

Diversity and Pesantren Values as the Basis of Education in Malaysia and Indonesia

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Abstract

Local wisdom is noble values that are born, developed, and developed by people who come from tradition, culture, and religion. Diversity is a characteristic of Indonesia, while the value of pesantren is the local wisdom of Indonesian Muslims. This study aims to explain how the diversity and values of Pesantren form the basis for implementing education at the Kuala Lumpur Indonesian School (SIKL) Malaysia with diversity as its foundation and MI Madarijul Huda Kembang Dukuhseti Pati, Indonesia, which makes pesantren values its main basis. Data collection through in-depth interviews, field observations, and relevant documentation. Analysis of research data used interactive analysis techniques by Miles and Huberman including data reduction, data presentation, and drawing conclusions. The results of the study show that diversity in SIKL Malaysia is used as a spirit in educating the character of students.

The values taught include tolerance, mutual respect, and helping each other. While the values of the pesantren which form the basis of education at MI Madarijul Huda include adab or politeness, honesty and tolerance. These values are taught through exemplary methods, good advice, and habituation. This value is an important foundation for the character development of students in facing future challenges.

Keywords: Local Wisdom; Diversity; Pesantren Values; SIKL Malaysia; Madrasa Ibtidaiyah

Abstraksi

Kearifan lokal merupakan nilai-nilai luhur yang lahir, berkembang, dan dikembangkan oleh masyarakat yang berasal dari tradisi, budaya, maupun agama. Kebhinekaan menjadi ciri khas Indonesia sementara nilai pesantren

merupakan kearifan lokal muslim nusantara. Penelitian ini bertujuan memaparkan bagaimana kebhinekaan dan nilai-nilai pesantren menjadi basis penyelenggaraan pendidikan Sekolah Indonesia Kuala Lumpur (SIKL) Malaysia dengan kebhinekaan sebagai landasannya dan MI Madarijul Huda Kembang Dukuhseti Pati, Indonesia yang menjadikan nilai-nilai pesantren basis utamanya. Pengumpulan data melalui wawancara mendalam, observasi di lapangan, dan dokumentasi yang relevan. Analisis data penelitian memakai teknik analisis interaktif Miles dan Huberman meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kebhinekaan di SIKL Malaysia dijadikan semangat dalam mendidik karakter siswa. Nilai yang diajarkan antara lain toleransi, saling menghormati, dan tolong menolong. Sementara nilai-nilai pesantren yang menjadi landasan pendidikan di MI Madarijul Huda antara lain adab atau kesopanan, kejujuran, dan toleransi. Nilai-nilai tersebut diajarkan melalui metode keteladanan, nasihat yang baik, dan pembiasaan. Nilai tersebut merupakan pondasi penting bagi perkembangan karakter siswa dalam menghadapi tantangan masa depan.

Kata Kunci: Kearifan Lokal Indonesia; Kebhinekaan; Nilai Pesantren; SIKL Malaysia; Madrasah Ibtidaiyah

A. Introduction

Basic education plays an important role in building children's character, especially in the digital era where children are very close to technology. Character education will bring children to be able to live the digital era well and have positive benefits (Putri, 2018). Character education for children also plays a role in reducing bullying behavior (Purnaningtias et al., 2020), forming morality as good citizens (Aulia & Dewi, 2021), and achieving learning goals that are oriented towards forming children as whole human beings (Rosita, 2018). Therefore, the level of basic education is one of the important stages in building a child's character.

Character education that all parties observe, such as teachers, parents, and even school principals, can improve students' attitudes and good behavior and correlates with learning success in the Industrial Revolution Era 4.0. (Huda et al., 2022) Character education at the basic level must be based on the noble values that develop in the community itself or commonly referred to as local wisdom. Value-based character education is proven to be able to shape children's character according to the times and the uniqueness of the region. Education that is based on the values of religious teachings such as Islam is also able to prevent radicalism and corruption (Hasan, 2019). Islamic education plays an important role in shaping children's personalities (Rufaedah, 2020) and making children have noble character.

In the history of the civilization of the Indonesian nation, local wisdom values have been able to become a strong foundation in building the nation.

The value of local wisdom comes from the culture, tradition and religion adopted and preserved by the community. The main wisdom value of Indonesia is diversity or diversity, this is the main capital and characteristic of the Indonesian nation which consists of many tribes, nations, languages and religions. Diversity must be addressed properly so that it creates a strong unity, not a point of division.

