



Innovation in Planning and Development of Religious Education Based on Local Wisdom: *Mambangkik Batang Tarandam* Efforts

M. Fikar ¹, Mahyudin Ritonga ²

¹ Universitas Muhammadiyah Sumatera Barat, Indonesia

² Universitas Muhammadiyah Sumatera Barat, Indonesia

Corresponding Author: Mahyudin Ritonga, E-mail: mahyudinritonga@gmail.com

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ABSTRACT <p>Since the founding of the Unitary State of the Republic of Indonesia, the Minang people have played a significant role and contributed to building and fulfilling the independence of the Unitary State. However, in the last few decades, the position of the Minang people has faded in the national arena, both in the fields of education, religion, politics, economics, and other fields. Therefore, these roles and contributions need to be realized again, but producing figures with strengths in specific fields is challenging. Based on several existing theories, education is a strategic step in building competent individuals. In line with that, this article will analyze how innovative planning and development of religious education is based on local wisdom as an effort to mambangkik Batang Tarandam. The research was carried out using library research. Namely, data was collected from various books and articles published by multiple publishers. The data was analyzed using comparative techniques. For example, the researcher conducted a study by comparing several opinions to find the researcher's statement. The results of the analysis conclude that religious education based on local wisdom can potentially help develop Batang Tarandam. This finding is based on the history of Minangkabau figures who have made history in developing the Unitary State of the Republic of Indonesia based on surau-based education.</p> <p>Keywords: <i>Innovation, Planning, Religious</i></p>			

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INTRODUCTION

Religious Education and Minangkabau local wisdom, if studied in more depth, necessitates understanding the body of knowledge of Minangkabau itself (Ariza & Tamrin, 2021; Angelia & Hasan, 2017). This illustrates that religious education is not only related to understanding religious values but will also intersect with local wisdom values in the community. For the Minangkabau people, the local wisdom of this area is essential in shaping the identity and character of their community, especially those closely related to religious education. This is in line with Jumriani's explanation in the journal which explains. Therefore, it can be said that local wisdom functions as social stability and

control over various human activities that involve the owner's life and community life (Jumriani et al., 2021).

In this framework, harmony between religious education and local wisdom has been able to reach Minangkabau in its golden years, so Minangkabau was once known as a storehouse of knowledge; various famous figures have made West Sumatra known to foreign countries, starting from the classic figure Sheikh Khatib al Minangkabau, then there are Sutan Sahrir, Mohammad Nasir, Bung Hatta and Buya Hamka, educational figures who were born from the concept of education with a local wisdom approach.

However, according to Mas'ood Abidin, the 21st century is a phase of vulnerability experienced by people in West Sumatra. In the experience of three decades, parents' attention to children's education is limited to meeting physical and material needs, kinship relationships between families are starting to thin, and the role of teachers at school is limited to maintaining the continuity of the teaching and learning process. The role of education in shaping the character of a generation is starting to appear to be weakening (Basri et al., 2022; Fajria & Fitrisia, 2024).

Mas'ood Abidin added that the condition of society is becoming increasingly worse as the social, political, and economic crises facing world countries spread. This coincides with a weak system for achieving the educational goals that educators aspire to (Alhamuddin et al., 2022). One of the causes of the weakening of the achievement of educational goals cannot be separated from the condition of the Minangkabau people, who have experienced cultural shock (Warmansyah et al., 2022). This unrest has dragged people to look for their way of life, no longer prioritizing the sensitivity of others as in the motto "Children on the lap of others are guided" (Riva'i, 2022). Furthermore, the pervasive attitude of egoism leads to almost weakening social control (Basri et al., 2022; Shalihin, 2014), mainly because traditional social institutional devices have begun to fade.

Seeing this condition, Saiful Bahri questioned whether his writing was included in *Anxious Minangkabau*, titled *Minang Cultural Customs as a Guide to a Careful Life*. The question he raises is whether Minangkabau Cultural Customs can still be relied on to solve every problem and as a regulator of people's lives in the future, which are becoming more complex daily amidst the rapid flow of changes. Based on this reality, of course, a breakthrough is needed in the world of education by providing students with more introduction to the social and cultural environment of Minangkabau, which allows them to familiarize themselves more with this environment and various cultures. So, innovation is needed in the planning and development of religious education. So, it is hoped that this program can provide students with broad insight into the local wisdom in their environment.

