau. One of the cultural wisdoms in learning cultural history is wisdom in the form of social life attitudes, advice, and guidance expressed in the form of proverbs, parables or folklore that develops in the community. The results achieved from the development of local wisdom in Islamic cultural history learning cover three aspects, namely knowledge, skills, and attitudes of the nation's children who are

educated, polite, noble character, and have good creativity.

The development of Islamic cultural history learning based on local wisdom in the Minangkabau region greatly helps students in understanding Islamic Cultural History learning material, not only students are helped by the method of applying this learning media. Educators are also greatly helped in teaching and providing understanding to students during the teaching and learning process. By applying this learning method, educators can take examples of the surrounding environment because the Minangkabau community is already famous for its religious and cultural customs. So, by instilling local wisdom values to students, it can foster its own awareness in the students.

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