



Strengthening religious character education through al-Quran-based local wisdom (implementation at Alkhairat PAUD Labuha South Halmahera)

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ABSTRACT

The research aims to analyze the strengthening of religious character education for early childhood through local wisdom based on the Quran in Early Childhood Education of Alkhairat Labuha South Halmahera. It becomes a custom from the ancestor and does not violate the values of the Qur'an. Strengthening religious character education is the same as instilling the values of Islamic education. The inculcation of religious education values based on local wisdom is an effective effort to counteract the degradation of students' religious values in the digital era. The research is a qualitative descriptive study. Data was collected through structured and unstructured interviews, observation, and notes. Data analysis was done through data reduction, presentation, and validation. The study results indicate that PAUD Alkhairat Labuha Halsei implemented a strategy of instilling Islamic values through local wisdom-based activities such as tahlilan (prayer), grave pilgrimage, hospitality, and halal bihalal. The values of Islamic education are in the form of aqidah, or faith in Allah and the last day or end of the day; moral values such as compassion, social care, courtesy, and devotion to parents and teachers; and dhikr or reciting sentences from the Quran's cult Values and thayyiba.

Keywords: Islamic value; local wisdom based on Quran: religious character education

1. INTRODUCTION

The era of globalization is indeed concerning. Instilling local culture in the students from an early age is very important. Seriousness in learning provides understanding in instilling the motivation of Al-Quran values based on local wisdom to preserve the existence of local wisdom, traditions, and noble culture inherited from ancestors, which have begun to be replaced by modern culture. All parties must see this as a dialectical

crossroads or acculturation process, and it has been going on until now to be something that cannot be stopped in the current digital era.

It has a positive impact but also a negative side that makes students careless about their culture and learn more about foreign cultures. One thing to watch out for in the era of globalization is "ethnic identity". One of the contributing factors is the need for family support because currently, a small part of our society has an environment that needs to teach local cultural values, even though the family is the first environment that can give meaning to their future life.

The people consider globalization as a god. It is a helping hand when local wisdom cannot change this country's mindset and vision of hope. When entering the second millennium, our nation is still in the euphoria of globalization. Everything is instantaneous, negating the value of hard work, cooperation, and honest work. Globalization has secretly anesthetized national values. Therefore, the author hopes to create education that can give meaning to human life through local wisdom education. It means that education can become a spirit that will move Indonesian society.

Character education through local wisdom is effectively a reflection and implementation of Government Regulation (PP) No. 19/2005 concerning National Education Standards, namely, the first paragraph of Article 17 explains that "the curriculum at the level of primary and secondary education units or other equivalent forms of the curriculum is prepared according to the educational unit, regional potential, socio-culture, and students". Instead, the government always acts decisively in facing various interpretations of diversity from outside, including the existence of local wisdom values that deny effective governance and national development. That is why unity looks more prominent.

Local wisdom is a variety of activities that are unique to each region. Consistent with (Furio, et al, 2013; Lum, et al, 2018; Selasih & Sudarsana, 2018), values in local wisdom are implemented in learning because they have cultural-based learning resources and character values that build a nation and strong personality. In addition to adopting character values, adding insight into the surrounding culture, maintaining and preserving the existing culture so it does not disappear.

Through knowledge of Indonesian culture, the morals and character of students can be formed. Cultural knowledge is essential for students, especially during rapid change. Culture includes all human cultural heritage, such as knowledge, skills, values, customs, habits, ideals, attitudes, beliefs, and one's group's thinking. It shapes cultural behavior so that the group can accept students and perform well.

School is the second environment after family. It has an essential role in forming the religious character of students. Character education can be applied effectively in the school as the place where most children spend much time. As the school aims to provide education and instill good values in children, students must take advantage of the opportunity to learn and develop. Schools also encourage children to develop religious

identities. Introducing religious principles significantly impacts the development of a child's personality and moral behavior.

The character above is an attitude that reflects how a person behaves, speaks, dresses, and praises Allah. Character education is a concept developed from the idea of the character. The purpose of character education is to form human moral values from the very beginning, especially instilling early childhood behavior from an early age.

