

**Implementation Of Local Wisdom Of Serakalan Tradition In Strengthening
Islamic Religious Education In The Mapak Dasan Environment, Jempong Baru
Village, Sekarbela District, Mataram City**

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Abstract: This research aims to determine the implementation of local wisdom in strengthening Islamic values. So far, residents of the Mapak Dasan neighborhood have been able to implement the cultural traditions of local wisdom, Selakaran, to form an Islamic character, this has been carried out at sacred events, namely at the Selakaran Nyunatan event, Friday night Selakaran at the local neighborhood mosque, Selakaran Ngurisan, Selakaran Selamat Rumah, Selakaran At the time of departure of prospective pilgrims, remembrance of the times, etc., these local wisdom cultural traditions can be felt to be able to form an Islamic character in facing the current era of globalization in the modern era. This research uses a qualitative case study type method and uses research techniques, namely observation, interviews and documentation. Data analysis was carried out by data reduction, data display, and conclusion drawing/verification. This research shows that the local wisdom cultural traditions in question are able to form an Islamic golden generation, because the traditions that have developed in the Mapak Dasan environment are traditions that have been passed down from generation to generation from their ancestors and are able to form an Islamic

generation so that the strengthening of Islamic values can be reflected in the lives of local residents.

Keywords: *Local Wisdom, Strengthening Islamic Religious Values, Mapak Environment*

Abstrak: Penelitian ini bertujuan untuk mengetahui implementasi kearifan lokal dalam penguatan nilai-nilai Islam. Selama ini warga lingkungan Mapak Dasan mampu menerapkan tradisi budaya kearifan lokal Selakaran untuk membentuk karakter Islami, hal ini dilakukan pada acara-acara sakral yaitu pada acara Selakaran Nyunatan, Malam Jum'at Selakaran di mesjid lingkungan setempat, Selakaran Ngurisan, Selakaran Selamat Rumah, Selakaran Pada saat pemberangkatan calon jamaah haji, mengenang zaman dan lain-lain, tradisi budaya kearifan lokal tersebut dapat dirasakan mampu membentuk karakter Islami. dalam menghadapi era globalisasi saat ini di era modern. Penelitian ini menggunakan metode kualitatif jenis studi kasus dan menggunakan teknik penelitian yaitu observasi, wawancara dan dokumentasi. Analisis data dilakukan dengan reduksi data, penyajian data, dan penarikan kesimpulan/verifikasi. Penelitian ini menunjukkan bahwa tradisi budaya kearifan lokal yang dimaksud mampu membentuk generasi emas Islam, karena tradisi yang berkembang di lingkungan Mapak Dasan merupakan tradisi yang diwariskan secara turun temurun dari nenek moyang dan mampu membentuk generasi emas Islam. generasi Islami sehingga penguatan nilai-nilai Islam dapat tercermin dalam kehidupan warga setempat.

Kata kunci: *Kearifan Lokal, Penguatan Nilai-nilai Keislaman, Lingkungan Mapak.*

Introduction

Islam is a divine religion revealed by Allah SWT to the angels, mankind, Jinn and all His creatures as a sharia that has been perfected by Allah SWT, and Islam itself is rahmatanlil-aalamiin, universally applicable. The universality of Islamic teachings makes it spread and accepted throughout the world, including in Indonesia. Islamic teachings that entered Indonesia came into contact with local culture or local wisdom, because before Islam entered, these cultures had grown and developed in the local community system, and from the acculturation of local wisdom or local culture that was passed down from their ancestors, they had the values of Islamic Religious Education naturally from an early age, so that the growth of the next generation can form their character, culture and academics to become citizens of a religious society. Islamic Religious Education with this cultural acculturation makes Islam easy to accept and understand by society, even though they have their own beliefs such as animism,

dynamism, Hinduism and Buddhism. Islam then brought influence towards progress in various aspects. Natural phenomena that are understood as mysteries, from the perspective of modern knowledge, are actually problems that can be explained scientifically and rationally.

