

Integrated Education System: A Local Wisdom-Based Education Model For Building Student's Character

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Abstract.

The advancement of information and technology impacts education and students' character. An integrated education system is a solution that the government and people of Aceh district believe can build students' character. This article aims to describe the integrated education system as an educational model based on local wisdom in building students' character. This research is a qualitative research. Data were collected through observation, interviews and document study. Meanwhile, data analysis was carried out qualitatively. The results of the study concluded that: Integrated education is carried out in the morning and evening. The program includes both diniyah and tahfidz lessons. Malay-Arabic books that are taught at the study hall and dayah in Aceh Besar District are used as learning resources that are relevant to teaching materials. The learning methods applied are qudwah, 'aadah, mau'idzah, muraqabah, and uqubah. Characters was build through activities at school so that it becomes a habit

Keywords: *Integrated Education System, Local Wisdom, Character Building and Students.*

I. INTRODUCTION

Globalization and advances in information technology have affected all aspects of human life throughout the world [1]. The impacts caused by advances in technology and information is the increasing consumption of renewable energy [2], culture [3], global health and law (Feitshans and Sabatier, 2022), economy [5], environment (Zhang and Wei, 2022), education (Rizvi and Beech, 2023), (Tilak and Panchamukhi, 2023), and religion (Campbell and Evolvi, 2020). The use of technology has a direct impact on religious identities, communities and practices both online and offline. The use of media religiously can have an impact on religion, attitudes, and traditional behavior of users of education, and religion (Campbell and Connelly, 2015). Advances in technology and information also affect the people of Indonesia, especially the people of Aceh. Aceh is one of the provinces in Indonesia that is subject to special autonomy based on Law Number 11 of 2006 about the Government of Aceh. Special autonomy costs represent revenues from the Government of Aceh aimed at financing development, especially building and maintaining infrastructure, empowering the people's economy, alleviating poverty, and funding education, social and health (Undang-Undang Nomor 11 Tahun 2006 Tentang Pemerintahan Aceh). The Aceh government has drafted the Aceh Qanun Number 11 of 2014 concerning the Implementation of Education as a form of realization of the Law of the Republic of Indonesia Number 11 of 2006 regarding the Government of Aceh. Education held in Aceh is an integral part of the national education system which is adapted to the characteristics, potential and needs Acehnese people. The implementation of education in Aceh is based on; Islamic; nationality; awkwardness; truth; humanity; justice; expediency; affordability; professionalism; exemplary; diversity; and non-discrimination.

The implementation of education in Aceh has the function of developing all the potential of students in the context of creating an Acehnese society that is independent, civilized and dignified according to religious teachings (Qanun Aceh Nomor 11 Tahun 2014 tentang Penyelenggaraan Pendidikan). The people of Aceh are known to be very religious and uphold culture and customs [11]. The implementation of education in Aceh based on Islamic law is implemented in various forms of religious activities by the government and people of Aceh. These activities are establishing Dayah education and development agencies (Dayah Education Office) at the provincial and district/city levels, implementing diniyah education, the *beut ba'da mugreb* program, an integrated education system, and reviving religious activities in society, for example activities recitation sessions, *majlis ta'lim*, Al-Quran Educational Parks (TPQ), and other Islamic educational

institutions. Each district/city in Aceh is given authority by the Provincial Government of Aceh to develop an educational concept that is in accordance with the needs of the people of each region. The Aceh Besar District Government implements the Integrated Education System (IES) at the elementary and junior high school levels in Aceh Besar District. The Aceh Besar Regent stated that implementing an integrated education system in Aceh Besar was one of the programs initiated by the education and culture department, the Dayah education office, the Islamic Sharia service and the Regional Education Council. IES is a response to the many incidents that occur in the educational environment and violations of Islamic religious teachings, such as the large number of students who cannot read the Koran, drug abuse, moral and character decadence, bullying, and promiscuity. The Regent of Aceh Besar also stated that it is very important to apply the IES in order to prepare a generation of people who have knowledge and religion. This can be seen when Syiah Kuala University conducted a selection of new students in 2018 showing that 80% of students were unable to read the Koran (<https://Aceh.Tribunnews.Com/2021/09/15/>).

