

Local Wisdom at Islamic Boarding Schools in Central Lombok 2023

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Abstract

National Islamic boarding school education, a very important link. This is not only because of the history of its emergence. But Islamic boarding schools have also significantly contributed to efforts to make the nation's life more intelligent. Historically, Islamic boarding schools are community-based educational institutions. Then it was developed by the community, so that the study of Islamic boarding schools as a center for community development. local wisdom in the Lombok cottage Tombok. With the following problem formulation: 1. What is local wisdom in Islamic boarding schools. 2 What are the forms of local wisdom that develop in Islamic boarding schools? Considering that this research is qualitative in nature, the data was collected through observation, interviews, documentation and data analysis methods. Based on research results, forms of local wisdom that developed in Islamic boarding schools in Central Lombok still exist. Namely the traditional tapsile procession of the Sasak tribe as principles, norms and rules of the social system of daily behavior that develop in society through an acculturative and contextual approach.

INTRODUCTION

Background of the problem

There is an interesting rule to reflect on how important local wisdom in Islamic boarding schools is that should be preserved, namely "al-muḥāfadlatu 'ala al-qadīmi al-shālih walakhdzu bi al-jadīdi al-ashlah" (preserving something old and good and taking something that is new and better).

Based on the results of observations made, the application of local wisdom in Islamic boarding schools.

This is to symbolize obedience to the mandate of Islamic boarding school administrators to always practice Islamic teachings in a kāffah (comprehensive) manner. Cultural wisdom in Islamic boarding schools takes the form of morals towards teachers, towards fellow students and morals towards society.

This can be briefly explained by local wisdom in Islamic boarding schools, including:

Deliberate is an attitude and action to solve a problem. This expression of deliberation teaches that in dealing with problems in Islamic boarding schools, such as determining punishments for students who break the rules, it is recommended that they be resolved through deliberation, so that problems can be resolved together.

Besemetonis is a principle of kinship that is very strongly felt in the Islamic boarding

school community, due to the same beliefs and the same goals. This is expressed with the slogan, together it's fun, it's hard together.

Alus Baseas is a mirror of mind which must be used by the sarungan (santri) community as an identity that is closely related to individual and community behavior in its narrative, such as pole (me), pelinggih/pelungguh (you), enggih (yes).

Tertip Tapsileis good manners in maintaining discipline and obeying the regulations that apply in Islamic boarding schools.

Based on the background of the problem above, the main problems in this research can be formulated as follows:

What is the pattern of character education based on local wisdom in Islamic boarding schools?

What forms of local wisdom develop in Islamic boarding schools?

Theoretical framework

Central Lombok Local Wisdom

Local wisdom is commonly conceptualized as local policy (local wisdom), local knowledge (local knowledge), or local intelligence (local genius). In this context, local wisdom is the attitudes, views and abilities of a community in managing an environment that provides resilience and the growth power of a community in the area where that community is located. In other words, local wisdom is a creative answer to all

phenomena found in the surrounding environment.

According to Rahyono in Agus Wibowo and Gunawan, local wisdom is defined as an intelligence possessed by a certain ethnic group, which is obtained through the experience of that ethnic group grappling with its living environment. Based on Rahyono's definition, we can see that local wisdom is the fruit or result of certain communities/ethnicities through their experiences and is not necessarily experienced by other communities. This local wisdom will be very strongly attached to certain communities/ethnic groups. This is because local wisdom values have been tested and gone through a long process; even its age almost matches the existence of a certain society or ethnicity.

Meanwhile, Keraf emphasized that local wisdom is all forms of knowledge and belief, understanding or insight as well as customs or ethics that guide human behavior in life in an ecological community. All forms of local wisdom are lived, practiced, taught and passed down from generation to generation while forming patterns of human behavior towards fellow humans, natural and supernatural.

From the two definitions above, it can be concluded that local wisdom is the intelligence, beliefs and customs of an ethnic/tribe which are acquired through experience in the environment where they live and passed down from one generation to another. In Islam, the local wisdom of Muslims in Indonesia takes inspiration from Islamic teachings and the nation's noble values passed down from generation to generation.

The inheritance of cultural traditions as the fruit of rational human activity of course presupposes the existence of a process that also involves rational activity. Cultural traditions are not just passively inherited. The inheritance of cultural traditions presupposes creativity, namely the ability to give a new form to content that is actually old. Being static and apathetic by simply accepting and continuing past habits will bring boredom and stagnation.

