

Integration of Local Wisdom in Learning Islamic History at The Faculty of Islamic Religion Undaris Ungaran

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Abstract. *This study aims to determine the extent of the integration of local wisdom in learning Islamic history at the Faculty of Islamic Studies Undaris. As we have known that one of the objectives of learning Islamic history is to help train intelligence and shape attitudes, character, and personality of students, because the content of Islamic history material contains local wisdom values. This study uses a qualitative approach. Data collection was carried out through observation, in-depth interviews and documentation. Data analysis was carried out by giving meaning to the data that was successfully collected and from that meaning conclusions were drawn. The results of the study showed that the integration of local wisdom in learning Islamic history at FAI Undaris refers to the Curriculum which is then developed in the RPS and teaching materials based on local wisdom. In the RPS and teaching materials, the values of local wisdom that are to be developed are stated. Islamic history lecturers also use tools in the form of applications of active learning strategies to further maximize the integration of local wisdom and the learning objectives of Islamic history itself.*

Keywords: *Local wisdom, Islamic history, Islamic religion.*

1. INTRODUCTION

In the learning process, the application of local wisdom principles is very important, because in the learning process it will determine whether the learning objectives will be achieved or not. Changes in behavior that occur during the learning process are one of the things that indicate achievement. These behavioral changes can be in the form of changes in knowledge (cognitive), skills (psychomotor), or attitude values (affective). In the learning process, many factors influence the achievement of learning objectives, including lecturers, students, the environment, methods/techniques, and learning media. In reality, the learning process often runs ineffectively and learning objectives are not achieved even when there is a communication process between lecturers and students, it cannot be established properly.

Local wisdom comes from two words, namely Wisdom (wisdown) , and local (local). In general, local wisdom Local wisdom can be understood as local ideas that are wise, full of wisdom, have good values, which are embedded and followed by the community. According to Suply Afandi, local wisdom is an identity that has become a characteristic or personality of a nation in order to be able to utilize foreign culture to enrich knowledge and hone skills. (Suply Afandi,2017).

Local wisdom is a very important identity for human dignity in its communication, and is defined as the truth that exists in an area. Local wisdom or often called local Wisdoms as a human effort by using their minds to act and behave towards an object or event that occurs in a certain space. Local wisdom is a manifestation of culture that occurs with reinforcement and can also be shown as a form of humanization of humans through culture. (Sabalius Uhai, 2017).

Humans are socio-cultural beings who always interact with each other, both in groups and individually. In learning Islamic history, every lecturer and student must comply with ethics and standards in human interaction. In the PAI Undaris Study Program, the way students interact or communicate with each other is highly emphasized.

This study aims to determine the extent of the integration of local wisdom in learning Islamic history at the Faculty of Islamic Studies, Undaris. As we have known that one of the objectives of learning Islamic history is to help train intelligence and shape attitudes, character, and personality of students, because the content of Islamic history material contains local wisdom values.

2. LITERATURE REVIEW

The research conducted by the researcher is about the concept of integrating local wisdom values in learning Islamic history at the Faculty of Islamic Studies, Undaris. The focus of this research is to integrate local wisdom values which include mutual cooperation, discipline, tolerance and harmony. This is different from previous studies such as research conducted by Roudlotul Jannah, et al. (Islamic Education Journal, 2023) which examined the implementation of local wisdom values in history learning at the Islamic University of North Sumatra which stated that local wisdom in history learning in the history education study program at the Islamic University of North Sumatra Local Wisdom Humans are cultural and social beings who in their lives always interact with each other both in groups and between individuals. The scope of this study is general history learning in the history education study program at the Islamic University of North Sumatra . Next is research conducted by Faizah, et al. (SITTAH Journal, 2023) with the focus of their research starting from the problem of declining student character values due to low character value reinforcement. This study aims to describe the biography of KH. Subkhi and the character of the Pancasila Student Profile (P3) in KH. Subkhi and also the process of strengthening the Pancasila student profile in SKI learning based on local wisdom of figures in Temanggung. The difference between this

research and the research conducted by the author is the research subject and the research location.

The novelty that the researcher offers in this study is the concept of integrating local wisdom in learning Islamic history in the PAI Undaris Study Program which previously had not been conceptualized and implemented well as an effort to realize the objectives of learning Islamic history, one of which is to shape the character and personality of Muslims in general and PAI Undaris Ungaran students in particular.