The implementation of IES is motivated by the concerns of parents or society about global challenges, the increasing cases of moral decadence that occur especially among the millennial younger generation, the increasing enthusiasm of parents and the community to send their children to Islamic boarding schools, boarding schools and educational institutions that have religious class hours. more Islamic. Seeing this empirical fact, the Aceh Besar district government understands that formal educational institutions implemented by the government need to adapt to the needs of the community. Thus, the Aceh Besar district government designed a model of education in formal schools that combined religious education and general education. The implementation of an integrated learning system in Aceh Besar district is an education system that combines general (national), religious (tahfidz, diniyah) education and local wisdom in order to realize character education. The concept of integrated education referred to in the IES is integration between the interests of the world and the hereafter, integration between general knowledge and religious knowledge, and integration between knowledge and values. In 2019, the IES was applied only to school clusters as a pilot project. The application of the IES increased in 2020 which was implemented in 33 schools consisting of 23 elementary schools and 10 junior high schools. The number of schools applying IES will increase in 2021, namely 46 elementary schools and 24 junior high schools. The people of Aceh Besar district believe that Islamic religious education based on the local wisdom of the local community can form good character for students. Islamic religious and character education is an asset for students so that they are not influenced by external cultures that are contrary to the Islamic religion and the social life of the people of Aceh Besar. The use of technology in religious life has had a social impact on society. Technology offers new innovations in modern life in every aspect of human life. Technology serves as the main tool and as a support to help humans in everyday life.

One of the roles of technology in the development of Islam is the application of Al-Quran interpretation (Putra and Hidayaturrehman, 2020). The phenomena that occur in students in Aceh Besar district are one of the reasons parents prefer schools that teach a lot of Islam and boarding schools. Parents are more motivated to send their children to schools that teach religious attitudes [14]. Individual understanding of religion is interconnected with decisions made and promotes gradual changes in attitudes that occur in religious, cultural, and socio-economic contexts [15]. Social, political, economic, and demographic factors give rise to national differences in the dimensions of cultural values, and become factors that influence each other on culture. Cultural values impact attitudes and behavior (ex; conventional morality, political activism) as well as the social structure of society [16]. Religion and innovation are interconnected [17]. Socio-cultural and religious and the use of technology have shown that these aspects have become a driving force for technological innovation (Coccia, 2014). Religion has a relative impact on the innovation of community activities in a country (Wang and Wang, 2021). The results of previous research provide empirical evidence that religion, values, and socio-culture have an impact on innovation on human activities globally. The integrated education system does not separate religious education from general education so that there is no dichotomy between science and religion. The integrated education system is a model of an education system that combines educational concepts that are oriented towards divine aspects (*rabbaniyah*), human aspects (*insaniyah*), and natural aspects in general (*alamiah*) so that they can be

applied in everyday life. The application of an integrated education system is one of the strategies to foster and produce students who are educated and with character [20]. The integrated education system has been researched by previous researchers. The results of Sofia's research concluded that the implementation of an integrated education system in Aceh Besar District had taken place according to predetermined stages and standards (Sofia, 2021).

