

MENGINTEGRASIKAN KEARIFAN LOKAL DALAM PENDIDIKAN TINGGI ISLAM UNTUK MEMPERKUAT NILAI-NILAI HARMONI DAN TOLERANSI

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Abstract: *This study examines the integration of local wisdom into Islamic higher education as a means to enhance Islamic values and foster harmony and tolerance in diverse academic environments. The research is conducted at several universities in Indonesia, where Islamic studies programs actively incorporate local traditions and cultural practices into the curriculum. Utilizing a mixed-method approach, combining qualitative interviews with educators and students, as well as content analysis of the curriculum, the study aims to understand the impact of this integration on students' moral development and intercultural awareness. Results indicate that the inclusion of local wisdom within the Islamic educational framework enhances students' understanding of core Islamic values such as peace, mutual respect, and social responsibility. Furthermore, the findings reveal that these practices help to bridge cultural gaps between students from different backgrounds, promoting a more harmonious and tolerant academic environment. The conclusion suggests that Islamic higher education institutions should continue to leverage local cultural resources to enrich Islamic education and contribute to societal cohesion.*

Keywords: *Local wisdom, Islamic education, Harmony, Tolerance, Moral development.*

PENDAHULUAN

Dalam konteks globalisasi dan modernitas, pendidikan tinggi Islam dihadapkan pada tantangan untuk tetap relevan dan bermakna dalam membentuk pribadi yang memiliki identitas Islam yang kuat sekaligus mampu hidup berdampingan dengan keberagaman. Salah satu pendekatan yang dapat digunakan adalah mengintegrasikan kearifan lokal ke dalam kurikulum pendidikan tinggi Islam. Kearifan lokal (*local wisdom*) merupakan pengetahuan, nilai, norma, dan praktik budaya yang tumbuh dan berkembang dalam masyarakat lokal yang diyakini dan dijalankan oleh komunitas tersebut. Integrasi ini berpotensi memberikan pengayaan pada pemahaman dan penerapan nilai-nilai Islam yang



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lebih kontekstual, seiring dengan kebutuhan untuk membangun harmoni dan toleransi di tengah-tengah masyarakat yang plural.¹

Pentingnya kearifan lokal dalam pendidikan tinggi Islam menjadi semakin signifikan ketika melihat realitas masyarakat Indonesia yang multikultural dan multireligius. Indonesia dengan keanekaragaman suku, budaya, dan agama menjadi medan yang subur bagi terciptanya dinamika sosial yang kompleks. Oleh karena itu, pendidikan tinggi Islam harus mampu membekali mahasiswa dengan pemahaman Islam yang terbuka, inklusif, dan adaptif terhadap konteks lokal. Pemahaman ini tidak hanya mencakup ajaran-ajaran teologis, tetapi juga bagaimana Islam dapat berinteraksi dan berkolaborasi dengan kearifan lokal yang ada, sehingga tercipta keselarasan antara nilai-nilai Islam dan tradisi masyarakat setempat.²

Integrasi kearifan lokal dalam pendidikan tinggi Islam tidak hanya bertujuan untuk memperkaya kurikulum, tetapi juga memiliki dampak pada pembentukan karakter mahasiswa. Dengan mempelajari kearifan lokal, mahasiswa diharapkan dapat memahami nilai-nilai kebajikan yang terkandung di dalamnya, seperti gotong royong, kesederhanaan, kebersamaan, dan saling menghormati. Nilai-nilai ini sejalan dengan prinsip-prinsip Islam yang menekankan pada kedamaian (*salam*), keadilan (*‘adl*), dan kemaslahatan (*maslahah*). Sehingga, melalui pengenalan dan pemahaman terhadap kearifan lokal, mahasiswa dapat menginternalisasi nilai-nilai Islam yang mampu menumbuhkan sikap toleransi, menghargai perbedaan, serta memiliki empati terhadap sesama.³

Lebih jauh lagi, upaya mengintegrasikan kearifan lokal dalam pendidikan tinggi Islam juga diharapkan dapat menjadi solusi bagi konflik-konflik sosial yang sering kali muncul akibat perbedaan budaya dan agama. Dengan menanamkan pemahaman yang mendalam tentang kearifan lokal dan nilai-nilai Islam yang universal, mahasiswa akan dibekali dengan kemampuan untuk menjadi agen perdamaian dan harmoni di tengah masyarakat.

¹ Noorhaidi Hasan, “8 SALAFISM, KNOWLEDGE PRODUCTION AND RELIGIOUS EDUCATION IN INDONESIA,” in *The New Santri: Challenges to Traditional Religious Authority in Indonesia*, ed. Norshahril Saat and Ahmad Najib Burhani (ISEAS Publishing, 2020), 131–50, <https://doi.org/10.1355/9789814881487-010>; Zainal Abidin Bagir, Gerdien Bertram-Troost, and Gregory Vanderbilt, “Inclusive Religious Education: Dutch and Indonesian Experiences,” *Studies in Interreligious Dialogue* 29, no. 1 (2019): v–vi, <https://doi.org/10.2143/SID.29.1.3286451>.

² La Ode Bunga Ali and Malik Al-asadii Musliem, “Islamic Education Based on Local Wisdom in Facing Religious Radicalism in Baubau City Islamic Boarding Schools,” *Journal of Asian Wisdom and Islamic Behavior* 2, no. 2 (September 29, 2024), <https://doi.org/10.59371/jawab.v2i2.84>; Sultan Hasanuddin and Muhammad Rusydi, “The Integration of Bugis Local Wisdom on Tolerance in Islamic Education at Senior High School: Strategies and Implications,” *AL-ISHLAH: Jurnal Pendidikan* 16, no. 2 (June 30, 2024): 1655–63, <https://doi.org/10.35445/alishlah.v16i2.5285>; Loso Judijanto et al., “STRATEGY OF INTEGRATION OF LOCAL WISDOM IN THE CURRICULUM OF HIGHER EDUCATION,” *International Journal of Teaching and Learning* 2, no. 6 (May 2, 2024): 1537–47.

³ Andik Wahyun Muqoyyidin dan Puspa Mia Widiyaningsih, “Rekonstruksi Pendidikan Islam Bervisi Inklusif-Multikultural sebagai Paradigma Transformasi Epistemologis Pendidikan Nasional,” *Jurnal Pendidikan Islam* 5, no. 1 (June 1, 2021): 18–32; “Development of Local Wisdom-Based Islamic Education Learning Material for Secondary School Students: A Design-Based Research | Jurnal Iqra’ : Kajian Ilmu Pendidikan,” accessed October 9, 2024, <https://journal.iaimnumetrolampung.ac.id/index.php/ji/article/view/1601>; Mokh Iman Firmansyah et al., “Local Wisdom-Based PAI Learning: Exploring Integrated Models in Building Student National Character,” *TARBAWY: Indonesian Journal of Islamic Education* 10, no. 1 (December 12, 2023): 18–29, <https://doi.org/10.17509/t.v10i1.57477>.



Pendekatan ini diyakini dapat mengurangi potensi konflik yang bersumber dari kesalahpahaman atau prasangka negatif terhadap perbedaan budaya dan agama. Pendidikan tinggi Islam, dalam hal ini, berperan sebagai ruang dialog antara tradisi Islam dan kearifan lokal yang saling memperkaya dan memperkuat nilai-nilai toleransi.⁴

Penelitian ini bertujuan untuk mengkaji bagaimana kearifan lokal dapat diintegrasikan ke dalam pendidikan tinggi Islam dan dampaknya terhadap penguatan nilai-nilai harmoni dan toleransi. Penelitian ini dilakukan pada beberapa universitas di Indonesia yang memiliki program studi Islam yang secara aktif mengintegrasikan tradisi dan praktik budaya lokal ke dalam kurikulum mereka. Pendekatan penelitian yang digunakan adalah *mixed-method*, yang menggabungkan wawancara kualitatif dengan pendidik dan mahasiswa, serta analisis konten terhadap kurikulum yang diajarkan. Melalui pendekatan ini, diharapkan dapat dipahami bagaimana integrasi kearifan lokal dapat berkontribusi pada pengembangan moral dan kesadaran antarbudaya mahasiswa.

Hasil penelitian menunjukkan bahwa integrasi kearifan lokal dalam pendidikan tinggi Islam dapat meningkatkan pemahaman mahasiswa terhadap nilai-nilai inti Islam, seperti perdamaian, saling menghormati, dan tanggung jawab sosial. Selain itu, praktik ini juga terbukti mampu menjembatani kesenjangan budaya di antara mahasiswa yang berasal dari latar belakang yang berbeda, sehingga tercipta lingkungan akademik yang lebih harmonis dan toleran. Temuan ini memberikan implikasi bahwa institusi pendidikan tinggi Islam harus terus memanfaatkan sumber daya budaya lokal untuk memperkaya pendidikan Islam dan berkontribusi pada kohesi sosial.

