

EXPLORING EDUCATION MODEL OF PESANTREN BASED LOCAL WISDOM: A CASE STUDY AT PESANTREN OF NURUL QARNAIN JEMBER

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Abstract

This research was conducted at the Pesantren of Nurul Qarnain Jember. Based on initial observations, it was found that this Islamic boarding school has a peculiarity, namely being able to integrate local wisdom values in the education carried out in it, for example, in teaching Sufism, students are taught about the importance of harmony between themselves, society, and the environment. In addition, prayer activities involving students in Nasyid and Hadrah traditional art performances were packaged with the title Majlis Al Wishol. Through the qualitative-descriptive research conducted, it was found that the approach of integrating local values with Islamic teachings was proven to increase students' awareness of the importance of preserving cultural heritage while adhering to religious principles. Furthermore, the results of the evaluation showed that teaching methods involving local cultural practices, such as traditional performing arts and environmental wisdom, created a more engaging learning atmosphere.

Keywords: *Local Wisdom; Integration; Islam*



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INTRODUCTION

The learning model based on local wisdom is an approach that pays attention to and integrates local cultural values into the teaching and learning process as well as character education (Mulyasa, 2022: p. 8-9). Islamic education has a very important role in shaping the character and morals of individuals in the context of society. The purpose of Islamic education is not only to provide religious knowledge, but it is also to instill noble morals and social concern (Velasufah, 2020: p. 97). In different words, Islamic education is not only concerned with the cognitive dimension of children but also pays attention to the affective and psychomotor dimensions simultaneously (Chandra, 2020: p. 243-262). One of the functions of education is as an institution that prioritizes cultural inheritance from one generation to the next. Responding to progress is important, but local culture needs to be preserved as an identity. With the current of globalization

that is difficult to contain, not many educational institutions are able to survive with the local culture that surrounds it.

Pesantren of Nurul Qarnain Jember is one of the East Java Islamic boarding schools that persistently holds traditions. This Islamic boarding school grew and developed in the agrarian countryside, but it was able to develop well. In it, there are already the College of Sharia Sciences and Ma'had Aly, both of which both organize undergraduate programs. This Islamic boarding school is able to encourage changes in the surrounding community to continue to move forward. This is in line with what Sahrudin said that pesantren can be an agent of social change by educating the public about the importance of religious and cultural values at the same time (Sahrudin et al., 2023: p. 128-144). The Pesantren of Nurul Qarnain Jember not only guides and invites its people to practice Islam well, but also maintains the cultures of the community which are loaded with Islamic values.

Some of the local cultures that are appreciated and maintained by the Pesantren of Nurul Qarnain Jember are very useful community cooperation, culture of farming and animal herding, friendship and so on. Some of these cultures continue to be observed and maintained by being introduced to all students so that later they will be able to return to their hometowns to be able to continue these cultures, so that these cultures continue to be inherited from generation to generation. This is what Khumairo calls with local wisdom that serves as a guideline for life in interacting in the social environment (Khumairo, 2017: p. 61-71).

The success of Pesantren of Nurul Qarnain Jember in applying local wisdom in education for its students deserves to be reviewed with the aim of creating *a best practice* Islamic boarding school education model based on local wisdom.

RESEARCH METHODS

This research is a qualitative descriptive research, which aims to explain all the phenomena that occur. The author collects data by conducting interviews, observations and documentation (Normelani et al., 2022: p. 112). Interviews were conducted with the manager of the Pesantren of Nurul Qarnain Jember and its students, then strengthened by direct observation by the way the researcher mingled with them. This is easy to do because the researcher is very familiar with the managers of the pesantren. Several documents also reinforce the data found verbally. Data analysis is carried out by breaking down the data found haphazardly into several categories, then the categories are arranged systematically so that it is easy for readers to understand, and ends with drawing conclusions.

FINDINGS AND DISCUSSION

Local Culture at Pesantren of Nurul Qarnain Jember

Local culture is understood as knowledge, values, norms, and practices that have existed in a local community for many years and according to Marfai it can be a factor in preserving the environment (Marfai, 2019: p. 95). There are several local cultures that are appreciated at the Pesantren of Nurul Qarnain Jember in the education of its students, namely:

1. Santri's Mutual Cooperation

The caregiver and administrator of Pesantren of Nurul Qarnain Jember realized that her pesantren was in a rural community, and they realized that almost all of her students came from rural communities, where the tradition of mutual cooperation and mutual help between others was firmly rooted among them. This tradition contains an Islamic value called *ta'awun ala al-birri*, which is helping in goodness.