The research of Zahratu-Saidah entitled "Inculcation of Islamic Education Values Based on Local Wisdom in Early Childhood in the Digital Age" explained that the strategy applied by Pre School of IT Al Ma'ruf to instill Islamic educational values in local wisdom is done by planting religious values in three ways such as power strategy, persuasion strategy, normative re-education.

Another study from Mumun Mulyati, Alim Journal of Islamic with the title Strengthening Character Education Through Al-Qur'an-Based Local Wisdom (Implementation in SMA Negeri Purwakrata Regency) shows that strengthening character education is through local wisdom based on Al -The Qur'an, in terms of customs or habits which are cultural heritage by the ancestors whose existence is valid and does not violate the values contained in the Qur'an.

According to the research above, Kusno Setiadi aims to reveal the influence of local wisdom and spiritual intelligence on students' behavior at SMA Negeri 1 Kabila. The assessment was carried out using a quantitative approach and survey methods. The results showed that: (1) Local wisdom significantly affects student behavior, with a determination correlation of 17.9%. (2) Mental intelligence strongly influences student behavior, a correlation with a determination of 50.8%. (3) Local wisdom and spiritual intelligence strongly influence student behavior, with a determination correlation of 50.41%. In addition, 49.59% of students' good behavior is influenced by other factors. For this reason, SMA Negeri 1 Kabila implements education based on local wisdom and provides spiritual activities in schools to overcome student delinquency.

Religious character education through local wisdom based on Quran values at PAUD Alkhairaat Bacan greatly benefits students' moral growth from participating in religious activities, like remembrance habituation activities, and so on. Making an exciting presentation is very important. We need to provide fun activities that inspire children to participate in religious activities and foster the development of religious character. The way for schools to help develop religious character through wisdom is through religious practices.

2. METHODS

The study used a qualitative and descriptive method. The approach is used because it can explain the relationship between the various categories found and arranged in this study. The research began with field data collection through interviews, observation, and documentation. Interviews in this study were conducted to obtain data related to school policies, including the strategies and methods used by schools in instilling religious

character through local wisdom based on the Koran. In this case, the primary informants were the school principal and the foundation's administrators. The author also interviewed student affairs, teachers, and parents to investigate the school's efforts to instill religious character through Al-Qur'an-based local wisdom.

Results of data description Further analysis is carried out through the following steps:

- a) Data reduction, at this stage, Simplify and abstract according to the research question.
- b) Data Validation. Data validation is the determination of the final data from all stages of analysis to answer the questions formulated according to the question category. Through this validation stage, in-depth and comprehensive conclusions will be drawn covering all research data. 13

Data presentation at this stage is sorted according to the research theme, making it easier to form research conclusions.

3. RESULTS AND DISCUSSION

Strengthening Religious Character Through Local Wisdom

a. Religious Character

In English, character means character, nature, role, character, and letters. Character refers to manners as another human trait influencing all thoughts, behavior, and essential character. Character is a positive quality, said Endang Sumantri, someone who makes it attractive and one's reputation; an unusual or eccentric person.

According to Thomas Lickona, character education is education that shapes one's personality, and the results are reflected in one's practical actions, namely good behavior, honest responsibility, respecting the rights of others, hard work, etc. According to Aristotle, character is closely related to habits, often expressed in behavior. Character education is defined as Elkind & Sweet—the essence of character education itself.

Based on fundamental human nature derived from universal (absolute) moral values and religions, also known as the Golden Rule. If it is based on the fundamental values of these characters, then character education can have explicit goals. According to psychologists, some of these fundamental character values are Love for Allah and His creation (nature and its contents), Responsibility, Honesty, Respect and Politeness, Affection, Caring and Cooperation, Confidence, Creativity, Diligence, abstinence, surrender, justice and leadership, kindness and humility, tolerance, love of peace, love of unity.

