Multicultural Islamic Religious Education Based on Local Wisdom: The Analysis of "SILAS" Values in Sundanese Culture

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Abstract

Extreme religious understanding is one of the potentials that can hinder a harmonious religious life. Islamic religious education at universities has a significant role in shaping moderate attitudes. Multicultural Islamic Religious Education based on local wisdom aims to integrate the concept of multiculturalism by adopting local wisdom SILAS. This qualitative analytical research was conducted by analyzing the values silih asah, silih asih, and silih asuh (SILAS) as one of the local wisdom of the Sundanese culture. From data collection through observation, interviews, and documentation studies then analyzed, it is known that SILAS, as a Sundanese cultural philosophy contains harmonious values in building human qualities that can be integrated into Islamic Religious Education learning. The results of this study show that the essence of SILAS is universal to human values in line with religious values. The multicultural approach based on local wisdom in Sundanese culture SILAS is inseparable from educational aspects, such as ontological relationship with God, epistemology, openness to knowledge, and axiology to uphold human values. Islamic Religious Education learning with local culture provides competence to students to analyze and provide ideas or solutions to various cultural and religious conflicts.

Keywords: Local Wisdom, Multicultural Islamic Religious Education, SILAS, Sundanese Culture.

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Introduction

Religious teachings of universal value are transformed into sectarian and local interpretations of religion. Such an understanding of religion eventually becomes a fanatical and intolerant attitude towards differences in religious experience between religious people.
and coreligionists. According to the findings of research conducted by the Balitbang of the Ministry of Religious Affairs of the Republic of Indonesia, view that the root of the problem of social conflict is the result of globalization information and the development of religious understanding, which increasingly creates exclusivity and sensitivity of group interests. This exclusive religious understanding propagates to universities, as the research results conducted by PPIM UIN Jakarta showed that exclusive religious understanding among students spans from threats, either symbolically or practically, that prompt intolerance and violence.

Higher education institutions serve an important influence in the formation of moderate religious attitudes. Islamic Religious Education (IRE) learning at Public Universities (PTU) is strategically positioned to develop inclusive religious attitudes. Implementing IRE in PTU is occasionally portrayed as a land of religious fundamentalism. It is inextricably linked to the presence of the Islamic revivalist movement, which arose in the early 1990s. BNPT's remark confirms that 39% of Indonesian students in public universities have been exposed to extremist views. Even three universities are particularly concerned because they can be the basis for spreading extremist ideas. According to a diagnostic survey of IRE at PTU, the students have not understood, believed, and lived Islamic values found in local culture as problem-solving to existing problems as a form of application of religious and social dimensions.

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1 Ali Zainal Abidin Al-Jufri, Al-Insaaniyah Qabl At-Tadaysun (Dubai: Darul Faqih, 2015).
8 Hasil survey yang dilakukan kepada ADPISI (Asosiasi Dosen Pendidikan Agama Islam seIndonesia) sebagai data analisis awal terdapat 88.9% menyatakan bahwa visi, misi dan pembelajaran PAI berorientasi kepada apresiasi dan budaya lokal, sementara 11.1% menyatakan masih pada tataran teologis dan konseptual. Sementara pada survey yang dilakukan kepada mahasiswa dari 87.2% mengatakan bahwa pembelajaran PAI dipadukan dengan budaya lokal fakanya belum memberikan gambaran terkait pemahaman nilai-nilai Islam.

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Multicultural IRE based on local culture in this study is based on; First, IRE at PTU is dominated by the lecture method; Second, students are more interested in participating in religious learning through halaqah; Third, the academic community at PTU has more opportunities to carry out interfaith interactions with various kinds of non-religious study programs, so IRE needs to emphasize moderation. This preliminary research also indicates that IRE in PTU is still conceptual and has yet to properly touch anthropocentric features by looking at heterogeneity in the context of social interaction, both horizontally and vertically.

