The Implementation of Islamic Values and Local Wisdom in Preserving the *Dhikr* Tradition on Students at SMA Negeri 1 Batudaa Pantai

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Abstract

The Implementation of Islamic Values and Local Wisdom in Preserving the *Dhikr* Tradition on Students at SMA Negeri 1 Batudaa Pantai. This research has two problems: How is the Implementation of Islamic values and local wisdom at SMA Negeri 1 Batudaa Pantai, and how is the implementation of the preservation of *dhikr* on local wisdom at SMA Negeri 1 Batudaa Pantai? The type of research used was qualitative research with observation and documentation methods. The research data sources include primary data and secondary data. Data collection techniques used are data reduction, data presentation, and verification.

The results indicated that Islamic and local wisdom values were related to the curriculum objectives implemented at school, such as religious values, tolerance, cooperation, peace, love, and environmental care. It was associated with applying Islamic values through local wisdom, which is carried out through History learning that connects material with regional culture and direct practice. Local wisdom is defined as the wealth and wisdom of life; a tradition cannot survive if the community, government, and school do not cooperate in its preservation. The preservation of *dhikr (dikili)* is to make people aware, especially millennials who will be the successors of a tradition. The *dzikir (dikili)* tradition is often carried out yearly before commemorating the *Maulid* of the Prophet Muhammad SAW.

Keywords: Islamic Values; Local Wisdom; *Dhikr* Tradition

Introduction

The value of local wisdom is a concern that it might face extinction amid the progress of time. Therefore, cultivating character-laden values of local wisdom is highly effective in ensuring its preservation in changing times (Maslikhah, 2017). In this case, local wisdom can be integrated into the learning process, extracurricular activities, or other activities. This local wisdom-based character development aims to prepare teenagers for life in the globalized world by building character and enthusiasm for the cultural values of local wisdom (Halimatussa'diyah, 2020). Local wisdom is a valuable resource rooted in tradition and developed into a strong life philosophy by its adherents to ensure the continuity of Indigenous generations. These are guidelines and knowledge with various strategies applied by local communities to cater to the demands of their adherents.

Every region of Indonesia has its traditions that are filled with local wisdom values. Religious traditions also play a significant role in Indonesian culture, with Islamic customs being the most prevalent (Hidayah et al., 2023). Traditions such as congregational prayer, Ramadan fasting, grave pilgrimage, and dhikr are familiar sights in the daily lives of Indonesian Muslims. All traditions in Indonesia contain values of local wisdom, tolerance, and diversity, which are a strong foundation for building a harmonious and respectful society (Salim, 2017). The richness of tradition is a valuable and vital asset in maintaining the identity of the Indonesian nation amid Indonesia's globalization; this cannot be separated from the ways of spreading Islam in the archipelago, which does not use violence but uses the concept approach of embracing the traditions and culture of the archipelago which does not conflict with the *Aqidah* Islam (Datra & Dkk, 2023).

Gorontalo province is one of the regions located in the northern part of Sulawesi Island, where most of the population is Muslim. Despite this, the local community still adheres to old customs (Adi, 2020). This can be seen in the form of old traditional ceremonies that are still visible today, such as the custom of welcoming guests, coronation, marriage, and death. The relationship between old customs and Islamic teachings in this area is seen as very strong, primarily if it is related to the philosophy of life of the community, namely *"adat bersendikan syarah, syarah bersendikan kitabullah,"* in the sense that most of the customs carried out by the Gorontalo community are sourced from the Quran (I Rahim, 2022). For example Dzikir (*dikili*). Dzikir (*dikili*) is a religious custom that involves performing dhikr in the

Arabic and Gorontalo languages to commemorate the birth of the Prophet Muhammad SAW in every month of Rabiul Awal, so that the meaning of Dzikir Maulidan appears.