Another wisdom that is widely embraced by Indonesian people, especially those who are Muslim, is the value of the pesantren. Pesantren have a crucial and undeniable role. Pesantren is an Islamic educational institution with a system that is different from the surrounding community or called Gus Dur as a sub-culture (Wahid, 2010) with symbols such as mosques, huts, clerics' houses, and a distinctive pattern of life between students and kyai as the main leader (Muhtadi, 2004). Pesantren continues to grow during different historical periods due to its adaptability in the changing times (Isbah, 2020). Pesantren' teachings originate from the Qur'an, Hadith, and the yellow book by scholars which contain the main components of Islamic teachings, namely aqidah (faith), shari'ah (worship), and morals.

Pesantren have a close relationship with the history of Javanese culture which is now forming a new harmony (Hamzah, 2021), is able to influence the cultural building of the Madurese community (Syarif & Hannan, 2020), and plays an important role in transforming the welfare of the people of Kajen (Zaenurrosyid & Nuruddin, 2019). In addition, pesantren also influence educational institutions such as the Islamic College of Mathali'ul Falah Kajen with the *Nilai Dasar Shalih Akram* (NDSA) in shaping the character of students (Nikmah, 2020). NDSA has also become the basis for the development of the Pesantren Institute of Mathali'ul Falah Pati together with the ideas of *Fikih Sosial* Kiai Sahal as the spirit (Baroroh et al., 2022). Although each pesantren has its own characteristics, they have similarities in educating students, namely forming character (Alnashr, 2019) according to Islamic teachings regarding faith, worship, and morals originating from Islamic teachings.

Madrasah as one of the Islamic educational institutions in Indonesia cannot be separated from pesantren. Madrasah is educational institutions that integrate Islamic education in the style of pesantren with general school education. These characteristics make madrasah a unique educational institution and are expected to be able to develop Islamic teachings as well as instill noble values that develop in society. Therefore madrasah can also be referred to as educational institutions established from, by, and for the community so that the relationship between madrasah and society is very close. Madrasah is educational institutions that seek to translate the vision

and mission of Pesantren through formal activities (Baharun & Mahmudah, 2018).

Each madrasa has a choice of different strategies and methods in carrying out the educational process in madrasah according to the characteristics of the community and the region. There are two noble values that are developed, namely the values of Pesantren and the values of local wisdom typical of the community. Islamic boarding school-based madrasah seek to teach Islamic teachings while preserving the local wisdom of the community. Efforts to achieve the goals of Islamic education in madrasah is carried out by embracing local wisdom that is in line with Islam. Not infrequently the acculturation of Pesantren with local culture creates new traditions or values in society.

How can the noble local wisdom values become the basis for organizing education for the formation of the character of Indonesian children? Departing from the above, studying and researching how local wisdom shapes children's character is important. Therefore, this research seeks to examine local wisdom which is used as the basis of education in the Kuala Lumpur Indonesian School (SIKL) Malaysia with diversity as its foundation and MI Madarijul Huda Kembang Dukuhseti Pati, Indonesia.

B. Method

This research is a qualitative research with a descriptive approach which aims to explain how the educational process in basic education uses the value of local wisdom as its basis. The objects in this study are the Kuala Lumpur Indonesian School (SIKL) Malaysia with diversity as its foundation and MI Madarijul Huda Kembang Dukuhseti Pati, Indonesia where Islamic boarding school values are the main basis. Data collection was carried out through in-depth interviews with school principals and teachers, observation, and documentation relevant to the research. The data analysis technique used is interactive analysis (Miles et al., 2014) by collecting all data from interviews, observations, and madrasa documentation. The data is then reduced and displayed according to each topic of discussion. Next conclusions are drawn based on the qualitative analysis process that has been carried out so that the conclusions drawn are in accordance with the data in the field.

C. Result and Discussion

The Value of Diversity as the Basic for Malaysian SIKL Education

Malaysian SIKL students come from various regions in Indonesia with very high religious and cultural differences. This is a manifestation of Indonesia, which is full of ethnic, religious and cultural differences. Therefore, character education is needed with diversity as its basis. By realizing that differences are what make the Indonesian nation big and developing, these

differences must be properly appreciated. This is in line with the nation's way of life, *Bhinneka Tunggal Ika*, although they are different, they are still one.