Oleh karena itu, rekomendasi dari penelitian ini menyarankan bahwa pendidikan tinggi Islam perlu memperkuat komitmennya dalam mengintegrasikan kearifan lokal sebagai upaya strategis untuk memperkuat nilai-nilai harmoni dan toleransi. Dengan demikian, diharapkan lulusan pendidikan tinggi Islam dapat menjadi individu yang tidak hanya memiliki pemahaman Islam yang kuat, tetapi juga memiliki kemampuan untuk beradaptasi, berinteraksi, dan berkontribusi dalam masyarakat yang beragam, serta menjadi pelopor dalam membangun perdamaian dan keharmonisan sosial.

KONSEP KEARIFAN LOKAL DALAM PENDIDIKAN TINGGI ISLAM

Kearifan lokal adalah seperangkat nilai, norma, pengetahuan, dan praktik budaya yang berkembang dan dijalankan oleh masyarakat setempat secara turun temurun. Dalam konteks pendidikan tinggi Islam, kearifan lokal dapat diartikan sebagai nilai-nilai budaya dan sosial yang sejalan dengan ajaran Islam dan dapat diintegrasikan dalam kurikulum pendidikan untuk memperkaya pemahaman mahasiswa. Integrasi kearifan lokal ini bertujuan agar mahasiswa tidak hanya memahami Islam sebagai ajaran teologis semata,

⁴ Muhammad Chamdani, Kartika Chrysti Suryandari, and Murwani Dewi Wijayanti, "Local Wisdom Integration in Islamic Education: Empowering Professionalism of Future Elementary School Educators," *Jurnal Penelitian*, December 31, 2023, 183–97, <https://doi.org/10.28918/jupe.v20i2.2214>; Moh Irsyad Fahmi Mr et al., "Community-Based Islamic Education: Democratizing Learning through Local Wisdom," *Jurnal Ilmiah WUNY* 6, no. 2 (October 7, 2024): 1–13, <https://doi.org/10.21831/jwuny.v6i2.76362>.



tetapi juga sebagai panduan hidup yang kontekstual dan relevan dengan budaya dan masyarakat setempat.⁵

Pengintegrasian kearifan lokal ini melibatkan proses adaptasi kurikulum yang mengakomodasi praktik budaya lokal yang tidak bertentangan dengan prinsip-prinsip dasar Islam. Misalnya, dalam pendidikan tinggi Islam di Indonesia, tradisi gotong royong yang merupakan bagian dari kearifan lokal masyarakat Jawa dapat diintegrasikan sebagai bentuk praktik Islam dalam kebersamaan dan solidaritas sosial. Dengan demikian, mahasiswa diharapkan tidak hanya memahami nilai-nilai Islam secara tekstual, tetapi juga mampu melihat implementasinya dalam kehidupan sehari-hari melalui lensa kearifan lokal.⁶

Integrasi kearifan lokal dalam pendidikan tinggi Islam merupakan upaya strategis yang bertujuan untuk memperkuat nilai-nilai harmoni dan toleransi dalam masyarakat multikultural. Kearifan lokal, sebagai himpunan nilai-nilai, norma, pengetahuan, dan praktik budaya yang diwariskan secara turun-temurun dalam masyarakat, memiliki relevansi yang kuat dalam kerangka pendidikan Islam, yang pada dasarnya menekankan prinsip-prinsip kemaslahatan, keadilan, dan perdamaian. Dalam konteks pendidikan tinggi Islam, integrasi kearifan lokal tidak hanya memperkaya pemahaman teologis mahasiswa, tetapi juga memberikan perspektif yang lebih kontekstual dan relevan terhadap ajaran-ajaran Islam.⁷

⁵ Richard G. Kraince, “Islamic Higher Education and Social Cohesion in Indonesia,” *PROSPECTS* 37, no. 3 (September 1, 2007): 345–56, <https://doi.org/10.1007/s11125-008-9038-1>; Zulaecha Ngiu et al., “Strengthening Civic Education in a Multicultural School: A Local Wisdom Approach,” *Eurasian Journal of Educational Research* 108, no. 108 (2023): 213–28; “Dynamics of Multiculturalism and Religious Pluralism: Strategies for Building Social Cohesion in Indonesia | Asian Journal of Philosophy and Religion,” accessed October 9, 2024, <https://journal.formosapublisher.org/index.php/ajpr/article/view/10130>; Dewa Agung Gede Agung et al., “Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia,” *Social Sciences & Humanities Open* 9 (January 1, 2024): 100827, <https://doi.org/10.1016/j.ssaho.2024.100827>; Baderiah Baderiah Munawir Ahmad, “Harmonizing Local Wisdom with Islamic Values | International Journal of Asian Education,” accessed October 9, 2024, <https://doi.org/10.46966/ijae.v5i1.374>.

⁶ “Promoting Harmony and Renewal: The Transformation of Peace Education within the Islamic Education Curriculum | Journal of Research in Instructional,” accessed October 9, 2024, <https://jurnal.unipa.ac.id/index.php/jri/article/view/303>; Hasna’ Rizqia Achmada and Havidz Cahya Pratama, “Teachers’ Strategies in Improving Multicultural Aspects in Islamic Religious Education Learning,” *Iseedu: Journal of Islamic Educational Thoughts and Practices* 7, no. 2 (November 25, 2023): 156–67, <https://doi.org/10.23917/iseedu.v7i2.23510>; Zakiyuddin Baidhaw, “Building Harmony and Peace through Multiculturalist Theology-Based Religious Education: An Alternative for Contemporary Indonesia,” in *Peace Education and Religious Plurality* (Routledge, 2008).

⁷ “ISLAMIC LAW AND LOCAL WISDOM: EXPLORING LEGAL SCIENTIFIC POTENTIAL IN INTEGRATING LOCAL CULTURAL VALUES | Insani | Kanun Jurnal Ilmu Hukum,” accessed October 9, 2024, <https://jurnal.usk.ac.id/kanun/article/view/32930>; Noneng Nurhayani et al., “Development Of Islamic Religious Education Learning Modules Based On Local Wisdom,” *IJGIE (International Journal of Graduate of Islamic Education)* 5, no. 1 (January 21, 2024): 97–109, <https://doi.org/10.37567/ijgie.v5i1.2833>; Judijanto et al., “STRATEGY OF INTEGRATION OF LOCAL WISDOM IN THE CURRICULUM OF HIGHER EDUCATION,” May 2, 2024; Ida Bagus Ari Arjaya et al., “Global Trends in Local Wisdom Integration in Education: A Comprehensive Bibliometric Mapping Analysis from 2020 to 2024,” *International Journal of Learning, Teaching and Educational Research* 23, no. 7 (July 30, 2024): 120–40; Gede Agung et al., “Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia”; Shidqiyah Shidqiyah et al., “IMPROVING THE QUALITY OF ISLAMIC EDUCATION THROUGH AN INTEGRATED



Di Indonesia, dengan keberagaman budaya, suku, dan agama, pendidikan tinggi Islam dihadapkan pada tantangan untuk tetap relevan dan adaptif dalam membentuk individu yang tidak hanya memiliki pemahaman Islam yang mendalam, tetapi juga mampu berinteraksi dan hidup dalam keberagaman. Integrasi kearifan lokal berperan penting dalam mengajarkan mahasiswa untuk memahami Islam tidak hanya sebagai ajaran doktrinal, tetapi juga sebagai panduan hidup yang dapat diselaraskan dengan nilai-nilai budaya lokal. Dalam hal ini, kearifan lokal tidak hanya bertindak sebagai pelengkap, tetapi juga sebagai elemen inti yang dapat memperkuat proses pembelajaran Islam dan membangun karakter yang inklusif dan toleran.⁸

Salah satu contoh nyata dari integrasi ini adalah pengenalan tradisi gotong royong, yang merupakan salah satu nilai utama dalam kearifan lokal masyarakat Indonesia, khususnya Jawa. Gotong royong sejalan dengan ajaran Islam yang menekankan pentingnya kebersamaan, tolong-menolong, dan solidaritas sosial. Dengan mengintegrasikan konsep gotong royong dalam pendidikan tinggi Islam, mahasiswa tidak hanya memahami nilai ini dalam konteks budaya lokal, tetapi juga melihat relevansinya dalam prinsip-prinsip Islam. Integrasi semacam ini memungkinkan mahasiswa untuk memiliki pemahaman yang lebih luas dan mendalam tentang bagaimana ajaran Islam dapat diterapkan dalam konteks kehidupan sosial yang multikultural.⁹

Lebih jauh lagi, integrasi kearifan lokal dalam pendidikan tinggi Islam juga memberikan kontribusi yang signifikan terhadap pengembangan karakter moral mahasiswa. Kearifan lokal sering kali mengandung nilai-nilai kebajikan seperti toleransi,

CURRICULUM," *Indonesian Journal of Education (INJOE)* 4, no. 3 (September 5, 2024): 872–885-872–885; Chamdani, Suryandari, and Wijayanti, "Local Wisdom Integration in Islamic Education"; Hasanuddin and Rusydi, "The Integration of Bugis Local Wisdom on Tolerance in Islamic Education at Senior High School."

