



Integration of Local Cultural Values in Forming Student Morale in Learning Islamic Religious Education in Junior High Schools

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Abstract

This study aims to analyze how local (Minangkabau) cultural integration forms in learning Islamic religious education, and its effect on the behavior of students in secondary schools. This study used a qualitative method with a case study approach, data were collected through in-depth interviews with ten informants consisting of school principals, Islamic religious education teachers, culture and arts teachers and students. All data were analyzed using the Miles and Huberman technique. The research findings show four forms of integration of local (Minangkabau) culture with the learning of Islamic religious education conducted by the school. The four integrations are (cultural learning through Islamic religious education subject matter, holding traditional dress days at school, shaping the daily behavior of students according to culture, holding extracurricular activities about cultural and customary teachings. Furthermore, the findings also found that the integration of local (Minangkabau) culture with Islamic religious education has an effect on the attitudes and behavior of students such as (ability to communicate well, growing attitudes of loving culture and customs, liking to dress in traditional clothes that are more polite and neat). This integration model can be used as a reference for other schools in teaching values culture and customs through learning Islamic religious education.

INTRODUCTION

The formation of the personality of students who are balanced, healthy and strong is greatly influenced by religious education and the integration of Minangkabau Natural Culture, laying the foundations of religion is the obligation of parents and is also the task of teachers, society and government through educational institutions (Fajri & Rivauzi, 2022). In summary, education has the function of forming student character, because basically, education has the goal of preparing students to solve existing problems (Rahardjo, 2010; Susilawati et al., 2020).

Islamic education aims to increase the faith, understanding, appreciation and

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practice of students about the Islamic religion. So that, based on the development of education, the learning of Islamic religious education in Indonesia is taught formally and non-formally, Islamic religious education can be found in elementary schools to tertiary institutions. Besides that, we can also internalize the learning of Islamic religious education with other scientific fields such as learning Minangkabau natural culture (Warmansyah et al., 2022).

We can do the merging of learning Islamic religious education with Minangkabau natural culture to inform students again, that Minangkabau natural culture also teaches politeness, teaches discipline and also provides rules that are in accordance with Islamic sharia (Amsal et al., 2020; Frasandy et al., 2022; Majeri Mangunjaya & Elizabeth McKay, 2012; Pratama & Sari, 2021; Simon, 2009). While Minangkabau customs are the rules of living in a society in the Minangkabau were created by their ancestors, namely Datuak Perpatiah Nan Sabatang and Datuak Katumanggungan (Abidin & Nasirudin, 2021). The Minangkabau philosophy "*Adat basandi syara', syara' basandi Kitabullah*" means that all the prevailing customs in the midst of Minangkabau society are the radiance, guidance and direction of *syara'* which is based on the book of Allah, namely the Qur'an Al-Karim, which can also be interpreted in that this basis is also the foundation of Islamic education.

Islamic laws, Islamic morals and Islamic beliefs are all based on the book of Allah. Thus, Islamic and customary education is based on the Quran (Ebrahimi & Yusoff, 2017; Zulkifli & Saripuddin, 2015). This regulation already exists in the school curriculum so that the application of cultural values such as typical clothing from Solok district has been integrated into the field of Islamic religious education studies, in this case, every student who violates or does not wear cultural clothing that is in accordance with the school's code of conduct, then students will get a warning in the form of lessons on depositing verses of the Quran.

The application of the wearing of the *basiba* shirt with the use of *tingkuluak* as an addition for women and the *sasampiang* of *bugih* or *jao* for men is carried out every Friday so that each student can get to know the cultural values and local wisdom that exist, especially in *nigari Talang, Cupak* and its environs.

Islamic education is learning that shapes the morals of students where there are spiritual values, educational values and educational processes and goals (Jamilah, 2021; Lukens-Bull, 2001). According to Karsono et al., (2022); Mulang & Putra, (2023); Sari et al., (2021); Suryadi & Mansur, (2017); Wekke, (2018) he researchers above discussed Islamic religious education in accordance with the values contained therein, regarding the forms and objectives of Islamic religious education for students. The difference between this research and previous research is in the way teachers provide material to students in achieving learning methods, the provision of Islamic religious education is not only in formal form but also in non-formal form.