RESEARCH METHODOLOGY

The library method is often known as library research. This research was carried out by conducting studies from various book sources or scientific works relevant to the discussed topic. This library method aims to explore in a focused manner using a philosophical and theoretical approach as an essential basis for research (George, 2021). This research comes from books, journals, or articles closely related to the topic discussed

in this research. The steps the author took in preparing the materials and research were as follows:

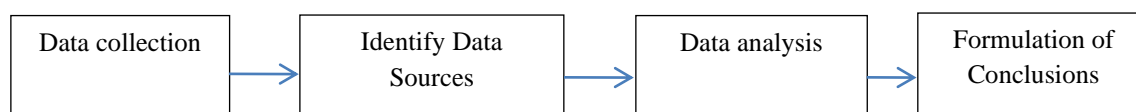


Table 1. Research Flow

According to Table 1 above, the stages of this research are data collection. Research data is carried out by carefully reading all research sources to find data related to the research theme. Second, identify sources; the meaning in this case is to ensure that the sources used are relevant to the research theme and can be recognized as authoritative sources. Third, data analysis. The data that has been collected is then analyzed using comparative techniques, namely, comparing various opinions related to the research theme. Fourth, conclude after comparing existing opinions. The researcher then concludes by positioning the findings among existing sources.

RESULTS AND DISCUSSION

Overview of the Nature of Religious Education

Religious education combines two syllables, namely "education" and "religion." Referring to several sources, it is known that education is defined as the word for students, which has the beginning "pe" and the suffix "an," which maintains and provides training (teaching) in moral and emotional intelligence (Rahman et al., 2022; Nisa & Susandi, 2021). Meanwhile, in the National Education System, education is defined as a conscious and planned effort to create a learning process to help students develop their potential, spiritual strength, self-control, personality, intelligence, and noble character (Hotmaida et al., 2020). Moreover, they have the skills they need in society, nation, and state (Hidayat & Abdillah, 2019).

Then, religion can be known as a belief in God with devotional teachings and carrying out obligations by that belief. Religion also means rules for a person's behavior determined and conveyed by Allah SWT through his prophets and apostles. Religion teaches humans to have faith in the oneness and power of Allah SWT, and they submit themselves spiritually, mentally, and physically to Allah SWT by what was conveyed by the prophets and apostles for humans to do good in this world.

So it can be concluded that what is meant by religious education is an effort made to humans in the form of teaching, guidance, or encouragement, which is carried out in order to be able to understand, appreciate, and also practice religious teachings and make religion a guide in their daily lives, both physically and spiritually. Personally and to the environment.

Local Culture in Various Perspectives

Local wisdom is a concept that has a deep and complex meaning, which is not only limited to the traditional cultural aspects of society but also includes traditionally institutionalized norms, values, ideas, technology, and behavior.

Local wisdom in various literature can be described from two syllables: "wisdom," which refers to wisdom or prudence in acting, and "local," which refers to the context of a particular place or region (Hermanto et al., 2012; Suarningsih, 2019; Samsu et al., 2022). In other literature, it is known that the definition of local wisdom is wisdom in the traditional culture of ethnic groups (Fatmawati, 2021). This includes cultural norms, values, and all elements of ideas, including technology in health care and aesthetics (Revelation, 2021; II et al., 2021). Thus, local wisdom is not only limited to cultural aspects but also includes social, economic, and technological aspects of a society.

Sholeh emphasized that local wisdom is a human policy that relies on the philosophy of values, ethics, ways, and behavior that have been traditionally institutionalized (Sholeh, 2018). Local wisdom can survive for a long time and become institutionalized because the community considers the values contained in it excellent and correct. In this way, local wisdom is not only part of culture but also an integral part of the identity and sustainability of a society. In other sources, local wisdom is all forms of knowledge, belief, understanding, insight, customs, or ethics that guide human behavior in life (Baihaqi & Mulyadi, 2023). This shows that local wisdom covers various aspects of community life, including knowledge, beliefs, and practices that develop in a particular social and ecological environment.

From these expert opinions, it can be concluded that local wisdom is the cultural heritage and knowledge a society possesses, including cultural, social, economic, and technological aspects. Local wisdom is not only the identity of a society but also the source of the values and principles that regulate social and economic life in that society. Therefore, a deep understanding of local wisdom is fundamental in understanding and respecting the culture and traditions of a society, as well as in developing sustainable and inclusive development policies and programs.

Innovation in Planning and Development of Religious Education with a Local Wisdom Approach

Education has an essential position in building and advancing human civilization. This statement is based on several research results that confirm that a developed nation can be seen from the educational model applied in that country (Gunderson & Oreopolous, 2020; Setiawan, 2018). In line with this, Indonesia, which is rich in local culture, has the potential to serve as a basis for innovation and development of education. In the context of Minangkabau culture, according to Hafsyari and his friends, it is a view of life, life guidelines, and the legal basis for social life (Hafsyari et al., 2022). Minangkabau characteristics give birth to an attitude of wisdom, tolerance, solidarity, cooperation or cooperation, helping others, respecting each other, thinking and acting in a balanced way, self-confidence by respecting other people's opinions, tolerance and collaboration between logic and feelings known as *raso* brought up and the *parasol* brought down.

