Contextualization of Islamic Values through Local Wisdom: Study of the Values of Si Tou Timou Tumou Tou and Silih Asah Silih Asih Silih Asuh

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Abstract	Article Info
This research analyzes the contextualization of Islamic values through local wisdom in social interactions and educational environments. Implementing cultural and religious values has become essential in multicultural societies, especially in countries with ethnic and cultural diversity, such as Indonesia. Therefore, universal Islamic values can provide strong moral guidance, while local wisdom can offer practical ways to implement them. This research uses a qualitative approach. The data collection techniques used in this research include In-depth interviews to explore their views and experiences regarding contextualizing Islamic values and local wisdom. Next, observation is done by directly observing social and cultural practices in the community that reflect the integration of Islamic values with local wisdom, and a documentation study. The research results show that Islamic values are relevant to local wisdom values and have been implemented daily. The support of the government and society plays a crucial role in contextualizing those values.	

Introduction

The contextualization of Islamic values through local wisdom has become essential in multicultural societies, especially in countries with ethnic and cultural diversity, such as Indonesia. In this context, local wisdom is seen as a cultural heritage and a means to understand and implement Islamic values more relevantly in daily life. History shows Islam has interacted with various cultures and traditions worldwide, including in the Archipelago. This process of acculturation results in unique forms of religious practices, which often combine Islamic values with local traditions. For example, Islamic values can be harmonized with local wisdom in traditional ceremonies, rituals, and social systems to create harmony and peace within the community. This contextualization is critical in facing the challenges of globalization and modernization, which often threaten the existence of local traditions. In this situation, universal Islamic values can provide strong moral guidance, while local wisdom can offer practical ways to implement them. For example, many Islamic values align with sustainable local wisdom practices in social interactions.

Various studies show that when communities successfully integrate Islamic values with local wisdom, they can achieve social, economic, and spiritual well-being. This also helps build a strong identity, individually and collectively, which can serve as a fortress against harmful external influences. One of the local wisdom values that enriches Indonesia's cultural values is the local wisdom of the people of North Sulawesi, namely the philosophy of Si Tou Timou Tumou Tou, which is highly relevant to Islamic values. The value contained in that philosophy is that humans live to humanize other humans, meaning a person will be called a human if they have made a positive impact and contribution to other humans.

Furthermore, in the view of the Sundanese people, especially in West Java, Silih asah, silih asih, and silih asuh are concepts found in Sundanese society (Mulyani, 2024). They are part of Sundanese cultural wisdom in organizing and building a harmonious living environment. The value of that teaching is an attitude of mutual affection, mutual sharpening, and mutual guidance towards one another. In Suryalaga's view (2010, p. 126), harmonious living is fundamentally the awareness of mutual dependence without forgetting one's identity and environment. This concept describes the process of life with the principles of Silih Asah, Silih Asih, and Silih Asuh. The ultimate goal is to form individuals capable of creating a harmonious life with fellow creatures of Allah SWT. This value is often applied in the parenting patterns of

Sundanese children because it can foster a strong sense of brotherhood and harmony among them (Hadi, 2021). This is also in line with the values of Islamic teachings as stated in the hadith conveyed by Prophet Muhammad SAW, which means "Allah will not show mercy to those who do not show mercy to fellow humans." This view shows that the concept is a way of life for the Sundanese and Manado communities, which focuses on harmonious social relationships as one way to achieve superior and noble character.

In the context of education, the importance of contextualization is also evident in the teaching of Islamic values in schools. Using local wisdom to teach religious values can make learning more engaging and relevant for the younger generation. Thus, the instillation of Islamic values can take place effectively and sustainably. Therefore, studying the contextualization of Islamic values through local wisdom is highly relevant. This article explores the relationship between Islamic values and local wisdom and their impact on society, education, and sustainable development

Method

This research uses a qualitative research approach. Qualitative research aims to understand phenomena about what the research subjects experience holistically and descriptively in the form of words and language within a natural context (Moleong, 2019). This research uses a descriptive qualitative approach to describe and understand the contextualization of Islamic values through local wisdom within the community. This approach was chosen because it allows researchers to explore the community's perspectives, experiences, and practices in integrating Islamic values with local wisdom. The data sources in this research consist of two categories: Primary Data: Data obtained directly from the field through in-depth interviews, observations, and focus group discussions (FGD) with informants.

In addition, secondary data was obtained from related literature, such as books, articles, and documents discussing Islamic values and local wisdom. The informants in this study were selected using purposive sampling techniques: 11th-grade high school students in Manado and Bandung. In addition, this research involves informants from community leaders or cultural figures engaged in social and cultural activities that reflect the integration of Islamic values and local wisdom in Manado and Bandung.