Considering the previously mentioned problems, it is necessary to reassess the process of learning Islam at PTU so that religious education is not only related to features of knowledge transmission but also to factors of altering values and life perspectives based on religious teachings that rahmatan lil alamin. According to Arifin, IRE, with a cultural approach, can produce tolerant, inclusive, and equal students in communal life. Multicultural IRE must be implemented to foster a more peaceful and humane community, nation, and state supporting the Republic of Indonesia. Multicultural education is linked to local wisdom to reinforce national culture and identity. As part of national identity, local wisdom builds the nation's personality based on noble values.

This research was conducted based on previous research by Muliadi with a conclusion that multicultural education is increasingly urgent to be carried out in schools to eliminate prejudice and, at the same time, to train and build student character to be democratic, humanist, and pluralist. Zuriah's research results concluded that the development of multicultural Civics became the need for a plural and diverse Indonesian nation and a necessity for disseminating multiculturalism understanding. Furthermore, research related to the meaning of SILAS by Saleh, et al. the results of the study showed that the meaning of silih asah, silih asih, and silih asuh (Silas) as Sundanese cultural wisdom contains...
harmonious values in building human quality, so it is used as a method of empowering people with low incomes.  

This research was conducted to complement the previous three studies, which can be mapped into three aspects: the urgency of multicultural education, the implementation of multicultural education, and the role of local wisdom in education. The previous three studies have similarities related to multicultural education. This research is focused on the anthropocentric aspects of the concept of "SILAS," accepting each other, loving each other, and looking after each other in Sundanese culture, which is the basic principle of Siliwangi teachings. The essence of "SILAS" value is moral goodness in the form of vertical and horizontal oneness, harmony, and excellent connections. Because local wisdom teaches peace with people, the environment, and God, knowing "SILAS" might encourage the desire to live in harmony and peace. As something already exists, local wisdom is entrenched in the community and is typically profane and sacred. Hence, its implementation is more acceptable to the community. 

Multicultural IRE learning based on local wisdom can strengthen national and state life. Multicultural IRE learning based on local wisdom can maintain national and state life. According to Lukman Hakim Saefudin, religion, and culture have collaborated over the history of the Indonesian country to generate noble principles, standards, and ethics that unite Indonesia despite its variety. The education curriculum must lead to religious, nationalist, and local cultural products to realize the building of a sense of pride in the identity of diversity and culture of the Indonesian country. Therefore, this research will look into; 1) how to portray IRE learning in PTU, 2) Multicultural IRE Learning based on Local Wisdom, and 3) Local Wisdom Values "SILAS" as a source of IRE learning.

Methods

Qualitative analytical methods were conducted in the research. Researchers describe and analyze evidence gathered, disclosed, and validated scientifically.\(^\text{18}\) This study's analytical approach aims to obtain a comprehensive picture of the values of "SILAS" that may be included in multicultural IRE learning based on local wisdom. Data were collected at the Indonesian University of Education (UPI).

The selection of this university was based on the availability of religious studies programs with permission from the Ministry of Education and Culture. Research data were obtained through observation, interviews, and document review. Observations were used to describe IRE learning problems at PTU. The document study used was in the form of a study of reference books or IRE textbooks. The interview was conducted with two techniques, closed-through questionnaires, and open in-depth interviews, to obtain information while confirming the data obtained from observations.

Information was gathered from informants such as IRE course lecturers, students, the Chairman of the Association of IRE Lecturers throughout Indonesia (ADPISI), and cultural experts to get SILAS values that can be integrated into education. The results obtained were then analyzed using social analysis by following Miles and Huberman's stages, which are as follows:\(^\text{19}\) (a) data condensation by grouping data according to a theme; (b) display data, data presented by displaying images as well as interview excerpts; and (c) data verification, the information obtained is compared so that truth can be obtained.

