

Internalization of Islamic Educational Values Based on Local Wisdom in Shaping the Religious Character of Adolescents

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Abstract

This research focuses on describing the internalization of Islamic Education values based on local wisdom in shaping the religious character of adolescents. Researchers will formulate: Islamic Education values activities based on local wisdom internalized in shaping the religious character of adolescents, and efforts made to increase the motivation of adolescents in participating in these activities. The research uses grounded theory, which is a theory arising from data on adolescents, religious leaders and community leaders. Local wisdom activities such as tahlilan, grave pilgrimage, and takziyatul lail, have the value of harmony, the value of solidarity, the value of helping, the value of ukhuwah islamiyyah and so on, if the teenager is able to unite these values (internalize) in himself will form the religious character of the teenager.

This research is a qualitative research method using literature studies. Data obtained from adolescents, religious leaders and community leaders are then collected by reviewing literature studies, books, or other literature related to the problem to be studied. The results showed: immature adolescents think in distinguishing between beneficial and less beneficial activities, parents do not provide support, beliefs in religion and the state are still weak, accustomed to modern culture, and a close friend environment. Efforts are made through: socialization to parents about local wisdom activities, building cooperation with the government in preserving local wisdom activities as strengthening the religious character of adolescents.

Keywords: internalization, Islamic educational values, local wisdom, religious character, adolescents.

A. Introduction

The ability to bring external value into self-worth is called the ability to internalize oneself. The process of uniting values into oneself is called internalization because initially that value exists in the external world (universal, absolute, objective) is further processed so that the value merges into one's. Value is the idea of a person or group of something that he sees as good, true, beautiful, wise, so that the idea is valuable and qualified to serve as a handle or guideline in behaving and acting.¹ Man's idea of value does not carry him from birth, man has an obligation to himself find value so that he is good, true, beautiful, wise, valuable and qualified. The value that humans are looking for is not static, the

¹ Kama Abdul Hakam dan Encep Syarief Nurdin, *Metode Internalisasi Nilai-Nilai Untuk Memodifikasi Perilaku Berkarakter*, (Bandung: CV. Maulana Media Grafika, 2016), hlm. 1.

more approachable the value the wider, the more mastered, and increasingly grow and develop enriching the human self infinitely.

Islamic education is a process of delivering the younger generation to fill the role, transfer Islamic knowledge and values that are aligned with human functions to do charity in the world and reap the rewards in akherat.² Local wisdom is the prevailing values in a society. These values are believed to be true and become a reference in the daily behavior of the local people. These local wisdom values are seen as a form (entity) that greatly determines the dignity and dignity of human beings in their community because it contains elements of creativity intelligence and local knowledge from the elites (figures) and their communities.³

Character Education is one of the ideal approaches that has an important role in the development and self-control of adolescents. Character education today is absolutely indispensable for children, adolescents and adults, both formal and non-formal. In character education there are always character values including religious, educational, moral, social, humanitarian, passionate, friendship, social and environmental care and much more.⁴

Religious is as a character value that reflects attitudes and behaviors that are obedient in carrying out the religion they adhere to, tolerant of the practice of worship of other religions, and living in harmony with followers of other religions.⁵ In the history of Islam, the Prophet Saw emphasized that his main mission in educating humans is to strive for the formation of good character. There are several objectives of character education, including: strengthening and building multicultural societal behavior and developing the potential of children to grow up to be good-hearted, good-minded, well-behaved. In forming a good character should be with an effort to motivate him.

Motivation is the impulse from the depths of the soul to carry out or fight for something so that what is fought for can be realized in a real way satisfactorily either for the benefit or offering to the family, society, nation, State or mankind.⁶ The motivation that arises from within oneself is called internal motivation. So it is not motivation because of outside influences such as the encouragement of others or because of the insistence of environmental conditions. Motivation due to external encouragement or influence is called external motivation (internal motivation).

² Langgulung sebagaimana dikuti Azra Azyumardi yang ditulis oleh Balai Penelitian dan Pengembangan Agama Jakarta, *Pendidikan Agama Islam Dalam Perspektif Multikulturalisme*, (Jakarta: Balai Litbang Agama Jakarta, 2009), hlm.34.

³ Fitria Shalza Rahmaniar, dkk, *Keselaran Kearifan Lokal Dengan Nilai Keislaman*, UNS Surakarta, (Jurnal Smart Studi Masyarakat, Religi dan Tradisi Volume 06 No. 01 Juni 2020), hlm. 113.

⁴ Zakiyah Mustafa Husba, dkk, *Remaja, Literasi, dan Penguata...*, hlm. 6.