Even if it is just inherited, it is a high cultural achievement, if it is just inherited without any effort to renew it, over time it will become stale and can no longer be a source of vision from which ordinary people can draw inspiration.

Local wisdom is manifested in various forms, for example in traditions, moral values and life guides. Local wisdom is also contained in life advice which is transmitted through oral tradition and only a small part is transmitted in writing. More specifically, local wisdom can be grouped into five:

Wisdom in the form of a view of life, belief or ideology expressed in wise words (philosophy). This means that advice that can be considered as a guide, guidance, direction and guidance in life, for example the wise words of the Sasak tribe are berajah sincerity timakne difficult, adekn saq ndek talent dalem (learning to be sincere in everything even though it is difficult, so as not to get sick heart).

Wisdom in the form of attitudes towards social life, advice and learning expressed in the form of proverbs¹, parable², poetry rhymes³ or folklore, stories that originate from society and develop within society. For example, the folklore of East Lombok is Datu Panji Anom.

Wisdom takes the form of rites or ceremonies in the form of religious ceremonies. Such as, sorong serah (Sasak tribe marriage ceremony process).

Wisdom in the form of principles (truths which are the basic principles of thinking, acting), norms and social rules which form into a social system, meaning, all social elements are interconnected with each other and influence each other. Like mutual cooperation.

Wisdom in the form of habits, daily behavior in social interactions, such as speaking polite words to the person you are talking to.

Islamic boarding school

A Glimpse into Islamic Boarding Schools

Islamic boarding schools or Islamic boarding schools are institutions that can be said to be a manifestation of the natural process of developing the national education system. From a historical perspective, Islamic boarding

schools are not only synonymous with Islamic meaning, but also contain the meaning of Indonesian authenticity (indigenous). This is because institutions similar to Islamic boarding schools have actually existed since the time of Hindu-Buddhist rule.

This institution is intended as a place to teach the teachings of the Hindu religion and a place to develop cadres who spread that religion. Islamic boarding schools are historical creations of the nation's children after experiencing cultural contact with pre-Islamic culture. Islamic boarding schools are an Islamic education system that has similarities with the Hindu education system. Budha. Pesantren is equated with mandalas and dormitories in the treasury of pre-Islamic educational institutions.

The term pesantren comes from the root word santri "pe-santri-an" or place of students. In other words, the term pesantren comes from the word santri, with the prefix "pe" in front and the suffix "an" meaning the place where the students live. Some experts say that the term pesantren does not come from Arabic, but comes from Indian, namely pesantren comes from the word santri, starting with "pe" and ending with "an". According to CC Berg in Ahmad Mutohar and Nurul Anam, the term "santri" comes from the Indian language "shastri" meaning a person who knows the sacred books of the Hindu religion or a scholar who is an expert on the sacred books of the Hindu religion. Meanwhile, according to AH Johns, the term santri comes from Tamil, which means Koran teacher.

In terms of terminology, although the majority of figures have different opinions in defining Islamic boarding schools, the substance is the same. According to Karel A. Steenbrink in Ahmad Mutohar and Nurul Anam, Islamic boarding schools are traditional Islamic boarding schools in Indonesia. These religious institutions focus on teaching religion using traditional teaching methods and have administrative rules and a unique teaching curriculum.⁴

Elements of Islamic Boarding Schools

Zamarkasyi Dhofier in Septalina Pradini, et al, revealed that there are five basic elements in Islamic boarding schools, namely: dormitory, mosque, santri, yellow book, and kyai.⁵ This view is reinforced by Hasan Basri, it is almost certain that the birth of an Islamic boarding school begins with several basic elements that are always present in it. There are five elements of Islamic boarding school, which cannot be separated from one another. These five elements include kyai, santri, Islamic boarding school, mosque, and teaching of the yellow book.

1. Hostel

A boarding house is a building in the form of a dormitory or room for students which is used as a place for them to live together and study under the guidance of the head of the room.⁶ One of the characteristics of an Islamic boarding school is the existence of a hut which is a dormitory for its students.

First, the fame of a kyai and the depth of his knowledge of Islam attracts students from afar. To gain knowledge from the kyai regularly for a long time, the students must leave their hometown and settle near the kyai's residence. Second, almost all Islamic boarding schools are located in villages where there is not enough housing (accommodation) to accommodate the students; Thus it is necessary to have a special dormitory for them. Third, there is a reciprocal attitude between the kyai and the students, where the students regard their kyai as if they were their own fathers, while the kyai consider the students as a gift from God who must always be protected. This reciprocal attitude creates closeness and the need to be close to each other continuously.