The data collection techniques used in this research include In-depth interviews to explore their views and experiences regarding contextualizing Islamic values and local wisdom. Furthermore, observation of social and cultural practices in the community that reflect the integration of Islamic values with local wisdom, and documentation studies by collecting and analyzing relevant documents. As Miles and Huberman proposed, data analysis techniques are carried out by systematically analyzing data through three main stages: data reduction, data presentation, and conclusion drawing and verification. With this method, it is hoped that the research can provide a comprehensive picture of how Islamic values can be contextualized through local wisdom in society and their implications for social life and education.

Results

This research found very varied results. From the informants interviewed, the majority have understood Islamic values based on local wisdom, Si Tou Timou Tumou Tou, and Silih Asah Silih Asih Silih Asuh. The informants have contextualized Islamic values with the local wisdom of their respective regions. The actualization of these values is evident from the increased awareness among the informants, in this case, students from two cities, namely Manado and Bandung, in implementing their local wisdom values, for example, by doing good deeds, helping friends in need, assisting people they encounter on the streets, sharing food with neighbors, and helping neighbors who are in mourning. According to the informants, they have not experienced significant obstacles in applying Islamic values that align with local wisdom. The results of our research are outlined in bullet points.

Implementation of Local cultural values in the school environment is realized. The students actively help each other in learning and respect differing opinions. Students are taught to learn together, support each other, and respect differences to create a harmonious classroom atmosphere. Implementing this value evokes a sense of Empathy, where most students are motivated to help others because they feel empathy and want to share happiness. Because they believe that kindness will come back to them. In addition, some students have life principles that encourage them always to do good. These values are very relevant in modern life. In an era of increasing individualism, these values remind us of the importance of social relationships, empathy, and cooperation. We can build a more harmonious, just, and sustainable society by applying these values.

In the Community Environment, students actively participate in social activities such as helping neighbors, providing emotional support to friends, and sharing with others. The community works together to build public facilities, help sick neighbors, and maintain the environment. However, there are obstacles to its implementation, namely unfavorable environmental conditions or financial limitations that become obstacles to implementing humanitarian values. Some experience Social Pressure, such as students who find it difficult to refuse requests for help due to pride or fear of being considered unkind: individualism or the tendency of individuals to prioritize themselves. Technological Development and Shifts: Community values can shift the importance of local cultural values in life.

When researchers asked about students' hopes regarding local cultural values, they hoped to create a more harmonious, tolerant, and caring environment and increase awareness of the importance of helping and respecting each other. In character education, students consider early character education important in instilling noble values in the younger generation. The exemplary examples from community leaders and figures applying cultural values include Si Tou Timou Tumou Tou and "Silih Asah Silih Asih Silih Asuh." Similarly, strengthening social institutions such as families, schools, and communities must work together to reinforce local cultural values.

Based on interviews with informants, it was found that harmony among religious communities must be continuously improved. Most informants emphasized the importance of awareness from every society to cultivate a sense of care (awareness) towards fellow humans, to contextualize Islamic values, and local wisdom

Discussion

Minahasa Values: Si Tou Timou Tumou Tou

As a philosophical concept, si tou timou tumou tou has an ideal normative substance that still needs to be realized in the moral-ethical life of society. In other words, the implementation of the values and concepts contained in this expression still needs to be formulated into an actual idea that serves as a guideline for transforming the attitudes and behaviors of society to become advanced, independent, and civilized (Sondakh 2002, 22). In addition, tou in the concept of

tumou tou is an accommodation and integration of three value systems it embodies, namely tou ente, tou ngaasan, and tou sama.

Tou ente is a term that indicates the concept of "superior human of Minahasa" based on the customary/cultural system of the indigenous Minahasa ethnic group during the historical-mystical period. Tou ente is sometimes referred to as tou keter, a strong or brave person. Tou ngaasan essentially refers to the term ngaas, which means a brain filled with knowledge. This concept then developed and was popularized with sumekolah (going to school/seeking knowledge) (Wuisang, 2016; Sondakh, 2002, 87-88).

Contextualization of Islamic values in the philosophy of si tou timou tumou tou can be explained in Table 1 as follows.

Table 1. Contextualization of Islamic values in the philosophy of si tou timou tumou tou

Si Tou Timou Tumou Tou Values	Islamic Values
A useful person	لِلنَّاسِ أَنْفَعُهُمْ النَّاسِ خَيْرُ Meaning: "The best of people are those who are most beneficial to others." (HR. Ahmad).
Tou ente/superior human	You (Muslims) are the best community that has been raised for humanity (because you) enjoin what is right and forbid what is wrong and believe in Allah. (Surah Al-Imran, Verse 110)
Tou ngaasan/ smart	"Indeed, in the creation of the heavens and the earth and the alternation of night and day are signs (of Allah's greatness) for those of understanding." (QS Ali Imran: 190).