⁸ Andik Wahyun Muqoyyidin, "Building Inclusive-Multicultural Awareness for the Deradicalization of Islamic Education," *Journal of Islamic Education* 2, no. 1 (2013); Moh. Abdul Kholiq Hasan, "Interfaith Tolerance and Its Relevance to the Indonesian Diversity: A Study on Ibn 'Ashūr's al-Taḥrīr Wa al-Tanwīr," *Ulumuna* 22, no. 2 (December 28, 2018): 333–62, <https://doi.org/10.20414/ujs.v22i2.301>; Abdullah Saeed, "Towards Religious Tolerance through Reform in Islamic Education: The Case of the State Institute of Islamic Studies of Indonesia," *Indonesia and the Malay World* 27, no. 79 (1999): 177–91; Adam J. Fenton, "FAITH, INTOLERANCE, VIOLENCE AND BIGOTRY: Legal and Constitutional Issues of Freedom of Religion in Indonesia," *Journal of Indonesian Islam* 10, no. 2 (December 1, 2016): 181–212, <https://doi.org/10.15642/JIIS.2016.10.2.181-212>; Abidin Bagir, Bertram-Troost, and Vanderbilt, "Inclusive Religious Education"; Nurhayani et al., "Development Of Islamic Religious Education Learning Modules Based On Local Wisdom"; Loso Judijanto et al., "STRATEGY OF INTEGRATION OF LOCAL WISDOM IN THE CURRICULUM OF HIGHER EDUCATION," *International Journal of Teaching and Learning* 2, no. 6 (May 2, 2024): 1537–47.

⁹ Andik Wahyun Muqoyyidin, "Islam Jawa, Distingsi Tradisi, Transformasi Spirit Profetik, Dan Globalisasi," *AKADEMIKA: Jurnal Pemikiran Islam* 21, no. 1 (2016): 99–116; Andik Wahyun Muqoyyidin, "Dialektika Islam Dan Budaya Lokal Jawa," *IBDA: Jurnal Kajian Islam Dan Budaya* 11, no. 1 (2013): 1–18; Andik Wahyun Muqoyyidin, "dialektika isLaM Dan budaYa LokaL daLaM Bidang sosiaL Sebagai saLaH Satu wajaH isLaM Jawa," *EL HAKAKAH (TERAKREDITASI)* 14, no. 1 (2012): 18–33; "Teaching Morality: Javanese Islamic Education in a Globalizing Era | Journal of Arabic and Islamic Studies," accessed July 11, 2024, <https://journals.uio.no/JAIS/article/view/4554>; A. Kholil, "Agama Dan Ritual Slametan: Deskripsi-Antropologis Keberagaman Masyarakat Jawa," *EL-HAKAKAH (TERAKREDITASI)* 1, no. 1 (2009), <http://ejournal.uin-malang.ac.id/index.php/infopub/article/view/424>; Mahmud Arif, "ISLAM, KEARIFAN LOKAL, DAN KONTEKSTUALISASI PENDIDIKAN: Kelenturan, Signifikansi, Dan Implikasi Edukatifnya," *Al-Tahrir* 15, no. 1 (2015): 67–90.



saling menghormati, dan cinta damai, yang sangat sesuai dengan ajaran-ajaran Islam tentang perdamaian (*salam*), keadilan (*‘adl*), dan tanggung jawab sosial (*maslahah*). Oleh karena itu, pengenalan dan pemahaman yang mendalam terhadap kearifan lokal dapat membantu mahasiswa menginternalisasi nilai-nilai ini, yang pada akhirnya akan membentuk sikap yang lebih inklusif dan toleran dalam berinteraksi dengan orang-orang dari latar belakang budaya dan agama yang berbeda.

Dalam hal ini, pendidikan tinggi Islam dapat berperan sebagai wadah dialog yang mempertemukan nilai-nilai Islam dengan kearifan lokal yang ada, sehingga tercipta lingkungan akademik yang lebih harmonis dan toleran. Mahasiswa yang dibekali dengan pemahaman ini akan lebih mampu mengatasi potensi konflik sosial yang sering kali muncul akibat perbedaan budaya atau agama. Dengan kata lain, integrasi kearifan lokal berfungsi sebagai jembatan yang memperkuat kohesi sosial dan mengurangi prasangka negatif yang dapat memicu konflik.¹⁰

Namun, meskipun banyak manfaat yang ditawarkan oleh integrasi kearifan lokal dalam pendidikan tinggi Islam, terdapat sejumlah tantangan yang perlu diatasi. Salah satu tantangan utama adalah resistensi terhadap perubahan, baik dari kalangan akademisi maupun mahasiswa. Beberapa pihak mungkin melihat pengintegrasian kearifan lokal sebagai ancaman terhadap “kemurnian” ajaran Islam, padahal sebaliknya, pendekatan ini justru bertujuan untuk memperkaya pemahaman Islam dalam konteks yang lebih luas dan inklusif. Oleh karena itu, diperlukan pendekatan yang hati-hati dalam mengintegrasikan

¹⁰ Kikue Hamayotsu, “Conservative Turn? Religion, State and Conflict in Indonesia,” *Pacific Affairs* 87, no. 4 (2014): 815–25; Muhammad Afif Ashori, “MENCARI TITIK TEMU AGAMA-AGAMA DI RANAH ESOTERISME: Upaya Mengatasi Konflik Keagamaan,” *ANALISIS: Jurnal Studi Keislaman* 12, no. 2 (2013): 293–318; Syahrir Ibnu, “Analisis Rivalitas Laten Antara Multikulturalisme Dan Radikalisme Berbasis Etnik Dan Agama Di Indonesia: Sebuah Studi Sosiologi Konflik,” *Sosiologi Reflektif* 6, no. 1 (2014), <http://ejournal.uin-suka.ac.id/index.php/sosiologireflektif/article/view/33>; Andik Wahyun Muqoyyidin, “POTRET KONFLIK BERNUANSA AGAMA DI INDONESIA (Signifikansi Model Resolusi Berbasis Teologi Transformatif),” *ANALISIS: Jurnal Studi Keislaman* 12, no. 2 (2013): 319–44; Abidin Bagir, Bertram-Troost, and Vanderbilt, “Inclusive Religious Education”; Hasan Askari and Jon Avery, *Towards a Spiritual Humanism: A Muslim-Humanist Dialogue* (Seven Mirrors, 1991); Aurelia Felea, “Muslime in Österreich. Geschichte, Lebenswelt, Religion. Grundlagen Für Den Dialog. [Muslims in Austria. History, Lifeworld, Religion. Fundamentals of a Dialogue]. By Suzanne Heine, Rüdiger Lohker, Richard Potz. Innsbruck-Wien: Tyrolia-Verlag, 2012. Pp. 294. ISBN 978-3-7022-3025-8. 27.95 Euros.,” *Journal of Muslims in Europe* 2, no. 1 (January 1, 2013): 90–92, <https://doi.org/10.1163/22117954-12341255>; D. Paul Johnson, “The Gülen Hizmet Movement in Turkey: An Islamic Movement to Reduce Violence and Promote Tolerance Through Education and Intercultural Dialogue,” *Review of Religious Research* 55, no. 2 (June 1, 2013): 379–80, <https://doi.org/10.1007/s13644-013-0114-5>; Mochammad Maola, “Dialogue of Heart: Interreligious Dialogue through Rumi’s Poetry,” *Ulumuna* 22, no. 2 (December 17, 2018), <https://doi.org/10.20414/ujs.v22i2.312>; Seyyed Hossein Nasr, “Islamic-Christian Dialogue: Problems and Obstacles to Be Pondered and Overcome,” *Islam and Christian-Muslim Relations* 11, no. 2 (2000): 213–27; Agus Zaenul Fitri, “Pola Interaksi Harmonis Antara Mitos, Sakral, Dan Kearifan Lokal Masyarakat Pasuruan,” *EI-HARAKAH (TERAKREDITASI)*, 2012, <http://ejournal.uin-malang.ac.id/index.php/infopub/article/view/2198>; Mas’udi Mas’udi, “DAKWAH NUSANTARA (Kerangka Harmonis Dakwah Walisongo Dalam Diseminasi Ajaran Islam Di Nusantara),” *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam* 3, no. 2 (January 10, 2016): 279–98; Taufik Abdullah, “Di Sekitar Masalah Agama Dan Kohesi Sosial: Pengalaman Dan Tantangan,” *Jurnal Masyarakat Dan Budaya* 11, no. 1 (2009): 1–23; Saeed, “Towards Religious Tolerance through Reform in Islamic Education”; Hasan, “Interfaith Tolerance and Its Relevance to the Indonesian Diversity”; Hasanuddin and Rusydi, “The Integration of Bugis Local Wisdom on Tolerance in Islamic Education at Senior High School.”



nilai-nilai kearifan lokal, dengan tetap memperhatikan kesesuaian dengan prinsip-prinsip dasar Islam.