The value of diversity that underlies the implementation of education at SIKL refers to the national curriculum implemented in Indonesia. PKN subjects are one way to shape the character of children who are diverse according to teachings in the Pancasila philosophy. Departing from this diversity then gave birth to an attitude of tolerance, mutual respect, and helping each other. These three attitudes are always taught to students so that a distinctive Indonesian character is formed. Of course, by continuing to teach values and other characters that are beneficial to the development of students in the future.

Within this diversity framework, SIKL students are built with a strong character of tolerance, mutual respect and mutual help. Tolerance among students is very important because they live in differences. Tolerance is an important bridge so that differences between individuals do not cause conflict. If they are taught from an early age about the meaning of tolerance in difference, later the child will grow up with the character of unity in difference. Difference and plurality are realities that must be accepted and must be able to increase the basic human needs for *Ibadatullah* and *Imaratul Ardl* (Janah & Baroroh, 2021).

Mutual respect and mutual help are also values that are developed and taught to SIKL students in dealing with diversity. The various traditions, cultures, and religious rituals that are carried out do not divide students but instead unite them. As a result of this mutual respect, children will get used to helping each other regardless of background. Please help is an important thing for students because they are in other countries, the first to be asked for help is of course fellow Indonesians.

The heterogeneity that exists in SIKL Malaysia is not only ethnicity and religion, but also parental background. Students studying at SIKL come from expatriates, masters/doctoral students, laborers, to families who do not have official documents. SIKL does not discriminate in the treatment of students, they are educated with full equality and a spirit of togetherness. This is also a mandate from the Indonesian Ambassador in Malaysia, namely to provide equal opportunities for children to get an education. Thus students will not be awkward in everyday life.

The impact is that there is no discrimination in daily activities at school. SIKL students get along and interact well without considering family or material origins. They respect each other's traditions and culture, even religious rituals. There is no partition between Muslims, Catholics,

Protestants, Buddhists, Hindus, Confucians, or others, they even respect each other's celebration of religious holidays.

Pesantren Values in Education at MI Madarijul Huda Kembang

The values of the pesantren which form the basis for the implementation of education at MI Madarijul Huda Kembang cannot be separated from the role of KH. Hasbullah. A kiai from Kembang who still has the blood of descendants from Syekh Mutamakkin Kajen is an important figure in spreading Islam in the Dukuhseti sub-district, especially Kembang Village. At first KH. Hasbullah built a surau or small hut where simple religious studies were even relatively small in size. For several years KH. Hasbullah teaches students in surau or small huts for all people who want to study the Koran and religious knowledge. The educational institution initiated by KH. Hasbullah is growing more rapidly (Sabili, 2015) until now from the RA, MI, MTs, MA, SMK, and pesantren levels.

MI Madarijul Huda became part of the development of Islamic symbols through formal education initiated by Kyai Hasbullah. Since its inception, MI Madarijul Huda has always included pesantren materials and traditions in learning. This is intended so that this institution always preserves the values and traditions of the pesantren which are the forerunners of the madrasah. Even in the early period, the content of Pesantren was so large that some parents asked for a reduction because they felt it was burdensome for students to study (Robi'atul, 2022). In the end, the values of the pesantren were chosen and some pesantren-style lessons that were able to become the foundation for children's development.

The values of the pesantren which form the basis of education at MI Madarijul Huda are messages from the previous Kyai initiated by KH. Hasbullah. These values include *adab* or decency, honesty and tolerance as well as other noble values in Pesantren. In addition, several traditions typical of Pesantren are an integral part of learning in madrasah such as reciting the Koran, reading the yellow book, pegon Arabic lessons, kissing the teacher's hand, giving alms, and visiting graves.

Adab or manners are the main benchmark for the success of students in madrasah. Adab showing noble character is the only way to gain glory in God's sight (Daheri & Warsah, 2019). Therefore educating adab is a kind of obligation that is not written but is carried out by every teacher (Robi'atul, 2022). Adab is indeed the main characteristic of Pesantren so that education on adab is a priority amidst the rapid development of technology which is eroding child decency. Adab will teach children to become individuals who are fully aware of themselves and their proper relationship with God, society, and the natural surroundings (Anifah & Yunus, 2022).

