

The Integration of Islamic Noble Characters and Sundanese Local Wisdom to Realize Modernization of Islamic Education

Yusuf Hidayat^{1✉}, Nina Indriana², Ani Herniawati³, Adang Hambali⁴, Hasan Basri⁵

^{1,3}STAI Putra Galuh Ciamis, West Java, Indonesia

²MAN 2 Kota Bekasi, West Java, Indonesia

^{4,5}UIN Sunan Gunung Djati, Bandung, West Java, Indonesia

✉ email: yusufhid@gmail.com

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ABSTRACT

Education in Islam has three basic concepts consisting of Al-Tarbiyah, Al-Ta'dib, and Al-Ta'lim. The three basic concepts has the main goal to achieve 'Insan Kamil'. This article aims to identify the integration of Islamic noble characters and Sundanese local wisdom to realize modernization of Islamic education. This study employs qualitative method under descriptive approach. The findings assert that Islamic noble characters framed in the acronym of FAST which is described as *Fatonah* (intelligent), *Amanah* (trustworthy), *Sidik* (honest), and *Tablig* (the person who delivers the mandate). Meanwhile the Sundanese local wisdom framed in the term of *Catur-Sila* which is described as *Silih Asih* (loving each other), *Silih Asah* (educating each other), *Silih Asuh* (giving knowledge each other, or teaching each other, or educating each other), and *Silih Wawangi* (making proud each other). In the context of technology 4.0 era, the integration of Islamic noble characters and Sundanese local wisdom is expected to realize modernization of Islamic education at which every Moslem is able to learn Islam in modern ways which is not only having "Insan Kamil", but also having 4Cs 21st century skills, i.e.: creative thinking, critical thinking & problem solving, communication, and collaboration.

Keywords: *modernization; noble characters, islamic education, sundanese local wisdom*

INTRODUCTION

Education is the main key to build the qualified nation. Through education, the nation is able to answer the needs and challenges appeared in the technology era 4.0. Through education, the nation is also able to innovate in the field of technology as the answer of the change. Through education, the nation is also able to have noble characters to create the harmony of life (Jackson & Parker, 2008; Suyatno et al., 2022). On the other hands, education is the best medium designed to prepare better generation who has intellectuality, innovation, and noble character values. Through those 3 (three) criteria, the young generation of the nation would grow to be the extraordinary nation in the world (Amri et al., 2019; Kurnia & Muhajir, 2021).

In line with the three criteria aforementioned, noble chacaters becomes the main foundation in building the generation of the nation. In Islamic education, noble

characters are well known as *Akhlakul Karimah*, becomes the essential goal of life which is taken from the Holy Koran and al-Hadits. Practically, in everyday life the noble characters are instilled in three aspects, such as aqidah (believing oneness of the God), worship, and relationships between humans (Amri et al., 2019; Priyanto, 2020). To achieve the aforementioned goal, the appropriate strategies are need to be implemented. One of them is conducting the modernization of Islamic education. In this context, modernization is the process to modernize the ways and media such as involving digital technology and local wisdom in Islamic education. The integration of Islamic noble characters and local wisdom become the alternative choice to create the modernization of Islamic education in Indonesia particularly in West Java (Abidin et al., 2022; Mu'min, 2023; Woodward, 2019).

In realizing modern Islamic education, the stakeholders involved, such as the government, the Indonesian Ulama Council (MUI), schools, communities, and parents must understand the importance of realizing modern Islamic education, at which emphasizes the habituation of our Prophet's characteristics framed in the acronym FAST: *Fatonah* (intelligent), *Amanah* (trustworthy), *Sidik* (honest), and *Tablig* (the person who delivers the mandate). Furthermore, FAST must be integrated with local wisdom, particularly Sundanese local wisdom which is well known as *Catur-Sila* or four basics, such as: *Silih Asih* (loving each other), *Silih Asah* (educating each other), *Silih Asuh* (giving knowledge each other, or teaching each other, or educating each other), and *Silih Wawangi* (making proud each other) (Alhafizh et al., 2021; Amri et al., 2019; Rahmah, 2020). The integration of Islamic noble characters realized in FAST and Sundanese local wisdom realized in *Catur-Sila* is expected to be able to achieve 4Cs 21st century skills which include (1) creative thinking, (2) critical thinking & problem solving, (3) communication, and (4) collaboration (Alhafizh et al., 2021; Azra, 2015).