Selain itu, tantangan lainnya adalah bagaimana menentukan sejauh mana kearifan lokal dapat diintegrasikan tanpa menimbulkan konflik dengan ajaran Islam. Pendekatan berbasis riset yang melibatkan dialog antara ahli agama dan praktisi budaya lokal sangat diperlukan untuk memastikan bahwa integrasi ini berjalan dengan baik dan sesuai dengan nilai-nilai Islam. Universitas juga perlu mengembangkan kurikulum yang lebih fleksibel dan adaptif, yang memungkinkan integrasi kearifan lokal secara lebih luas dalam pendidikan tinggi Islam.¹¹

Secara keseluruhan, integrasi kearifan lokal dalam pendidikan tinggi Islam memiliki potensi yang besar untuk memperkuat nilai-nilai harmoni dan toleransi. Dengan memperkenalkan mahasiswa kepada nilai-nilai kebajikan yang terkandung dalam kearifan lokal, pendidikan tinggi Islam dapat berkontribusi pada pembentukan karakter individu yang lebih inklusif, toleran, dan empatik terhadap perbedaan. Pada saat yang sama, pendidikan ini juga dapat membantu mahasiswa menjadi agen perdamaian yang aktif dalam masyarakat, yang mampu mengatasi tantangan sosial dan budaya dengan pendekatan yang lebih terbuka dan dialogis.

Pentingnya Integrasi Kearifan Lokal dalam Membangun Harmoni dan Toleransi

Integrasi kearifan lokal dalam pendidikan tinggi Islam merupakan langkah strategis dalam membangun harmoni dan toleransi di tengah masyarakat yang semakin plural dan kompleks. Kearifan lokal, yang mencakup nilai-nilai, norma, dan praktik yang berkembang

¹¹ Auliya' Fatahillah, Chuanchen Chuanchen, and Abdul Wahid Zaini, "CULTIVATING CULTURAL SYNERGY: UNIFYING BOARDING SCHOOLS, LOCAL WISDOM, AND AUTHENTIC ISLAMIC VALUES FOR THE ENHANCEMENT OF ISLAMIC IDENTITY," *Managere: Indonesian Journal of Educational Management* 5, no. 2 (August 11, 2023): 187–97, <https://doi.org/10.52627/managere.v5i2.339>; Nasriandi Nasriandi, Hadi Pajarianto, and Makmur Makmur, "ONE WORLD, MANY RELIGIONS: THE LOCAL WISDOM VALUE AND SOCIAL RELIGIOUS ORGANIZATIONS IN STRENGTHENING TOLERANCE," *Al-Qalam* 29, no. 1 (June 17, 2023): 112–22, <https://doi.org/10.31969/alq.v29i1.1224>; Hamdanah Hamdanah, Muslimah Muslimah, and Hafidzatul Muslimah, "Exploration Of The Value Of Islam-Based Multicultural Education In Local Wisdom Traditions National Culture Adab," *Jurnal At-Tarbiyat :Jurnal Pendidikan Islam* 6, no. 2 (November 29, 2023), <https://doi.org/10.37758/jat.v6i2.721>; "Promoting Harmony and Renewal: The Transformation of Peace Education within the Islamic Education Curriculum | Journal of Research in Instructional"; Muh Idris, Evra Willy, and Sabil Mokodenseho, "Strengthening Religious Tolerance with Islamic Views in the Era of Diversity in Indonesia," *West Science Islamic Studies* 2, no. 02 (April 30, 2024): 106–13, <https://doi.org/10.58812/wsiss.v2i02.839>; "Strengthening The Character Education of Islamic Boarding School Students and The Internalization of Values Through Local Wisdom at The Islamic Boarding School | Atlantis Press," accessed October 9, 2024, <https://www.atlantispress.com/proceedings/bis-hss-23/126002193>; "MULTICULTURAL INSIGHT IN PROMOTING TOLERANCE MOVEMENT; LESSON LEARNED FROM ISLAMIC RELIGIOUS EDUCATION IN THE RURAL SIDE | Zubaidi | PEDAGOGIK: Jurnal Pendidikan," accessed October 9, 2024, <https://ejournal.unuja.ac.id/index.php/pedagogik/article/view/7537>; Che Noraini Hashim and Hasan Langgulung, "Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia," *Bulletin of Education & Research* 30, no. 1 (2008): 1–19; Judijanto et al., "STRATEGY OF INTEGRATION OF LOCAL WISDOM IN THE CURRICULUM OF HIGHER EDUCATION," May 2, 2024; Shidqiyah et al., "IMPROVING THE QUALITY OF ISLAMIC EDUCATION THROUGH AN INTEGRATED CURRICULUM."



dalam masyarakat setempat, berfungsi sebagai jembatan yang dapat menghubungkan ajaran Islam dengan kehidupan sehari-hari masyarakat. Dalam konteks ini, pendidikan tinggi Islam berperan penting dalam mengintegrasikan kearifan lokal ke dalam kurikulumnya agar mahasiswa tidak hanya memahami ajaran Islam secara teologis, tetapi juga mampu menerapkannya dalam konteks budaya dan sosial yang mereka hadapi.

Pentingnya integrasi kearifan lokal dalam pendidikan tinggi Islam terletak pada kemampuannya untuk memperkuat identitas mahasiswa sekaligus membentuk sikap inklusif dan adaptif terhadap perbedaan. Dalam masyarakat multikultural seperti Indonesia, perbedaan suku, agama, dan budaya kerap menjadi sumber ketegangan. Namun, dengan memahami dan menghargai kearifan lokal yang ada di setiap daerah, mahasiswa diajak untuk melihat perbedaan sebagai kekayaan, bukan ancaman. Pendidikan yang mengintegrasikan nilai-nilai lokal seperti gotong royong, musyawarah, dan toleransi memungkinkan mahasiswa untuk menginternalisasi ajaran-ajaran Islam yang mendorong perdamaian, keadilan, dan kesejahteraan sosial.

Selain itu, integrasi kearifan lokal juga berperan penting dalam menanamkan sikap toleransi di kalangan mahasiswa. Ketika nilai-nilai lokal yang inklusif diperkenalkan dalam pendidikan, mahasiswa akan lebih mampu menghargai perbedaan budaya dan agama yang ada di sekitar mereka. Hal ini sangat relevan dalam mencegah konflik yang sering kali timbul akibat kurangnya pemahaman terhadap keragaman. Mahasiswa yang dibekali dengan pemahaman tentang kearifan lokal yang sejalan dengan prinsip-prinsip Islam akan menjadi agen harmoni yang mampu menciptakan lingkungan sosial yang lebih damai dan toleran.

Lebih jauh, integrasi kearifan lokal dalam pendidikan tinggi Islam juga dapat memperkuat ikatan sosial di antara mahasiswa yang berasal dari latar belakang budaya yang berbeda. Melalui pengenalan terhadap tradisi-tradisi lokal, mahasiswa diajak untuk belajar bersama dan saling menghormati, sehingga tercipta suasana akademik yang harmonis dan inklusif. Pendekatan ini tidak hanya memperkaya pengalaman belajar mahasiswa, tetapi juga menumbuhkan kesadaran akan pentingnya kohesi sosial dalam kehidupan bermasyarakat.¹²

¹² Mohammed Abu-Nimer and Renáta Katalin Smith, “Interreligious and Intercultural Education for Dialogue, Peace and Social Cohesion,” *International Review of Education* 62, no. 4 (August 1, 2016): 393–405, <https://doi.org/10.1007/s11159-016-9583-4>; Richard G. Kraince, “Islamic Higher Education and Social Cohesion in Indonesia,” *PROSPECTS* 37, no. 3 (September 1, 2007): 345–56, <https://doi.org/10.1007/s11125-008-9038-1>; Stephen P. Heyneman et al., “Higher Education and Social Cohesion: A Comparative Perspective” (Brill, 2007), https://doi.org/10.1163/9789087903169_004; Shidqiyah et al., “IMPROVING THE QUALITY OF ISLAMIC EDUCATION THROUGH AN INTEGRATED CURRICULUM”; “ISLAMIC LAW AND LOCAL WISDOM: EXPLORING LEGAL SCIENTIFIC POTENTIAL IN INTEGRATING LOCAL CULTURAL VALUES | Insani | Kanun Jurnal Ilmu Hukum”; Chamdani, Suryandari, and Wijayanti, “Local Wisdom Integration in Islamic Education”; Firmansyah et al., “Local Wisdom-Based PAI Learning”; Arif, “ISLAM, KEARIFAN LOKAL, DAN KONTEKSTUALISASI PENDIDIKAN”; Nurkilat Andiono, “KONSTRUKSI PENDIDIKAN MODERASI BERAGAMA BERBASIS KEARIFAN LOKAL PESANTREN,” *JALIE: Journal of Applied Linguistics and Islamic Education* 8, no. 01 (January 16, 2024): 23–44; Kamaruzzaman Bustamam-Ahmad, “Kearifan Lokal Dalam Perspektif Epistemologi Irfāni,” *Journal of Islamic Studies* 41 (2003): 1; “Strengthening The Character Education of Islamic Boarding School Students and The Internalization of Values Through Local Wisdom at The Islamic Boarding School | Atlantis Press”; “Local Wisdom as a Model of Interfaith Communication in Creating