Discussion

Portrait of Islamic Education Learning in Public Universities

Public Universities (PTU) offer Islamic Education as a General Course (MKU) to all students from all study disciplines. As a Personality Development (MPK) course that promotes the development of personality and attitudes as a prerequisite for students to participate in social activities. According to the results of student questionnaires, the IRE learning program at PTU is as follows:\(^\text{20}\)


1) Pedagogical aspects: (1) IRE lectures so far have too much and extensive material; (2) Learning is less exciting and boring; (3) existing learning methods tend to be less varied and dominated by lecture methods; (4) The learning process is still patterned textbook; and rarely touch everyday issues;(5) Learning resources tend to ignore local wisdom.

2) Practical and strategic demands, including those of lecturers and students, as well as those of IRE learning/lecture facilities and infrastructure: (1) IRE learning is generally less sensitive to social reality in society; (2) Providing information on the concept of IRE is only limited to arguments of a theological nature; (3) In general, IRE lecturers do not use digital media as a learning support so as to make them more excited; (4) The teacher-centered learning process tends to treat students as objects; (5) So far, IRE learning has not familiarized students with the experience of absolute social democratic life values, by involving students both in class and outside the campus; (6) The nuances of the theoretical approach are very thick in IRE learning, which is aimed at emphasizing the discussion of what is in the textbook, without being associated with what exists and is relevant to the Indonesian nation today; (7) There are hopes and desires from students to improve IRE learning by involving students both in class and outside the campus;

The above analysis of questionnaire data linked to IRE learning is a foundation for implementing an IRE learning innovation that directs students to social sensitivity and noble values in Indonesian society. According to data, the implementation of IRE in Public Universities (PTU) has so far: First, IRE learning objectives still emphasize teaching religion as a science, not religion as practice. Second, the content developed in public universities is repetitious and has not progressed toward metacognitive understanding. Third, because the learning method was not dialogical and did not employ a multi-perspective approach, it did not allow for the debate of religious knowledge and understanding.

Learning of Multicultural IRE Based on Local Wisdom

In the context of this research, multicultural IRE learning based on local Sundanese culture has been implemented implicitly in IRE learning at UPI; this is an effort to introduce mutual respect for many local traditions in West Java. Azyumardi Azra, on the other hand, describes multicultural education as education for or about cultural diversity in reaction to changes in the demography and culture of a specific community context or even for the
Learning to live with differences; building mutual trust; maintaining mutual understanding; upholding mutual respect; open-mindedness; appreciation and interdependence; conflict resolution; nonviolent reconciliation are examples of multicultural values.¹²

Multicultural education can be defined as a process of openness in interacting with fellow humans, prioritizing understanding and appreciation of heterogeneity and plurality as a necessity because of cultural, ethnic, tribal, and sect diversity (religion), with this understanding being able to coexist, appreciate and respect sincerely, and develop a mutual help attitude. Meanwhile, according to Imron, multicultural education instills knowledge of diversity, equality, humanity, fairness, and demarcation principles required in various social activities.²³

Through the Medina Charter, multicultural education has been used as a foundation for establishing a harmonious religious life in a plural society in the context of Islamic studies. By promoting human values, the Medina Charter serves as a model in public life. Education is the cornerstone for developing civil civilization, carried out directly by the Prophet through the Medina Charter. Islamic instruction multicultural education can be essential to creating an open mindset in developing mutual trust, shared understanding, mutual respect, and open thinking to resolve issues.

As part of national identity, local knowledge contributes to forming the nation's personality based on traditional values. Preserving local wisdom values entails living and implementing local ideas that are wise, full of wisdom, of suitable value, and implanted and followed by members to provide direction for the realization of national identity and national identity.