According to Azyumardi Azra, Historians have different opinions regarding the entry of Islam into Indonesia, because it relates to three main things, namely the place of origin of Islam, the Islamic Religious Educators as carriers of the Islamic mission and the time of its arrival.¹

The existence of a pluralistic Indonesian nation consists of a diversity of ethnicities, religions, languages and cultures. Islam came to Indonesia around the 14th century, brought by the Songo saints who not only spread the Islamic religion but deepened Islamic religious education in the aspects of people's lives, then preached it and taught the Islamic religion by approaching the native community and mingling and following it. local cultural customs and social and cultural life in Indonesia.²

As a result, this diversity is not only native Indonesians who enjoy its beauty, but immigrant communities also admire the beauty of the culture that has been created.³ Because humans and culture are a relationship that cannot be separated. From humans cultures are formed, with human culture forming behavior according to the norms they have.⁴

This plurality of cultures and traditions is also felt by the people of Lombok, including the Mapak Dasan hamlet, Jempong Baru Village, Sekarbela District, Mataram City, NTB, which is manifested in the srakalan tradition or what is usually called the Barzanji reading activity. The Serakalan tradition is a tradition passed down by Muslim

¹ Rahmah Ningsih, *Journal of the Arrival and Development of Islam in Indonesia*, Vol.18.N0 2 (2021, 213-217)

² Sujarwa, M. Hum, *Social & Cultural Sciences, Human Basics and Socio-Cultural Phenomena*, (Yogyakarta: PustakaPelajar, 2018), h.2.

³Istiqomah, Melinda. *Relationship between Leadership Style and Trust*. (Jakarta; Mercu Buana University, 2015), 23.

⁴Chairul Anwar. *Human Nature and Education A Philosophical Review*. (Yogyakarta: Ska Pers, 2014), 51

scholars from generation to generation as a vehicle for strengthening the practice of Islamic religious education values that are acculturated through local traditional wisdom that developed in the Mapak community. The Serakalan tradition in Mapak is carried out in turns from house to house of Serakalan members. This activity took place in the evening and was attended by fathers, teenagers and children.

Based on this phenomenon, the author is interested in studying the theme "Implementation of Local Wisdom of the Serakalan Tradition in Strengthening Islamic Religious Education in the Mapak Dasan Environment, Jempong Baru Village, Sekarbela District, Mataram City, NTB".

Discussion

The Concept of Local Wisdom in Strengthening Islamic Religious Education

Local Wisdom according to the linguistic meaning is local wisdom (local wisdom), namely local ideas that are wise, full of wisdom, have values that are embedded and followed by local community members, meaning that the values of Strengthening Islamic Religious Education have been formed from the culture of a region. In the context of anthropology, local wisdom has the meaning of knowledge. local, or a local intelligence that is the basis of cultural identity.⁵

According to Sartini, local wisdom is a conceptual idea that lives in society, grows and develops continuously in people's consciousness in managing their lives from the sacred to the profane. In line with this, Hamid stated that conceptually local wisdom can be formulated as knowledge, values, outlook on life, and ways for individuals and communities to fulfill their needs and overcome the problems they face.⁶

Based on the understanding of the acculturation of local wisdom in strengthening Islamic Religious Education, it means: a. Religious norms, social norms, b. Conceptual ideas, c. Values, d. Knowledge in the form of values to strengthen Islamic Religious Education, e. Outlook on Life, f. Individual methods, and g. Society or Community to fulfill their needs, and to solve problems faced in their surrounding

⁵Agus Martawijaya, *Learning Model Based on Local Wisdom: To Improve Character*, (Makassar: CV. Masagena 2016), 69.

⁶Ibid,69.

environment. The environment in question is the interaction space of a group of people where they live together, work together, or socialize together. In that broad sense, it means that "local wisdom" is expressed in all cultural heritage, both tangible/tangible assets and intangible.⁷ The beginning of the formation of local wisdom in a society is generally not known for certain, but according to Mulyana, the formation of local wisdom began when society did not yet know writing. The author can even say that the existence of local wisdom began when humans began to interact with each other or with their natural environment.⁸

