



Local Wisdom-Based Learning Innovation on *Madrasah Ibtidaiyah* in Digital Era

Slamet Untung

Faculty of Tarbiyah and Teacher Training and
Postgraduate IAIN Pekalongan
slamet.untung@iainpekalongan.ac.id

Zaenal Mustakim

Faculty of Tarbiyah and Teacher Training IAIN Pekalongan
zaenalmustakim@iainpekalongan.ac.id

Akhmad Afroni

Faculty of Tarbiyah and Teacher Training IAIN Pekalongan
akhmad.afroni@iainpekalongan.ac.id

Muhammad Kholid

Student of PGMI Program Postgraduate IAIN Pekalongan
kholidmuhammad93@gmail.com

Asnalia Rokhmah

Student of PAI Program Postgraduate IAIN Pekalongan
asnaliarokhmah@gmail.com

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Abstrak

Penelitian ini mencoba mendeskripsikan inovasi pembelajaran berbasis kearifan lokal di Madrasah Ibtidaiyah di era digital. Permasalahan penelitian ini adalah bagaimana inovasi pembelajaran berbasis kearifan lokal pada Madrasah Ibtidaiyah di era digital. Penelitian ini menggunakan karya ilmiah tentang inovasi pembelajaran berbasis kearifan lokal sebagai data primer dan karya ilmiah tentang kearifan lokal sebagai data sekunder. Referensi perpustakaan tentang pembelajaran era digital digunakan untuk mendukung sumber data tersebut. Penelitian ini merupakan studi pustaka yang berfokus pada inovasi pembelajaran berbasis kearifan lokal pada Madrasah Ibtidaiyah di era digital. Kajian kualitatif ini terkait dengan dokumen teks tertulis tentang inovasi pembelajaran berbasis kearifan lokal di Madrasah Ibtidaiyah di era digital. Ini menggunakan metode analisis isi untuk menganalisis data. Hasil penelitian ini menemukan bahwa proses pembelajaran Madrasah Ibtidaiyah menentukan kualitas pendidikan. Tujuan pendidikan akan gagal

tanpa pembelajaran yang inovatif. Salah satu inovasi pembelajaran di Madrasah Ibtidaiyah adalah pembelajaran berbasis kearifan lokal. Di era digital seperti sekarang ini, Madrasah Ibtidaiyah harus memperkuat pembangunan karakter Islaminya. Jika berhasil, maka akan menjadi sekolah yang hebat dan bermartabat.

Kata Kunci: Inovasi Pembelajaran, Kearifan Lokal, Madrasah Ibtidaiyah

Abstract:

This study tries to describe the learning innovation based on local wisdom in Madrasah Ibtidaiyah (Islamic Elementary School) in digital era. The problem of this study is how the local wisdom-based learning innovation on the Madrasah Ibtidaiyah in digital era is. It uses scientific works about local wisdom-based learning innovation as primary data and scientific works about local wisdom as secondary data. Library references about digital era learning are used to support these data sources. This study is a library study focusing on the local wisdom-based learning innovation on Madrasah Ibtidaiyah in digital era. This qualitative study is related to written text document about the local wisdom-based learning innovation on Madrasah Ibtidaiyah in digital era. It uses content analysis method to analyze the data. The result of this study finds that the learning process of Madrasah Ibtidaiyah determines the quality of education. The goals of education will fail without innovative learnings. One of the innovative learnings in Madrasah Ibtidaiyah is the local wisdom-based learning. In today's digital era, Madrasah Ibtidaiyah should reinforce its Islamic character building. If it succeeds, it will be a great and dignified schools.

Keywords: Learning Innovation, Local Wisdom, Madrasah Ibtidaiyah

INTRODUCTION

Learning is an integrative part of education. In other words, it is inseparable from education. Educational experts agree that educational goals can only be achieved through learning. Everyone can be considered to be able to teach, but not everyone can teach well. Therefore, a teacher will not succeed in teaching if he or she lacks of learning knowledge. It is learned through its own scientific discipline known as the Methodical Didactic. A teacher must understand the ins and outs of it and apply it in teaching and learning activities in the classroom.