Based on local wisdom, multicultural IRE is the community's principal capital in building itself without destroying the social order adaptable to the surrounding environment. Local wisdom is based on social ideals that are supported in the social structure of the community itself, and it serves as a guideline, controller, and signpost for how to behave in various aspects of life, both with people and with nature. Local wisdom is a concept that lives in society, grows, and develops continuously in people's consciousness, and ranges

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²³ Mushadi Imron, Pendidikan Agama Islam Dalam Perspektif Multikulturalisme (Jakarta: Balai Litbang Agama, 2009), 50.
from sacred to profane (the mediocre daily part of existence). Therefore, multicultural IRE based on local wisdom in the learning process requires a specific study material through one of the learning materials. It is inseparable that multicultural IRE based on local wisdom has several objectives, including:

1) The attitudinal goals aspect that is put forward is to develop an awareness of heterogeneity. According to Zuriah, the purpose is to develop cultural knowledge and sensitivity, cultural tolerance, respect for cultural identity, cultural responsiveness, and conflict avoidance and resolution abilities.

2) The knowledge aspect (cognitive goals) is acquiring knowledge about other people's languages and cultures and analyzing and translating cultural behavior and cultural perspective awareness to uphold the noble values that exist as a national identity that must be preserved.

3) Instructional aims in textbooks and learning media remove distortions, prejudices, and misconceptions regarding ethnic groups while also giving techniques for directing differences in front of people. In other words, learning based on local wisdom in multicultural IRE supports building a comprehensive mindset by internalizing the ideals of Islamic teachings, excellence, and local wisdom.

Learning with multicultural IRE based on local wisdom aligns with national education goals, encouraging students to construct four aspects: religious, moral, intellectual, and national feeling. All elements are realized (Insan Kamil) to make a complete and complete human being. Multiculturalism heralds the birth of a new generation of Indonesians willing and able to enjoy their culture, race, religion, sect, and life system in isolation but also realize the existence of others and jointly benefit from diversity. A multicultural understanding of religion entails accepting the multiplicity of cultural manifestations that embody human values and beauty that highlight humanist principles, moderate in nature.

Values of Local Wisdom in Sundanese Culture "SILAS"

Sundanese people, or Sundanese ethnicity, have traditionally utilized the Sundanese language and dialects as their mother tongue in everyday speech; in this case, most

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24 Suswandari, *Kearifan Lokal Etnik*.
25 Zuriah, “Model Pengembangan Pendidikan.”
Sundanese is spoken in West Java, also known as Pasundan. The local wisdom of Sundanese culture is contained in the culture of ideas, the culture of activity, and the culture of artifacts through cultural elements, which are used as a view of life and guide for life in relationship with God, the universe, and fellow humans. The meaning of Sundanese cultural wisdom is local wisdom contained in the community, whether it appears in oral or written traditions as a personality that makes the community's cultural identity in the form of values, norms, ethics, beliefs, customs, and special rules that are tested for their ability to form habits so that they can survive continuously.

One of the local pearls of wisdom in a Sundanese culture that has noble values and crystallizes in the community as a guide to life is the concept *silih asah, silih asih, silih asuh* (train each other, accept each other, look after each other) which is the basic principle of Siliwangi as the realization of 'nobleness of conscience' which contains the essence of humans as social beings who need each other, therefore must be able to love each other, the harmonious relationship. In other words, the notion "SILAS" creates harmony not just horizontally but also vertically. Specifically, the interaction between *hablu min annas* and *hablu min Allah*.

**Silih Asah (To accept each other)**

*Silih asah*, is an etymology term that refers to a natural activity that sharpens, refines, or tapers. To train each other here indicates an action by two parties that leads to a reciprocal movement that responds to each other with complete courtesy. *Silih asah* in terminology can be said by educating each other, adding knowledge, and broadening horizons and inner-born experience. *Silih asah* shows a concept of openness to science, openness to heterogeneity, and openness to improve themselves continually.

In Islam, humans are always to introspect themselves to become better individuals in behavior and action and consistently refine their abilities to become qualified humans both externally and internally, following the so-called muhasabah. *Silih asah* also includes the concept that Sundanese people must be capable of maturing themselves, their thoughts, actions, and attitudes.

