



# Al-Islam Learning Development on Local Wisdom based: Efforts to Strengthen the Concept of Indonesian Students Religious Moderation

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## ABSTRACT

*Studies about the integration value of students' religious moderation have been conducted by many scholars, in fact, there are still limited studies on the relationship between them in the aspect of local wisdom. To fill the gap, this study aims to describe the value of Bugis local wisdom called Mattulu Tellu which can be found in the religious moderation material in Al-Islam learning in the Muhammadiyah University Bone, Indonesia to improve tolerance among students. This study deploys a qualitative method. This study found that lecturers of Al-Islam learning apply the local wisdom in the planning, implementation, and evaluation of learning to strengthen the value of religious moderation education based on Bugis local wisdom in al-Islam learning. Al-Islam learning with the theme of religious moderation based on the values of Bugis Bone Mattulu Tellu local wisdom has positive impacts on students which can contribute to society, especially in areas that are still full of culture and local wisdom in understanding the value of tolerance in the moderation frame. religious. Therefore, this study gives implications to contribute empirically, contextually, and policy.*

## INTRODUCTION

Radicalism and terrorism ideology is a highly trending phenomenon discussed in Indonesia recently. It is shown with the birth of various religious organizations that use various methods of violence to realize their group's mission ([Mulyono & Mulyoto, 2017](#)). Radical Islamic organizations have owned orientation, characteristics, and diverse variants. However, there are similarities among the various radical Islamic organizations, namely the implications of violent pathways ([Brown & Saeed, 2015](#)).

In recent years, one of the significant issues in the universities is the exposure of some students and campuses in Indonesia with radicalism based on a scientific study. According to Setara Institut (2019), the ten most popular State Universities have been contracted by radicalism ideology are Unibraw Malang, UIN Bandung, Unram, UIN Jakarta, UGM Yogyakarta, UI Jakarta, IPB, UNY, ITB, and Unair. The highest rate lies in ITB and IPB. While religious universities (PTK) are in UIN Sunan Gunung Jati Bandung and UIN Syarif Hidayatullah Jakarta ([Brocker & Künkler, 2013](#)). The statement regarding the radicalism virus spread on the campus was also reported by Ryamizard Ryacudu while serving as

Minister of Defense, explaining that 23.4% of students in Indonesia had been contracted by radicalism ideology virus ([Klapproth et al., 2018](#)).

From the above phenomenon, it is necessary to strengthen the understanding of religious moderation to the societies, including the younger generation. The religious moderation values are very relevant to our nation's current condition, consisting of diverse cultures, tribes, religions, and races. The objective evidence of Islamic moderation was established by the long struggle of Indonesian Islamic history. Both Muhammadiyah and NU are two Islamic organizations with a myriad of experiences and contributions in fighting for Islamic moderation, either through educational institutions they manage, or socio-political-religious traces played ([Shofan, 2019](#)).

This research is a field research approach in terms of its approach ([Ahrens & Chapman, 2006](#)). Field research is used to examine the development of Al-Islam learning at Universitas Muhammadiyah Bone, one of the famous private universities in Eastern Indonesia, and examine the experience in transforming the Al-Islam learning curriculum.

The research was done by Nugraha in which he examined how the cultivation of Islamic moderation values applied by AL-ISLAM teachers to all aspects of learning that include planning, working, and evaluation. ([Nugraha et al., 2020](#)). Another study explained the internalization of Islamic moderation value through Islamic Religious Education (Al-Islam) in Public Universities (PTU). The Internalization model is applied directly to lectures, learning tutorials, seminars, and alike in a face-to-face way. Similarly, the evaluation process is tested using Islamic insights through oral and written tests in periodic reports by lecturers and tutors ([Purwanto et al., 2019](#)).