Concept of Islamic Religious Education

Understanding of Islamic Religious Education In Arabic there are three words that indicate the meaning of education, namely tarbiyah, ta'lim and ta'dib. According to the Arabic language mu'jam, the word al-Tarbiyah has three linguistic meanings, namely: (1) Rabba yarbu tarbiyah which means to add (zad) and develop (nama) meaning that education is a process of growing developing what is in students both physically, mentally, socially and spiritually. (2) Rabba yurbi tarbiyah which means to grow (nasya'a) and become big or mature (tarara'a) meaning that education is an effort to grow and mature students physically, mentally, socially and spiritually. (3)⁹ Rabba yarubbu tarbiyah which means to improve (ashlaha), master affairs, maintain, care for, fulfill, feed, nurture, have, regulate and maintain sustainability and existence. This means that education is an effort to maintain, nurture, care for, improve and regulate the lives of students. to be better in his life. The term tarbiyah means education, derived from the word "Rabba" which means to educate.¹⁰

Abrasyi provides an understanding that Islamic education prepares humans to live perfectly and happily, love their homeland, be physically strong, have perfect character (morals), have organized thoughts, have refined feelings, be skilled in their

⁸Patta Rapanna, *Grounding Local Wisdom in Economic Independence*, (Makassar:CVSahMedia2016)2.

⁹ Ibid, 70

¹⁰Iswati Iswati, 'Transformation of Islamic Religious Education in Building Religious Humanist Character Values of Students', *Al-I'tibar: Journal of Islamic Education* 3, no. 1 (1 February 2017): 44.

work, have sweet speech both verbally and in writing.¹¹ Mean while, in terminology, Muhaimin argues that Islamic religious education means efforts to educate the Islamic religion or Islamic teachings and its values so that they become a person's outlook and attitude in life. The activity of educating the Islamic religion aims to help a person or group of students in instilling and or developing Islamic teachings and its values to be used as their outlook on life.¹² From several definitions presented by the figures above, it can be concluded that there are similarities, namely that they both contain the first meaning, the existence of efforts and processes of planting something (education) continuously. Second, the existence of a reciprocal relationship between the first person (adults, teachers, educators) to the second person, namely participants and students. and third is akhlakul karimah as the ultimate goal.

Research Method

The approach used in this study is a qualitative approach of the case study type. This is because qualitative research methodology is an approach in conducting research that is oriented towards natural phenomena or symptoms. Naturalness means here that qualitative research is conducted in a natural environment without any intervention or treatment given by the researcher. This type of research uses a case study, namely a direct investigation method with a natural setting and decides on attention to an event intensively and in detail. The use of this approach, the researcher describes the Implementation of Local Wisdom in Strengthening Islamic Religious Values in the Mapak Dasan Environment, Jempong Baru Village, Sekarbela District, Mataram City, West Nusa Tenggara.

Results and Discussion

Implementation of Local Wisdom of Serakalan Tradition in Strengthening Islamic Religious Education in Mapak Dasan Environment, Jempong Baru Village,

¹¹ Zakiah Daradjat and Indonesia, eds., *Ilmu Pendidikan Islam*, 2nd ed. (Jakarta: Published in collaboration with Bumi Aksara Publisher, Jakarta with the Directorate General of Islamic Religious Institutional Development, Ministry of Religion, 2013), 17–18.

¹² Abdul Rahman, 'Islamic Religious Education and Islamic Education-Epistemology and Content-Material Review.', *Eksis Journal* 8, no. 1 (2012).

Sekarbela District, Mataram City, NTB The results of this study were obtained through interviews, observations and documentation to each informant who had been determined as a source of information, then re-analyzed by the researcher. This study contains the meaning and values of traditional culture, so the study conducted interviews with Religious Figures and Community Leaders who were involved or had experienced the events studied by the researcher. Implementation of Islamic Values in Local Wisdom Cultural Traditions including such as Serakalan, Ngurisan, zikir zaman, Nsunatan, Serakalan Haji and Serakalan selamatan rumah, from the local wisdom tradition, the researcher conducted interviews with each informant regarding the Implementation of Strengthening Islamic Religious Values in Local Wisdom Cultural Traditions. Local Wisdom Tradition Serakalan with the reading of the book Al Barzanji. Interview results: Researchers conducted interviews with Islamic religious figures/community leaders, namely Mr. Riali, Mapak Dasan Environment stated that the local wisdom tradition of Serakalan with the reading of the Al-Barzanji book is a local wisdom tradition that has existed in the Mapak Dasan Environment since our ancestors set foot in this environment, because our ancestors in ancient times had a very strong local wisdom tradition that was thick with religious values, this is very appropriate in strengthening the values of Islam itself through Serakalan, besides that Serakalan is also used during Nyunatan, Selamatan Rumah, dhikr zaman, Ngurisan, before the departure of prospective hajj pilgrims.