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30 Suryalaga, *Filsafat Sunda*.
Silih asah demonstrating openness involves acknowledging variety as a requirement, maintaining tolerance with awareness of plurality, exposure to science that always sharpens the intellect, being open to the times, and becoming innovative humans. Openness in this context always upholds the noble values contained in religion and cultural norms. The philosophy of silih asah is identical to the recommendation to conduct discussions or deliberations between others in realizing a work or research findings. Achievements rather than silih asah are quality improvement humanity in cognition, affection, spiritual and psychomotor with other terms becoming a perfect human being Insan Kamil.

Silih Asih (To love each other)

Silih asih is an etymological term that means "love." Love is an ontological manifestation of the nature of divinity, most loving and merciful. The essence of meaning is compassion, which means that individuals should genuinely love and love each other. Aside from the theological foundation, creating affection between individuals is an excellent teaching that Sundanese culture strongly believes in. Indonesian society's heterogeneity is nevertheless framed by the spirit of love, with one feeling, one soul to keep loving and loving each other. Silih asih means "to spread love or mutual affection."

Historically, under Prabu Siliwangi's reign, individuals were free to practice whichever religion they desired; Nyi Subang Larang, Prabu's wife, practiced Islam at the time. Faith in the framework of Siliwangi teaches that people must be fragrant with one another by spreading affection and tolerance. This viewpoint emphasizes awareness of diversity as a means of human contact with God to acquire His love via loving and sharing love with others.31

In other words, because love manifests monotheistic values, a vertical relationship with God has consequences for a horizontal relationship with a man. As a result, we shall have a society that values. The concept of silih asih says that one solution to societal inequity is to instill empathy in fellow beings. One ability that students must have after learning IRE is an empathetic attitude and respect for differences between individuals, which is enhanced by value-based IRE learning.

Silih Asuh (To look after each other)

Silih asuh is an attitude of mutual protection, honor, and reciprocal self-esteem and dignity toward others. Silih asuh is an affective expression of love. Furthermore, the Silih asuh concept includes guiding, guarding, protecting, paying attention, directing, and fostering mindful meaning. Crystallization of value Silih asuh incorporates axiological ideals ingrained in Sundanese culture by coaching, leading, nurturing, and respecting one another. In this context, Silih asuh's connections are consistent with Islamic teachings in Silaturrahmi, built on mutual respect, love, and sustaining peace between fellow humans.

Silih asuh, in social life, aims to realize the Sundanese Tatar community that Tata Tentrem Karta Rahaja (live peacefully and prosperously). Silih asuh in the education context can be applied by establishing a good relationship between educators and students. That is in line with the orientation of education in the global era that education has four joints, namely; (1) Learning to know, acquiring instruments of knowledge; (2) Learning to do, that is, being able to act creatively with their environment; (3) Learning to live together, able to participate and cooperate in all diverse humanitarian activities; (4) Learning to be a person, which can develop a good personality, act, make decisions with greater personal responsibility.

In Sundanese culture, these three terms are the spirit in the growth of life in society, nation, and state. Life in Sundanese culture always prioritizes the value of togetherness, specifically the power of affection that is always created in all forms of individual relationships, and the attitude of nurturing one another as an integral part of creating harmony in life. According to Sundanese traditional wisdom, the essence of the value "SILAS" is primarily an endeavor to increase the quality of human resources because it contains a transformation of universal values in life. The universal values must be consistent with Pancasila's ideals found in the values.

"SILAS" as a Learning Resource and Competency Standards In IRE

The reality of racial, ethnic, linguistic, and religious diversity is a characteristic and an advantage of the Indonesian nation that is not owned by other countries. Therefore, multiculturalism is necessary for building the Republic of Indonesia. Behavior imbued with a multicultural spirit is inextricably linked to the philosophy of life that has been animated in each of its adherents, as reflected in (1) having a positive sense of self-esteem and being
aware of the character of each different culture, (2) having good self-confidence, (3) being able to express that differences are not the same as imperfections, (4) distance themselves from ways of thinking that arouse suspicion, and (5) respect for differences and similarities. (8) Collaborating to reduce inequities, (9) Working with differences. Local wisdom can be used as a source of learning in conjunction with this mindset. Cooperative with differences is one of the local wisdom that demonstrates the multicultural nature.\textsuperscript{33} Local wisdom can be used as a source of learning in conjunction with this mindset. The ideals of "SILAS" are one of the local wisdom that embodies this multicultural approach's character.