Learning can take place either in formal or non-formal educational institutions. Formal educational institutions in Indonesia are stratified from Kindergarten, Elementary School, Junior High School, High School or Vocational High School, to University institution. All of it are managed by the Ministry of Education and Culture, or the Ministry of Research, Technology and Higher Education. Besides, there are other formal educational institutions managed by the Ministry of Religion. These institutions are also

stratified from *RaudlatulAthfal* (Islamic Kindergarten), *Madrasah Ibtidaiyah* (Islamic Elementary School), *Madrasah Tsanawiyah* (Islamic Junior High School), *Madrasah Aliyah* (Islamic High School), to *Jami'ah* (Islamic University). This study will focus on learning in *Madrasah Ibtidaiyah*, a formal education managed by the Ministry of Religion.

Madrasah (Islamic School) as an educational institution emerging from the initiatives and resources of the Muslim community aims to prepare Islamic religious education services for Muslim children. The development of *madrasah* in Indonesia as a formal institution is getting better after the issuance of the Joint Decree of 3 Ministers (in Indonesia called *SKB 3 Menteri*) that places *madrasah* on an equal level with public schools in terms of the formal legality of its diploma, curriculum, right for graduates to continue their study to public school or university, and the right to obtain employment opportunities in government or private institutions. In 1994, the concept of *madrasah* emerged with the composition of the curriculum content, 70% general knowledge and 30% religious knowledge. It means that this curriculum modification equates the substance and content between *madrasah* and public schools according to the National Education System and the tendencies of modern Muslims societies. Islamic education in *madrasah* is a characteristic that must not be eliminated, though religious sciences are increasingly reduced (Nurhasnawati, 2015).

The issuance of the Joint Decree of 3 Ministers begins when President Soeharto of Indonesia, in 1972 and 1974, issues the Presidential Decree No. 34/1972 and Presidential Instruction No. 15/1974 which is considered to weaken and alienate *madrasah* from national education which then causes a strong reaction from the Muslims. To reduce the reaction, in 1975, government issues a Joint Decree of 3 Ministers, namely Minister of Religion, Minister of Education and Culture, and Minister of Home Affair, stating that *madrasah* is equal to public school. *Madrasah Ibtidaiyah* equals to Elementary School, *Madrasah Tsanawiyah* equal to Junior High School, and *Madrasah Aliyah* equal to High School. This Joint Decree of 3 Ministers basically intends to improve the education quality in *madrasah* (Kurniyati, 2018).

The purpose of educational quality improvement on *madrasah* based on the Joint Decree of 3 Ministers is to make subject matters in *madrasah* equals to subject matters in public schools. It determines the responsibilities of each minister in improving the

education quality of *madrasah*, namely (a) Minister of Religion is responsible to develop and manage the administration, (b) Minister of Religion is also responsible to develop and monitor the quality of education, (c) Minister of Education and Culture along with the Minister of Religion and Minister of Home Affair are responsible to guide and develop the education quality of subject matters. It causes the responsibility of fostering and developing *madrasah* not only be carried out by the Minister of Religion but also government in general, which is implemented by ministers in the fields of teaching, education, and culture (Mukh, 2018).

All *madrasah* are education institutions representing the commitment of Indonesian Muslims community in education. Now, the existence of *madrasah* are recognized as a part of National Education System that equal to other education institutions in general as it regulated in article 17 and 18 of the Constitution No. 20 Year 2003 about National Education System. *Madrasah* as Islamic public schools have become part of the Indonesian National Education System. The educational concept is ideal for Indonesian Muslims. It conceptually wants to develop all aspects of education, such as intellectual, spiritual, social, and skill aspects to be more perfect and comprehensive. The characteristics, such as Islamic culture, morality, and ethic are the main attraction for *madrasah* education (Ibnu, 2014).

