



## The Influence of Local Culture on Islamic Education in Indonesia

Azmillulloh Askarul Jabar<sup>1</sup>, Sania Aqil Salsabila<sup>2</sup>

<sup>1</sup>STITNU Al Farabi Pangandaran, Jawa Barat, Indonesia

<sup>2</sup>STITNU Al Farabi Pangandaran, Jawa Barat, Indonesia

Corresponding Author: [azmillulloh@gmail.com](mailto:azmillulloh@gmail.com)<sup>1</sup>

**Abstract:** The influence of local culture on Islamic education in Indonesia is reflected in the integration of cultural values into the curriculum, teaching methods, and interactions within educational environments. Indonesia's cultural diversity creates opportunities for harmonization between local traditions and Islamic teachings, ultimately enriching students' learning experiences. Values such as mutual cooperation, local wisdom, and social norms contribute to shaping students' character in understanding and practicing Islamic teachings. This integration not only strengthens Islamic identity but also enhances the education system with a more contextual and inclusive approach. **Keywords:** Local Culture, Islamic Education, Cultural Values, Cultural Integration, Indonesia.

**Keyword:** School Libraries, Literacy, Reading Interest, Library Management, Literacy Programs, Education Quality

### INTRODUCTION

The influence of local culture on Islamic education can create harmony between tradition and religious teachings. Local culture can influence the understanding of Islamic education, such as historical interactions and cultural influences, influences in art and symbols of worship, and the importance of social context. ("THE INFLUENCE OF LOCAL CULTURE ON THE UNDERSTANDING OF ISLAM: Harmony of Tradition and Religious Teachings" 2023). In the context of Indonesian society which is rich in cultural diversity, local factors cannot be ignored in the learning process, local culture includes values, norms, and traditions that are an integral part of people's lives. The integration of local culture in education can increase the relevance of teaching materials and learning methods used, so that the learning process becomes more meaningful for students (Afrison 2023). Mul Khan carefully explains that the important function of education is learning about human life in various functions and needs. Learning contains efforts to fulfill social, economic and political functions, in addition to various material and spiritual needs by humans so that they can grow as normal and healthy humans. A person's ability to live as a citizen, a religious or ethnic community, or a neighborhood or village, requires learning activities.

## **METHOD**

This study uses a library research method, which is a research approach that relies on literature reviews as the main source of data. Data are obtained from various literature such as books, scientific journals, articles, and relevant documents related to the research topic. The analysis is carried out descriptively and critically with the aim of exploring in-depth information and concepts to answer research questions. This approach allows researchers to understand the phenomena studied through existing theoretical and empirical perspectives.

## **RESULTS AND DISCUSSION**

Education is the oldest human socio-cultural endeavor. When humans develop, have offspring and have the desire for those offspring to have what those humans already have, then a communication process and an education process occur. Through education, an inheritance process occurs and parents feel confident that their children can continue their family life, and society is confident that its new members can formulate the sustainability of their group. When that society develops into a nation, then that nation is also confident that through education, that generation of descendants can continue the life of the nation. This is in line with what was explained by Muhardi that many countries are not supported by abundant natural resources, but are supported by the ability of human resources resulting from quality education, able to bring welfare and prosperity to their people. Family Responsibilities in Children's Education Normatively, the family has a heavy role and responsibility in educating children. This is implicitly stated in Law Number 1 of 1974 concerning marriage. Article 1 states that marriage is a physical and spiritual bond between a man and a woman which aims to form a family that is prosperous in body and soul. Family education provides basic knowledge and skills, religion, and beliefs, social moral values and outlook on life that children need to play a role in the family and society.

According to Fuad, the function of the family institution related to children's education is as an environment that provides the first experience for children. This experience is an important factor for subsequent development, especially for personal development (Rahman 2020). In the family environment, parents are the main and first educators in terms of instilling faith in their children. Called the main educator, because their influence is very great. Called the first educator, because they are the first to educate their children. The form and method of education in the family will affect the growth and formation of character in humans. In the context of the family, the goal of character education is positive character or commendable morals in children. The family plays its role as a social system that can shape the character and morals of a child. The family is not just a place where father, mother, and child gather.