The previous studies abovementioned still revolve around discussing strategies to prevent radicalism through understanding religious moderation in general. It has not been seen how to address the religious moderation education values in the cultural sphere or local wisdom. Similarly, studies linking the learning process and the religious moderation theme based on local wisdom have never touched the researchers. Therefore, to fill the void of the previous research, this study is present to answer the relevance between the concept of religious moderation and the values of local wisdom that have never been explored by the previous research that relies only on religious moderation in general

### ***The Concept of Religious Moderation***

In the Islamic perspective, moderation cannot be described in its form except after being summarized on basic principles of unity, namely: flexibility, openness, honesty, and compassion ([Islam, 2020](#)). It is no wonder that the Rabithah Alam Islami (World Muslim League) organization at an international conference in Mecca attended by 500 Muslim scholars from 66 countries established the above principles as the event's theme ([Junaedi, 2019](#)). According to Afrizal Nur and Mukhlis, the practice and understanding of religious deeds of every moderate Muslim have the following characteristics: *Tawassuth* (taking the middle way), *Tawazun* (balance), *I'tidal* (straight and firm), *Tasamuh* (tolerance), *Musawah* (egalitarian), *Syura* (deliberation), *Ishlah* (reform), *Aulawiyah* (priority), *Tathawwur wa Ibtikar* (dynamic and innovative), and *Tahadhdhur* (civilized). According to Abudin Nata ([Marzali, 2020](#)), Islamic educational institutions can ideologically infuse good concepts and values in moderate Islam into their educational goals to produce moderate Islamic education.

### ***The Local Wisdom Motto "Mattulu Tellu."***

Local wisdom is the paradigm and concept of knowledge and methods of life in the form of local social action ([Fajarini, 2014](#)) reflected in the values and behavior of a nation. Juvenile delinquency and deviant behavior can be prevented if adolescents filter modernization with the local wisdom values. Therefore, the nation's values, such as harmony and cooperation, can be functioned to respond to any environmental change without losing national identity, integration, and internalization of the local wisdom values that become the pillar of the family to overcome social problems in all ages, both physically, psychologically, socially, culturally, and spiritually in realizing healthy and prosperous adolescents ([Nuruddin, 2016](#)).

The local wisdom value in Bugis culture "Mattulu Tellu" (*sipakatau, sipakainge, and sipakalebbi*), commonly abbreviated as 3S, is still greatly radiated in the daily social interactions of the community. [Erman Syarif et al. \(2016\)](#) suggest that the Bugis local wisdom culture, known as three *sipa'*, can be used as a guideline in social life. Sipakatau means the principal or source of open behavior that means mutual

tolerance on the role of human life. The word sipakalebbi, on the one hand, means the second value in which it can drive respectful behavior towards others. These values suggest always being consistent in treating each other wisely and looking at others based on their strengths, furthermore, as an embodiment that provokes consistency in supporting the two existing values that are more popular in the community on the term sipakainge ([Wahid et al., 2019](#)).

The culture has been the principle for many years 13. The researcher chose to examine the local wisdom of Bugis because the Bugis population in Indonesia has reached 6,415,103 people ([Syarif et al., 2016](#)). It means that so many Bugis societies spread throughout the archipelago. However, wherever they are, if they can understand the value of religious moderation and its relevance to their local wisdom values, then the brotherhood of community in this country will remain solid. The third reason, the researcher observed the lack of understanding of the society in the region (inland) about religious moderation terms and radicalism. The value embodied in the concept of *Mattulu Tellue* is very appropriate to be used in the provision of da'wah among the Bugis community, including in the scope of Muhammadiyah Higher Institutions as one of the institutions oriented to Islamic Syi'ar. The *Mattulu Tellue* concept used as da'wah material in learning will at least reinforce students about the urgency of Muslim unity in countering the radicalism practice, including the ideology of terrorism, as the author examined in this study.

### ***The Problems of Learning Al-Islam***

The problems in scientific research are often defined as a gap between expectations and reality. Thus, there is a need to achieve something as expected. The success of learning is primarily determined by how far teachers can minimize or solve learning problems: the fewer learning problems, the greater the chances of student learning success, and vice versa.