Mr. Riali also explained that the local wisdom tradition of Serakalan is strongly held by my community, because the legacy of our ancestors in spreading the Islamic religion is very effective in strengthening the noble values of strengthening Islam in following the era of millennial globalization, which is proof that Islam is a blessing. Mr. Haji Sahabudin Akbar of the Mapak Dasan Environment stated that the local wisdom tradition that has been maintained by my community is an implementation as a reinforcement of Islamic religious values in facing the current modern era, by preserving this local wisdom tradition such as Serakalan during Ngurisan, Nyelamatan rumah, Zikir zaman, Nyunatan, Serakalan and reading Al Barzanji when prospective pilgrims are about to depart to the holy land of Mecca, is a tradition of activities that

must be carried out and the local community has understood this as a religious local wisdom tradition and is very relevant to strengthening Islamic religious values for my community as a golden generation who are religious in maintaining Islamic aqidah. Indirectly, this local wisdom tradition can be an educational instrument with a religious nuance from an early age for the Mapak Dasan Community, Jempong Baru Village, Sekarbela District, Mataram City, NTB. efforts to traditionalize Islamic Religious Education through the preservation of local wisdom cultural traditions of the Serakalan tradition, namely the Jempong Baru Village Government Fika Wulan Hartati, S.STP in preserving the local wisdom culture of the Serakalan tradition in the Jempong Baru village, such as Serakalan during Ngurisan, Nyelamatan rumah, Zikir zaman, Serakalan Nsunatan, Serakalan and Reading Al Barzanji when prospective pilgrims are about to depart to the holy land of Mecca, by educating the cultural culture of the Serakalan tradition through Islamic Religious Education from an early age so that it does not become extinct, fostering a sense of love for the local wisdom cultural traditions of the local Serakalan tradition, the acculturation of the Serakalan tradition culture has Islamic Religious Education in strengthening Islamic Religious values so that local residents are not influenced by foreign cultures, inviting all residents to preserve the local wisdom cultural traditions of the Serakalan tradition through the performance of Serakalan tradition competitions at the Village, Mataram City, Province, National and even International levels. The results of the discussion above show similarities with the Theory of Preservation presented by More detailed A.W. Widjaja (1986) defines preservation as an activity or something that is carried out continuously, directed and integrated in order to realize certain goals that reflect the existence of something that is permanent and eternal, dynamic, flexible, and selective. Regarding the preservation of local culture, Jacobus Ranjabar stated that the preservation of the old norms of the nation (local culture) is to maintain the values of art and culture, traditional values by developing dynamic manifestations, and adapting to situations and conditions that are always changing and developing.

Conclusion

The results of the study on the Implementation of local wisdom of the Serakalan tradition in Strengthening Islamic Religious Education, namely the Serakalan tradition during the Ngurisan Serakalan, the Nyelamatan house serakalan, Zikir Zaman, the Nsunatan serakalan, and Serakalan when prospective pilgrims are about to depart to the holy land of Mecca.

The implementation of local wisdom of the Serakalan tradition in strengthening Islamic Religious Education in the local wisdom culture of the Serakalan tradition can be concluded as a real manifestation of taqarrub worship to Allah SWT with the hubbun of the Prophet Muhammad SAW through the local wisdom culture of the Serakalan tradition and the reading of Al Barzanji at certain events in the joints of Islamic Religious life in the Mapak Dasan Environment, Jempong Baru, Sekarbela District, Mataram City, has a character based on the Al Quran and Hadith, has an attitude of mutual respect, respect, asking for safety, blessings from Allah SWT and all of that from Allah SWT.

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