The family is the most comfortable place for children. Starting from the family, everything develops. The ability to socialize, actualize oneself, have opinions, to deviant behavior and become an umbrella of life for a child. Family is the most comfortable place for a child. Some of the functions of the family besides being a place of shelter include preparing children to behave in accordance with the values and norms of the rules in the society where the family is located (socialization) (Puspytasari 2022). Identification of Local Values that are Relevant and Compatible with Islamic Teachings Integration of local values that are relevant to Islamic teachings is an important step in modern Islamic education. (Hidayat, 2021) states that the integration of local values in Islamic education can strengthen contextual Islamic identity. Local values such as mutual cooperation, respect for parents, and simplicity can enrich the Islamic education curriculum in a way that is relevant and easily accepted by the local community.

One of the local values that is very relevant to Islamic teachings is mutual cooperation. (A. Kusuma, 2022) explains that mutual cooperation is in line with the principle of ta'awun (mutual assistance) in Islam, which encourages solidarity and cooperation in society. (Fauzi, 2023) highlighted that the implementation of mutual cooperation in Islamic education can strengthen social cohesion and develop the character of students in accordance with Islamic

values. Mutual cooperation also teaches students to work together to achieve common goals, which is one of the important pillars of Islam. Local wisdom in preserving the environment shows high compatibility with Islamic teachings about the caliph on earth. (A. Mulyadi, 2022) revealed that traditional conservation practices in Indonesia, such as sasi in Maluku, are in line with the concept of hima in Islamic environmental jurisprudence. (M. Sulaiman, 2021) emphasized that the integration of local ecological wisdom in Islamic education can strengthen students' understanding of their responsibilities towards the environment from an Islamic perspective. This local wisdom not only functions to maintain the balance of the ecosystem but also teaches the younger generation about the importance of ecological responsibility. By integrating traditional practices such as sasi into Islamic education, we can shape the character of students who are more concerned and responsible for the environment.

The values of politeness and etiquette in Indonesian culture also have a strong resonance with adab in Islam. (R. Wahid, 2022) explains that the concept of manners in Javanese culture has similarities with Islamic teachings on noble morals. (L. Pratiwi, 2023) states that the integration of local politeness values in Islamic education can enrich students' understanding of Islamic ethics in the context of their own culture. These values show that culture and religion can work together to form individuals with noble and highly civilized morals. Local spiritual values show conformity with the dimensions of Sufism in Islam. (N. Hidayati, 2020) identifies that Javanese spiritual practices, such as laku peduli, have similarities with the concept of riyadhah in Sufism. (Santoso, 2021) emphasizes that the integration of local spiritual elements in Islamic education can deepen students' understanding of the inner dimension of Islam.

These local spiritual values enrich the inner dimension in religious life, helping individuals to achieve a deeper closeness to God. The integration of local spiritual elements into Islamic education not only deepens students' understanding of Sufism, but also strengthens their spiritual identity in their own cultural context (Khomsinuddin et al. 2024).

## CONCLUSION

Education is one of the oldest socio-cultural efforts of humans that functions as a process of passing on values, knowledge, and skills between generations. In the context of the family, education is the primary responsibility of parents as the first and foremost educators, who play a role in shaping the character, faith, and morals of children. The family environment is a strategic place in building the moral and social foundations of children before they play a role in society. In addition, the integration of local values that are relevant to Islamic teachings, such as mutual cooperation, simplicity, and manners, enriches modern Islamic education. These local values are not only in line with Islamic principles but also strengthen the cultural and Islamic identity of the younger generation. Local wisdom, such as environmental conservation practices and traditional spirituality, can also be utilized to instill deep ecological responsibility and spirituality, in accordance with the Islamic concept of humans as caliphs on earth. Thus, education based on local values that are compatible with Islamic teachings is able to create individuals who are noble, have strong character, and are socially and ecologically responsible.

## REFERENCES

- Afrison, Dedi. 2023. "PENGARUH BUDAYA LOKAL TERHADAP PEMBELAJARAN PENDIDIKAN AGAMA ISLAM DI SUNGAI PENUH" 4: 145–56.
- Ali, Hilmy Farhani, Galang Pratama Sudiar, Dede Mulyana, and Dea Anggriani. "Manajemen Pengembangan Mutu Pendidikan Karakter dalam Perspektif Agama, Budaya, dan Sosiologi." *Literasi: Journal of Innovation Literacy Studies* 1, no. 1 (2024): 20-31.
- Khomsinuddin, Gimam Bagus Pangeran, Ahmad Tamyiz, Citra Eka Wulandari, and Fauzan Akmal Firdaus. 2024. "Modernitas Dan Lokalitas: Membangun Pendidikan Islam Berkelanjutan." *Journal of Education Research* 5 (4): 4418–28.