The attitude of the Caregivers and Administrators of the Pesantren of Nurul Qarnain Jember is called local wisdom, and what Suaib said found its momentum in this Islamic boarding school, that local wisdom is often a guideline in decision-making and daily activities. He further said that local wisdom functions as a driving force for community development (Hermanto, 2017: 6-8).

The mutual cooperation activities of santri at the Pesantren of Nurul Qarnain Jember can be seen in their several activities, such as students are required to participate in environmental cleaning activities of the boarding school every week simultaneously. This activity not only aims to maintain cleanliness, but also to build a sense of togetherness and social responsibility among students. In addition, mutual cooperation activities can be seen in the process of building construction in this pesantren such as casting and all activities in the construction of the building. This is done so that in the students there is a sense of belonging and concern for the progress of Islamic boarding schools in the future.

In addition to cleanliness and development activities, mutual cooperation is also applied in the implementation of major events such as Islamic Holiday Celebrations. Students are taught to work together in preparing and organizing events, such as decorations, food preparation, and so on. This not only trains organizational skills, but also strengthens social bonds among students.

In terms of function, mutual cooperation in this pesantren goes beyond what Suain said above that local wisdom functions as a driving force for community development. Based on the explanation above, the function of local wisdom of mutual cooperation in this pesantren is that it

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has a different function, namely it functions as: (1) a medium for internalizing the attitude of gotong-royong and the values contained in it in the students, (2) as a strengthening of the relationship between the pesantren and the community because they feel that their children return to their midst and do not become 'new people', and (3) as a guardian of the good traditions of the community. Thus, the results of this research develop the function of local wisdom carried out by Suaib previously.

2. Small Business Training for Students

Pesantren of Nurul Qarnain Jember also plays an active role in economic empowerment through small business training attended by students. The program is designed to provide practical skills to students so that they can contribute to the local economy. One of the small businesses taught is the making of handicrafts, such as batik at SMK Nurul Qarnain and traditional processed food products at "MA Plus Keterampilan Nurul Qarnain". This training not only provides students with practical skills, but also builds an entrepreneurial spirit among them. Students are taught to plan, produce, and market their own products. For example, students involved in making handicrafts are taught about business management and marketing strategies.

3. Learning while Farming

Students of Pesantren of Nurul Qarnain Jember are taught how to farm. As well as training activities that are only chosen by interested students and specialization programs, this farming activity is also only attended by students who have a farming spirit. The practice of farming students at the Pesantren of Nurul Qarnain Jember is quite simple, namely some students are often invited to help with agricultural processing by K.H. Yazid Karimullah, the Guardian of this Islamic boarding school, and his family to help the agriculture managed by the Islamic boarding school.

It is stated that, even as a caregiver at the pesantren, K.H. Yazid Karimullah did not hesitate to go directly to handle development, agriculture, and others. He himself admitted that his behavior was an example of K.H.R. As'ad Syamsul Arifin as his teacher, where he at the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School often went directly to become a builder, cleaned the environment, and so on, and K.H. Yazid Karimullah at that time as his student who worked to accompany K.H.R. As'ad Syamsul Arifin.

To respond to this farming culture, the results of Nurmalasari's research on Sea Pickers can be displayed. He said that one of the functions of sea picking is as a moral education for the younger generation about the importance of protecting the environment and appreciating natural products (Nurmalasari, 2023: 43-54). In the context of students being accustomed to farming by kiai in this

pesantren also has the same function, namely maintaining an agrarian rural environment as well as a form of gratitude to Allah for the gift of agricultural land that is quite large for the village community around the Pesantren of Nurul Qarnain Jember and the village where the students of this pesantren were born, because in the end they will return to their hometown. It can be imagined, if students ignore agriculture when they return home while they are in an agricultural environment, then how much agricultural land bestowed by Allah will be wasted after being prospered in the time of their parents.

4. Task of Islamic Boarding School

At the Pesantren of Nurul Qarnain Jember, students are accustomed to completing a variety of specific tasks designed to develop their skills and discipline. One of the tasks that becomes a routine is the management of daily activities at the cottage, starting from study schedules, cleaning schedules, night watch schedules to social activity arrangements. Students are divided into small groups in the dormitory and are given the responsibility to organize these activities. Another task given to students is the implementation of pesantren activities. Each student has a certain role, such as being an administrator of *ubudiyah* (student worship), education, cleanliness, security and others. Through these tasks, students learn to contribute to their communities and understand the importance of their respective roles in running community life.