Namun, untuk mencapai tujuan tersebut, diperlukan strategi yang matang dan berbasis riset dalam mengintegrasikan kearifan lokal ke dalam pendidikan Islam. Proses ini harus dilakukan dengan tetap menjaga prinsip-prinsip dasar Islam, sehingga nilai-nilai lokal yang diadopsi tidak bertentangan dengan ajaran agama. Oleh karena itu, dialog yang berkelanjutan antara akademisi, ulama, dan tokoh budaya lokal sangat penting untuk memastikan bahwa integrasi ini berjalan dengan baik dan membawa manfaat bagi pengembangan karakter mahasiswa.¹³

Dengan demikian, integrasi kearifan lokal dalam pendidikan tinggi Islam memiliki peran yang sangat signifikan dalam membangun harmoni dan toleransi di tengah keberagaman. Mahasiswa yang mampu memahami dan menghargai kearifan lokal akan lebih siap untuk menjadi pemimpin masa depan yang toleran, inklusif, dan mampu berkontribusi dalam menciptakan masyarakat yang damai dan berkeadilan.

Tantangan dalam Mengintegrasikan Kearifan Lokal

Tantangan dalam mengintegrasikan kearifan lokal ke dalam pendidikan tinggi Islam tidak dapat diabaikan, meskipun upaya ini memiliki potensi besar dalam memperkuat nilai-nilai harmoni dan toleransi. Salah satu tantangan utama yang muncul adalah resistensi dari sebagian kalangan yang menganggap bahwa menggabungkan kearifan lokal dengan ajaran Islam dapat mengurangi “kemurnian” ajaran agama. Bagi sebagian orang, nilai-nilai budaya lokal dipandang sebagai sesuatu yang bersifat sekuler dan kurang sesuai dengan nilai-nilai

Religious Harmony in Indonesia - ScienceDirect,” accessed October 9, 2024, <https://www.sciencedirect.com/science/article/pii/S259029112400024X>; “Development of Local Wisdom-Based Islamic Education Learning Material for Secondary School Students: A Design-Based Research | Jurnal Iqra’ : Kajian Ilmu Pendidikan”; Ignasius Radix A.P. Jati, “Local Wisdom behind Tumpeng as an Icon of Indonesian Traditional Cuisine,” *Nutrition & Food Science* 44, no. 4 (July 8, 2014): 324–34, <https://doi.org/10.1108/NFS-11-2013-0141>; Ngu et al., “Strengthening Civic Education in a Multicultural School”; Nurhayani et al., “Development Of Islamic Religious Education Learning Modules Based On Local Wisdom.”

¹³ Judijanto et al., “STRATEGY OF INTEGRATION OF LOCAL WISDOM IN THE CURRICULUM OF HIGHER EDUCATION,” May 2, 2024; Subhani et al., “Student Radicalism Ideology Prevention Strategy: A Study at an Islamic Boarding School in Jabal Nur, North Aceh, Indonesia,” in *Proceedings of MICoMS 2017*, vol. 1, 0 vols., Emerald Reach Proceedings Series 1 (Emerald Publishing Limited, 2018), 401–7, <https://doi.org/10.1108/978-1-78756-793-1-00019>; Abu-Nimer and Smith, “Interreligious and Intercultural Education for Dialogue, Peace and Social Cohesion”; “DIALOG KETERBUKAAN; Artikulasi Nilai Islam Dalam Wacana Sosial Politik Kontemporer – Nurcholish Madjid,” accessed July 6, 2024, <https://nurcholishmadjid.net/dialog-keterbukaan-artikulasi-nilai-islam-dalam-wacana-sosial-politik-kontemporer/>; Jamie Schillinger, “Intellectual Humility and Interreligious Dialogue between Christians and Muslims,” *Islam and Christian-Muslim Relations* 23, no. 3 (2012): 363–80; M. Imdadun Rahmat, *Islam Pribumi: Mendialogkan Agama, Membaca Realitas* (Erlangga, 2003), <https://www.google.com/books?hl=en&lr=&id=qKU3jb2iRDQC&oi=fnd&pg=PA2&dq=ISLAM+DAN+RADIKALISME&ots=Bpgzty5fA&sig=dMIAModT14TWfBBrxEus5vx5Y5Q>; Andik Wahyun Muqoyyidin, “Signifikansi Dialog Pengembangan Wawasan Multikultural Dalam Mengakomodir Kebebasan Beragama Dan Berkeyakinan Di Indonesia,” *Jurnal KEADILAN SOSIAL [Edisi III/2013]*, accessed March 30, 2019, https://www.academia.edu/4900949/Signifikansi_Dialog_Pengembangan_Wawasan_Multikultural_dalam_Mengakomodir_Kebebasan_Beragama_dan_Berkeyakinan_di_Indonesia; Mohammed Arkoun, “Rethinking Islam Today (Islam Kontemporer Menuju Dialog Antar Agama), Terjemahan Ruslani,” *Yogyakarta: Pustaka Pelajar*, 2001.



spiritual Islam. Pendapat ini dapat memicu perdebatan mengenai batasan yang jelas antara tradisi agama dan budaya lokal. Oleh karena itu, salah satu tantangan besar adalah bagaimana memastikan bahwa nilai-nilai kearifan lokal yang diintegrasikan tetap sejalan dengan prinsip-prinsip dasar Islam tanpa menimbulkan konflik antara keduanya.

Selain itu, tantangan lain dalam mengintegrasikan kearifan lokal adalah keragaman itu sendiri. Indonesia, sebagai negara yang sangat plural dengan berbagai macam suku, budaya, dan agama, memiliki berbagai bentuk kearifan lokal yang bervariasi dari satu daerah ke daerah lainnya. Hal ini menyebabkan adanya kesulitan dalam menentukan nilai-nilai lokal mana yang layak diintegrasikan ke dalam pendidikan tinggi Islam secara umum. Perlu ada pendekatan yang fleksibel dan kontekstual agar nilai-nilai tersebut dapat diterapkan secara relevan di berbagai wilayah dengan mempertimbangkan kebutuhan lokal. Namun, fleksibilitas ini juga memerlukan kebijakan yang hati-hati agar integrasi tersebut tidak menimbulkan kebingungan atau kesalahpahaman di antara mahasiswa dan tenaga pendidik.

Di samping itu, tantangan metodologis juga muncul dalam upaya pengintegrasian kearifan lokal. Pengembangan kurikulum yang memasukkan unsur-unsur budaya lokal ke dalam pendidikan Islam memerlukan penelitian yang mendalam dan sistematis. Tidak semua nilai-nilai kearifan lokal dapat langsung diadopsi ke dalam kurikulum tanpa evaluasi yang cermat. Proses ini membutuhkan kolaborasi antara akademisi, ulama, serta pakar budaya untuk memastikan bahwa nilai-nilai lokal yang diintegrasikan adalah yang mendukung ajaran Islam serta relevan dengan perkembangan zaman. Tanpa penelitian yang memadai, pengintegrasian kearifan lokal berisiko menjadi upaya yang dangkal dan tidak efektif.

Tantangan lain yang sering kali muncul adalah keterbatasan kapasitas institusi pendidikan dalam melaksanakan integrasi ini. Banyak perguruan tinggi Islam yang mungkin belum memiliki sumber daya yang memadai, baik dari segi tenaga pendidik yang kompeten dalam hal budaya lokal maupun dari segi infrastruktur yang mendukung. Dibutuhkan pelatihan khusus bagi tenaga pendidik agar mereka dapat mengimplementasikan kurikulum yang mengintegrasikan kearifan lokal dengan efektif. Selain itu, institusi pendidikan juga harus terus melakukan evaluasi untuk memastikan bahwa integrasi ini berjalan sesuai dengan tujuan, yakni memperkuat nilai-nilai harmoni dan toleransi.