There are three types of learning problems: first, methodological problems related to efforts or learning processes concerning the delivery quality of Al-Islam material, the quality of interaction between teachers and students, the quality of facilities and elements development in learning. Second, the cultural problems related to the characters of a teacher in addressing or perceiving the learning process. Third, the social problems, namely problems related to relationships and communication between teachers and other elements that exist outside the teacher, such as the lack of harmony between teachers and students, between school leaders and students, even among fellow students ([Siti Agustina et al., 2019](#)). There are several approaches in overcoming the problem of Learning Al-Islam, one of which is the cooperative learning approach. Rohmun Ulum pointed out that the implementation of cooperative learning approach to Al-Islam learning in one of the High Schools in Indonesia shows that there are several things that teachers need to carry out, such as, there are some students required adaptation to their new group which becomes the teacher's input in implementing the cooperative learning approach ([Ulum, 2018](#)).

Furthermore, Zainal Arifin argued that to overcome the problem of Learning Al-Islam, teachers must have the appropriate method to teach a lesson, one of which is with the Think, Talk, Write (TTW) strategy. Implementing the Think, Talk, write strategy at Muhammadiyah Junior High Schools in Paciran, Lamongan, has been going quite well. Because in its application, there are no obstacles or problems, as well as the implementation of think, talk, write strategies have contributed to children's education in Muhammadiyah junior high school, especially in helping teaching and learning activities in class ([Arifin & Firmansyah, 2020](#)).

### ***Contribution***

This article presents some understanding based on religious moderation derived from Bugis local wisdom. On the one hand, we aim to integrate the concept of religious moderation based on local wisdom in Al-Islam learning which will have implications for institutions or universities in improving the understanding of the religious tolerance values in the learning curriculum. We state that this research is feasible and efficient through several related studies.

### ***The Paper Structure***

This paper is structured as follows: The initial section introduces the introduction, including the concept of religious moderation, the local wisdom values, and the problem of Al-Islam learning. Besides,

it presents a framework for checking al-Islam learning models based on religious moderation and local wisdom applied to the learning framework.

***Al-Islam Learning Model Based on Bugis "Mattulu Tellu" Local***

In this study, three lecturers of Islamic Studies are a member of Muhammadiyah observed by the researcher. The observations made by the researchers focus on three things, namely the learning methods used in learning, the learning steps, and learning situations that occur during the learning activities.

**Table of Observations Results of Islamic Lecturers Learning Methods**

Lecturers' name	Learning Method	Learning Steps	Learning Situation	Observatory Conclusion
A	Group Discussion, Q & A	1. Reciting prayers together	The learning situation is not conducive because many students do not pay attention and master the material.	The method carried out by the lecturer is suitable. However, the lecturer needs stimulus and motivation to be more effective and efficient.
		2. Attendance		
		3. Forming a Discussion Group		
		4. Learning/Discussion Process		
		5. Q & A Session		
		6. Conclusions from lecturers		
		7. Closing Prayer		
B	Discussion, Group Discussion, Q & A	1. Greeting	The learning situation is peaceful and conducive as if not, the learning process cannot be started.	The methods and steps used have met the standards of learning competence so that the learning process can take place effectively and adequately.
		2. Reciting prayer together		
		3. Learning Process		
		4. Discussion/Q & A		
		5. Material reinforcement		
		6. Messages and Advice		
		7. Closing		
		8. Attendance		
		9. prayer/greeting		
C	Discussion, Q & A, Qur'an Memorizing	1. Greeting	Once observed, the learning situation is not conducive due to lecturers who do not care about the learning situation.	The method used is entirely appropriate. However, the lecturers should pay more attention to the students to make the learning situation more effective/efficient.
		2. Reciting prayer led by a relator		
		3. Learning Process (Qur'an Memorizing)		
		4. Attendance		
		5. Closing Material		
		6. Prayer led by Relator		
		7. Greeting		

Efforts to build religious moderation through Al-Islam learning at Universitas Muhammadiyah Bone were carried out by providing learning to students about the methodology of Islamic teachings comprehension. Al-Islam lecturers conducted it by educating on respecting other Muslims' opinions, including the different perceptions among students themselves. The model of Al-Islam learning based on Bugis local wisdom "Mattulu Tellu" has the following objectives: first, students can understand the importance of a Muslim in knowing and learning the method of understanding Islam based on local wisdom "Mattulu Tellu." Second, understand the rules, provisions, and signs in understanding Islam based on the religious values of religious moderation, appreciation (*Mappakaraja*), responsibility (*Getteng*), and simplicity (*Tawazun / Assiwempengeng*). The peace values (*Islah / Makkita Malampe*), happiness (*tatawur wa iktibar / Asennangeng*), and humility (*Tahaddhur / Mappakkeade*) are implemented to the application aspect. Then in the evaluation aspect of learning, facilitators implement the honesty values (*I'tidal / Lempu*), tolerance (*Tasamuh / Tennga-tennga*), and cooperation (*Syura /*