Local wisdom-based education teaches students always to be attached to the concrete situations they encounter (Lunteto, 2020). They are extracting local wisdom as the content of student character-building, which can later be inserted into learning. It is an attempt to revitalize local knowledge so that students live it because it is close to their culture.

SMA Negeri 1 Batudaa Pantai is a school in Batudaa Pantai Sub-district, Gorontalo Regency, located at Buke Panai Street, Bongo. Batudaa Pantai sub-district tries to apply Islamic values through local wisdom. The cultivation of local wisdom values is carried out by learning History, which connects the material with regional culture. How to instill local wisdom values is associated with Islamic period material in Indonesia; from this understanding, the cultivation of local wisdom at SMA Negeri 1 Batudaa Pantai is carried out through History learning on Islamic Cultural Acculturation material, which focuses on regional cultures of Gorontalo district or in Bongo. Instilling local wisdom values at SMA Negeri 1 Batudaa Pantai is done with experience as a source of learning; this is similar to Jean Piaget's cognitivism theory, which states that learning can occur through interaction with the environment (Faiz & Bukhori, 2021). Learning History by implementing local wisdom can be done by learning by observing the environment or experience as a learning resource.

Based on the background above, the author focuses on studying the problem (1) How is the application of Islamic values and local wisdom at SMA Negeri 1 Batudaa Pantai, and (2) How is the application of dhikr preservation on local wisdom at SMA Negeri 1 Batudaa Pantai. The researchers' objectives focus on (1) the application of Islamic values and local wisdom at SMA Negeri 1 Batudaa Pantai and (2) the application of the preservation of dhikr on local wisdom at SMA Negeri 1 Batudaa Pantai.

Pendahuluan terdiri dari latar belakang yang memuat teori pendukung yang jelas, perumusan masalah, dan tujuan penulisan ditulis dalam satu bab tanpa sub judul. Pendahuluan memuat 3 – 5 paragraf dimana satu paragraf harus memuat paling tidak 300 kata.

Method

This study used a qualitative research method consisting of the following research types: (1) This type used a qualitative approach. According to Denzin & Lincoln, qualitative research uses a natural setting to interpret phenomena that occur and involves various existing methods. Then, qualitative research uses observation, interview, and documentation methods. (2) this research is a formal research object in the form of data related to applying Islamic values and local wisdom in preserving the dhikr tradition in SMA Negeri 2 Batudaa Pantai students. (3) Data collection techniques. Researchers also participate in data collection, using tools to obtain the necessary data, such as observation, interviews, and documentation. (4) Technique management and data analysis. Qualitative research is research that uses data that has been collected with qualitative analysis (Moleong, 2016). This research starts from empirical facts so that research goes directly to the field to study, analyze, interpret, and draw from what is being studied (Yusuf, 2017). Data analysis and data collection are more focused during the field process.

The data analysis technique is divided into three stages: (1) Data Reduction, reducing data or summarizing and selecting the main things, focusing on important things, and simplifying, abstracting, and transforming the rough data obtained. (2) Data Presentation: this data presentation can be done in the form of brief descriptions, charts, and so on so that it is easy for researchers to understand what is happening at the research site and researchers develop a description of the information arranged to draw conclusions and take action. Data display or presentation, commonly used in this step, is in the form of narrative text. (3) Verification: researchers try to draw conclusions and verify by looking for the meaning of each symptom obtained from the field, noting regularities and configurations that may exist, the causal flow of phenomena, and propositions.

Results

Dikili in the Gorontalo language is usually known as the time of maulid; in the Indonesian language, it is dhikr. In commemorating the prophet's mauled, the hikers come from almost all parts of Gorontalo. They can number up to 500 people, usually people from Gorontalo who live in the Gorontalo region and are fond of dikili. The dikili is chanted in the same rhythm by many people, starting with the

religious leader after the isha prayer and ending before the dzuhur prayer, which lasts approximately 15 hours. This distinctive rhythm of dhikr amazed people and made them feel the events of the Maulid of the Prophet Muhammad SAW.