The value of honesty is one of the priorities in education at MI Madarijul Huda Kembang which is one of the mandatory characteristics of the Apostle, *Siddiq* means honest. Honest attitude is also a major part of core competency 2, namely social attitudes which is one of the objectives of the learning process. Education on honesty at MI Madarijul Huda is carried out by teachers through good example and advice. In addition, madrasah also provide an honesty canteen where children can buy and pay for themselves without anyone looking after the canteen. Honesty canteen shows a good level in shaping children's morals (Atika, 2016) so that the existence of this canteen will accustom children to being honest. The role of teachers and parents in forming a child's honest attitude is very large (Jannah, 2018), therefore there must be an example from teachers and parents who will influence children to be honest (Mulyati et al., 2020).

The value of tolerance is also the noble wisdom of the pesantren and the community which is the foundation of MI Madarijul Huda Kembang's education. Respecting the differences that exist in society has long been practiced by pesantren. The difference of opinion in Bathsul Mas'ail, for example, is a clear example where one Kiai differs from another but still respects each other. This value is also in harmony with the socio-cultural conditions of the people of Dukuhseti District which are plural and multicultural. Many of the Dukuhseti people also embrace Christianity and Buddhism as well as other beliefs, so teaching tolerance is the right step for building student character.

Implementation of Local Wisdom-Based Character Education at SIKL Malaysia and MI Madarijul Huda Kembang, Indonesia

The implementation of education at SIKL Malaysia and MI Madarijul Huda Kembang have similarities. SIKL which is based on diversity and multicultural education implements education through habituation and role modeling. Likewise with MI Madarijul Huda Kembang which is based on Islamic boarding school values, much of it is done through role models, good advice, and habituation. The teachers at SIKL do not just teach through books but show tolerant and respectful behavior so that students will emulate them. Meanwhile, teachers at MI Madarijul Huda learn from Kyai in Pesantren who educate students by example because every speech act performed by a Kyai is a manifestation of Islamic teachings. Through examples, many lessons can be learned without having to explain in words or sentences. Exemplary is very effective in fostering student morals (Iswandi, 2019) with regard to courtesy, honesty in relationships, and ethics in behavior.

Apart from being a role model, the teacher also always gives good advice to students, especially for those who are still low on decency and honesty.

Heterogeneous social environment and technological sophistication have an impact on children's lack of politeness. For children who are impolite in their actions and speech, the teacher always advises them patiently (Robi'atul, 2022). This is done every day continuously both in learning and other activities. Good advice is expected to be a valuable lesson and inspire children to be good too.

Another method that is widely used is habituation, where this method for elementary school-age children has proven to be effective in instilling Islamic values (Angdreani et al., 2020). Continuous habituation will develop into a school/madrasa culture that can be directed to build values-based children's character (Alnashr et al., 2022). The habit of respecting each other, helping each other, acting honestly, and being tolerant of religious and cultural differences can form the good character of children at SIKL. While MI Madarijul Huda's habits include reading a short letter from the Koran every morning, reading and writing Arabic pegon, visiting masyayikh's grave, and kissing the teacher's hand when shaking hands.

The rapid development of technology and the moral decline that has occurred among students must be a serious concern for educational institutions. Education on the noble values of religion and culture needs to be further intensified in schools or madrasah to deal with this. Islamic boarding school values can be used as an alternative in counteracting moral decline as well as shaping student character. SIKL Malaysia and MI Madarijul Huda Kembang have implemented it, namely making the values of diversity and Pesantren the basis for providing education for their students.

D. Conclusion

The formation of children's character must be done from an early age and at the basic education level. Character education that is carried out will be more meaningful if it is based on local wisdom values. SIKL Malaysia organizes this education based on diversity because its students come from various regions in Indonesia. Diversity is able to shape the character of children to respect each other's differences, tolerance, and help each other regardless of origin. Meanwhile MI Madarijul Huda Kembang, Dukuhseti, Pati, Indonesia makes the values of the pesantren as the basis of its education. Adab or manners, tolerance, and respect for traditions are some of the values taught in madrasah.

Given the importance of building noble character for children, it is best if the implementation of basic education is based on local wisdom values according to their respective regions. Local wisdom can come from traditions, culture or religion that are adhered to and preserved by the community. Thus, children will grow and develop with good values as their foundation so

that they will not be easily affected by the negative impacts of the times and technology. Every school must preserve the values of local wisdom through education as a distinctive characteristic, both values originating from religious teachings, culture and community traditions that give birth to various wisdoms and virtues.

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