*Mappakkaita ada*). Third, it requires careful consideration in implementing Islamic teachings that are not supported by the methodology of proper understanding. fourth, the development of Islamic understanding under the guidance of the correct methodology; and fifth, be open to any changes but still able to filter and be positive. (Interview with Muh. Rusdi, Coordinator of Al-Islam courses at UNIM Bone, on September 24, 2021).

This finding is in line with what Muh Rusdi found that studying Islam is required to have a comprehensive understanding of Islam in various aspects and to know the various methods and approaches in studying Islam ([Memon, 2011](#)). Likewise, Akhmadi also depicted that religious adherents tend to polarize into two extreme ideologies in understanding religious texts. One may be overlooked in the text regardless of the reasoning capacity. The text of Scripture is understood and then practiced without understanding the context ([Khair, 2007](#)). In general, strengthening religious moderation among UNIM Bone students is carried out as follows: First, the existence of Al-Islam learning based on local wisdom "Mattulu Tellu," which is substantially directed in the formation of moderate Islamic character for students. The material and sub-material show it on the learning of Al-Islam itself. Second, through the example of Al-Islam lecturers reflecting moderate attitude. It is vital to be done by Al-Islam lecturers at UNIM Bone as they are role models for the students. Also, the character building of learners is initiated by the lecturers. It can be seen in the learning of Al-Islam in the classroom when the instructors meet the students directly in the class or various other activities on campus. This finding is supported by Iskandar Karim's study that education is organized by giving transparency to learners to become a well-charactered generation, building willpower, and developing learners' creativity in the learning process ([Dwi Priyanto, Anggi Septiani, n.d.](#)).

Additionally, building a religious moderation attitude with students can be done through discussions about their understanding of events in the community, especially those in remote areas. Students were asked to observe cases related to religious moderation, extremism, and radicalism that occurred in their surroundings based on Bone's local wisdom. The students also conducted field research and reported it to lecturers and other students. If there are bad things, the lecturer will provide a proper understanding. If there are students with a slightly excessive understanding of religion, the lecturer explains and politely corrects the students' errors according to the Islamic ways, not forcing and scolding the student. This finding is in line with Islamic command in advising for goodness and preventing imperiousness using wisdom, suitable lessons (*mauizhah hasanah*), and refuting in a better way ([Kersten, 2014](#)).

Furthermore, building the attitude of religious moderation of students at UNIM Bone is also done through curriculum adjustments in Al-Islam courses. Al-Islam semester learning plan (RPS) at UNIM Bone since the 2019/2020 academic year has been under the standards of Al-Islam curriculum at Higher education. It is centrally compiled by the Directorate General of Islamic Education Sub-division of Al-Islam at PTU, which in substance includes the methodology of understanding the teachings of Islam, Qur'an, as sunnah and Ijtihad, Islamic solutions to socio-cultural and environmental problems, Ijtihad Muslims on politics, Islamic moderation, women, and anti-corruption culture and Islam as rahmatan lil alamin (mercy for all). Similarly, the Al-Islam curriculum at UNIM Bone is designed based on the guidelines for implementing MKWK at Higher Learning Institutions compiled by the Ministry of Religious Affairs, where religious moderation becomes the substance of Islamic religious courses (Directorate General of Higher Education, 2020). Specifically, efforts to build moderate students' attitudes are through; First, the existence of Al-Islam courses. The implementation of the Al-Islam subject as a mandatory curriculum in higher education has 2-semester credit units.