Dikili is a religious tradition in the form of dhikr from the Arabic and Gorontalo languages. This tradition is carried out every month of Rabiul Awal to commemorate the birth of the Prophet Muhammad SAW so that the meaning of dhikr maidan emerges. The culture of dikili (dhikr in Gorontalo local language) by the village community can be enjoyed by tourists who come. Every Friday night at the boarding school, precisely in Bongo village, and to maintain local wisdom to the nation's children or students, there is often a practice or direct application of these dhikr, usually called dikili. The preservation of local knowledge is through the formation of a cultural awareness group in the village of Bongo and the application of local wisdom culture through the learning process in schools, where programs are implemented, such as the socialization of customary law related to strengthening the role and function of village customary institutions, which aims to make the community and the younger generation know the regulations about customary law that apply in this country of Indonesia.

Local wisdom is a religious culture that has become a habit of the community, an attitude of respect for the spiritual culture of the Bongo area (I Rahim, 2022), which is an effort by educational institutions to preserve and highlight the characteristics of regional religious culture, such as the culture of commemorating Islamic holidays through dhikr (dikili) Mi'raj, tahlilan, yasinan, reading Barzani, and so on. Muslims do many ways to realize their love for the Prophet Muhammad SAW. The name Walimah (in Arabic, originates from the term 'aulim' translated by Persian. In Indonesian, "Kanduri" refers to a feast that follows prayer to Allah SWT. It began popularizing in Bongo village in 1937. Every year, on the 12th of Rabiul Awal Hijiriah, Walimah is a part of the Prophet Muhammad's birthday celebration.

Initially, the Prophet Muhammad's birthday celebration was held in people's homes because there were no worship facilities. The celebration of the Prophet's birthday is in dikili (dhikr) from after Isha until 11 am or about 15-16 hours. Then, in the afternoon, it is continued with Salawat and prayers to the Prophet Muhammad SAW, as well as asking for Allah's protection for the people of Bongo Village. At the end of the dhikr prayer, visitors and dhikr get a Walimah cake.

In the 1980s, the celebration of the Prophet Muhammad's birthday was getting more lively; residents outside Bongo Village and even those outside the Gorontalo area also celebrated the Maulid prayer of the Prophet Muhammad in Bongo Village. One week before its implementation, residents from outside the village began to arrive. For residents who do not have the opportunity to attend the event, only send funds to their families to make Walimah.

One of these is the annual commemoration of the Prophet's birthday. The event begins with "Dikili" (taken from the word "dhikr"), which is the chanting of dhikr, shalawat, and praise to Allah for the "birthday" Prophet until early morning. The imams, scholars, and appointed Shara officials will chant Dikili the whole night. The Walima tradition in Gorontalo has always been synonymous with celebrating the Prophet's birthday. Starting from the changes after the establishment of the mosque, food such as rice, fish, fried chicken, cakes (Kukis), and fruits, as well as agricultural products, are delivered to the place of Maulid celebration using only leaves and baskets and arranged in such a way that it looks attractive and clean.

With the agreement of religious and traditional leaders, a container or place was created called Lilingo. Lilingo means round, shaped like a pan made of young coconut leaves. This is the uniqueness of the walima tradition, which has a long history, has generated much talk, and is recognized by the wider community; it can be a means of supporting the economy and cultural tourism potential, an invaluable asset, a heritage that is always a pride and a moving atmosphere that the people of the Gorontalo region always await.

These customs need to be preserved and promoted as cultural tourism of Gorontalo province. So that the tradition will survive in any condition and become a significant asset in developing tourism so that its sustainability can be part of the potential of the rural economy. The government has designated Bongo Village as the center of the Walimah Festival in Gorontalo province to preserve culture and tourism and become one part of the cultural identity of the Indonesian archipelago.