3. METHODS

This study uses a qualitative method with a phenomenological approach. The use of a phenomenological approach is because there is a unique phenomenon that is worth studying at the Faculty of Islamic Studies Undaris, namely the learning process integrated with local wisdom that was previously not very familiar to students in general. The data collection technique uses non-participant observation related to the process of integrating local wisdom in learning Islamic History. While interviews were conducted with Islamic history lecturers and PAI students related to the process of integrating local wisdom in learning Islamic history. In addition, document data comes from RPS. The collected data is then analyzed using the Miles and Huberman model, which includes the stages of reduction, presentation (display), and conclusion (verification).

4. RESULTS

Local Wisdom

Understanding Local Wisdom

Local wisdom is a system of values or behavior of local communities in interacting with the environment in which they live wisely, so that it is not the same in different places and times and different tribes (Akhmar & Syarifudin, 2007).

According to Keraf (2006) & Wahono (2005) that local wisdom is all forms of knowledge, beliefs, understanding or Insight as well as customs or ethics that guide human behavior and are used as a method to manage the universe to maintain ecological balance. Local wisdom does not only include ethics, but also norms, actions, and behavior, so that local wisdom can function like a religion that encourages how people behave and act, both in the context of everyday life and in the context of the history of human civilization.

Based on the definition above, it can be understood that local wisdom is a form of environmental wisdom that exists in community life in a place or region. So it refers to a particular locality and community. This local wisdom is maintained, practiced, taught, and passed down from generation to generation. It also shapes the way humans behave towards nature, the supernatural, and fellow humans.

Local Wisdom in Java

According to Ernawi (2010) Governance, customary values, procedures and procedures used in the utilization of space (customary land) are all part of local wisdom. Javanese local wisdom has many ways to be conveyed and used. Its implementation includes values and behavior through systems or symbols in everyday objects such as clothing, lifestyle, and choice of transportation. Education and knowledge about traditional parenting patterns, which are passed down from generation to generation, are given to Javanese people. It can be seen from the way they communicate, which uses special terms indirectly, and how they position themselves in society. Communication uses special expressions to refine language and avoid offending the other person. This expression is usually used to give advice or wisely correct the negative attitudes of others. Speaking in a low voice, a slightly bent body when walking, and looking down or sometimes not looking directly at the other person, especially those who are higher in structure in terms of age or position are characteristics of Javanese body language. (Desi Nurchyanti, et al: 2020).

In this study, the author tries to integrate local wisdom into the process of learning Islamic History, including the values of mutual cooperation, discipline, tolerance and harmony, which are values taught in Javanese ethnic society.

Islamic History

Definition of History The word "history" comes from the Arabic word "syajaratun", meaning tree. Stories, genealogies, or tales that come from Arabic are called "history" (Frederick and Soeroto, 1982: 1). In Western languages, the terms "history" (French), "historie" (Dutch), and "history" (English) come from the Greek word "istoria", which means "science". According to the general definition, the word history means "the past of mankind". In German it is called geschichte, derived from the word geschehen which means to happen (Utsman, 1986: 6), while in Arabic according to Amin (2013: 63), history is called tarikh, derived from the root words ta'rikh and taurikh which mean notification of time and sometimes the word tarikhus sya'i indicates the meaning of the purpose and end of an event.

History can also be defined as the documentation of past events. In a more precise sense, history is the story of past events of mankind. Muslim historian Ibn Khaldun in his book *Amin*, defines history as a record of human society or world civilization, about changes that occur in the character of society, such as wildness, hospitality, and group solidarity in revolutions and rebellions by certain groups of people against other groups, which led to the emergence of countries and kingdoms at different levels; about the variations and positions of people in terms of how they live and work in various fields of sciences and craftsmanship. In general, about all the changes that occur in society because of the character of the society itself (Amin, 2013: 63).

History is written as an illustration or guide. Stories are mentioned in the Quran as role models (*uswatun hasanah*), which can be used by humans to consider what they do and think. History becomes a report, a warning, both soft and hard for those who read it; becomes something disappointing or detrimental so that it does not happen again.

The benefits and urgency of studying history, the first is to gain further understanding of who, when, where, and how the event or incident occurred. Studying the history of Islamic civilization is also important or beneficial for Muslims because it provides information about the actions of Islamic civilization from the time of the Prophet until now, starting from the growth, development, progress, decline, and revival of the Islamic religion. It is said that the benefits of studying history are to give society the opportunity to understand various things, starting from technological advances, the identity of a society, and the progress of the Islamic religion. Studying history can also help build better citizenship.