Minangkabau natural cultural education is given to students basically achieved so that students can acquire Minangkabau concepts as contained in Astuti et al., (2020); Chaniago, (2020); Eka Putri & Fernandes, (2019); Azzahra et al., (2021); Novita et al., (2022) the researchers above explained that Minangkabau natural culture is a guideline for Minangkabau society itself. Which is in accordance with Minangkabau natural and customary values and forms, the purpose of Minangkabau natural education for students. The fundamental difference to previous research is that Minangkabau natural cultural education is now in schools with local content so this learning can be formal and non-formal with the aim of forming the personality values and behavior of Minangkabau children.

A noble character is the fruit of the process of implementing *aqidah* and *sharia* which is also applied by the Minangkabau people to provide a style and charity for human life, especially for students, this is in line with Minangkabau natural culture based on the Quran and hadith, according to the (Abdullah, 2013; Aziz et al., 2016; Mz, 2018; Salsabila & Firdaus, 2018). Explaining that there are three (3) forms of morals, namely morals towards oneself, morals in the family environment, and morals in the midst of society, the

purpose of these morals is to encourage an inner attitude that gives rise to soul strength. *Al-sa'adat Al-haqiqiyat* (actual habit).

The integration of values into Islamic religious education and Minangkabau natural culture can be given Islamic sharia values, according to Maria's article, (2017); aziza, (2017). Minangkabau natural cultural values can shape the morals of students, both the ways of getting along with students and the commendable morals of students. The difference between this research and previous research is in the way the form of integration is carried out in shaping the morals of students.

METHODS

This study uses a qualitative method with a case study approach by Greenwood, (1993); Rahman et al., (2018); Rashid et al., (2019); Roberts et al., (2019); Tomaszewski et al., (2020); Zeithaml et al., (2020); Halkias & Neubert, (2020); Novebri, N., & Pratiwi, (2021); Putri et al., (2022) case studies are a type of research if the researcher wants to observe in depth a phenomenon or incident both individually and in community groups. Referring to the opinion above, related to the issues and problems that the authors raise in this study, this type of research is very appropriate to use.

Sources of data were taken from five informants consisting of the principal, student representatives, Islamic religious education teachers, and two students, all informants were selected using the technique of purposive *Sampling*. According to Greenwood, (1993); Sugiyono, (2008); Murniyetti et al., (2016); Chaeru et al., (2020); Fernando et al., (2022); Sabrina et al., (2022); Wyananda et al., (2022) selection of informants must meet four criteria, namely still active in the field being researched, having competence related to the problem being studied, willing to take the time to provide information to researchers, and honestly provide information according to the facts that occur in the field.

After the interviews were completed, all informants were taken, a transcript of the interview data was carried out, and then the themes were taken in accordance with the objectives and needs of the research data. According to Farquhar et al., (2020); Jack & Raturi, (2006); Lindgreen et al., (2021); Noble & Heale, (2019); Renz et al., (2018); Wilson et al., (2016) the triangulation technique is a technique for increasing research understanding of the data and facts it has, triangulation is also a combination of various methods used to examine interrelated phenomena from different perspectives.

RESULT AND DISCUSSION

After conducting in-depth interviews with three informants, five forms of integration of Minangkabau natural culture were found in Islamic religious education subjects and four results of integration of Minangkabau natural culture in Islamic religious education subjects.