The results of Indana's research concluded that the application of an integrated curriculum was carried out on the integration of the national curriculum with the pesantren curriculum, the integration of Islamic religious education material from the official curriculum with pesantren materials and the integration of activities. This study examines the integration of the school curriculum with Islamic boarding schools to improve student learning achievement and the quality of education (Indana, 2018). Sulaeman has researched Islamic philanthropy in an effort to form character with an integrated education system and concluded that character building by implementing an integrated system begins with the selection, habituation and integration of learning materials within the madrasah environment, student organizations, mosques and the environment [23]. This research focuses on character building through integrated education in Islamic boarding schools. The results of Rabayanti's research concluded that the quality of student learning was getting better by implementing an integrated learning system. Learning is more active, creative, innovative and more meaningful so that students know, understand, discover, apply and develop new ideas and concepts [24]. The results of Rabayanti's research examine the quality of the teaching and learning process by implementing an integrated learning system. Hadi's research results show that the regional education system is influenced by culture and educational development which has an impact on students' attitudes. The education system was developed in different ways, for example *pesantren*, state schools, integrated schools, Islamic schools which have their own systems so as to produce graduates with different attitudes and behaviors (Hadi, 2014). Therefore, it is more appropriate that the education system that is developed is adapted to the culture and environment of the school or based on local wisdom. The education system will be effective if the teaching materials for each subject can incorporate local wisdom content in an appropriate and integrated manner (Nadlir, 2016).

Local wisdom is shown by the way of acting, responding to something and responding to the environment and culture of an area. All local potentials in Indonesia need to be maintained, maintained and developed through education (Pingge, 2017). Character education based on local wisdom has an important role in shaping character values for students so that human beings who have broad knowledge and character are formed (Wahyuni and Hasanah, 2016). Hasnadi's research results concluded that strategies in applying character values through the teaching and learning process in class can be implemented through an integrated approach to all the material taught in all subjects. The character values formed must be integrated with other subject matter [29]. This study focuses on the formation of students' character values in the classroom through an integrated learning process. The results from previous researches or literature review has examined the integrated curriculum between schools and Islamic boarding schools, evaluation of the implementation of an integrated education system, the application of an integrated learning system, and character building through integrated education and an integrated education system implemented in Islamic boarding schools. Viewed from the aspect of character, previous research has examined multicultural education, learning, character education, and local wisdom-based Islamic education. The results of previous research studies have not focused on an integrated education system between general subjects and Islamic religious education applied in formal schools, there has been no research that examines an integrated education system based on local wisdom. Therefore, an in-depth study of the focus of this research becomes a novelty from previous research and is one of the reasons for the importance of this research to be carried out.

II. METHODS

This research is a qualitative research. The qualitative research method used in this research is a case study research method. The purpose of this research is to understand, describe and analyze the application of an integrated education system based on local wisdom in the formation of student character. This research

was conducted in elementary schools in Aceh Besar district from June 2022 to August 2022. The research subjects were Dinas Pendidikan dan Kebudayaan of Aceh Besar district, supervisors, principals, teachers and students.

Data collection was carried out by way of interviews, observation and documentation. Data analysis in this study was carried out qualitatively according to data analysis according to Miles & Hurbermen (Sugiyono, 2019). The findings from the results of this study can be of benefit to the Aceh Besar District Government (education and culture office, dayah education office, Islamic Sharia service), parents, the community and further researchers as an illustration of the implementation of an integrated education system, both as an illustration of its implementation, achievements and obstacles encountered. The results of the research can become a reference, data and information, material for consideration and comparison to all parties involved in making decisions, policies and solutions as follow-up steps.

III. RESULT AND DISCUSSION

The integrated education system implemented through the IES program in Aceh Besar district is education that combines the contents of the national curriculum with the contents of the local Islamic curriculum. The subject matter comes from Jawi Arabic books which are studied and taught by the people of Aceh Besar District through the Al-Quran Educational Park (TPQ), study halls and Islamic boarding schools. The integrated education system implemented in Aceh Besar district is a program of learning activities that includes activities of habituation to Islamic culture, daily worship practices, classical theoretical learning, tajwid learning, and memorizing the Koran which are organized in an integrated manner with the national education system applied to educational units in Aceh Besar district. The results of this study regarding an integrated education system in building student character can be seen in Figure 1 below.