The local wisdom that is the focus of development in this research is the local wisdom of the Minangkabau people. If we examine Minangkabau culture further, it can be confirmed that culturally, we always use Minangkabau Natural Customs as the basis for living our daily lives. Minangkabau society has a wealth of customs, including habits, norms, beliefs, and ethics. *Adat* has two meanings: first, as a collection of local customs, and second, as a complex societal structural system (Yulia, 2016).

Minangkabau is a region in Indonesia that is strong with its customs and traditional philosophy, *Basandi Syarak Adat, Basandi Syarak Kitabullah, Mangato Syarak, Mamakai Adat* (Fardius, 2017; Manday et al., 2024; Albert et al., 2022), then the fundamental value of "*Alam Takambang Becomes a Teacher*" completed the structuring of Minangkabau society and was confirmed in the "*Satie Bukit Marapalam Oath*" in 1837 in Bukit Pato, Lintau, near Batusangkar (Samad, 2003).

This event was the culmination of integrating Islamic teaching values with Minangkabau culture. The agreement between the link *mamak* and the *ulama* at Marapalam Hill during the Padri War in the 19th century gave birth to a solid formulation regarding the relationship between customary law and Islamic law. This formulation was strengthened by the "*Urang Ampek Jinih*" meeting held in Bukittinggi in 1952 and reaffirmed by the conclusions of the Minangkabau Customary Law Seminar held in Padang in July 1968 (Samad, 2003).

In Minangkabau society, educating children is not only the responsibility of a husband or wife, but various groups have interrelated roles. Moreover, if you look at the history of the Minangkabau people's lives, the *Rumah Gadang* has become a place to forge the formation of a *sakinah* family (Eternal, 2021). Three generations generally inhabit this *Rumah Gadang* and therefore consists of several daughters, sons, their mother and their mother's brothers (*mamak*), their mother's sisters (*acu/etek*) with their children, grandmothers, daughters of their grandparents, and others (Marthala, 2013).

At *Rumah Gadang*, *Mamak* has a strategic role in looking after her nephew. The ancestors of the Minang people used the *Rumah Gadang* as a place to provide direct supervision for their sisters and nieces. One of the good things that can be seen in the *Rumah Gadang* is that if a wife is divorced by her husband or the children become orphans because their father or mother left them, the house *mamak* guarantees their livelihood. *Mamak* holds power over communal property for the welfare of the members of his group. This cannot be separated from the function of *mamak* in the kinship system in Minangkabau (Marthala, 2013). A mother's function is to protect, protect, educate and direct her nieces and nephews so that they have a better and more prosperous future. The Minangkabau gave birth to respected figures such as KH in this setting. Agus Salim, Moh. Hatta, Buya Hamka, and many more names come from the Minang realm.

Efforts to resurrect this random rod are necessary, especially in the context of the current generation Z, the various problems of their lives, which will always be in contact with the digital world, and information transparency, which are sometimes unsuitable for them to see and see. So, it is not uncommon for Generation Z to no longer be familiar with the local wisdom values of the Minangkabau people. Never mind that sometimes they do not know what tribe they come from. This was stated by the Governor of West Sumatra, Mahyeldi, at the West Sumatra Women's Organization *Halal Bihalal* event. Mahyeldi explained that when asked about their *sahur* stopover program during Ramadan, when asked about their tribe and headman, many of the people he visited did not know their tribe and headman.

This trek is, of course, a problem that must be resolved jointly by all levels of society so that the intake cupcake is taken by Panigale, the Indak road is diverted, and then (Zahari, 2022). Because of this, it is the basis for innovation in efforts to develop religious

education by integrating religious values and local wisdom into a strength in the concept of religious education in Minangkabau. So, in this case, the author offers several concepts as in Table 2 below:

Table 2. Religious Education Model in Mambangkik Batang Tarandam

No	Model of Religious Education
1	Integrating Islamic religious values with local wisdom possessed by the Minangkabau community
2	Increase understanding and awareness of the values contained in religion, which are by local wisdom in Minangkabau
3	Develop a sense of pride in the culture and local wisdom of the Minangkabau people
4	They motivate students to become agents of change based on religious values and the local wisdom of the Minangkabau people.