The first previous study was done by Amri et al., (2019) entitled The Implementation of Islamic Education: The Process of Instilling Akhlakul Karimah (Noble Characters) for Madrasah Tsanawiyah Students. The findings of the study showed that through the implementation of Islamic religious education, the students could possess noble characters which cover eight behaviors such as: habituating the smiles, salaam, and greetings, mutual respect (tolerance), sunnah fasting on Monday and Thursday, performing the Duha prayer, performing dhuhr prayers, reciting the Quran, congregational prayer, and getting used to alms giving (*infaq*). These eight commendable behaviors are recommended for teachers and principals to be applied in their respective schools. Then, the second previous study was conducted by Sutiana et al., (2022) entitled Sundanese Muslim Community's Understanding of Sufism: A Phenomenological Approach. The findings of the study showed that Islamic Sundanese figures believe that ethnic Sufism is a development of understanding to every society's religious thoughts, attitudes, and practices dealing with the problems of modernity. Thus, Sundanese ethnic local wisdom is needed to be integrated with Islamic noble values to realize moderate Sundanese Muslim. Meanwhile the third previous study was undertaken by Abidin et al., (2022) entitled Modernization of Islamic education and Islamic thought in Indonesia. The findings of the study showed

that Islamic philosophy developed Muslims' act and think. In Indonesia, Indonesian Muslims in general still adhere to the texts of the mujtahid school of thought, and they have not received methodological education, which means they advocate law according to the mujtahid mindset produced by the school's imam.

Based on the 3 previous studies aforementioned, there are similarity and dissimilarity to the present study. The similarity of the first previous study is focusing on the instilling *Akhlakul Karimah* or Islamic noble characters to the students in Islamic education. Meanwhile the similarity of the second previous study is focusing on Sufism in Sundanese Muslim Community to instill characters in Islamic Education. Then, the last previous study has similarity to the present study is on Muslims' thoughts to support the modernization of Islamic education. In addition, the dissimilarity of the present study is focusing on Sundanese local wisdom which is integrated with Islamic noble characters applied to realize modernization of Islamic education in Indonesia. The integrated Islamic noble characters and Sundanese local wisdom are expected to be able to result 4Cs 21st century skills mastered by West Java students. In harmony with the background of the study, this present study entitled, **“The Integration of Islamic Noble Characters and Sundanese Local Wisdom to Realize Modernization of Islamic Education”**.

METHOD

This present study employed qualitative method under descriptive approach. Qualitative descriptive is understood as a research approach which describes a statement on a problem as carefully as possible (Fraenkel et al., 2012). In addition, qualitative descriptive is an approach employed to describe a phenomenon in detail and accurate as possible (Hidayat et al., 2022, 2023).

In line with the data collection technique, the researchers employed journal articles as the primary resources retrieved from Google Scholar. Meanwhile for the data analysis technique, the researchers employed content analysis (Fraenkel et al., 2012; Hambali et al., 2024). There are 5 steps in conducting content analysis, those are: (1) selecting the journal articles written in English, (2) selecting the relevant topics available from the journal articles related to Islamic noble characters, Sundanese local wisdom, and modernization of Islamic education, (3) selecting topic related to the title of the present study, (4) compiling the selected sources in accordance with the required chronology, (5) elaborating the selected sources into the sub point of the discussion (Hambali et al., 2024).

FINDINGS AND DISCUSSION

From 200 journal articles written in English searched from the Google Scholar using the keywords Islamic noble characters, Sundanese local wisdom, and modernization of Islamic education, there are only 32 journal articles obtained. From those 32 journal articles, there are only 10 journal articles in line with the topic.