Forms Of Local Wisdom Integration In Islamic History Learning

Based on the results of an interview with the Head of the Undergraduate Study Program of the Faculty of Islamic Studies, Undaris, Islamic history learning at the Faculty of Islamic Studies is guided by the Learning Implementation Plan which refers to the MBKM programs and the KKN curriculum. Islamic history materials include the history of the development of Islam during the time of the Prophet, the Rasyidin caliphs, the Ummayyah dynasty, the Abbasid dynasty, Islam in Andalusia/Spain, and Islam during other dynasties that contributed to the development of Islam in Asia, Africa and Europe.

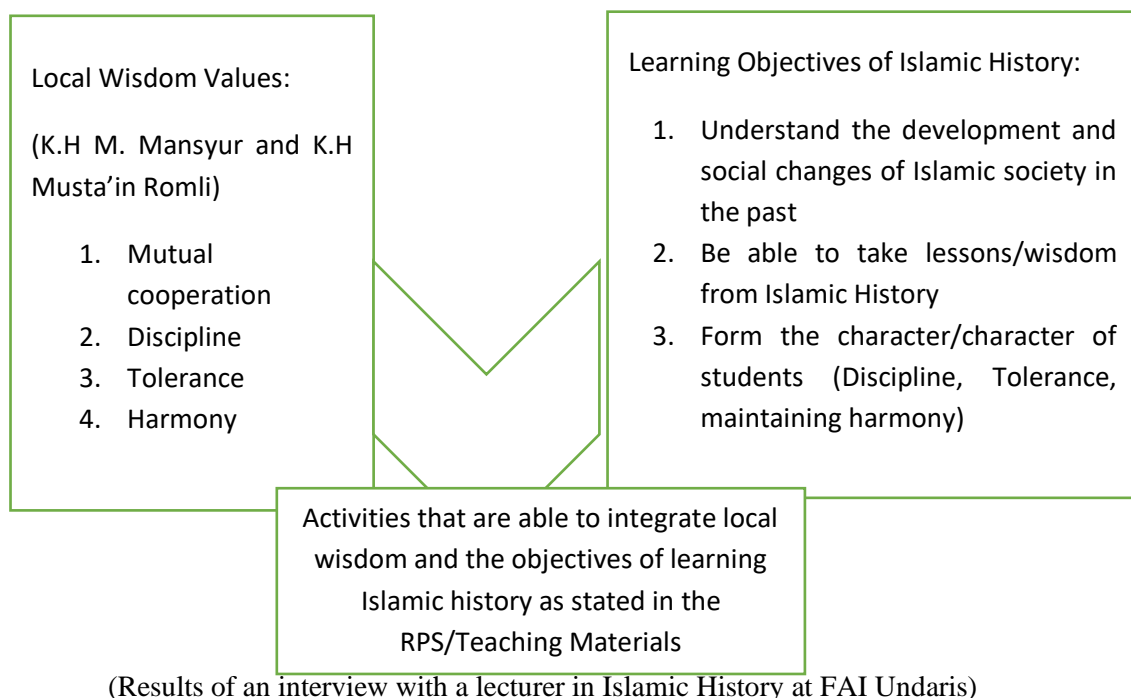
The purpose of learning Islamic history is so that FAI students are able to understand the process of development and change that occurred in Islamic society in the past. In addition, students can also understand the nature and character of each layer of Islamic society in the past. By understanding the purpose of learning from Islamic history, students can take lessons or wisdom from events that occurred in Islamic society in the past.

Students' understanding in understanding the lessons or wisdom from past events of Islamic society still needs to be strengthened with the support of local values in the Faculty of Islamic Religion, Undaris. One of the supports needed is by combining the lessons/wisdom that can be taken from past events of Islamic society with local wisdom that applies in the Faculty of Islamic Religion, Undaris.

Based on the results of the interview with the dean of the Faculty of Islamic Studies Undaris, the values of local wisdom applied in the Faculty of Islamic Studies Undaris are based on the charismatic figures who founded Undaris in 1982, namely KH. M Mansyur and KH. Musta'in Romli. The two charismatic figures always taught the values of mutual cooperation, discipline, tolerance and always maintaining harmony. From here, the entire academic community of the Faculty of Islamic Studies must implement and maintain the local wisdom that has been taught from generation to generation from the founding figures of Undaris.

In learning Islamic history, lecturers invite students to integrate local wisdom into learning Islamic history. One of the methods applied is:

1. Preparing RPS or teaching materials based on local wisdom
2. Asking students to explain the lessons/wisdom from the history of Islam that they have studied to relate to the local wisdom in the Faculty of Islamic Studies at Undaris
3. Giving students assignments to conduct research on Islamic historical sites around their homes in groups to instill a sense of mutual cooperation
4. Holding time-limited activities to train discipline
5. Holding discussions to foster a spirit of tolerance



5. DISCUSSION

This study aims to determine the extent of the integration of local wisdom in Islamic history learning at the Faculty of Islamic Studies, Undaris. Local wisdom includes various aspects, such as religious traditions, values, ecological knowledge, arts and culture, and practical skills developed over centuries in local communities. Local wisdom functions as an important bridge between generations, guiding social interactions and preventing the loss of the country's cultural heritage. Local wisdom can be used as a guideline in education as one way to protect the capabilities of each region, namely the capabilities possessed by different resources.