### ***Strategies for The Development of Religious Moderation attitudes of students at Muhammadiyah Bone University***

Al-Islam learning is organized by the coordinator of UNIM Bone's introductory courses. The arrangement includes the division of classes and lecturers. Al-Islam teaching team at UNIM Bone consists of three people set to become Al-Islam lecturers in classes that have been arranged. Al-Islam courses are conducted each semester, namely in semester one and semester 2. In other words, there are students from specific study programs taking Al-Islam courses in semester one and other students undertaking Al-Islam courses in semester 2. Here are some strategies for developing religious moderation attitudes of students at the University of Muhammadiyah Bone:

### ***The Implementation of Qur'an Reading Guidance Program (QRGP)***

The implementation of Al-Islam learning at UNIM Bone began at the first meeting with a Qur'an reading test to know the ability to read the Qur'an. Second, through the Qur'anic Guidance program (QRGP). Students taking AL-ISLAM must participate in QRGP activities as a requirement of Al-Islam graduation. Lecturers cooperate with members of AAI (Assistant of Islamic Religion) to implement QRGP. The QRGP curriculum includes 70% reading of the Qur'an and 30% understanding of the methodology of Islamic teachings. The understanding of Islamic methodology in the QRGP program puts forward the concept of rahmatan lil alamin (mercy for all). The QRGP program began as mentoring by covering almost 70% of the understanding of Islamic teachings and 30% of reading Qur'an, changed to QRGP (interview with AAI team, Vitria).

### ***The Coaching and Mentoring of Student Activity Units (SAU)***

QRGP program and mentoring to strengthen student character education (Anwar, Wardani, and Vitriana, 2019). Through the mentoring and assistance of the Student Activity Unit (SAU). The student activities are directed towards tolerance, respect for diversity, and multiculturalism, which does not involve violence, especially to the Islamic-based student activity unit at UNIM BONE to continue prioritizing the national commitment attitude. Student nationality commitment is vital to building an effort to see the extent to which students as a group of organizations view and express national ideology, especially the commitment to accept Pancasila as the basis of the state. The issue of national commitment today needs more attention from various parties.

Moreover, the statement is raised by the emergence of new ideas that are not in line with cultural values long ago as a noble nation identity. (The Decree of the Director-General of Islamic Education Number 7272, 2019). This finding is in line with Irma's study results that improving the quality of institutions and students who are members of the student activity unit required planning, development, organizing, and coordinating as part of the management of organizational coaching (Verbos et al., 2007).

### ***Participate in Seminars under the Themes of Religious Harmony and Tolerance***

The development of religious moderation based on students' local wisdom throughout supporting activities is carried out by attending seminars on religious harmony and tolerance, understanding Islam in a kaffah, and forming religious, moral attitudes. The existence of religion is the foundation, the first step, and the beginning of creating a moral society. This morality can then stimulate human instincts and conscience to become civilized and create a prosperous nation. Forming a student religious moderation attitude that is no less important is the evaluation process by referring to four indicators of religious moderation: national commitment, tolerance, non-violence, and local cultural wisdom. It is essential to do as a form of improvement in the implementation of Al-Islam in Higher Education if students are extreme and not moderate. The purpose of the evaluation is to see the level of students' behavior change achieved to improve the students' behavior. Second, to measure and assess the effectiveness of teaching and teaching techniques taught or implemented by the educators ([Barkey, 2007](#))

## **CONCLUSION**

The Efforts in constructing religious moderation through Al-Islam Learning to students in UNIM Bone, Indonesia, based on Bugis local wisdom involving all campus residents especially Al-Islam lecturers through First, students are given a comprehension of the methodology of Islamic teachings to know the actual limits and rules; second, through Al-Islam courses that are substantially directed to build students' moderate character. Third, through the example and moderate attitude of Al-Islam lecturers; Fourth, the opening for a discussion room on trending issues related to religious moderation, radicalism, anarchists by providing precise understanding on students' errors and distorted attitudes; fifth, adjustment of the learning plan of Al-Islam curriculum; sixth through the QRGP program; seventh, the assistance and mentoring of student activity units and other supporting activities; Eighth, there is an evaluation. The further research of this study is to follow up evaluating religious moderation in UNIM Bone, Indonesia. Suggestions and improvements for further study are needed to evaluate al-Islam

learning on indicators of religious moderation, namely national commitment, harmony, anti-violence, and local cultural wisdom as a measuring tool in preventing the radicalism ideology students.

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