- <https://jer.or.id/index.php/jer/article/view/1523>. "PENGARUH BUDAYA LOKAL TERHADAP PEMAHAMAN AGAMA ISLAM: Harmoni Tradisi Dan Ajaran Keagamaan." 2023, 2023.
- Mulyana, D., Sudiar, G. P., & Ali, H. F. (2023). Analisis Perubahan Sosial Dan Pembangunan Di Mts Ypak Cigugur: Tinjauan Terhadap Peran Lembaga Pendidikan Dalam Transformasi Sosial Masyarakat. *J-STAF: Siddiq, Tabligh, Amanah, Fathonah*, 2(2), 185-198.
- Mulyana, Dede, et al. "Efektivitas Manajemen Bimbingan Konseling: Layanan, Penilaian, dan Instrumen Evaluasi di SMA Negeri 1 Parigi." *J-STAF: Siddiq, Tabligh, Amanah, Fathonah* 3.1 (2024): 1-16.
- Puspytasari, Heppy Hyma. 2022. "Peran Keluarga Dalam Pendidikan Karakter Bagi Anak." *Jurnal Pendidikan Islam* 6 (1): 1–10. Rahman, Abdul. 2020. "Sistem Panggadereng." *Al-Hikmah: Jurnal Pendidikan Dan Pendidikan Agama Islm* 2 (1): 45–60. Zain, Moh. 2018. "Pengetahuan Dan Manusia (Hakekat Dan Tujuan)." *Filsafat Ilmu*, no. December: 0–7. [https://www.researchgate.net/publication/329371546\\_PENGETAHUAN\\_DAN\\_MAN\\_USIA\\_HAKEKAT\\_DAN\\_TUJUAN](https://www.researchgate.net/publication/329371546_PENGETAHUAN_DAN_MAN_USIA_HAKEKAT_DAN_TUJUAN)
- Ramadhan "Site Design dan Interactive melalui Instagram: Studi Kasus Pada Usaha Mikro Kecil Menengah Kopi Cimanggu" *Mavis jurnal desain komunikasi visual* (2024) doi:10.32664/mavis.v6i01.1170
- Ratnasari and Asnawan "Pemberdayaan Masyarakat dalam Upaya Meningkatkan Perekonomian melalui Pemasaran Digital Marketing" *International journal of community service learning* (2022) doi:10.23887/ijcsl.v6i2.50662
- Sa'diyah, Halimah, Aprilia Dwi Noorjanah, and Wibowo Heru Prasetyo. 2022. "Optimalisasi Layanan Perpustakaan Untuk Meningkatkan Minat Baca Siswa." *Journal on Teacher Education* 4(2010):1088–1100.
- Safitri, S., Marcheren, A. G., Fauziah, A., Rahma, A. D., Guci, L. P., Wijayanti, M. R., Amanda, S., Novelia, S., & Hasanah, U. (2024). Sosialisasi dan Pelatihan Digital Marketing, Branding, Manajemen Keuangan dan Sertifikasi Halal pada UMKM Desa Maredan Barat. *Madaniya*, 5(1), 112–119. <https://doi.org/10.53696/27214834.708>
- Septiawati et al. "ANALISIS PENGGUNAAN SISTEM INFORMASI AKUNTANSI DAN STRATEGI E-MARKETING PADA UMKM SAAT PANDEMI COVID-19 NEW NORMAL DI KARAWANG JAWA BARAT (Studi Kasus Pada Beras Puri Karawang)" *Jurnal apresiasi ekonomi* (2022) doi:10.31846/jae.v10i1.445
- Soraya "Efektivitas Pelatihan Digital Marketing Terhadap Peningkatan Volume Penjualan UMKM Kuliner di Kota Banjarmasin" *Economic and education journal (ecoducation)* (2024) doi:10.33503/ecoducation.v5i3.3857
- Sufi and Suharti "Pengaruh Motivasi Intrinsik dan Pengetahuan TIK terhadap Kesiapan Digitalisasi UMKM dengan Faktor Demografi sebagai Variabel Pemoderasi (Studi pada UMKM Kuliner di Salatiga)" *Jurnal administrasi bisnis* (2021) doi:10.14710/jab.v10i2.39311
- Verma "The Impact of Digital Marketing Adoption on Firm Performance: A Case Study of Small and Medium Enterprises in India" (2024) doi:10.47604/ijsm.2453
- Widagdo "PEMBERDAYAAN UMKM DI KELURAHAN GENDONGAN KOTA SALATIGA MELALUI PEMASARAN DIGITAL" (2024) doi:10.69726/edujpm.v1i1.6