Further, the 10 journal articles are analysed including some criteria, such as: (1) the journal article author's name, (2) year published, (3) title of the journal article, (4) name of journal, volume, and number (Hambali et al., 2024). The analysis is written in the following table.

Table 1: Selecting the relevant topics from journal article related to the field

No.	The authors' name	Year published	Title of the journal article	Name of journal, volume, and number
1.	Muhammad Amri, Saharuddin, La Ode Ismail Ahmad	2019	The Implementation of Islamic Education: The Process of Instilling Akhlakul Karimah (Noble Characters) for Madrasah Tsanawiyah Students	Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah, 4(1)
2.	Mark Woodward	2019	Islamicate Civilization and National Islams: Islam Nusantara, West Java and Sundanese Culture	Heritage of Nusantara: International Journal of Religious Literature and Heritage, 8(1)
3.	Ella Janawati Sundari, Anna Nur Annisa, Nai Supartini	2019	The Strengthening of Sundanese Local Wisdom Through Literature in Purwakarta Jawa Barat	PROJECT (Professional Journal of English Education), 2(3)
4.	Yus Darusman	2020	Local Wisdom and Environmental Preservation (Study on Sundanese Indigenous People in East Priangan, West Java, Indonesia)	PalArch's Journal of Archaeology of Egypt/Egyptology, 17(8)
5.	Hisny Fajrussalam, Agus Salim Mansyur, Qiqi Yuliati Zaqiah	2020	Gaining Education Character Based on Cultural Sundanese Values: The Innovation of Islamic Education Curriculum in Facing Era Society 5.0	Jurnal Iqra': Kajian Ilmu Pendidikan, 5(1)
6.	Ricky Yosepty	2022	The Management of Sundanese Cultural Local Wisdom Learning in developing Early Childhood Nationalist Character	AL-ISHLAH: Jurnal Pendidikan, 14(4)
7.	Ira Siti Rohmah Maulida, Mamat Rachmat Effendi, Ifa Hanifia Senjiati	2022	Local Wisdom of Religion, Culture and Economy of the Community of Kampung Dukuh, Garut, West Java	INFLUENCE: International Journal of Science Review, 4(2)
8.	U Abdullah Mu'min	2023	Construction of Islamic Character Education Values Based on Local Wisdom in Culture Kasepuhan and Kanoman Palaces	Tafkir: Interdisciplinary Journal of Islamic Education, 4(2)
9.	Muhammad Shuhufi, Arip Purkon	2023	Harmonization of Islamic Law and Local Culture: A Study of Indonesian Sundanese Ethnic Culture	Jurnal Ilmiah Al-Syir'ah, 21(1)
10.	Malki Ahmad Nasir, Muhammad	2023	The Local Wisdom on Sundanese People in Relationship with the Natural Environment: An	KnE Social Sciences, 8(18)

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Table 2: Compiling the selected resources in accordance with the chronology

No.	Selected topic	Resources
1.	The concept of modernization of Islamic education	Amri, et al., (2019); Mu'min (2023); Shuhufi & Purkon (2023)
2.	Islamic noble characters	Amri, et al., (2019); Fajrussalam, et al., (2020); Mu'min (2023); Shuhufi & Purkon (2023)
3.	Sundanese local wisdom	Woodward (2019); Sundari, et al., (2019); Darusman (2020); Fajrussalam, et al., (2020); Yoseptry (2022); Maulida, et al., (2022); Nasir, et al., (2023)
4.	The integration of Islamic noble characters and Sundanese local wisdom to realize modernization of Islamic education	Mu'min (2023); Shuhufi & Purkon (2023)

In the discussion session, the researchers describe four sub-sequent chapters consisting of (1) The concept of modernization of Islamic education, (2) Islamic noble characters, (3) Sundanese local wisdom, and (4) The integration of Islamic noble characters and Sundanese local wisdom to realize modernization of Islamic education. Those four sub-sequent chapters of the discussion are explained as follow.