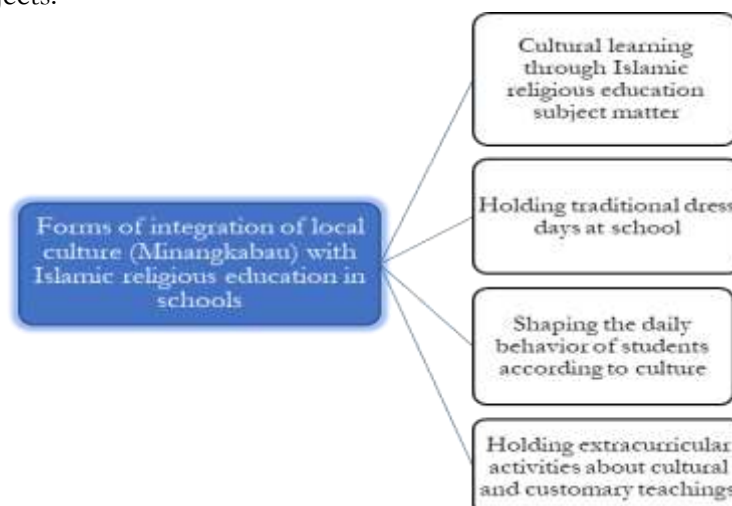


Fig 1. Forms of integration of local culture (Minangkabau) with Islamic religious education in schools

Forms of integration of local culture (Minangkabau) with Islamic religious education in schools. According to the informant there are five forms of integration of Minangkabau natural culture in the subject of Islamic religious education this theme is expressed by informants 1, 2, 3 as the quoted interview below:

First, cultural learning through Islamic religious education subject matter, according to from the informant, one of the integration of minangkabau natural culture in the subject of Islamic religious education in shaping the character of students. This theme was stated by informants 1, 2, & 3 as excerpts from the below:

... Integrating Minangkabau natural culture and Islamic religious education can be done by inserting it into learning, especially learning Islamic religious education, which already exists in the syllabus and for several other fields of study (ks). ... Instilling Minangkabau natural cultural values in students, especially in Islamic religious education subjects, we can include several examples of customs that are in accordance with the title of learning in the learning process (WK). ...integrating Minangkabau natural cultural values in Islamic religious education subjects can be included in the Islamic religious education syllabus, for example in KD.1.10 and KD.1.20 like homeland culture with material on the development of Islam Nusantara (GP).

Second, holding traditional dress days at school, one of from the integration of minangkabau natural culture in the subject of Islamic religious education in shaping the character of students. This theme was stated by informants 1, 2, & 3 as excerpts from the below:

... wearing clothes such as kuruang and Muslim clothes for men and this was done by junior high school 2 Gunung Talang by adding tingkuluak and sasambiang as dress code rules (KS). ... the teacher persistently reminds students about the natural cultural values of Minangkabau, especially the dress code on Friday which has been regulated in the school rules which are guided by Minangkabau natural culture (WK). ...The school dress code is the same as the Minangkabau dress code, such as wearing a muslin shirt with cutouts for the kuruang basiba shirt where the shirt means loose and deep clothes so that it covers the private parts of women and this clothing is a characteristic of the Minangkabau (GP).

Third shaping the daily behavior of students according to culture, one of from the integration of minangkabau natural culture in the subject of Islamic religious education in shaping the character of students. This theme was stated by informants 1, 2, & 3 as excerpts from the below:

... Providing material on Minangkabau customs and natural culture, especially discordant material in terms of how to behave, socialize, how eat, drink and how to dress (KS). ... habituation of students' character based on Minangkabau natural cultural values equipping them with Minangkabau values such as kato nan 4 and sumbang 12 (WK). ... the habituation of the character of students in accordance with natural Minangkabau cultural values with Islamic religious education can be done in the process of learning Islamic religious education (GP).

Four holding extracurricular activities about cultural and customary teachings, one of from the integration of minangkabau natural culture in the subject of Islamic religious education in shaping the character of students. This theme was stated by informants 1, 2, & 3 as excerpts from the below:

... This extracurricular allows students to apply Minangkabau natural cultural values so that we can see the development of student character (KS). ... we can see the development of students from the interests and talents of students in this integration which can also be found in extracurricular activities so that Minangkabau natural cultural values are in accordance with the activities provided (WK). We can also support the integration of Minangkabau cultural values in the selection of extracurriculars in schools based on Minangkabau culture such as dance, traditional speech, and silat (GP).