Discussion

Islamic education is purposeful, guided by educators, to educate people about students' physical and spiritual growth and help them develop a better personality, which, in essence, teaches the building of perfect human beings. Islamic education attempts to change individual behavior in his personal life or life in the

surrounding environment through the educational process (Tholkhah & Barizi, 2004).

Islamic values bring benefit and welfare to all creatures (according to the concept of rahmatan lil 'alamin), democracy, egalitarianism, and humanism. Among these values are: (a) National education based on Pancasila and the 1945 Constitution rooted in religious values, Indonesian national culture, and responsiveness to changing times' demands. (b) National education functions to develop abilities and shape the character and civilization of a dignified nation to educate the nation's life, aiming to create the potential of students to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. National education is democratic, equitable, and discriminatory. (a) Give attention to learners with physical, emotional, intellectual, mental, and social abnormalities and exceptional intelligence and talent potential. (b) Emphasizing the importance of family education is one of the efforts to educate the nation's life through lifelong education. (c) Education is a shared obligation between parents, communities, and the government. (d) Providing students with the right to follow religious education by the religion they adhere to and taught by educators of the same faith.

According to the complete Indonesian dictionary, values are essential characteristics that benefit humans living their lives, while Latin Valere means valuable and applicable. For humans, value is used as a foundation, a basis, and motivation in all actions that contain strength as a human driver to take action (Penyusun, 2005).

"Values" refers to principles drawn from interconnected humanistic and religious traditions that form an unbreakable system. To assess the degree to which a program is implemented correctly, value is a tool that illustrates the fundamental rationale behind why a particular implementation strategy or end state is socially superior to the alternative strategy or end state. Values are judgmental components that convey a person's beliefs about what is good, desirable, or correct.

The importance of the integration of Islamic values in learning becomes a normative framework in formulating the objectives of education; the goals of instilling Islamic values, among others, are: a) to develop deeper spiritual insights and develop a rational understanding of Islam in the context of life, especially those

related to the verses of kauniyah (nature); b) to equip students with various natural knowledge abilities; c) to develop the ability in students to appreciate and justify the comparative superiority of Islamic knowledge treasures above all other knowledge treasures; d) to improve emotional impulses through imaginative experiences so that creative abilities can develop and function to know the right and wrong Islamic norms. e) Helping the growing child learn to think logically and guiding his thought process based on hypotheses and concepts of natural knowledge is required.

The religious doctrine begins with the belief in God as a source of law and value to organize the lives of humanity. Religious believers' faith in God's power requires them to align their daily behavior based on the doctrine they believe in, in the form of self-reflection related to ritual observance and all obligations ordered by religion. In addition, religious obedience must be reflected in good behavior towards fellow humans and the surrounding nature.

Islamic education is tasked with maintaining, instilling, and developing the continuity of the functioning of Islamic values derived from the Koran and Al-Hadith. In line with the demands of progress or modernization of people's lives due to increasing cultural influences, Islamic education provides flexibility (flexibility) in developing values within the scope of its configuration. Thus, Islamic education aims to internalize (instill in the person) Islamic values and develop students to experience these values dynamically and flexibly within the limits of the ideal configuration of God's revelation. Islamic education aims to create a well-rounded pattern of human personality through training the mind, intellect, reasoning, feelings, and senses. The ultimate goal of Islamic education lies in the realization of an attitude of complete surrender to Allah SWT, both individually, as a community, and as a whole human race.

The curriculum development of educational programs must follow Islamic education principles based on the Quran and As-Sunnah. The curriculum must also include extracurricular activities based on Islamic values, such as preserving dhikr, da'wah activities, social services, and sports. Curriculum development consists of three things: planning, implementation, and evaluation.