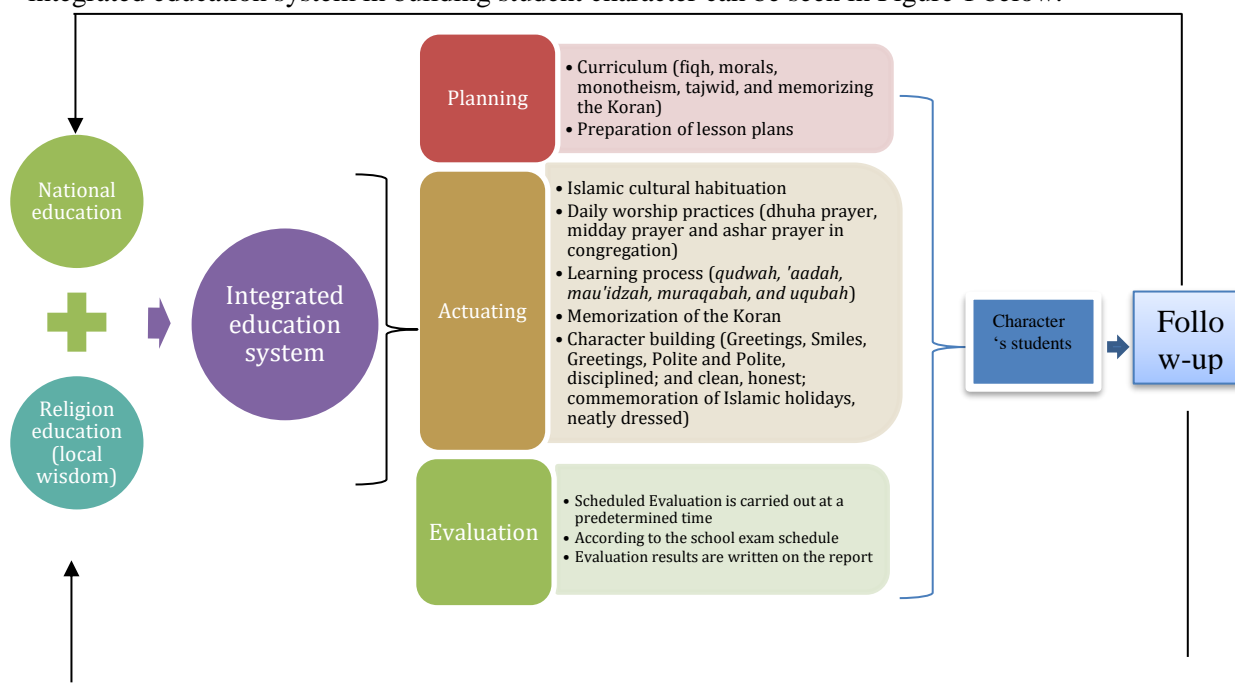


Fig 1. Integrated Education System Based Local Wisdom Education for Building Student's Character

The essence of the emergence of integrated education is motivated by the demands of the times which have an impact on moral decadence, deviant social behavior, the needs of parents and society and demands for the quality of education [31]. One of the efforts to prepare a generation with character and answering the challenges of the times is through Islamic educational institutions that integrate Islamic religious education with general education. Integrated education is one of the efforts to integrate Islamic education with the national education system by adjusting the curriculum, exams, subject matter [32]. Curriculum integration will produce students who are productive and creative in the global struggle, especially in the field of education and have good character [33]. The school implements an integrated education system program by inserting IES lessons on the school schedule. The required IES program for

each study group is 4 hours (4x35 minutes) lessons or 2 meetings for the *diniyah* subject and 4 hours (4x35 minutes) lessons or 2 meetings for the *tahfidz* subject. Each of the *diniyah* and *tahfidz* lessons is carried out 2 hours of lessons in the morning and 2 hours of lessons in the afternoon.