2. Students

In the Islamic boarding school tradition, there are two groups of students. They are "santri mukim" and "santri kalong". Santri mukim are students who come from distant areas and live in Islamic boarding schools in Islamic boarding

schools provided by the Islamic boarding school concerned. Meanwhile, santri kalong are students or students who come from from villages around the Islamic boarding school, who usually do not live in the Islamic boarding school. For lessons at the Islamic boarding school they go back and forth from their own homes.

Regarding the origin of the word "santri" there are (at least) two opinions that can be used as a reference. First, there is the opinion which says that "santri" comes from the word "sastri". A word from Sanskrit, which means literate. It seems that in the past, especially at the beginning of the growth of political power in Demak, the santri were the "literary" class for Javanese people. This is due to their knowledge of religion through written and Arabic books.

From this it can be assumed that being a santri means also knowing religion (through these books). Or at least a santri can read the Koran which in itself leads to a more serious attitude in viewing his religion. Second, is the opinion that said that the word santri actually comes from Javanese, precisely from the word cantrik, which means someone who always follows a teacher wherever this teacher goes to stay.⁷Of course, with the aim of being able to learn from him about a skill. Actually, we can still see this beautiful habit today, but it is no longer as "thick" as we have heard. direct inheritance in everyday experience.

3. Kyai/Teacher

Kyai or Tuan Guru as the caretaker of an Islamic boarding school is a very essential element for an Islamic boarding school. In the average Islamic boarding school developing in Java and Madura, the figure of the kyai is very influential, charismatic and authoritative, so that he is respected by the people in the Islamic boarding school environment. Apart from that, the Islamic boarding school kyai is also the initiator and founder of the Islamic

boarding school concerned. Therefore, it is very natural that the growth of Islamic boarding schools is very dependent on the role of a kyai.

Most kyai think that an Islamic boarding school can be likened to a small kingdom where the kyai is the absolute source of power and authority in the life and environment of the Islamic boarding school. No santri or other person can oppose the authority of a kyai (within his or her Islamic boarding school) except for another kyai who has greater influence. The students always hope and think that the kyai they follow are people who have full confidence in themselves (self-confident), both in matters of Islamic knowledge and in the field of power and management of the Islamic boarding school.⁸

4. Mosque

A mosque is a place or facility that is used as a center for educational activities and processes such as congregational prayers, sermons, yellow book studies, meeting and deliberation centers as well as mental training centers for students.⁹The position of the mosque as an educational center in the Islamic boarding school tradition is a manifestation of the universalism of the traditional education system. In other words, the continuity of the Islamic system which is centered on the mosque since the Al-Qubba mosque was founded near Medina during the time of the Prophet Muhammad SAW. still radiates in the Islamic boarding school system. Since the time of the Prophet, mosques have been centers of Islamic education. Wherever Muslims are, they always use mosques as meeting places, educational centers, administrative activities, and so on.

5. Yellow Book

Teaching the yellow book in Arabic and without vowels or often called the bald book is the only method formally taught by Islamic boarding schools in Indonesia. The Yellow Book is an integral element of the traditions of some Islamic boarding

schools in Indonesia, so the relationship between the Yellow Book and Islamic boarding schools is often described as two sides of the same coin. C. Discussion

Local Wisdom in Islamic Boarding Schools 5.

Lombok Island is often used as a model for religious, ethnic and linguistic diversity. Sasak Muslims are native residents of the island of Lombok with a majority of 90 percent. According to the 2023 census results, the population of this island is approximately 2,200,368 people. Meanwhile, other ethnic minority groups, namely the Balinese, Sumbawa, Bugis, Javanese, Arabs and Chinese, contribute to the overall cultural pluralism of Lombok. The Sasak tribe claims the island of Lombok as *gumi sasak* (Earth belonging to the Sasak).

In the traditions of the Sasak tribe, there are various traditional procession activities that develop among the community and are regulated by traditional *awig-awig*, namely:

1. *Gamma customis* a tradition of the Sasak people which refers to religious teachings and religious instructions, such as the *nikahang* custom (marriage custom), the *nyunatang* custom (circumcision custom), the *ngurisang* custom (shaving custom) and others.
2. *Luir Gamma customis* a ceremony held in connection with a long drought or excessive rain. In the implementation of the *luir gama* custom, there are various types of cultural traditions which are still carried out in several areas on Lombok Island, including the *ngayu-ayu*, *basentulak* traditions and various other types of ceremonies. *Ngayu-ayu* means asking for mercy (safety) and *metulak* is returning or better known as rejecting reinforcements. This ceremony aims to ward off pests, disease, disasters and evil spirits
3. *Tapsila tradition* which is a tradition related to the concept of attitudes or behavior in social life.
4. *Urip custom* namely a series of traditions from the beginning of human existence in the womb

until life reaches life, such as *bretes/besoq tian* (carried out when the womb is 7 months old), *praq api* (giving a baby a name after 7 days of birth).