⁵ Ahmad, Maghfur, Siti Mumun Muniroh, and Umi Mahmudah. "Preserving Local Values in Indonesia: Muslim Student, Moderate Religious, and Local Wisdom." *Islamic Studies Journal for Social Transformation* (2020): 59-76.

⁶ Jassin Tuloli dan Dian Ekawati, *Pendidikan Karakter Menjadi Manusia Karakter Unggul*, (Yogyakarta: UII Press, 2016), hlm. 84.

A teenager is someone who is approaching adulthood, or at the level of a middle and high school student. At that age, adolescents have the potential to develop themselves from various aspects of the problem. Starting from family problems, education, association, self-control, self-development. Character education will be very useful in shaping teenagers into successful adults in all aspects both in family social relations, society, religion, and academic society.⁷

There are several journals and theses that are reference material and to enrich the theoretical studies of this journal including the following: First, a journal written by Maisyanah and Lilis Inayati, IAIN Kudus Central Java 2018, entitled “Internalization of Islamic Religious Education Values in the Meron Tradition”. This research uses a qualitative approach, with methods used for observation, interviews, and documentation. The results of this study show that the process of internalizing the values of Islamic religious education in the Meron tradition can be carried out through a gradual process based on the development of community psychology. The stages of instillation of education on Islamic religious values can be through habituation, direct experience, exemplary, and stories. Meanwhile, the educational values contained in the Meron celebration in the perspective of Islamic religious education: obeying the leader, maintaining common welfare, and having an attitude of tolerance.⁸

Second, Fitria Shalza Rahmaniar, Suyitno, Supana, and Kundharu Saddhono, regional language and literature education, postgraduate program at Sebelas Maret University Surakarta 2020, entitled “The Alignment of Local Wisdom with Islamic Values in the Labuhan Gunung Kombang Tradition in Malang Regency”. The research intends to reveal the values of local wisdom labuhan gunung kombang found in Kedungsalam Village, Donomulyo district, Malang Regency, as well as Islamic values that develop and grow side by side with the value of local wisdom in the community. This research uses a descriptive qualitative approach with ethnographic methods. Data is collected through observation, interviews and documentation. The results showed that in the tradition of Labuhan Gunung Kombang in Kedungsalam Village, there are local wisdom values in the form of religious values, togetherness values, deliberation values and mutual aid values, which are side by side with Islamic values.⁹

Third, Eftri Yudarti, Faculty of Tarbiyah and Teacher Training UIN Raden Intan Lampung 2019, entitled “Implementation of Islamic Values in Local Culture (Buharak, Ngumbai Lawok, and Siba Muli) in West Coast Regency.” The research aims to find out in depth the norms or procedures, benefits, functions and objectives of implementing the Buharak, Ngumbai Lawok, and Siba Muli traditions), and examine the changes that occur in the Buharak, Ngumbai Lawok traditions, as well as efforts to preserve the Buharak, Ngumbai Lawok, and Siba

⁷ Zakiyah Mustafa Husba, dkk, *Remaja, Literasi, dan Penguatan Pendidikan Karakter*, (Kendari: Kantor bahasa Sulteng, 2018), hlm. 6.

⁸ Maisyanah dan Lilis Inayati, *Internalisasi Nilai-Nilai Pendidikan Agama Islam Pada Tradisi Meron*, IAIN Kudus, (Edukasia: Jurnal Penelitian Islam, vol.13, no. 2, Agustus 2018), hlm. 329.

⁹ Fitria Shalza Rahmaniar dkk, *Keselarasaaan Kearifan Lokal Dengan Nilai Keislaman pada Tradisi Labuhan Gunung Kombang di Kabupaten Malang*, Pascasarjana UNS Surakarta, (Jurnal Smart: volume 06 nomor 01, Juni 2020), hlm. 113.

Muli traditions, West Coast Regency. The research used is using descriptive qualitative methods, with observational data collection techniques, interviews and documentation. The result of this research is that it can be concluded that there is a tangible manifestation of the attitude of respecting, respecting and asking for salvation, blessings from God from the tradition.¹⁰

Fourth, Dwi Susongko Hery Wibisono, Social Knowledge Ilimu Study Program, Postgraduate Program, Semarang State University 2015, entitled “Implementation of Character Education Based on Local Wisdom at SMP Negeri 1 Tambakromo Pati.” This study aims to obtain an overview of the implementation of character education based on local wisdom at SMP Negeri 1 Tambakromo Pati. This research includes qualitative research with data collection techniques using interviews, observations, and document studies. The results showed that: (1). Planning for the implementation of character education based on local wisdom at SMP Negeri 1 Tambakromo Pati, clearly organized and administered in every activity, in accordance with the principles of implementation of character school management, (2). The implementation of character education based on local wisdom at SMP Negeri 1 Tambakromo Pati includes religious values, honesty, discipline, environmental care, responsibility is carried out by habituation.¹¹