With the various approaches taken, it is hoped that it will provide hope to revive the random stem in the concept of religious education in Minangkabau. To realize this, various indicators should be of concern to us together, including:

First, a joint commitment is needed to understand religious commands and prohibitions; second, it is necessary to provide understanding to the generation regarding the importance of studying religious knowledge; third, there is active participation from various parties in various religious activities that have nuances of local wisdom. Fourth is the emergence of a strong tolerance attitude without emphasizing any of the local wisdom found in the West Sumatra region. Fifth, religious teachings are used as a source and basis for efforts to develop ideas and thoughts.

This indicator can be realized well when preparing a religious education curriculum based on local wisdom. It can be implemented through various curricular and extracurricular activities in schools, which will undoubtedly be a good thing in efforts to develop local wisdom in Minangkabau. Various activities can be carried out to realize this innovation, such as starting and ending lessons with prayer, memorizing short letters, and reciting twenty traits at the start of the lesson. In Minangkabau, these activities are one of the characteristics of surau education in the past. So, it is hoped that these activities will provide essential religious awareness to students, supported by three main elements: faith, worship, and morals. These three main things must be preserved in students' lives and guide them to achieve success and happiness in this world and the hereafter.

The program of picking up students in front of the school fence, which is often carried out by the author's observations in schools, should be used as an innovation to remind students how a student should respect his teacher. This is not just a routine activity but can also be used as a form for students to kiss their teacher's hand before coming to school. It is not a greeting where the teacher holds his hand to his chest, and the child bows his head with a gesture, so if that is what is done, it is no more than how a mall or shop waiter greets his customers.

The innovation steps offered in this development are as follows: first, studies to explore local wisdom. This activity can be carried out through cultural tourism visits to various regions in West Sumatra that are rich in religious education and have a local wisdom approach. Second, the development of an Islamic religious curriculum based on

local wisdom. This activity is carried out by related parties, starting from the education department, teachers, and all stakeholders, to integrate the values of local wisdom in Minangkabau in religious learning through curricular and extracurricular activities.

Third, Involving teachers in various training related to local wisdom. This is very important because, after all, professional staff in their fields are needed to innovate religious education based on local wisdom. *Fourth*, various extracurricular activities and student creativity should be developed based on local wisdom. This concept is in the form of activities outside of school learning hours, such as the development of traditional sports, traditional games, or traditional arts, which are a source of pride in a *Nagari*, better known as the *jasalak Nagari* custom. So, this must be the focal point of teaching extracurricular activities and developing these students' creativity.

Fifth, collaborate with various parties that are competent. This religious education activity involves community figures, such as ulama, ninik mamak, or local communities, and is based on local wisdom. *Sixth*, carry out evaluation and monitoring. The final step is to conduct regular evaluation and monitoring; this is intended to determine whether the desired goals have been achieved and to see various weaknesses, which can then be corrected and adjusted to suit needs.

Hopefully, this innovation will increase students' understanding and awareness of religious values in the local context, strengthening their sense of pride in local culture and traditions. Formation of a generation with noble morals and can apply religious values in everyday life. Increased community participation in developing quality religious education based on local wisdom. With the implementation of this innovation, it is hoped that religious education in Minangkabau can become more relevant to students' daily lives and produce a generation that has a deep understanding of religion and a love of local culture. It also allows Bau figures to be in the same class as Buya Hamka, Sutan Sahrir, or other figures.

CONCLUSION

Developing religious education based on local wisdom is crucial to improving the morals and personality of the younger generation in Minangkabau. Minangkabau, which is strong with its traditional philosophy of basandi yarak, sayrat-based Hizbullah, is undoubtedly the principal capital for laying religious foundations for the younger generation. It is hoped that this traditional philosophy will strengthen efforts to develop the integration of customs and religious teaching values in schools in Minangkabau. The participation of various stakeholders is, of course, a must; the Tigo Sarangangan stove and the Tigo Sapilin rope are the main forces to restore this random rod. Alim Ulama, Candik Pandai, and Bundo Kandung have a strategic role in educating the younger generation, who in history have been able to produce essential figures such as Moh Hatta, Sutan Sahrir, M. Nasir, KH. Agus Salim or Buya Hamka.

To face the various challenges of the times in this era of digitalization, an effort is needed to innovate in religious education by integrating religious values and local wisdom. These steps include the study of local wisdom, curriculum development, teacher training, the development of extracurricular activities, and collaboration with parties competent in their fields. With this development innovation, it is hoped that students'

understanding of religious values in the context of local wisdom will increase so that they will feel proud to be Minangkabau people, and it is hoped that they will be able to bring back significant Minangkabau figures.

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