Starch customor death customs, namely traditions related to rituals intended for people who have died. In the *gawe pati* tradition there are several types of events according to the count of burial ceremonies. The series of death celebrations begins with the *nelung* event, namely the ceremony after 3 (days) after death, *mituq* (seven days after death), *nyiswaq* (ninth day), *metangi* (fortieth day), *nyatus* (hundredth day), even until the thousandth day after death.

Of the five forms of customary processes that have developed in the traditional tribal community, *tapsila* is a tradition of the Sasak community which is related to the principles, norms and rules of society which form a social system and constitute daily behavioral habits in social interactions. The traditional *tapsila* system in Islamic boarding schools is manifested in a form of local wisdom, namely, *berembuq*, *besemeton*, *base alus*, *tertip tapsile*, and *reme*.

The application of the *tapsila* custom in the boarding school aims to ensure that the lives of the students are directed and can create a harmonious atmosphere, in which there are democratic values, discipline, brotherhood, love of the country, peace and care for the environment. These values are guidelines for every student in an Islamic boarding school.

Here, Islamic boarding schools prove themselves capable of understanding local culture through an acculturative-contextual approach. It is said to be acculturative-contextual because Islamic boarding schools prefer to take steps to side by side and not compete with the developing local culture. Then slowly hone it back into local wisdom which symbolically represents the spiritual atmosphere of the local community.¹⁰The following are several forms of local wisdom that develop in Islamic boarding schools, including:

Berembuq: Building a Democratic Attitude and Discipline in Santri.

In the Sasak community, when solving problems, there is an expression called "berembuq" (deliberation). The expression "berembuq" teaches that when facing problems, it is recommended to resolve them by deliberation, so that problems can be resolved together. In accordance with the statement of the Sasak people regarding deliberation, "Mun arak problems te seleseang isik berembuq" means, "If there is a problem, we solve it by deliberation."

Likewise with Deliberation which is still implemented by Islamic boarding schools to create an attitude of discipline in the form of rules of conduct and sanctions for students who violate them. Due to problems and complaints that occur in the Islamic boarding school environment. The deliberation process is carried out democratically, where the head of the Islamic boarding school does not immediately set sanctions or regulations unilaterally but rather jointly asks for opinions from all levels of management in the Islamic boarding school. A democratic deliberative attitude indicates that every coordinator in the management ranks has the right to express his aspirations openly.

Besemeton: Building Friendly and Socially Caring Attitudes.

In the language, besemeton is taken from the root word semeton which means brother. In Sasak cultural terminology, Semeton symbolizes the concept that builds the social behavior of the Sasak tribe, namely the concept of collectivity and unity. This besemeton characteristic symbolizes a sense of friendship between people. With the besemeton concept, Sasak tribal people can help each other, be friendly and love each other.

The concept of besemeton as a kinship system applied by Islamic boarding schools for students is because it has the same goal, namely, *Tafaqqohū fi al-dīn* in order to deepen religious knowledge. This is confirmed by the function of the dormitory as a place for students to live. Each dormitory provided by the boarding school aims to foster a sense of brotherhood and mutual respect. Even when

eating together (Sasak: begibung) there is a real sense of brotherhood among the students, as is the case with the ups and downs of always going through it together. The basic attitude of besemeton applied by Islamic boarding schools gave birth to a friendly attitude value which was highly recommended by Rasulullah SAW.

Apart from fostering a sense of brotherhood and mutual ajinin (mutual respect), the nature of besemeton contains enormous benefits in relationships in Islamic boarding schools with Islamic nuances and gives birth to a system that contains social care values within the framework of the local culture of the Sasak tribe, such as mutual respect,¹¹ remind each other,¹² and sauc each other

This besemeton characteristic is not only applied while still active as a santri, but will give birth to an awareness that, santri as social beings will continue the feeling of brotherhood until the next stage, namely after becoming alumni, by strengthening the ties of friendship as fellow santri when previously they were still living in traditional traditions. Sasak is called mutual wale/bales

Base Alus: Instilling Love for the Homeland in Santri

Language is the main component in communication in addition to other components such as gestures, tone, and so on. Without language there would never be verbal communication. The importance of language as a means of communication has made some linguists state that speaking is as important as breathing.