Fifth, Yeni Agus Tri Puryanti, Pancasila and Citizenship Education, Yogyakarta State University Postgraduate Program 2019, entitled “Strategies for Internalizing Local Wisdom Values in Extracurricular Activities as Strengthening the Citizenship Character of SMP Negeri 3 Banguntapan Bantul Students.” This study aims to: (1). Describe the internalization strategy of local wisdom values applied at SMP Negeri 3 Banguntapan Bantul in extracurricular activities as a strengthening of the citizenship character of students, (2). Finding existing obstacles in the application of internalization strategies for local wisdom values in extracurricular activities as a strengthening of student citizenship character, (3). Analyze efforts to overcome obstacles in the implementation of internalization strategies the values of local wisdom in extracurricular activities as a strengthening of the citizenship character of students. The approach used in this study is a qualitative approach with a type of case study.¹²

Based on the background above, it is a special attraction for researchers to research about, “Internalization of Islamic Education Values Based on Local Wisdom in Shaping the Religious Character of Adolescents.” The main problems in this educational research are as follows:

¹⁰ Eftri Yudarti, *Implementasi Nilai-Nilai Islam Pada Budaya Lokal (Buharak, Ngumbai Lawok, dan Siba Muli) Di Kabupaten Pesisir Barat*, Fakultas Tarbiyah dan Keguruan UIN Raden Intan Lampung, 2019.

¹¹ Dwi Susongko Hery Wibisono, *Implementasi Pendidikan Karakter Berbasis Kearifan Lokal di SMP Negeri 1 Tambakromo Pati*, Tesis, Program Studi Ilmu Pengetahuan Sosial, Program Pascasarjana, (Semarang: Universitas Negeri Semarang, 2015).

¹² Yeni Agus Tri Puryanti, *Strategi Internalisasi Nilai-Nilai Kearifan Lokal Dalam Kegiatan Ekstrakurikuler Sebagai Penguatan Karakter Kewargaan Siswa SMP Negeri 3 Banguntapan Bantul*, Tesis, *Pendidikan Pancasila Dan Kewarganegaraan Program Pascasarjana*, (Yogyakarta: Universitas Negeri Yogyakarta, 2019).

1. How are the values of Islamic Education based on local wisdom internalized in adolescents in shaping religious character in Kalisapu Village, Slawi District, Tegal Regency?
2. Why are teenagers in Kalisapu Village, Slawi District, Tegal Regency, less interested in local wisdom-based activities?
3. What are the efforts made by religious leaders, community leaders, religious organization leaders, and jam'iyah administrators to increase the motivation of teenagers in participating in activities based on local wisdom?

B. Method

In research on the internalization of Islamic educational values based on local wisdom in shaping the religious character of adolescents, using a descriptive qualitative method approach type of field research. To make it easier to carry out research in the field, researchers use methods, namely:

1. Data Collection Techniques

- a. Interview

Interviewing is the collection of information by asking a number of questions orally to be answered orally as well. The interview method requires direct communication between the researcher and the subject (respondent). This method is used to obtain data related to the general situation of Kalisapu Village, the state of local wisdom in Kalisapu Village, by interviewing the Village Head, village officials, jam'iyah chairmen or administrators, religious leaders, community leaders, and religious organization leaders.

- b. Observation

Observation is systematic observation and recording of symptoms that appear in the object of study. This method researchers use to obtain data on the situation and condition of the religious character of adolescents in Kalisapu Village which is internalized with local wisdom activities in this case tahlilan, grave pilgrimage, and takziyatul lail.

- c. Documentation

Documentation is a method of finding data on things or variables in the form of notes, transkrip, books, newspapers, magazines, inscriptions, meeting minutes, lengger, and so on. This method is used to obtain data on the general description of Kalisapu Village, Slawi District, Tegal Regency, village facilities and infrastructure, jam'iyah photos, as well as other data in the form of documents on tahlil activities, grave pilgrimages and takziyatul lail.

2. Data Validity Techniques

The data obtained from field studies, both interviews, observations and surveys (engineering triangulation), then checked with literature studies (triangulation theory) which include: internalization theory, Islamic education values theory, local wisdom theory, religious character formation theory, and motivation theory. The collected data is basically state data that will be unearthed using various data sources (data triangulation), analyzed descriptively qualitatively.