A. The concept of modernization of Islamic education

The basic concept of education in Islam is based the rule revealed by Allah, the God almighty in the Holy Koran. Then this basic concept of education is interpreted and developed by the Prophet Muhammad Peace be upon him. Principally, the basic concept of education in Islam consist of 3 (three). Those are *Al-Tarbiyah*, *Al-Ta'dib*, and *Al-Ta'lim*. To understand more what are those three terms, here are as follow.

1. *Al-Tarbiyah* is the process of conveying something towards perfection step by step. It refers to develop the students' cognitive, affective, and psychomotor aspects.
2. *Al-Ta'dib* is the process of gradual instillation and recognition experienced by the students/people towards the proper places of all things in the order of creation in the purpose to recognize the God. It refers to emphasize the students' affective aspects.
3. *Al-Ta'lim* is the process of sustainable efforts since birth to foster knowledge, understanding, responsibility, and instilling trust. It refers to lead cognitive aspect through developing students' skills.

From the 3 (three) basic concepts of education in Islam aforementioned, those have the similar goal, that is achieving '*Insan Kamil*'. *Insan Kamil* is the perfect human that has the noble characters in his/her daily life (Amri et al., 2019; Mu'min, 2023; Shuhufi & Purkon, 2023).

B. Islamic noble characters

In Islamic education, noble characters are well known as *Akhlakul Karimah*. The noble characters are the essential goal of life for every Moslem that is taken from the Holy Koran and al-Hadits. Practically, in every day life the noble characters are instilled in three aspects, such as aqidah (believing oneness of God), worship, and relationships between humans (Amri, et al., 2019; Priyanto, 2020). Further, the realization of the noble characters are exemplified by our Prophet's characteristics which is framed in the acronym FAST: *Fatonah* (intelligent), *Amanah* (trustworthy), *Sidik* (honest), and *Tablig* (the person who delivers the mandate). To understand more, here is as follow.

1. *Fatonah* (intelligent) is the first of Prophet Muhammad's characteristic. The intelligent is needed by every Moslem to carry out the duties from the god, Allah almighty. Every Moslem must memorize the Holy Koran and al-Hadits, explain them to others, and need to have the ability to argue with the disbelievers by the best possible rhetoric.
2. *Amanah* (trustworthy) is the second of Prophet Muhammad's characteristic. Trustworthy must be be instilled in every Moslem since an early age. Trustworthy is closely related to honesty, at which honesty is carried out, the trustworthy is held. In other words, an honest Moslem must be a person who conveys the mandate.
3. *Sidik* (honest) is the third of Prophet Muhammad's characteristic. Honest is the character at which a Moslem does not lie for anything. Empirical facts state that honest is the key to get success. Therefore, honest must be instilled and habituated since an early age.
4. *Tablig* (the person who delivers the mandate) is the last of Prophet Muhammad's characteristic. Delivering the mandate can be understood further as 'communicative'. Communicative means the ability to communicate effectively between the two parties, thus it does not cause misunderstanding. It means that tabligh is very urgent for every Muslim to be possessed in order that communication process is carried out properly.

From the 4 (four) characters of our Prophet Muhammad Peace be upon him aforementioned, those become the guide of the Islamic noble characters that must be possessed by every Moslem. These Islamic noble characters would be the way to achieve 'Insan Kamil' (Amri et al., 2019; Fajrussalam et al., 2020; Mu'min, 2023; Shuhufi & Purkon, 2023).

C. Sundanese local wisdom

Sundanese community has the specific values of the philosophical nuances in life. The philosophical values is closely related among the God, Allah almighty, human, and nature. Further, this philosophical values is well known as Sundanese wisdom. Practically, Sundanese local wisdom is reflected by the system namely *Tritangtu*, which is carried out in *lampah* (action), *papatah or paribasa* (proverb), and *kabuyutan* (sacred places to learn religious science). Besides *Tritangtu* system, Sundanese local wisdom

has other basic life values. It is well known as *Catur-Sila*, such as: *Silih Asih* (loving each other), *Silih Asah* (educating each other), *Silih Asuh* (giving knowledge each other, or teaching each other, or educating each other), and *Silih Wawangi* (making proud each other). To understand more, here is as follow.