Another view states that essential human qualities include trustworthiness, respect and concern, caring, honesty, responsibility, citizenship, sincerity, courage, hard work, self-discipline, foresight, fairness, and integrity. Richard Eyre and Linda argue that values accepted as universal Values lead to actions that benefit the participants and society. This basic idea allows us to avoid tragedy and create a peaceful world. Richard divides general principles into two broad categories: morality and charity. Another value point Elmubarak

considers is the Values of Being concept, such as ethics and charity (Values of Giving). A person has an inner value known as the value of conscience, manifested in behavior and attitudes towards others. Integrity, courage, pacifism, independence, and pride in one's abilities are examples of the values resulting from following one's moral compass. To get some of the value already given, give or apply the value of the gift.

Based on the discussion, character education is an effort that is systematically designed and implemented to help students understand the values of human behavior, feelings, words, and deeds based on religious norms, laws, rituals, culture, and customs. Character education is a systematic effort to continuously improve and simultaneously develop character traits that shape character behavior based on religious, cultural, and national philosophical values that are internalized by students in the family, school, and everyday life around the world.

Beyond that, local wisdom is knowledge that appears explicitly in a long-term process that develops with the community in the local system and its environment. This intrinsic and long-term community evolution process can make local wisdom a potential energy source for the community's collective knowledge system, enabling people to live together in peace and enthusiasm. Because the Indonesian nation is an oriental religious, culture (local wisdom) also has oriental and religious nuances.

b. Local Wisdom

Local linguistic wisdom, defined as local wisdom, knowledge, or genius, reflects life. Thoughts are based on clear reason, virtue, and nobility. Local wisdom is translated into rational work, deep feelings, character, ways of behaving and advice about human dignity. Knowledge of local wisdom can provide soul strength to become a better and more noble self.

Local wisdom is related to good values inherited from past ancestors and used as a guideline or basis by local community members. Therefore, local wisdom becomes important in character education. Local wisdom is a truth that has become a tradition or is well-established in an area.

Based on the perspective of Islam, etymologically, 'Urf means something that is considered good, which is accepted by common sense. 'Urf comes from the word 'arafa which derives from the word al-ma'ruf, which means something known or known.²² And 'urf according to language' is a good practice. 'Urf means an act or word whose soul feels calm when doing it because it is logical and acceptable to humanity. According to the fuqaha, 'urf is everything that has become a habit in society and is constantly enforced in words and deeds. Therefore, it can be understood that 'urf is a good word or deed that is popular and widespread, which many people neglect. It means 'urf is a good habit that the community repeats.

Involving local wisdom in this study, the authors connect culture and local wisdom from an Islamic perspective. Local wisdom is a product of local culture. As a cultural product, local wisdom emerges from the need for values, norms and rules that serve as

action models. Local wisdom is also a source of community (cultural) knowledge, which is contained in tradition and history, formal and non-formal education, art, religion, and other creative interpretations.

c. Quran Guideline about Character Education

Al Qur'an instructions regarding character education in the Qur'an. In the Quran found several verses related to local character and wisdom, including:

- QS Luqman verses 12 – 20, character education based on religious values (moral conservation)
- QS Annisa verse 9, character education based on religious values (moral conservation)
- QS Al-a'raf verse 189, local wisdom education based on cultural values (cultural conversation)
- QS Al-Qalam verse 4, character education based on self-potential (humanist conservation)
- QS Annisa verse 104, character education based on cultural values (cultural conservation)

Al-Qur'an is a holy book that is used as a guideline for Muslims' lives, discussing various joints or areas of human life, including in the field of early childhood education. Researchers want to reveal the strengthening of the religious character of early childhood at PAUD Alkhairaat Labuha. There are indicators of religion and culture. Faith and devotion that are cultivated in schools can be analyzed in terms of (a) commitment to what is commanded and prohibited by religion, (b) motivation to study religious teachings, (c) active participation in various religious practices, (d) have religious tolerance even towards religious symbols, (e) actively study the scriptures as a way of life, (f) prefer religious methods, (g) religious teachings are used as a source and basis for the development of ideas and ideas.