3. Data Analysis Techniques

The first stage is the data collection process. Researchers conduct interviews with adolescents as objects to the internalization of Islamic educational values through activities based on local wisdom. Interviews were also conducted with religious leaders and community leaders as sources. The data obtained are from the values of Islamic education, activities based on local wisdom applied in tahlil and grave pilgrimages, which are internalized to adolescents in shaping their character. The next step is to reduce data, which is to present the data with neatly arranged patterns, and discard unnecessary data. Presentation of data in the form of a table stating activities based on local wisdom, to be interpreted in the religious character of adolescents. The next process is to draw conclusions that local wisdom-based activities towards shaping the religious character of adolescents, the need for socialization with parents, approaches with adolescents, and cooperation with the government in socialization as strengthening the religious character of adolescents with local wisdom activities.

C. Result

These Islamic educational values can shape the personality of every Muslim, especially teenagers who have a religious character. The values contained in local wisdom-based activities (tahlilan, grave pilgrimage, and takziyatul lail) have three dimensions, namely ritual dimesi, cultural dimension, and intelligence dimension, in an effort to form a person who is faithful, piety, noble, advanced, intelligent and independent.

In the Poerwadiminta dictionary, character is defined as character, disposition, psychological traits, morals and ethics that distinguish a person from others. Meanwhile, Imam Ghazali considered that character is closer to morals, that is, human spontaneity in attitude, or deeds that have been integrated in man so that when they appear there is no need to think about it anymore.¹³

Many teenagers follow these cultures without filtering the positives and negatives. Globalization makes outside cultures easily enter Indonesia, thus making teenagers less interested in local wisdom activities. If teenagers do not have knowledge about local wisdom and also knowledge of religious education, it is feared that teenagers will be affected by globalization, so that the values of Islamic education will be eroded by globalization in this millennial era.

D. Discussion

Islamic Education Values, is the teaching of living systems that contain the main guidelines used by humans in living their lives in the world and to prepare a prosperous life in the future. If it is connected with Islamic education, then what is meant by Islamic education based on local wisdom, is the formation of human beings who have personality, have self-esteem and confidence in forming a

¹³ Saepuddin, *Konsep Pendidikan Karakter dan Urgensinya Dalam Pembentukan Pribadi Muslim Menurut Imam Ghazali*, (Bintan: Stain Kepri, 2019), hlm. 25-26.

cultured civilization in accordance with what was passed down by the ancestors and certainly do not deny the Islamic shari'ah itself.¹⁴

The values contained in local wisdom-based activities (tahlilan, grave pilgrimage, and takziyatul lail) have three dimensions, namely ritual dimesi, cultural dimension, and intelligence dimension, in an effort to form a person who is faithful, piety, noble, advanced, intelligent and independent. The internalization of Islamic educational values can shape the personality of every Muslim, especially teenagers with religious character.

The essence of character is a character or form of a soul that has truly permeated and from it arises various deeds spongy and easily, without being contrived and without the need for thought or wishful thinking. However, good ethics and noble morals can indeed be achieved by the path of self-training which is originally by forcing the soul to do something that can give rise to good ethics and morals, so that it is a disposition and character in everyday life. Because basically a good character can be formed because of character (carrying from birth), or through awareness (understanding) and practice (habituation).¹⁵ Therefore, in shaping the religious character of adolescents through the internalization of Islamic educational values in activities based on local wisdom.

E. Conclusion

Local wisdom activities glue every member of the community. In sociological terms bonding is called solidarity, in Islam it is called ukhuwah, which is formed on the basis of the same moral feelings, beliefs and emotional experiences. Many Islamic educational values can be drawn from local wisdom activities, and this has the potential to shape the religious character of adolescents, including: Spiritual dimensions, namely faith, piety, noble morals, harmony, help, tolerance, ukhuwah Islamiyah, almsgiving. This spiritual dimension is reflected in worship and muamalah; Cultural dimensions, namely social interaction, sociability, nationality, a steady and independent personality. Cultural dimensions, namely social interaction, sociability, nationality, a steady and independent personality; The dimension of intelligence, leads to progress, intelligence, creativity, discipline, work ethic, professional, and innovative. This research uses descriptive qualitative methods, with the type of literature research. In this writing, there are still using the results of field research data analysis. Therefore, researchers submit suggestions to readers to provide input on literature-type research, so as to improve researchers in future research.

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¹⁴ Hidra Ariza dan Isnando Tamrin IAIN Bukit Tinggi, *Pendidikan Islam Berbasis Kearifan Lokal*, Jurnal Kajian dan Pengembangan Umat, 2021, hlm. 46

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