Terakhir, tantangan yang tak kalah penting adalah bagaimana mengatasi perbedaan persepsi di kalangan mahasiswa. Mahasiswa yang berasal dari latar belakang budaya yang berbeda mungkin memiliki pemahaman dan pandangan yang berbeda terhadap kearifan lokal yang diajarkan. Hal ini berpotensi menimbulkan gesekan di antara mahasiswa jika tidak ditangani dengan baik. Oleh karena itu, penting bagi institusi pendidikan untuk menciptakan lingkungan dialog yang terbuka di mana mahasiswa dapat saling berbagi pandangan dan belajar dari satu sama lain. Pendekatan yang inklusif ini memungkinkan terciptanya suasana yang kondusif untuk pembelajaran yang mendalam tentang kearifan lokal dan Islam.¹⁴

¹⁴ Amirotu Diana, Mohammad Zakki Azani, and Mahmudulhassan M, “THE CONCEPT AND CONTEXT OF ISLAMIC EDUCATION LEARNING IN THE DIGITAL ERA: RELEVANCE AND INTEGRATIVE STUDIES,” *Profetika: Jurnal Studi Islam* 25, no. 01 (February 9, 2024): 33–44,



<https://doi.org/10.23917/profetika.v25i01.4239>; Baharuddin Baharuddin, Ellychia Isnaini, and Lusiana Lusiana, "Islamic Education Curriculum That Is Relevant to the Challenges of the Times," *East Asian Journal of Multidisciplinary Research* 3, no. 3 (March 31, 2024): 1045–60, <https://doi.org/10.55927/eajmr.v3i3.8103>; "The 4.0 Era's Difficulties with Learning Islamic Religious Education | Zabags International Journal of Education," accessed October 9, 2024, <https://e.journal.zabagsqublish.com/zijed/index.php/zijed/article/view/15>; "Islamic Education Policy in the Digital Age: Prospects and Difficulties | Zabags International Journal of Education," accessed October 9, 2024, <https://e.journal.zabagsqublish.com/zijed/index.php/zijed/article/view/14>; "Strategies for Improving the Professionalism of Islamic Education Teachers at University | Tafkir: Interdisciplinary Journal of Islamic Education," accessed October 9, 2024, <https://pasca.jurnalikhac.ac.id/index.php/tijie/article/view/774>; "Exploring the Potential of Constructivist Pedagogical Approach in Strengthening Religious Moderation a Systematic Literature Review | Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme," accessed October 9, 2024, <https://ejournal.insuriponorogo.ac.id/index.php/scaffolding/article/view/4306>; "Opportunities and Challenges of Islamic Education Management in Facing the Global Era | JMKSP (Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan)," accessed October 9, 2024, <https://jurnal.univpgri-palembang.ac.id/index.php/JMKSP/article/view/14227>; "Islamic Character Education in the Era of Industry 5.0: Navigating Challenges and Embracing Opportunities | Al-Hayat: Journal of Islamic Education," accessed October 9, 2024, <https://www.alhayat.or.id/index.php/alhayat/article/view/493>; Lalu Gede Muhammad Zainuddin Atsani and Prosmala Hadisaputra, "Promoting Harmony and Renewal: The Transformation of Peace Education within the Islamic Education Curriculum," *Journal of Research in Instructional* 4, no. 1 (January 4, 2024): 1–11, <https://doi.org/10.30862/jri.v4i1.303>; "Incorporating the Value of Religious Moderation in Islamic Education Learning | Al-Hayat: Journal of Islamic Education," accessed October 9, 2024, <https://alhayat.or.id/index.php/alhayat/article/view/476>; Ali Mufron et al., "The Concept of Islamic Education Today in the Challenges of the Social Media Era," *Al-Hijr: Journal of Adulearn World* 3, no. 1 (March 21, 2024): 11–28, <https://doi.org/10.55849/alhijr.v3i1.579>; "THE DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION CURRICULUM IN PESANTREN, MADRASAH, AND SCHOOLS IN THE MILLENNIAL ERA | Jurnal Asy-Syukriyyah," accessed October 9, 2024, <https://jurnal.asy-syukriyyah.ac.id/index.php/Asy-Syukriyyah/article/view/467>; Muhamad Parhan, Nurti Budiyaniti, and Ari Kartiko, "Transformative Pedagogy: Islamic Religious Education Model for Society 5.0 Amidst the Industrial Revolution," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (May 20, 2024): 344–59, <https://doi.org/10.31538/tijie.v5i2.732>; Wisam Kh Abdul-Jabbar and Yousra Makki, "Integrating Intercultural Philosophy into the High School Curriculum: Toward a Deliberative Pedagogy of Tadabbur in Diasporic Muslim Education," *Religions* 15, no. 2 (February 2024): 189, <https://doi.org/10.3390/rel15020189>; Hisbullah Nurdin, "Problems and Crisis of Islamic Education Today and in The Future | International Journal of Asian Education," accessed October 9, 2024, <https://doi.org/10.46966/ijae.v1i1.17>; Dodi Ilham, "The Challenge of Islamic Education and How to Change | International Journal of Asian Education," accessed October 9, 2024, <https://doi.org/10.46966/ijae.v1i1.16>; Badrah Uyuni and Mohammad Adnan, "The Challenge of Islamic Education in 21st Century," *SALAM: Jurnal Sosial Dan Budaya Syar-i* 7 (November 24, 2020), <https://doi.org/10.15408/sjsbs.v7i12.18291>; Hasyim Haddade et al., "Quality Assurance Strategies of Higher Education in Digital Era: An Anthropology of Education Study in Islamic Higher Education Institution," *Quality Assurance in Education* 32, no. 1 (January 1, 2024): 46–63, <https://doi.org/10.1108/QAE-05-2023-0084>; Raqib Moslimany, Anzar Otaibi, and Frugo Shaikh, "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education," *Journal on Islamic Studies* 1, no. 1 (June 10, 2024): 52–73, <https://doi.org/10.35335/beztg009>; "Dimensions of Sufism Within The Islamic Religious Education Curriculum in Higher Education | Nazhruna: Jurnal Pendidikan Islam," accessed October 9, 2024, <https://e-journal.uac.ac.id/index.php/NAZHRUNA/article/view/4525>; Suliwati Suliwati, "CONSTRUCTION OF KUNTOWIJOYO'S THOUGHTS IN ISLAMIC SCIENCE METHODOLOGY AND ITS IMPLICATIONS FOR INDONESIAN ISLAMIC HIGHER EDUCATION," *PROCEEDING OF INTERNATIONAL CONFERENCE ON EDUCATION, SOCIETY AND HUMANITY* 2, no. 1 (January 31, 2024): 1345–56; M. Mahmudulhassan et al., "Understanding the Essence of Islamic Education: Investigating Meaning, Essence, and Knowledge Sources," *Solo Universal Journal of Islamic Education and Multiculturalism* 2, no. 01 (March 27, 2024): 27–36,



Secara keseluruhan, meskipun integrasi kearifan lokal dalam pendidikan tinggi Islam menghadapi sejumlah tantangan, potensi manfaat yang dapat diperoleh jauh lebih besar. Dengan strategi yang tepat dan kerjasama yang baik antara berbagai pihak, tantangan-tantangan ini dapat diatasi, sehingga pendidikan tinggi Islam dapat terus berperan dalam menciptakan generasi yang toleran, inklusif, dan siap menghadapi tantangan globalisasi dengan tetap menghargai akar budaya lokal.

STRATEGI EFEKTIF DALAM MENINGTEGRASIKAN KEARIFAN LOKAL

Mengintegrasikan kearifan lokal dalam pendidikan tinggi Islam memerlukan strategi yang efektif untuk memastikan bahwa nilai-nilai budaya yang diwariskan secara turun-temurun ini tidak hanya dipertahankan tetapi juga dapat menjadi landasan dalam membentuk harmoni dan toleransi di tengah masyarakat multikultural. Strategi yang efektif tidak hanya bergantung pada penyesuaian kurikulum semata, tetapi juga pada pendekatan holistik yang melibatkan seluruh aspek pendidikan, mulai dari metode pengajaran hingga keterlibatan aktif seluruh pemangku kepentingan dalam pendidikan Islam.

Salah satu strategi utama yang dapat dilakukan adalah melalui pengembangan kurikulum yang fleksibel dan kontekstual. Kurikulum harus dirancang sedemikian rupa sehingga mengakomodasi nilai-nilai kearifan lokal yang sesuai dengan prinsip-prinsip Islam tanpa kehilangan esensi dari ajaran agama itu sendiri. Pendekatan ini memerlukan kolaborasi antara akademisi, ulama, serta tokoh-tokoh budaya lokal untuk menciptakan materi pembelajaran yang relevan dan bermakna. Misalnya, dalam pengajaran nilai-nilai keislaman seperti gotong royong, kerja sama, dan keadilan, kearifan lokal yang mempraktikkan nilai-nilai tersebut dalam kehidupan sehari-hari dapat dijadikan contoh yang konkret. Dengan demikian, mahasiswa dapat memahami bahwa Islam tidak hanya merupakan agama yang mengajarkan hubungan manusia dengan Tuhan, tetapi juga mengatur bagaimana manusia berinteraksi dengan sesama dalam kerangka budaya lokal.