1. *Silih Asih* means loving each other with all sincerity. It means that loving everyone is the key to create harmony in life.
2. *Silih Asah* means sharpening each other. It means that the ability to sharpen intellectuality, taste, and *karsa* for every human is needed in order to be able to produce knowledge in life.
3. *Silih Asuh* means giving knowledge each other. It means that teaching or educating everyone is the key to create the qualified generation, and direct people carefully to be safe in the world and here after.
4. *Silih Wawangi* means making proud each other. It means that informing someone's extraordinary to others would make him/herself proud. Thus his/her advantages would be well known by other.

From *Catur-Sila* aforementioned as the original characters from Sundanese community such as well known as Sundanese local wisdom, need to be adapted by other community outside Sundanese themselves. These characters are in line with the values of Islamic noble characters. Thus, if those are integrated each other, the Moslem's personality particularly Sundanese Moslem would have perfect noble characters in everyday life (Darusman, 2020; Fajrussalam et al., 2020; Mufidah et al., 2022; Nasir et al., 2023; Sundari et al., 2019; Woodward, 2019; Yoseptry, 2022).

D. The integration of Islamic noble characters and Sundanese local wisdom to realize modernization of Islamic education

For every Sundanese Moslem, having Islamic noble characters is obligatory. On the other hands, keeping Sundanese local wisdom is also responsibility. Therefore, both of them must be able to integrate between Islamic noble characters framed in the acronym FAST and *Catur-Sila* framed in *Silih Asih*, *Silih Asah*, *Silih Asuh*, and *Silih Wawangi*. The integration is expected to result the harmony of life both for the personal and for the social in Sundanese community.

Furthermore, the integration of Islamic noble characters and Sundanese local wisdom is expected to realize modernization of Islamic education at which every Moslem especially Sundanese Moslem is able to learn Islam in modern ways in line with the era of technology 4.0. In this era, every Moslem especially Sundanese Moslem is demanded not only having *Insan Kamil*, but also having 4Cs 21st century skills. This 4Cs 21st century skills which include (1) creative thinking, (2) critical thinking & problem solving, (3) communication, and (4) collaboration (Mu'min, 2023; Shuhufi & Purkon, 2023).

Based on the findings and discussion aforementioned, the present study has similarity to the findings of 3 previous studies which focuses on Islamic noble characters and Sundanese local wisdom. Meanwhile, the dissimilarity of the present study to the findings of the 3 previous studies is in the integration of Islamic noble

characters and Sundanese local wisdom in the context of modernization of Islamic education. The new findings of this study is that the goal of the integrated Islamic noble characters and Sundanese local wisdom in the context of modernization of education is to achieve *Insan Kamil* or the perfect human. Besides, the *Insan Kamil* Moslem must have 4Cs 21st century skills, i.e.: (1) creative thinking, (2) critical thinking & problem solving, (3) communication, and (4) collaboration. These new findings becomes the novelty of the present study. The novelty is in line with the previous study done by (Hambali et al., 2024; Mulyono et al., 2023).

CONCLUSION

Education in Islam has 3 basic concepts consisting of *Al-Tarbiyah*, *Al-Ta'dib*, and *Al-Ta'lim* which support the goal to achieve '*Insan Kamil*' or the perfect human. In achieving *Insan Kamil*, every Moslem must have Islamic noble characters framed in the acronym FAST. Meanwhile for Sundanese Moslem, besides having Islamic noble characters, they must have Sundanese local wisdom framed in the term of *Catur-Sila*. In the context of modernization in Islamic education, the integration of Islamic noble characters and Sundanese local wisdom is expected to realize modernization of Islamic education at which every Moslem especially Sundanese Moslem is able to learn Islam in modern ways in line with the era of technology 4.0. In this era, every Moslem especially Sundanese Moslem is demanded not only having *Insan Kamil*, but also having 4Cs 21st century skills. This 4Cs 21st century skills which include (1) creative thinking, (2) critical thinking & problem solving, (3) communication, and (4) collaboration.

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