Integrating local wisdom into the Islamic history curriculum is a necessary strategy to improve the quality of Islamic history learning and ensure the continuity of relevant and effective learning. So in order to achieve this goal, it is necessary to include local wisdom in the Islamic history curriculum.

There are several steps that can be taken to incorporate local wisdom into the Islamic History curriculum. First, a case study must be conducted to assess the local wisdom available at the Faculty of Islamic Studies, Undaris. Second, it is necessary to develop teaching materials that incorporate local wisdom into the curriculum. Third, it is necessary to develop lecturers who are able to provide teaching materials that integrate local wisdom. When local wisdom is incorporated into the curriculum, it is important to remember that this idea includes aspects of religion, culture, and business. This concept also applies to academic and scientific fields. One way to integrate local wisdom into Islamic History learning is to pay attention to the level of development of students, which needs to be adjusted to the material that has been presented and the learning methods used, so that students are able to build the characteristic values of the local wisdom.

The implementation of Islamic history learning at the Faculty of Islamic Studies refers to the RPS and teaching materials that have integrated local wisdom. (Results of interviews with Islamic history lecturers at FAI Undaris). This is in line with the opinion of Agustin Agraisa who stated that lecturers need to develop RPS and teaching materials based on local wisdom. (Agustin Agraisa et al., University of Lampung). The things that are implemented in Islamic history learning at FAI Undaris include:

1. Implementing active learning strategies, such as deep learning strategies, group investigation, Student Team Achievement Division, exit tickets, and group discussions in learning Islamic history

2. The deep learning strategy aims to provide students with an understanding of Islamic history material, so that students are able to take lessons or wisdom from the Islamic history material that has been studied.
3. The group investigation and student team achievement division strategies aim to foster a spirit of cooperation and mutual cooperation among students in carrying out tasks given by lecturers, such as research assignments on Islamic historical sites located around the student's residence.
4. The exit ticket strategy aims to train student discipline in learning Islamic history, by following the rules agreed upon in learning Islamic history.
5. The group discussion strategy aims to train students' tolerance, namely students are able to respect the opinions of other students.

The implementation of these learning strategies, as a tool in integrating local wisdom in learning Islamic history at FAI Undaris Ungaran. Based on the results of interviews with Islamic history lecturers, of course, not only using learning strategies as a tool, but also implementing other supporting activities, such as requiring students to use Javanese during Islamic history learning, because the basic of FAI and FAI Undaris students are mostly from Javanese ethnicity.

6. CONCLUSION

The local wisdom found in FAI Undaris Ungaran is based on the charismatic figures of the founders of Undaris, namely KH. M. Mansyur and KH. Musta'in Romli. Charismatic figures who left behind local wisdom values in the form of intangible local wisdom. The intangible local wisdom is in the form of mutual cooperation, discipline, tolerance and maintaining harmony.

The integration of local wisdom in Islamic history learning at FAI Undaris refers to the Curriculum which is then developed in the RPS and teaching materials based on local wisdom. In the RPS and teaching materials, the values of local wisdom that are to be developed are stated. Islamic history lecturers also use tools in the form of active learning strategy applications to further maximize the integration of local wisdom and the learning objectives of Islamic history itself.

The hope of this research is that the Undaris academic community is able to maintain the local wisdom that has been taught by the founder of Undaris, at the same time this is to answer the limitations of this research which was only conducted within the internal scope of FAI Undaris, and only in the Islamic history course.

LIMITATION

Based on the researcher's direct experience in this research process, there are several limitations experienced and can be several factors that can be considered more by future researchers in further perfecting their research because this research itself certainly has shortcomings that need to be continuously improved in future research. Some limitations in this research include:

1. There are limitations in research time, energy, and researcher's ability.
2. There is a lack of respondent's ability to understand the statements in the questions and also honesty in answering so that there is a possibility that the results are less accurate.
3. This study only examines the integration of local wisdom in the Islamic History course so that further research needs to be developed to examine the integration of local wisdom in other courses.
4. The conclusions drawn are only based on the acquisition of data analysis, so it is hoped that there will be further research on the integration of local wisdom in other courses with different research methods, wider samples, and the use of different and more complete research instruments.

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