The IES teacher prepares a learning implementation plan before carrying out learning. Core competency and basic competence, and syllabus for each subject matter in an integrated education system have been defined in the curriculum. Teachers are required to develop a curriculum in the form of a lesson plan according to the example of the lesson plan contained in the curriculum. As the results of interviews with IES teachers that:

“We are required to make a learning plan for each IES subject matter. We got this knowledge through training held by the Education and Culture Office of Aceh Besar district. The lesson plan that we make will be requested when the supervisor visits the school. The lesson plan lesson plan is also one of the report items that we must submit every month to the education office”.

The principal also stated that:

“Each IES teacher is required to prepare a learning implementation plan. the IES teacher's lesson plan was also submitted to me along with other class teachers at the beginning of the semester. All IES teachers know this and they have prepared a lesson plan, although it is not as complete as the lesson plan made by the classroom teacher and subject teacher. This is because the standard IES teacher learning implementation plan is in accordance with the learning implementation plan guidelines listed in the curriculum book and the different backgrounds of IES teachers”.

The results of the study document that the lesson plan prepared by the IES teacher includes; school identity, subjects, class/semester, time allocation, subject matter, school year, basic competencies, indicators, learning objectives, learning materials, learning methods, learning activities (initial, core, closing activities), teacher assessment and signature and principal. There are several teachers attaching attitude assessment sheets which include spiritual and social, knowledge and skill assessments. The success of the learning process will be achieved if it is based on a learning plan that is in accordance with the conditions of the students [34]. Teachers are required to prepare lesson plans, so they take shortcuts by taking them on the internet and buying ready-made lesson plans, to then adapt them to the lessons they are responsible for. Therefore, it is necessary for related parties in particular to be able to improve teacher competence in preparing lesson plans [35]. The textbooks are given freedom to each IES teacher as long as they relate to the material set out in the IES curriculum. This is in accordance with the results of interviews with IES teachers which revealed that:

“We were given freedom by the Aceh Besar district education and culture office to use books or scriptures as teaching resources as long as the material is in accordance with the content of the material in the curriculum. We agreed with other IES teachers at this school to use whatever books were more appropriate. The emphasis is on students' ability to read Malay Arabic books properly and correctly and the material is in accordance with the material in the curriculum.”

The results of the study of documents on the material for *diniyah* education are material on the practice of worship, *thaharah*, prayer, fasting, zakat, tauhid, morals, history of Islamic culture, *hadist arbain*, *muamalah* and *fadhail amal*. The material for *tahfidz* is memorizing the 30th and 29th chapters of surah and the science of tajwid. The implementation of the integrated education system teaching and learning process is carried out according to the schedule determined by each school. The IES teacher designs the teaching and learning process through the lesson plan that has been made. The learning method on IES material differs from one teacher to another. This is based on consideration of the different circumstances of students. The educational background of IES teachers varies, some have undergraduate backgrounds in education and non-education, and some come from Islamic boarding schools who are high school graduates. When the teacher carries out the lesson, the teacher must adjust the lesson with the lesson plan that has been designed. Even though the teacher has carried out the learning well, there are still teachers who are not fully in accordance

with the learning implementation plan used, so there is still a need for further guidance and development for teachers so that they are always guided by the learning implementation plan so that learning becomes more directed and in accordance with plans that have been designed [36]. The learning process carried out by the teacher should be carried out actively, innovatively, creatively, effectively, interestingly, and fun which is student-centered. Character values that are applied and developed in all activities involved in the learning process are evaluated systematically, measurably, and continuously. The results of teacher observations and notes about student character during the learning process can be used as a basis for evaluating the achievement of implementing character values.