The philosophical value of "Si Tou Timou Tumou Tou" in Minahasa culture teaches the importance of each individual's positive contribution to society and others. For the Minahasa community, this value is expected to become a life principle in maintaining harmony, mutual respect, cooperation, and commitment to the common welfare. This philosophy shapes a society with social solidarity, justice, and self-development for the greater good.

Sunda Values: Silih Asih, Silih Asah, Silih Asuh

Local Wisdom has other fundamental life values. It is well known as Catur-Sila. According to Alhafizh et al. (2021), Amri et al. (2019 and Rahmah (2020). Silih Asih

(loving each other), Silih Asah (educating each other), Silih Asuh (giving knowledge to each other, teaching each other, or educating each other), and Silih Wawangi (making each other proud). To understand more, here is what it means: 1) Silih Asih means loving each other sincerely. It means that loving everyone is the key to creating harmony in life. 2) Silih Asah means sharpening each other. It means that every human needs to sharpen intellectuality, taste, and karsa to produce knowledge in life. 3) Silih Asuh means giving knowledge to each other. It means that teaching or educating everyone is the key to creating a qualified generation and directing people carefully to be safe in the world and the hereafter. 4) Silih Wawangi means making each other proud. It means that informing someone's extraordinary others would make them proud. Thus, their advantages would be well known to others.

The internalization of cultural values in education is clearly outlined in regional regulations of West Java Province, such as Regional Regulation Number 5 of 2000 and Regional Regulation Number 14 of 2014, which are derived from regional rules in the West Java area. Integration of character education strengthening in subjects such as the Pancasila student profile in implementing the Merdeka Curriculum. In its implementation in the subjects of Religious Education, Citizenship Education, and Regional Language/Sundanese Language.

The results of the observation in the Religion subject at school are evident in the habituation of prayers, tadarus, and congregational prayers (instilling religious values), as well as extracurricular activities such as Karawitan Art, Angklung, dance arts, and spiritual strengthening activities like the Maghrib Quran Recitation Movement.

Contextualization of Islamic values in the philosophy of Silih Asih, Silih Asah, and Silih Asuh can be explained in Table 2 as follows.

Table 2. Contextualization of Islamic values in the philosophy of Silih Asih, Silih Asah, Silih Asuh

Silih Asih, Silih Asah, Silih Asuh Values	Islamic Values
Silih Asih	Surah Al-Hujurat (49:10): "Indeed, the believers are brothers, so make peace between your brothers who are in conflict, and fear Allah so that you may receive mercy."
Silih Asah	Surah Al-Alaq (96:1-5):

	"Read in the name of your Lord who created." He created man from a clot of blood. Read, and your Lord is the Most Generous, who taught by the pen, taught man that which he knew not.
Silih Asuh	Surah Al-Baqarah (2:177): "Goodness is not merely turning your face towards the east or the west, but goodness is (believing) in Allah, the Day of Judgment, the angels, the Book, and the prophets, and giving away what you love to relatives, orphans, the needy, travelers, beggars, and to free slaves..."

Silih Asih, Silih Asah, and Silih Asuh are Sundanese cultural values that have long been firmly held by the Sundanese community as cultural values closely tied to their way of life. With all its noble values, Sundanese culture is rooted in the spirit of Silih Asih, Silih Asah, Silih Asuh. For the Sundanese, it becomes the spirit in every aspect of their lives. Therefore, it is unsurprising that the Sundanese community is known as a society that loves, empowers, and protects one another.

Conclusion

Based on the research findings, it can be concluded that Islamic and local cultural values have conceptual relevance. To implement or apply Islamic values through the local wisdom of Sundanese culture, Silih Asih, Silih Asah, Silih Asuh, and Minahasa Si tou timou tumou tou, both in daily life and society, have been implemented well. The attitude of mutual assistance and treating each other as human beings has already been reflected in personal and social life. In addition, government support through laws and regional regulations, as well as community participation, are supporting factors for implementing values in daily life.

Based on a sense of social concern, empathy, and the principles of spreading goodness that are firmly held, these serve as a foundation for implementing these values in daily life. However, some obstacles still make implementing those values difficult for the informants. However, awareness has been built within the students to improve human quality and the understanding of being sensitive, helping each other, and respecting fellow humans.

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