In curriculum development, factors to consider include: 1) Educational objectives. The desired goals of Islamic education should be the foundation of curriculum development. Educational goals that have been set should be realized

through the curriculum designed. 2) Needs and characteristics of learners. The curriculum must be tailored to the needs and characteristics of students so that students can learn optimally and achieve success according to their potential. 3) The development of science and technology. The development of science and technology must be considered in curriculum development. The curriculum must keep up with the times and the needs of the world of work so that students can be ready to face future challenges. 4) Islamic values and principles.

The curriculum must be consistent with Islamic values and principles so students can understand and apply them in everyday life. Thus, curriculum development is a process of planning and developing the structure and content of learning that aims to provide guidance and direction for teaching and learning in educational institutions.

The values of the Quran can be actualized not only in the embodiment of the design of the education system but also in the steps of its operationalization, in which Quranic rules must be guided by the unity of the triad of action devices, namely motivation-cara-objective. With the unification of science/science with the values of Islamic teachings, the dichotomy problem can find a way out. The insight of science is no longer separated dichotomously in the division of religious sciences and general sciences. Still, it will be distinguished (not separated) into sciences concerning jahiliyyah verses (verses that are explicit in the Qur'an / Hadith) and the science of kauniyah verses (the science of the natural world).

So, according to the Qur'an, knowledge is not two kinds, *kauniyah* (natural sciences, *nomothetic*) and *qouliyah* (*theological* sciences), but three kinds. So, the third is *nafsiyah.* The *kauniyah* sciences deal with the laws of nature, the *qauliyah* sciences deal with the laws of God, and the *nafsiyah* sciences deal with meaning, value and consciousness. This nafsiyah science is called the humanities (humanitarian sciences, *hermeneutic*). Although in Arabic, the science of *nafsiyah* is psychology.

Local Wisdom, as seen from the Indonesian English dictionary, consists of two words: wisdom and local. Local in the Indonesian language means lokal and wisdom. Local wisdom is a term that indicates the peculiarities that become the outlook and way of life of the people in a particular area. Local wisdom is a local wealth related to a way of life that accommodates policies based on traditions that

apply in a region. Local wisdom is not only cultural norms and values but all elements of ideas.

Local wisdom is all forms of knowledge, beliefs, insights, customs, or ethics that guide human behavior in the life of their ecological community. The characteristics of local wisdom include: 1) the ability to survive against outside cultures; 2) the ability to accommodate outside culture; 3) the ability to integrate outside culture with indigenous culture; and 4) the ability to control and give direction to cultural development. Local wisdom is local knowledge that has been integrated with belief systems, norms, and culture and expressed in traditions and myths that have been adhered to for an extended period. Developing the values and culture of science and technology while upholding/maintaining religious values, faith, and devotion to God, as well as the noble values of the nation's culture.

In addition, local wisdom can be approached from the values that develop in it, such as religious, ethical, aesthetic, intellectual, or even other values, such as economics and technology, so that the relationship of local wisdom is something that is specifically related to a particular culture (local culture) and reflects the way of life of a particular community (local community).

Local culture is owned by a community occupying a particular locality or area that differs from those owned by people in other places. Various forms result in multiple functions of local wisdom. These functions include (1) Local wisdom for conserving and preserving natural resources. (2) Local wisdom serves to develop human resources. (3) Local wisdom functions to develop culture and science. (4) Local wisdom as advice, beliefs, literature, and taboos. (5) Social meanings such as communal/kinship integration ceremonies. (6) Ethical and moral meanings manifest in Ngaben ceremonies and purification of ancestral spirits.

Religious values essentially represent the fundamental attitude of humans that should be directed towards God. Religion, religious values, or beliefs express themselves through devoted worship and wholehearted dedication to God (Khairiah, 2021). Religion, religious values, or beliefs serve as a vessel or institution that unites and organizes activities related to expressing and deepening faith in God. Religion is often viewed as a tangible container or institution that governs the declaration of faith in an open forum, namely society, and its manifestations can be observed in the form of norms, rituals, cults, and prayers. People can witness various other fascinating expressions, such as religious symbols, specific behavioral

patterns, methods of missionary work (da'wah), places of worship, clothing styles, and dhikr (dikili). Religious character values reflect faith in the Almighty God, manifested through behavior in practicing the teachings of one's religion and the embraced beliefs. It includes respecting religious differences, upholding a tolerant attitude towards the practice of other religious rituals and beliefs, and living harmoniously and peacefully with followers of different religions.