Life in Islamic boarding schools is essentially a miniature of the life of society, nation, and state. There is a leader with all his rules that bind the students to obey it. There is also a picket schedule, whether picket cleanliness, night watch, or others, which require students to

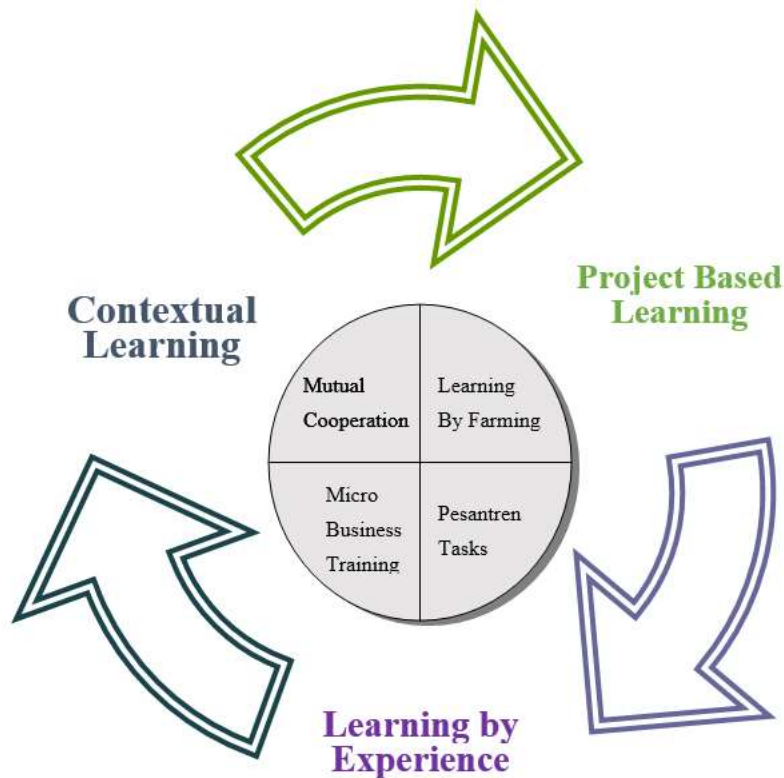
Thus, the skills of students in completing certain tasks at the Pesantren of Nurul Qarnain Jember not only focus on academic aspects, but also on character development and social care. Through the various tasks given, students learn to become responsible, disciplined, and able to work together in the community.

Local Wisdom Education Model at Pesantren of Nurul Qarnain Jember

The learning model is a framework used to plan and implement the learning process. According to Surur, the learning model is a combination of methods, techniques, and strategies used to achieve educational goals effectively and efficiently (Surur, 2020: p. 5-6). Based on the exposure of the data in the previous section, it was found that several local cultures were addressed wisely at the Pesantren of Nurul Qarnain Jember, namely Gotong Royong Santri, Micro Business Training for Students, Learning while Farming, Pesantren Task. There are several cutting-edge learning models that are relevant to local wisdom education, namely:

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Picture 1. The New Education Model Based Local Wisdom at Pesantren of Nurul Qarnain



1. Contextual Learning

Contextual learning is an approach that emphasizes the importance of relating teaching materials to the context of students' daily lives (Ahyar et al., 2021: p. 135). At the Pesantren of Nurul Qarnain Jember, this approach is applied to students by involving them in the four cultures mentioned above. Students are not only introduced to the material of mutual cooperation, small business, farming, and playing a role in life, but they are invited directly to be involved in these four real activities.

This connection between learning and the local context also encourages students to appreciate their regional cultural heritage more. Through the introduction of local traditions and customs in learning, students are expected to become agents of change who are able to maintain and preserve local wisdom in the midst of modernization. Overall, the application of contextual-based learning at the Pesantren of Nurul Qarnain Jember shows that the integration of local wisdom in Islamic education can improve the quality of learning and the relevance of teaching materials for students. By linking learning to their daily lives, students not only learn theory, but also real practice that is useful for them and society.

According to Hakim et al., (2020, p. 3328) Students who are able to relate what they learn to their lives tend to be more confident in practicing those skills or knowledge. This is very much in accordance with the learning model applied in the pesantren which directs students not only to acquire subject matter but also to practice in schools and the community environment. However, contextual learning also has challenges, such as the need for more complex preparation by teachers and the need to adapt methods to the student's context (Budiman et al., 2021, pp. 15-26). Through good planning, this approach can provide significant benefits to the learning process.