An overview of the seven indicators among the school programs implemented through the school curriculum and extracurricular activities are opening and closing lessons with prayer, reading short surahs, practicing prayers and performing Hajj rituals, and visiting graves and gatherings. These activities are efforts to instill the core of religious teachings, which form the basis of diversity among students and consist of three main elements: Faith, Worship, and Morality. All three are the foundation of behavior and become guidelines for success and happiness in this world and the hereafter.

Based on the results of observations of activities to strengthen Islamic religious character based on local wisdom in PAUD Alkhairaat Labuha Halseh, among others:

1) Strengthening Aqidah from the start to early childhood

In the Quran, Luqman verses 12 to 20 explain that early childhood education is to strengthen faith, introduce Islamic law, accustom children to good behavior and teach children to share knowledge per the Qur'an. Strengthening faith in early childhood is carried out by providing knowledge and understanding to children that Allah SWT is God Almighty. Allah SWT has no partners and may not associate partners with Him.²⁶ Strengthening faith in early childhood is also carried out by introducing reading Asmaul husna, recognizing the Qur'an as the book of Allah, and introducing prayer as a practice of sallas, one of the pillars of Islam because, with this prayer, the child will be protected from heinous acts and can damage his faith, then the child's ability to do good will also be influenced by his prayer practice.

In the next verse, to introduce various good behaviors that children must do, Luqman also teaches us that it is necessary to provide knowledge about the effects of bad behavior that children do (see verses 18-19). Then, the knowledge given by the teacher and parents to the child is a science that does not conflict with the Qur'an; the teaching given by the parents and the teacher will leave an imprint on the child's personality and soul in the present and future, which will come and bring benefits to others.

2) Habit of Politeness, Early Childhood Friendly

The character of humility helps ensure that people adhere to specific standards when interacting with one another. It has the potential to impact individuals and entire groups positively. Treating people kindly and politely means respecting others. Respect teaches children to be considerate and grateful. Borba, in his book Marzuki, argues that society would be more ethical if people treated each other the way they want to be treated. This is supported by the verses of the Qur'an as follows. 27 (Quran, Suarat Alqalam verse 4):

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

Translation: "*Truly you are truly virtuous.*"

Children who are polite and kind tend not to be easily angered, unfair, or hostile, for they are led to treat others as they wish to be treated. Respect for own self can be seen from the way young people respect others. The polite indicators used in this analysis include showing respect for adults, prioritizing the right hand when giving a talk, avoiding foul language, avoiding superiority, and greeting the teacher at every opportunity. Humility is a person's response to any experience; however unpleasant it may be. A polite mindset values good character and respects others.

3) Halal Bihalal and Hospitality

According to Quraish Shihab, the word halal bi halal is a compound word whose meaning can be seen from two aspects: legal and linguistic. According to the law, halal is the opposite of haram. Haram is something that is forbidden, and doing it involves sin. Halal is permissible and free from sinful things. In this review, halal bi halal is an act to

justify our attitude towards other parties by asking for halal by apologizing. Halal bihalal's target nature is to Harmonise relationships. Based on the profound reality of society, halal bi halal is carried out in halls or unique places and by visiting neighbors and relatives by shaking hands and apologizing. This has become a tradition that is carried out after the Eid prayer.

According to observations of PAUD Alkhairaat Labuha students, it can be concluded that they are digital generation students who were born in an environment that tends to be individualistic and busy in the world of gadgets. Requires Fostering halal bi halal to be the core of the activity, with hospitality, greetings and handshakes being a must. This is to prevent them from becoming individualistic and antisocial. Through this activity, students' proper values are also instilled. Halalbihalal activities are conditioned on politeness values through interactions shown when shaking hands when talking to older people and practicing how to get along with peers through this activity.