Social refers to everything related to human life or communal living. Cultural values grow and develop within society, serving as the highest guidance for attitudes, ways of thinking, and behavior (Arifin, 2019). The essential nature of cultural values includes: a) Culture is manifested and channeled by humans; b) Culture has existed since ancient times and is passed down through generations; c) Humans need culture and is manifested in behavior; d) Culture includes rules and contains obligations that can be accepted or rejected.

Social values are society's values regarding right and wrong (S. Truna, 2010). The characteristics of social values are identified as follows: a) Social interaction means social values encompassing a collection of moral and mental aspects that arise through interactions developed by members of a particular group. b) Transformation means that individuals do not inherit social values at birth but acquire them after being born into the world and entering life. c) The learning process means that every individual acquires social values gradually, starting from the family. d) Fulfillment of needs means that with the presence of social values, a person can meet their daily life needs. e) Diversity means that culture arises from various collective behaviors that develop in society, so the emerging social value system will automatically differ, creating a varied value system. f) Acceptance means that the standards of accepting values among humans in a group will differ, resulting in different individual perspectives. g) Influence means that different influences will shape different personalities in individuals. h) Assumption means that the emergence of a social value depends on various assumptions present in the object within society.

Local wisdom can be categorized into ecology, socio-cultural aspects, agriculture, marine and fisheries, economics, and others beyond these categories by the indigenous knowledge and scientific knowledge of each community, social group, or ethnic group residing in a specific location or region (Al-Musanna, 2010). The categorization of the manifestations of local wisdom is identified and carried out based on the indigenous knowledge and scientific knowledge of each

community, social group, or ethnic group inhabiting a specific location or region, and then it is described. Local wisdom can initiate communities to modify their environment, as demonstrated by the increasing awareness of the importance of the environment (Yaqin, 2005). The successful implementation of local wisdom should be supported and developed to adapt to modernization without losing its identity, as the rapidly developing globalization may be unstoppable but can be effectively preserved.

Local wisdom becomes an energy and potential strength that can guide communities to develop a set of activities that meet the basic needs while remaining responsive to the environmental conditions of the organization, where local values and knowledge are embedded in the lifestyle of individuals and groups as a means of survival. Local wisdom, functioning as local knowledge, encompasses five aspects: a) Knowledge related to a specific place, a series of experiences, and locally developed. b) Knowledge acquired through observation, imitation, and experimentation. c) Practical everyday knowledge gained from trial and error. d) Empirical knowledge not based on theoretical foundations. e) Comprehensive knowledge integrated into the domain of local traditions and culture.

Conclusion

The revitalization of local wisdom is a legacy from the past, stemming from ancestors. It not only exists in traditional literature (oral or written) as a reflection of the speaking community but also permeates various real-life aspects, such as philosophy and worldview, health, and architecture. Local wisdom may fade away without preservation and revitalization in the dialectic of life and death (something alive will eventually die). The fate of local wisdom is akin to the inheritance of ancestral heritage, which, after several generations, may deteriorate and be consumed by termites. Even now, signs of the decay of local wisdom are becoming increasingly evident. Local wisdom is often defeated by the increasingly pragmatic attitudes of society, which ultimately lean more toward economic pressures and needs.

Preserving various elements of local wisdom, traditions, and customs, including beneficial norms and traditions, can effectively contribute to character education while conducting studies and enriching with new knowledge. According to social learning theory, culture is a learned behavioral pattern, meaning a society

can "learn to be resilient" or have good character. Local wisdom, when translated loosely, can be understood as cultural values.

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