In general, for most people in Lombok, only two forms of language are known in daily communication, namely what is called Sasak biase/jamaq or aok-ape (ya-apa) and Sasak alus or alat-enggih (saya-ya). The very refined Sasak language, called kaji-meran (saya-ya), is only used by datu-raden (kings and nobles). The classification is based on the social stratification of Sasak society as nobles or menak (perwangsa) and non-nobles or non-menak. Factors that cause the choice of the

form of language used, as in other languages, are age, social status, education, level of familiarity, conversation situation, type of conversation (formal/informal).

Recently, there has been a trend towards a shift in the use of mother tongue by the Sasak tribe on the island of Lombok, from Sasak mother tongue to Indonesian. This trend is not only visible in urban areas but also in rural areas. This suggests that without a political stance from the regional government, this shift in the use of mother tongue will continue. Meanwhile, efforts to maintain the Sasak language must be carried out immediately. One of the strategies adopted in maintaining the Sasak (regional) language carried out by Islamic boarding schools in maintaining the local language as an act of love for the country is to strive for a set of regulations, for example, by memorizing Sasak language vocabulary and applying it in everyday life.

Tertip Tapsile: An Expression of Peaceful Love

Tertip tapsile comes from two words, namely tertip and tapsile. Tertip means that if you have organized your life, it will definitely be orderly. Meanwhile, tapsile is taken from the word besile, which means levels of behavior that must be adhered to proportionally, both in language placement and good behavior as respect for someone.¹³ The Sasak tribe emphasizes this custom of politeness in their daily interactions to cultivate good manners in dealing with others.

The highlight of the application of tertip tapsile in Islamic boarding schools is that it emphasizes the nature of Tindih, which means an expression of caution in speaking and doing things. It can also be interpreted as a personality who has the sincerity to defend truth, goodness, beauty and nobility. It can also be interpreted to describe someone's obedient personality.

This overlapping word teaches that when interacting with others you must maintain ethics in your words and actions so as not to offend other people's feelings. The word

overlap is also often used by the Sasak people as an expression of someone who is obedient to the orders given to them. For example, in the sentence "Tindih-tindih isik jauh dirik" be careful in how you behave.¹⁴

Reme: Cultivating an Environmentally Caring Attitude

Reme is interpreted as an activity that expresses mutual cooperation in work. All forms of work are done together, not jealous of each other, not watching each other, sharpening each other, loving each other and caring for each other.¹⁵ The expression reme in Sasak society is often expressed in the phrase "mun pade reme selapuan becat ye selese pegawean" meaning, if we work together (work together) all work will be completed quickly.

Mutual cooperation, as a symbol of the noble values inherited from the ancestors of the Indonesian nation, which is recognized as providing social benefits for society and strengthening ties of brotherhood between people, is increasingly felt to be not up to date with social realities in the current context. As a result, with many pretexts, people gradually started to abandon it and "underestimate" it by replacing it with a sum of money. You cannot participate in mutual cooperation to clean the village/village, you just need to replace it with rupiah. This is the case with various kinds of activities that involve the whole community.

Reme (mutual cooperation) is really emphasized in Islamic boarding schools with the aim of teaching students to maintain environmental cleanliness in relation to the interests of environmental conservation in an effort to improve habits or culture so as not to worsen environmental damage. However, they must improve environmental quality such as not littering.

This relationship is realized in the form of managing nature for the benefit of humans, both in their own interests and in the common interest, without exaggeration. If students in Islamic boarding schools forget that they are part of the environment and are caliphs on earth, then students should become actors who

maintain and manage nature, not destroy the beauty of the environment due to human actions.

CONCLUSION

1. Local wisdom in Islamic boarding schools is implemented in three stages. First, adab. Second, the upak care stage, by loving the good values that are internalized through adab. Third, behavioral habits are instilled through habituation models and exemplary examples.
2. The forms of local wisdom that develop in Islamic boarding schools are influenced by the traditional tapsile procession activities of the Sasak tribe as principles, norms and rules of the social system and daily behavioral habits that develop in society through an acculturative-contextual approach. This is because Islamic boarding schools choose to work side by side with local culture which is practiced in the form of berembuq, besemeton, base alus, tertip tapsile, and reme attitudes.

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