The results of the evaluation can be used as material for consideration and conclusions that describe the student's character profile as well as the basis for determining follow-up [37]. IES teachers from Islamic boarding schools and high school graduates stated that: "We gained knowledge about preparing lesson plans when we attended training held by the agency. We admit that we do not fully understand in preparing lesson plans. We also do not understand in depth about the application of learning methods that are appropriate to the subject matter". Some of the diniyah teachers carry out the learning process by applying interesting methods and students are very enthusiastic about participating in learning. However, some teachers still apply conventional and monotonous models so that students are less enthusiastic and pay less attention to the material delivered by the teacher. IES teachers who are unable to attend are replaced by picket teachers from each school and substitute teachers appointed by the IES teacher. One of the most important resources in management is human resources [38]. Teachers are human resources who need improvement and improvement in themselves, including in their duties. Therefore, the function of coaching and developing employees is a personnel management function that is absolutely necessary, to improve, maintain and improve teacher performance [39]. Aspects that must be considered in the development of human resources include cognitive, affective, and psychomotor greatly affect the process of forming one's personality [40]. The domains of human resources that are considered important in the development of human resources in education. The five domains are: professionalism, competitive power, functional competency, participatory excellence, and teamwork. However, the development of the five human resources domains requires Total Quality Control (TQC) and an integrated training program to achieve effectiveness [41].

The results of the researchers' observations of substitute IES teachers show that the substitute teacher does not make the lesson plan as a guideline for the implementation of learning and the implementation of learning is less attractive. In *tahfidz* lessons, IES teachers experienced problems when each student deposited memorization with the teacher while other students talked to each other while waiting for their turn. This makes the class atmosphere noisy and the teacher is less focused on listening to the memorization of students who are depositing their memorization. The researcher saw that the large number of students in the class made the *tahfidz* class less effective. The teacher carries out the teaching and learning process in the classroom must be in accordance with learning implementation plan prepared. Implementation by condensing the material, conveying important points and emphasizing the completion of the practice questions, as well as evaluation/assessment the teacher conducts daily tests, midterm assessments and also end of semester assessments [42]. The results of the document study, researchers have not found that the character values developed are stated in the lesson plan. The teaching and learning process of the integrated education system has not emphasized on what character to emerge or to be developed or applied through the teaching and learning process of the integrated education system. The learning process places more emphasis on the cognitive abilities of students, for example it places more emphasis on definitions, memorization and reading of Arabic-Malay books. Skills that are integrated into learning are critical thinking skills, problem solving, communication, collaboration, innovation, creation, literacy, and various other skills.

Teachers must improve their knowledge and skills in integrating skills that are appropriate to the learning material. The teacher's role in carrying out learning is very important, so a lesson planning workshop is needed that incorporates the skills being developed [43]. The mistakes that often occur from the lesson plans that have been made are that there is no match between the basic competencies with the indicators and learning objectives that are being developed, and that skills are not yet visible in the learning

activities that are designed. This fact indicates the need for a more detailed explanation of the learning implementation plan in order to be able to achieve the learning objectives according to skills [44].

Character building is done by habituation activities at school, such as; (1) activities of greeting and shaking hands every time we meet with teachers or older people, (2) reciting the Qur'an together in the morning on an ongoing basis until khatam, (3) reciting prayers/*shalawat*, selected letters carried out together in the morning before starting learning activities and in the afternoon after the end of learning activities, and (4) practical activities are also carried out through the daily worship practice activities referred to above consisting of ablution practices, *dhuha* prayers, midday prayers and *ashar* congregation, funeral prayers, sunnah fasting, and others that can be developed according to local conditions, and (5) other Islamic habituation activities in daily life at school such as speech, manners, cleanliness, and others. The application of character values through school culture can be done through several activities, including; five activities (greetings, smiles, greetings, politeness and politeness); *tadarus* culture; a culture of reading prayers when starting and ending learning; discipline; and clean culture; honest culture; anniversary; neatly anda dressed.