2. Project-Based Learning

The project referred to here is a project to build a pesantren building involving students. As explained earlier, certain students are invited to be directly involved in the casting of pesantren buildings and so on. This project is not only a mutual cooperation and contextual learning, it is also categorized as project-based learning by the Pesantren of Nurul Qarnain Jember. Thus, the concept of project-based learning in the pesantren version is different from *Project Based Learning* which is known in the latest learning approach.

In PjBL, it is explained that this model can be implemented when students are provided with a deep or adequate understanding of concepts first so that they are able to solve the problems they face. If this has not been mastered, then they are unlikely to be able to carry out the learning project charged (Holil, 2023: p. 124-138). In this version of pesantren project-based learning, no special skills are required, the important thing is that students can work because they are not solving the problems charged to them but they are only workers of professional or experienced craftsmen. This learning model is referred to as project-based learning because there is a similarity with PjBL, namely students are invited to be actively involved in local/internal projects of the pesantren, so that they can learn through real experiences (Yulianto, 2023: p. 57).

In addition to the involvement of students in development projects, they are also actively involved in making handicrafts and sustainable agriculture. One of the projects that attracted attention was the development of processed products from local agricultural products. Students are taught to process agricultural products, such as organic rice or vegetables, into value-added products. The project not only provides practical experience, but also introduces the concept of entrepreneurship in accordance with Islamic values, where they are taught to do business with good ethics.

In addition, project-based learning at the Pesantren of Nurul Qarnain Jember also involves collaboration with the local community. In certain projects, students work together with the

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community to find solutions to problems faced by the community, such as waste management or the wise use of natural resources. This strengthens the relationship between the pesantren and the community, as well as broadens the students' insight into social responsibility.

Overall, the implementation of project-based learning at the Pesantren of Nurul Qarnain Jember not only improves the skills of students but also strengthens the values of local wisdom. Through relevant concrete projects, students can learn holistically and contribute positively to the surrounding community, making them more responsible individuals and ready to face the challenges of the times.

Project-based learning has a number of positive impacts, namely training students to think analytically and solve problems, motivating innovation and new ideas in the project completion process, teaching teamwork, improving the ability to communicate effectively to share ideas and results (Abidiin et al., 2020, p. 68). In addition, project-based learning also has its own challenges, namely in the assessment process. According to Rahayu and Handayani (2020, p. 83) assessing the learning outcomes of projects can be complex, because they involve diverse aspects of processes and products.

3. Experiential Learning

Learning by involving students directly is one of the methods applied at the Pesantren of Nurul Qarnain Jember. This is done to increase students' understanding of the subject matter. This method prioritizes direct experience as part of the learning process, where students do not only learn from reading, but they also gain knowledge through real activities at the pesantren (Saputra et al., 2022: p. 176).

In addition, experiential learning is also applied in social activities such as social service and community service. Students are invited to be directly involved in activities that are beneficial to the community, such as helping with infrastructure development or holding health counseling. This activity not only strengthens the relationship between the pesantren and the community, but also increases the students' empathy and concern for the surrounding environment.

Through experiential learning, Pesantren of Nurul Qarnain Jember has succeeded in creating an interactive and dynamic learning atmosphere. Not only as loyal listeners experienced by students, but also as active actors in activities. Thus, this method is not only effective in improving academic understanding, but also shaping the character of students to become independent and proactive individuals. Experiential learning is highly effective for providing students with a deep understanding while also preparing them for real-world challenges (Djuwairiyah and Nawafil, 2021, p. 94).

CONCLUSION

On the explanation above, it can be concluded that the pesantren education model based local wisdom is understood as a perspective and attitude of caregivers and administrators of pesantren to incorporate local cultures that develop in the community around the pesantren and the community of students into the education carried out in the pesantren. Some of the local cultures adopted by the Pesantren of Nurul Qarnain Jember in educating its students are mutual cooperation, small businesses, farming, and pesantren tasks. The four local cultures are integrated in student education at the Pesantren of Nurul Qarnain Jember and have relevance to cutting-edge learning models such as experiential learning, project-based learning, contextual learning, and so on. The four local cultures applied at the Pesantren of Nurul Qarnain Jember above can be said to be experiential learning and contextual learning because students experience firsthand mutual cooperation, small efforts and so on. The learning is said to be project-based because some of the cultures that are used to students are pesantren projects. This is where there is a difference between the project-based learning concept of the Pesantren of Nurul Qarnain Jember version and the Project Based Learning model that is familiar in the latest learning model.

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