Likewise, silaturahmi activities, which are a tradition in the Labuha community which, are practiced at PAUD Alkhairaat Labuha to strengthen student relationships with ustadzah and aim to establish friendship between schools and families or parents of students' guardians. Halal bi halal aims to strengthen ties between the extended family of school members because at the age of PAUD, when children are too sick or lazy to go to school after being visited by Ustadzah and friends, their enthusiasm for learning returns" (Wali Santri, interview, 13 May 2023). A Santri guardian confirmed this, "Whatever the ustadzah teaches children, the children will obey, and if we as parents are visited, we will be happy because we feel accepted or cared for" (Student Guardian, Interview, 30 May 2023).

Through this silaturrahim activity, bonds and friendships are also established between students and parents. It also awakens. Providing opportunities for children to participate physically and mentally in socializing with other people, teaching and setting examples of how to make friends and make friends, is an effective way. Social and Emotional Development in Early Childhood. Halal bihalal and friendship activities are also a way to develop socialization for young children. This activity allows children to learn about the environment outside the home. Children's experiences outside the home will help them adapt to different life situations. They will be introduced to rules different from those their parents apply at home. This interactive out-of-home experience is an opportunity to build their adaptability.

4) Grave Pilgrimage and Tahlilan

Pilgrimage is a way of honoring parents after their absence. Friendship is devotion to parents if they are alive. In Islam, there are three terms of parents that must be respected, the first is the parents who gave birth to us, the two people who teach us knowledge, and the third is the parents of our husbands. We also take the children on a pilgrimage when a disaster strikes school members and the families of the school residents, as in the last case where one of our students died. We invite our children to

make pilgrimages and pray for friends who have died. Pilgrimage to the graves is our way of serving the founders of Islamic boarding schools, Islamic boarding schools, and commemorating the masses by sending tahlil readings that include the word thayyibah (Fatma, interview, 12 February 2023)."

The observations also found a series of photographs of religious figures taped to the classroom walls. Ustadzah Nurul stated that the purpose of posting the photo was for children to know and always remember the figures who contributed. By visiting his grave directly, students will be motivated to fight for and often remember the services of their ancestors (Fatma, interview, 12 February 2023)."

Through this activity, the school instills the values of Islamic education in the form of (a) the value of faith, namely belief in the afterlife and the hereafter, (b) moral values in the form of devotion to parents and people who contribute through prayer and social care, through prayer for fellow Muslims who have passed away, and (c) the value of religious education in the form of dhikr and prayer. Pilgrimage tombs are usually full of religious activities. The origins of tahlilan come from Islamic culture (Ternate), referring to the history of the arrival of Islam in Ternate, which cannot be separated from the role of the trustees. Linguistically, tahlilan comes from the word *Laa ilaaha illallah*, and the core of its activities is reading several selected chapters of the Qur'an, such as Al Fatihah, Yasin, Al Ikhlas, Al Falaq, And Nas, verses of Al Baqarah. 1.- 5, verses 163, 255 and 284-286, as well as reading dhikr and prayer. The recitation of the dhikr that is recited is *istighfar shalawat* of the Prophet, *Tasbih* and *Tahlil*. Among the recitations of dhikr that are most frequently re-read is *dzikir lafadz tahlil laa ilaaha illallah*.

CONCLUSION

After discussing and analyzing the overview, it can be concluded as follows:

- ✓ Strengthening religious character education through local wisdom based on the Koran for early childhood in Alkhairaat PAUD by conducting learning activities with religious and cultural indicators, motivation to study religious teachings, actively participating in various religious practices, having religious tolerance even towards religious symbols, actively study the scriptures as a way of life, prefer the method religious, religious teachings are used as a source and basis for the development of ideas and ideas.
- ✓ Qur'an values in local wisdom can be seen in Surat Luqman verses 12-20 (Character education based on religious values (moral conservation), QS. Alqalam verse 4 Character education based on self-potential (humanist conservation), the content of the values contained in the Qur'an is applied in the active learning process at the Alkhairaat Labuha Early Childhood school (a) Faith is assessed in the form of belief in the last day and the hereafter, (b) Worship is assessed in honoring Allah through dhikr and prayer, (c) Morality is assessed in decency, kindness and respect through greetings and affection to all of God's creation.

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