[45] Teachers are role models and models for students so as to support the formation of character education and help students to have good character [46]. The building of student character can be done by writing student development in an attitude book, clear school regulations, carrying out internal and external supervision, establishing good relations with teachers, parents and the community [47]. The activity of memorizing the Qur'an or *Tahfidzul Qur'an* is the activity of memorizing the verses of the Koran correctly and *mutqin* (perfect memorization). Al-Qur'an memorization material for elementary school minimum memorizing *juz* 30 and *juz* 29 and the amount of memorization can exceed the minimum requirements according to the ability of each student. This minimum amount of memorization can be adjusted if it turns out that in practice there are students who, after being examined, do not have adequate memorization skills. *Tahfidzul Qur'an* activities are complemented by tajwid learning, namely learning to improve reading skills (*qira'at*) for those who are not yet able to read the Qur'an correctly and/or are not yet able to read at all. This tajwid learning is carried out in an integrated manner or concurrently with the activities of *tahfidzul Qur'an*. Learning methods in an integrated education system are: *qudwah*, *'aadah*, *mau'idzah*, *muraqabah*, and *uqubah*. The *al-qudwah* (exemplary) method is centered on educators. Educators as prototypes, role models, or *qudwah hasanah* are the key to success in applying this method. The method of *al-'Adah* (habituation, habituation) is repetition. The *al-'Adah* method is a strategic method in the formation of attitudes and values, especially in the formation of the personality of students to form positive character as a basic goal of Islamic education. The *mau'izah* method (teaching through advice) is a fairly effective method for touching hearts and feelings, it can take stories from the Qur'an and Hadith as well as the figures of *al-salafa al-salih*.

The *muraqabah* method (supervision and monitoring) of students is observed to correct their shortcomings and increase and boost their good potential. This *uqubah* (penalty) method is to maintain the authority of the rules for those who excel and carry out well will get appreciation while those who violate the provisions will be given punishment. Evaluation of the integrated education system is carried out by a designated monitoring and evaluation implementation team. Monitoring activities are carried out by a designated team and each school principal. This activity is carried out by checking the completeness of teacher administration and planning, reports on activities of the integrated education system through supervision and visits to schools. Monitoring activities are carried out at least once by the supervisory team. The results of monitoring and evaluation of each team member are recorded and reported to the education office. The results of the *diniyah* and *tahfidz* exams are written on the integrated education system report cards for each student. The evaluation is carried out according to the schedule determined by each school. The results of the evaluation will be conveyed when the report cards are distributed. The distribution of integrated education system report cards is carried out in parallel with the distribution of school report. The results of the evaluation are conveyed to the IES organizing team through a written report sourced from the school and a special team. Evaluation results are jointly analyzed through special meetings held at the end of each semester. Evaluator or Supervisors in carrying out their duties and functions must act as consultants, coordinators and main evaluators by creating harmonious, honest, cooperative, patient and role models

relationships with other good attitudes [48]. Activities at school will be carried out optimally if all elements involved in the school can actively support these activities [49].

IV. CONCLUSION

The implementation of an integrated education system goes hand in hand with the school schedule which is held in the morning and evening. Integrated education system teachers compile and develop learning implementation plans according to guidelines and curriculum. Integrated education system subjects include; *diniyah* (monotheism, morals, fiqh, Islam history, and hadith) and *tahfidz* (recitation and memorization) using various Malay Arabic books as learning resources. The learning resources for the IES subject are books that are studied at the *majlis ta'lim* or *dayah* in the student's environment. Learning methods in an integrated education system are: *qudwah*, *'aadah*, *mau'idzah*, *muraqabah*, and *uqubah*. The character building of students is carried out through activities at school so that it becomes a habit.

Cultivating character through learning has not been a special concern which can be seen from the lesson plan and the implementation of learning that places more emphasis on students' ability to read books, reading content and memorization. The government and the team administering the integrated education system should carry out capacity building for integrated education system teachers through continuous education and training. Training can be divided into training for teachers who have an undergraduate background in education and non-education as well as training for high school graduates. The teacher should include character values in the learning implementation plan and make the planning design a guide in the implementation of learning. With the writing of the characters that appear in the learning implementation plan, the teacher will be more focused and measurable on the characters formed through the learning process and also support the achievement of the goals of the integrated education system curriculum.

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