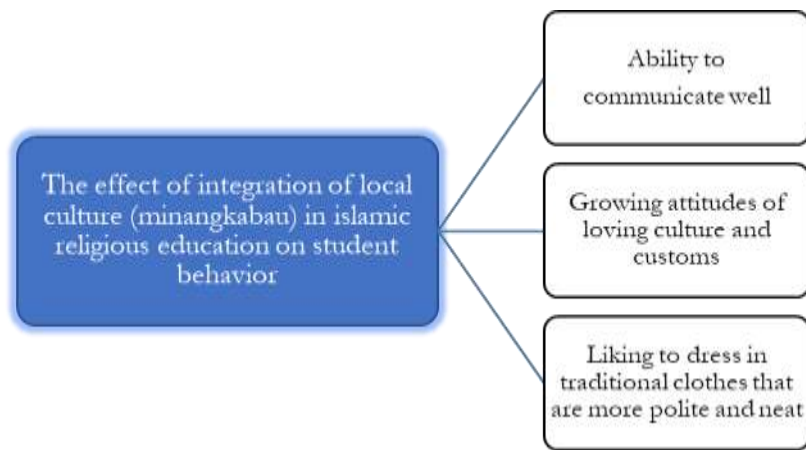


Fig 2. The effect of integration of local culture (Minangkabau) in Islamic religious education on student behavior

The effect of integration of local culture (Minangkabau) in Islamic religious education on student behavior. According to the informant there are four result of integration of Minangkabau natural culture in the subject of Islamic religious education This theme is expressed by informants 1, 2, 3, 4,5 as the quoted interview below.

First Ability to communicate well, one of results the integration of minangkabau natural culture in the subject of Islamic religious education in shaping the character of students. This theme was stated by informant as excerpts from the below:

... There is a change in students' behavior from bad to better, the messages given can change the character of students so that they can minimize students from doing bad things and are difficult to be influenced in this modernization era (KS).

Second Growing attitudes of loving culture and customs, one of results the integration of minangkabau natural culture in the subject of Islamic religious education in shaping the character of students. This theme was stated by informants as excerpts from the below:

the character of the students is quite better compared to when they first entered junior high school 2 Gunung Talang, changes in speech, and how to get along can become a habit of this habituation can occur because of the persistence of the teachers in reminding and also the teacher's cooperation with parents and students (WK). ... the result of the integration of Minangkabau natural cultural values in Islamic gama education can be seen as a result of the change in the attitude of the students, the character of students is formed who are polite, polite and praiseworthy in the Minangkabau saying that if you want to be high, it means to be friends with the good, the elderly are respected, the Small ones are loved, while those who are big are respected and held in high esteem (GP).

Third Liking to dress in traditional clothes that are more polite and neat, one of results the integration of minangkabau natural culture in the subject of Islamic religious education in shaping the character of students. This theme was stated by informants 1 as excerpts from the below:

... There is a change in attitude within even though there is a process but with habituation and the teacher's persistence in reminding us to become accustomed to this rule besides that, we know how to use sasampiang in particular, besides that from this integration the results we get we can control attitudes and emotions (S1). ... A change in behavior from wrong to right before that which was not good became good who did not want to know (S2).

From the interviews that the researchers conducted with five informants, there were several forms of integrating Minangkabau natural cultural values into Islamic religious education in shaping the morals of students in junior high school 2 Gunung Talang. This form of integration can give positive results to changes in the morals of students who are not good enough to be good in accordance with the Minangkabau natural cultural values of Islamic religious teachings so that Minangkabau natural cultural values have become habits in everyday life. Based on the form of integration of Minangkabau natural cultural values in

Islamic religious education, has the same goal between Minangkabau natural culture and Islamic religious education, namely to form the morals of the participants to be able to realize students who are responsible, have noble characters, and have character in accordance with the rules of Minangkabau natural culture and are based on al-Qurán and sunnah as Minangkabau philosophy custom of syarak, the syarak of the book of God namely customary regulations still apply but are applied in accordance with Islamic religious education for students.

CONCLUSION

The results of the discussion that the researcher found after going into the field on the integration of Minangkabau Natural Cultural values in the subject of Islamic religious education in shaping the morals of students at junior high school 2 Gunung Talang are already good, the integration of Minangkabau natural cultural values in Islamic religious education can shape the cultural attitudes of students are better in accordance with Islamic sharia. In the form of integration, it includes natural Minangkabau cultural values in the syllabus, dress codes, character habituation of students, holding extracurriculars, and carrying out parades that are in line with Minangkabau natural culture.

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