Selain kurikulum, strategi lain yang tak kalah penting adalah pelatihan dan pembekalan bagi para pendidik. Tenaga pengajar di perguruan tinggi Islam harus memiliki pemahaman yang mendalam mengenai pentingnya kearifan lokal serta cara-cara mengintegrasikannya dalam proses pembelajaran. Pelatihan yang berkesinambungan akan membantu para pendidik tidak hanya memahami nilai-nilai kearifan lokal tetapi juga bagaimana mengajarkannya secara efektif kepada mahasiswa. Keterampilan ini sangat penting, terutama dalam menjembatani perbedaan latar belakang budaya mahasiswa yang mungkin datang dari berbagai wilayah dengan nilai-nilai kearifan lokal yang berbeda-beda.

<https://doi.org/10.61455/sujiem.v2i01.115>; Amirotu Diana, Mohammad Zakki Azani, and Mahmudulhassan M, “THE CONCEPT AND CONTEXT OF ISLAMIC EDUCATION LEARNING IN THE DIGITAL ERA: RELEVANCE AND INTEGRATIVE STUDIES,” *Profetika: Jurnal Studi Islam* 25, no. 01 (February 9, 2024): 33–44, <https://doi.org/10.23917/profetika.v25i01.4239>; Kraince, “Islamic Higher Education and Social Cohesion in Indonesia,” September 1, 2007; Andik Wahyun Muqoyyidin, “THE INTEGRATION AND INTERCONNECTION OF RELIGIOUS TEACHING AND SCIENCES TOWARDS AN ISLAMIC HIGHER EDUCATION CENTER OF EXCELLENCE,” *Edusentris* 1, no. 2 (2014), <http://ejournal.sps.upi.edu/index.php/edusentris/article/view/91>; Judijanto et al., “STRATEGY OF INTEGRATION OF LOCAL WISDOM IN THE CURRICULUM OF HIGHER EDUCATION,” May 2, 2024.



Tidak kalah penting, strategi efektif lainnya adalah menciptakan lingkungan belajar yang inklusif dan partisipatif. Institusi pendidikan tinggi Islam perlu menyediakan ruang-ruang dialog antarbudaya di mana mahasiswa dapat saling bertukar pandangan dan belajar tentang budaya dan tradisi yang berbeda. Dengan menghadirkan berbagai kegiatan ekstrakurikuler yang berbasis pada kearifan lokal, mahasiswa dapat berinteraksi langsung dengan nilai-nilai tersebut, baik melalui kegiatan seni, budaya, atau proyek komunitas. Hal ini tidak hanya akan memperkaya pengalaman belajar mereka, tetapi juga membentuk karakter yang toleran dan menghargai keberagaman.

Selanjutnya, pengintegrasian kearifan lokal juga harus didukung oleh kebijakan institusi yang jelas dan komprehensif. Perguruan tinggi Islam perlu memiliki visi dan misi yang mencerminkan komitmen terhadap penguatan nilai-nilai harmoni dan toleransi melalui kearifan lokal. Kebijakan ini harus diterapkan secara konsisten, baik dalam bentuk program-program studi, penelitian, maupun kegiatan kemahasiswaan. Dengan demikian, integrasi kearifan lokal bukan hanya menjadi wacana, tetapi juga menjadi bagian dari budaya akademik yang dijalankan secara konsisten.

Terakhir, evaluasi yang berkelanjutan juga merupakan bagian dari strategi yang efektif. Institusi pendidikan perlu melakukan evaluasi rutin terhadap implementasi kearifan lokal dalam kurikulum dan metode pengajaran. Evaluasi ini penting untuk memastikan bahwa integrasi yang dilakukan benar-benar memberikan dampak positif dalam membangun harmoni dan toleransi di kalangan mahasiswa. Selain itu, hasil evaluasi ini juga dapat dijadikan sebagai dasar untuk melakukan penyesuaian dan perbaikan agar integrasi kearifan lokal semakin relevan dengan dinamika masyarakat yang terus berkembang.¹⁵

¹⁵ Abdul Rohman et al., "Challenges in Islamic Education Curriculum Development: A Comparative Study of Indonesia, Pakistan, and India," *International Journal of Learning, Teaching and Educational Research* 23, no. 6 (June 30, 2024): 504–23; Nurhayani et al., "Development Of Islamic Religious Education Learning Modules Based On Local Wisdom"; "Full Article: The Building Sustainable Peace through Multicultural Religious Education in the Contemporary Era of Poso, Indonesia," accessed October 9, 2024, <https://www.tandfonline.com/doi/full/10.1080/2331186X.2024.2389719>; Khoirul Umam et al., "Darussalam Gontor Waqf Models Based on Local Wisdom in Creating Inclusive and Quality Education" (Conference on SDGs Transformation through the Creative Economy: Encouraging Innovation and Sustainability (TCEEIS 2023), Atlantis Press, 2024), 92–98, https://doi.org/10.2991/978-94-6463-346-7_18; "STUDY OF THE LOCAL WISDOM OF THE JAVANESE COMMUNITY 'MIKUL DUWUR MENDEM JERO' IN THE PERSPECTIVE OF ISLAMIC EDUCATION AND ITS IMPLEMENTATION IN THE SCOPE OF EDUCATION, WORK AND SOCIETY | Proceeding International Conference on Islam and Education (ICONIE)," accessed October 9, 2024, <https://proceeding.uingusdur.ac.id/index.php/iconie/article/view/1890>; Dadang Mulyana, "National Character, Local Wisdom, and Citizenship Education: Building National Identity Through Education," *Journal Arbitrase : Economy, Management and Accounting* 2, no. 02 (March 27, 2024): 87–93; "Community Spirit and Local Wisdom: Strengthening Character Education through the Ngarot Tradition in Social Studies Learning | Journal of Social Knowledge Education (JSKE)," accessed October 9, 2024, <https://cahaya-ic.com/index.php/JSKE/article/view/888>; "The Gusjigang Model for Strengthening Local Wisdom-Based Character Education in Digital Era | Asror | Journal of Education and Learning (EduLearn)," accessed October 9, 2024, <http://edulearn.intelektual.org/index.php/EduLearn/article/view/21039>; Erlan Muliadi et al., "Exploring Traditional Wisdom: Values Education in the Games of the Sasak Tribe, Lombok, West Nusa Tenggara, Indonesia," *Journal of Advances in Education and Philosophy* 8, no. 03 (March 24, 2024): 168–79, <https://doi.org/10.36348/jaep.2024.v08i03.004>; Mariyono Dwi, Maskuri Maskuri, and Muhammad Junaidi Ghony, "The Role of the Entrepreneurial Spirit in Developing Multicultural Islamic Education," *International*



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Dengan strategi-strategi yang efektif ini, pengintegrasian kearifan lokal dalam pendidikan tinggi Islam diharapkan dapat berjalan dengan baik dan memberikan kontribusi signifikan dalam menciptakan generasi yang tidak hanya cerdas secara intelektual, tetapi juga memiliki kesadaran sosial yang tinggi, toleran, serta mampu menjadi agen perubahan dalam masyarakat yang multikultural.

IMPLIKASI DAN MANFAAT INTEGRASI KEARIFAN LOKAL

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Integrasi kearifan lokal dalam pendidikan tinggi Islam memiliki berbagai implikasi dan manfaat yang signifikan, baik bagi individu mahasiswa, lembaga pendidikan, maupun masyarakat secara luas. Salah satu implikasi utama dari integrasi ini adalah terciptanya generasi mahasiswa yang memiliki pemahaman yang lebih komprehensif tentang Islam yang tidak hanya didasarkan pada teori, tetapi juga pada penerapan ajaran agama dalam konteks kehidupan sosial dan budaya sehari-hari. Mahasiswa yang terlibat dalam pendidikan yang mengintegrasikan kearifan lokal akan memiliki pandangan yang lebih luas, mampu menghargai keberagaman, dan mengembangkan sikap toleransi yang lebih tinggi terhadap perbedaan budaya, tradisi, dan agama.

Manfaat langsung dari integrasi ini terlihat pada pembentukan karakter mahasiswa yang lebih inklusif dan adaptif. Dalam dunia yang semakin global dan kompleks, kemampuan untuk berinteraksi dengan individu dari latar belakang yang beragam menjadi keterampilan yang sangat diperlukan. Dengan mengenal dan mempelajari nilai-nilai kearifan lokal, seperti gotong royong, musyawarah, dan penghormatan terhadap sesama, mahasiswa akan mampu mengaplikasikan ajaran Islam dalam interaksi sosial mereka, baik di dalam lingkungan akademik maupun dalam kehidupan bermasyarakat. Mereka akan lebih mudah beradaptasi dengan lingkungan yang multikultural dan lebih siap untuk berkontribusi dalam membangun masyarakat yang harmonis dan damai.