The values of local wisdom "SILAS" has a variety of dimensions regarding the relationship with the creator. It is illustrated \textit{silih asih} (to love each other) that loving one's neighbor is a manifestation of nature \textit{Rahman and his womb}, the Almighty. \textit{Silih asah} (to accept each other) teaching that studying is a lifelong compulsory thing as religion commands that \textit{thalabul ilmi faridatun ala kalli Muslim}. \textit{Silih asuh} (to look after each other) is a form of horizontal harmony that cannot be separated from the vertical relationship, namely \textit{hablu min Allah and hablu min annas}.

The "SILAS" concept emphasizes that culture is inextricably linked to religious values. According to Sundanese culturalist Ajip Rosidi, Islam \textit{heula samemeh} Sundanese. So, first and foremost, Sundanese people must be Islamic because Sundanese cultural values are inextricably linked to Islamic teachings. Everything that is Sundanese and not contrary to Islam can make a Sundanese Islam into Sundanese.\textsuperscript{34}

In the dimension of human connections, "SILAS" has local values that build a society that develops to enrich itself with treasures of knowledge and technology. This legacy gave rise to an ethos as well as a scientific spirit. "SILAS" refers to the value of fostering harmony among individuals in a high-quality society based on just and civilized humanity to form harmonious connections. "SILAS" is closely related to social interaction, which is exemplified by behaviors such as a) love of humanity, b) awareness of the importance of living in harmony with others and their environment, c) tolerance, d) pluralism, e) openness, f) love of science, g) social care, h) togetherness, and i) love of the fatherland.

IRE learning materials in religious texts can be coupled with local wisdom values. Introducing students to the environment and culture makes IRE learning more flexible and non-dogmatic, as well as directing them to look for examples of conventions that have

\textsuperscript{33} Suswandari.

\textsuperscript{34} Asep Salahudin, \textit{Sufisme Sunda: Hubungan Islam Dan Budaya Dalam Masyarakat Sunda} (Bandung: Nuansa, 2017); Rohmana, “Sundanese Sufi Literature.”
developed and deserve to be used as norms of behavior.\textsuperscript{35} The "SILAS" multicultural approach based on local wisdom in Sundanese culture allows students to examine and provide ideas or solutions to various cultural and religious conflicts. \textit{Silih asah, silih asih, silih asuh} creating a hierarchy of skills in IRE learning based on local wisdom, namely, \textit{first} have the ability and an open attitude, and accept the conclusions of deliberation or discussion. \textit{Second}, capable of implementing a kind and affectionate or empathic approach toward others, particularly on campus. \textit{Third}, capable of respecting, safeguarding, and defending others, especially on campus.

\textbf{Conclusion}

Multicultural IRE at PTU is inextricably linked to the local community's culture. Local wisdom values are part of IRE learning resources and competency development. According to the research findings, multicultural IRE learning can lead students to social sensitivity and noble values in Indonesian society. Multicultural IRE based on local wisdom "SILAS" in Sundanese life is consistent with religious teachings, respecting the diversity of cultural expressions that include human values. "SILAS" values can be used as a medium for learning and enhancing students' competency. The spirit of "SILAS" is consistent with the multiculturalism of the Indonesian people; thus, it should be incorporated into IRE learning, which not only provides theological material but also fosters a moderate attitude capable of promoting a more peaceful and compassionate living in the community, nation, and world. The research was limited to one Sundanese culture shaped by the "SILAS" philosophy. Each location has a unique set of philosophical ideals that can be developed and integrated into the educational process. The research offered recommendations for the following study on the consequences of acquiring IRE based on local wisdom on creating moderate student attitudes.

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