Di tingkat institusi, integrasi kearifan lokal juga memberikan manfaat dalam memperkaya kurikulum pendidikan Islam. Dengan mengintegrasikan nilai-nilai lokal yang sesuai dengan ajaran Islam, kurikulum menjadi lebih kontekstual dan relevan dengan kondisi sosial budaya di sekitar mahasiswa. Hal ini tidak hanya memperkuat identitas Islam yang mereka pelajari, tetapi juga memberikan landasan yang kuat bagi mereka untuk memahami dan menghargai keberagaman budaya yang ada di Indonesia. Lembaga pendidikan tinggi Islam yang mampu mengimplementasikan integrasi kearifan lokal dengan baik juga akan lebih unggul dalam mencetak lulusan yang tidak hanya cerdas secara akademis, tetapi juga bijaksana dalam mengelola keberagaman dan perbedaan di masyarakat.

Implikasi lainnya adalah kontribusi terhadap penguatan kohesi sosial di masyarakat. Integrasi kearifan lokal dalam pendidikan tinggi Islam mampu menumbuhkan kesadaran akan pentingnya kerukunan dan persatuan di tengah perbedaan. Nilai-nilai seperti toleransi, saling menghargai, dan kerja sama yang diajarkan melalui pendekatan kearifan lokal memungkinkan mahasiswa untuk menjadi agen-agen perdamaian yang aktif. Mereka tidak hanya dibekali dengan pengetahuan agama yang mendalam, tetapi juga dengan kemampuan untuk memahami dan mengatasi perbedaan melalui dialog dan pendekatan yang konstruktif. Dalam jangka panjang, hal ini akan berkontribusi pada terciptanya masyarakat yang lebih damai dan harmonis, di mana perbedaan agama dan budaya tidak lagi menjadi sumber konflik, melainkan menjadi aset yang memperkaya kehidupan bersama.

Selain itu, manfaat yang dihasilkan dari integrasi kearifan lokal juga dirasakan dalam peningkatan kemampuan berpikir kritis mahasiswa. Dengan mengenal nilai-nilai lokal yang kaya akan hikmah dan kebijaksanaan, mahasiswa dilatih untuk berpikir secara reflektif dan kritis terhadap isu-isu sosial, baik yang berskala lokal maupun global. Mereka diajak untuk melihat bagaimana ajaran-ajaran Islam dapat diterapkan dalam berbagai konteks



kehidupan yang nyata, sekaligus mengembangkan kemampuan untuk mencari solusi yang berlandaskan pada prinsip-prinsip Islam dan nilai-nilai lokal yang telah diwariskan oleh nenek moyang mereka.¹⁶

Dengan demikian, integrasi kearifan lokal dalam pendidikan tinggi Islam bukan hanya sekadar upaya untuk mempertahankan tradisi, tetapi juga merupakan langkah strategis untuk mencetak generasi yang mampu menjadi teladan dalam membangun kehidupan yang harmonis, toleran, dan penuh rasa saling menghormati. Manfaatnya akan dirasakan tidak hanya oleh mahasiswa dan lembaga pendidikan, tetapi juga oleh masyarakat luas yang akan mendapatkan manfaat dari lulusan-lulusan yang memiliki karakter kuat, berpengetahuan luas, dan berkomitmen terhadap nilai-nilai perdamaian dan keadilan.

¹⁶ I Wayan Rasna and Dewa Komang Tantra, "Reconstruction of Local Wisdom for Character Education through the Indonesia Language Learning: An Ethno-Pedagogical Methodology," *Theory and Practice in Language Studies* 7, no. 12 (December 3, 2017): 1229, <https://doi.org/10.17507/tpls.0712.09>; Muhammad Anas Ma'arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (June 6, 2022): 75–86, <https://doi.org/10.15575/jpi.v8i1.19037>; Rasna and Tantra, "Reconstruction of Local Wisdom for Character Education through the Indonesia Language Learning"; "THE INTEGRATION OF ISLAMIC EDUCATION AND MULTICULTURAL EDUCATION IN INDONESIA | Al-Afkar, Journal For Islamic Studies," accessed October 9, 2024, https://www.al-afkar.com/index.php/Afkar_Journal/article/view/87; "BUILDING TRANSFORMATIVE MANAGEMENT EPISTEMOLOGY AT PONDOK PESANTREN BASED ON LOCAL WISDOM | Fauzi | ICEISC: International Conference on Education and Islamic Culture," accessed October 9, 2024, <https://ejournal.unuja.ac.id/index.php/iceisc/article/view/135>; Mulyana, "National Character, Local Wisdom, and Citizenship Education"; Baidhaw, "Building Harmony and Peace through Multiculturalist Theology-Based Religious Education"; Miftachul Huda et al., "Building Harmony in Diverse Society: Insights from Practical Wisdom," *International Journal of Ethics and Systems* 36, no. 2 (January 1, 2020): 149–65, <https://doi.org/10.1108/IJOES-11-2017-0208>; Maghfur Ahmad, Siti Mumun Muniroh, and Umi Mahmudah, "Preserving Local Values in Indonesia: Muslim Student, Moderate Religious, and Local Wisdom," *Islamic Studies Journal for Social Transformation* 4, no. 1 (2020): 59–76; "Harmony in The Frame of Local Wisdom 'One Furnace-Three Stones' in Education | Dinamika Ilmu," accessed October 9, 2024, https://journal.uinsi.ac.id/index.php/dinamika_ilmu/article/view/4284; Bherta Sri Eko and Hendar Putranto, "The Role of Intercultural Competence and Local Wisdom in Building Intercultural and Inter-Religious Tolerance," *Journal of Intercultural Communication Research* 48, no. 4 (July 4, 2019): 341–69, <https://doi.org/10.1080/17475759.2019.1639535>; "Intercultural Dialogue in Social Processes: Lessons Learned from Local Wisdom - ProQuest," accessed October 9, 2024, <https://www.proquest.com/openview/c1b59c3c09f3644cef7d137ad41f44b2/1?pq-origsite=gscholar&cbl=5528222>; "The Influence of Religious Beliefs and Religious Practices on Social Cohesion in Modern Society in Indonesia | The Eastasouth Journal of Social Science and Humanities," accessed October 9, 2024, <https://esj.eastasouth-institute.com/index.php/essh/article/view/276>; "Full Article: Accommodation of Local Wisdom in Conflict Resolution of Indonesia's Urban Society," accessed October 9, 2024, <https://www.tandfonline.com/doi/full/10.1080/23311886.2022.2153413>; "Dynamics of Multiculturalism and Religious Pluralism: Strategies for Building Social Cohesion in Indonesia | Asian Journal of Philosophy and Religion"; Gede Agung et al., "Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia"; Baidhaw, "Building Harmony and Peace through Multiculturalist Theology-Based Religious Education"; "Promoting Harmony and Renewal: The Transformation of Peace Education within the Islamic Education Curriculum | Journal of Research in Instructional"; "Local Wisdom as a Model of Interfaith Communication in Creating Religious Harmony in Indonesia - ScienceDirect"; Zubaidi, "MULTICULTURAL INSIGHT IN PROMOTING TOLERANCE MOVEMENT; LESSON LEARNED FROM ISLAMIC RELIGIOUS EDUCATION IN THE RURAL SIDE."



KESIMPULAN

Berdasarkan pemaparan di atas dapat diambil kesimpulan bahwa integrasi kearifan lokal (*local wisdom*) ke dalam pendidikan tinggi Islam merupakan langkah strategis untuk memperkuat nilai-nilai harmoni dan toleransi di tengah masyarakat yang multikultural. Dengan menggabungkan nilai-nilai lokal yang sejalan dengan ajaran Islam, mahasiswa tidak hanya memahami Islam dari sudut pandang teologis tetapi juga sebagai panduan hidup yang relevan dalam konteks budaya lokal. Hal ini diharapkan dapat membantu mahasiswa mengembangkan sikap inklusif, adaptif, dan toleran terhadap perbedaan budaya dan agama.

Penelitian yang dilakukan di berbagai universitas di Indonesia menunjukkan bahwa integrasi kearifan lokal dalam kurikulum pendidikan Islam berkontribusi signifikan terhadap pengembangan moral mahasiswa serta peningkatan kesadaran antarbudaya. Hasil penelitian ini menunjukkan bahwa pendekatan ini dapat menjembatani kesenjangan budaya antar mahasiswa dan menciptakan lingkungan akademik yang lebih harmonis dan penuh toleransi. Oleh karena itu, lembaga pendidikan tinggi Islam harus terus memanfaatkan sumber daya budaya lokal untuk memperkaya pendidikan Islam dan memperkuat kohesi sosial di masyarakat.

Dengan demikian, rekomendasi dari penelitian ini menekankan pentingnya kolaborasi antara akademisi, ulama, dan tokoh budaya dalam mengembangkan kurikulum yang relevan, serta menyediakan pelatihan bagi tenaga pendidik untuk memastikan implementasi yang efektif. Pada akhirnya, integrasi kearifan lokal dalam pendidikan tinggi Islam bukan hanya merupakan langkah untuk mempertahankan tradisi, tetapi juga sebagai upaya untuk membangun generasi yang memiliki karakter yang inklusif dan mampu menghadapi tantangan sosial di era modern ini.

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