Though it is difficult, the ideal goals of *madrasah* should be realized in Muslims life. The responsibility of *madrasah* even harder in today's digital era. As an Islamic education institution, *madrasah* is not only required to transfer the knowledge, but also the Islamic values. However, the institution still faces many unsolved internal problems. There are four internal problems. First, the *madrasah* orientation tends to prioritize '*abd*' rather than the balance between '*abd*' and '*khalifatullah fi al-ardl*'. Second, the sensitivity to modern science needs to be improved. Third, *madrasah* needs to develop student-centered learning, rather than teacher-centered. Fourth, the slow pace of renewal efforts causing *madrasah* is left behind by social and political changes, advancement of science and technology (Maskur, 2017). Hence, the innovation in *madrasah* is a necessity. It must be planned, systematic, integrated, and sustainable.

One of the innovations that can be done through learning, namely local wisdom-based learning. This research tries to explore local wisdom-based learning in *Madrasah Ibtidaiyah* in digital era. The excellences of *madrasah* will be useless if the learning is

not well managed. The learning management can be implemented by innovating the aspects of method and material. Learning innovations in method and material in *madrasah* are expected to improve the quality of education in *madrasah*.

THEORETICAL FRAMEWORK

Learning is an activity of educators or teachers programmed in instructional design emphasizing the provision of learning sources to make students learn actively. The Constitution of National Education System No. 20 Year 2003 states that learning is an interaction between students, educators, and learning sources in a learning environment. It is built by educators or teachers to develop thinking creativity to improve thinking abilities, and increase the ability to construct new knowledge to improve mastery of subject matters of the students (Syaiful, 2014).

A quality learning can improve the expected education. Expected education is an education that meet the expectations needed by students. It must pay attention to student rights democratically and creatively and provide opportunities for students to be free to express themselves in their learning activities. Education should not be fettered because it will generates stereotypical, obedient, uncreative, even highly dependent people. Those will make them a social burden, dependent, and having no self-identity. Such education can be considered as a closed education system which gives less freedom and experience for learners to be creative (Hamzah, 2011). Learning as an instrument to achieve the expected education must not be stagnant. It must be dynamic. The dynamic of learning in education requires innovations.

Innovation is a new or different improvement from the previous one, done deliberately and planned. Innovation in the context of learning technology refers to the use of advanced technology, both software and hardware, in the learning process. The main objectives are to improve the quality, effectiveness and efficiency of learning. Methods and strategies are also included as an innovation (Arbain, 2016). An innovation does not always involve sophisticated technology. Simple efforts to improve learning can also be considered as an innovation. Making local wisdom as a learning base is one of the learning innovations that can be done in *Madrasah Ibtidaiyah*.

Local wisdom can be defined as “what mankind using his brain power to act and behave toward things, objects, or events that occur in a particular space, also a pattern of

relationship between human interaction with humans or humans with their physical environment” (Tatang, 2012). Local wisdom is a wealth of knowledge, beliefs, norms, customs, culture, insight in the local area, which is inherited and maintained as an identity and guide in teaching us to behave in life. Local wisdom is all the potential of an area, the ideas and works of humans containing wise values, inherited from generation to generation so that it becomes a characteristic of the region. The integration of local wisdom in learning is intended to increase the love of local wisdom in the environment and maintain its existence in the midst of globalization (Naela, 2018), namely digital era.

Local wisdom is basically a foundation for the national identity formation. The motivations to explore local wisdom are to look for and determine the national identity that may be lost due to the dialectical crossing process or because of acculturation and transformation that has, is, and continue to happen as something inevitable. The effort to find a new identity based on local wisdom is important in uniting the nation and finding the strength of new community, especially to face the threatening globalization wave (Dedi, 2016).

Local wisdom can be made as a learning basis in *madrasah*. The term *madrasah* has blended with the terms school or university (especially Islamic university). *Madrasah* means “*tempat duduk untuk belajar*” (Hasbullah, 1999) (a place to learn). As an institution, *madrasah* is only contained in Government Regulation Number 26 Year 1990 which states that “elementary school and junior high school with Islamic characteristic organized by the Department of Religion, each of which called *Madrasah Ibtidaiyah*, *Madrasah Tsanawiyah*”. This was further elaborated by Decree of the Minister of Religion of Republic Indonesia Number 368, 369, 370 Year 1993 *concerning Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah*, and Decree of Minister of Education and Culture Number 0489/U/1992 regarding Public High School (Tarmi, 2001).

This research is different from the following studies because it focuses on local wisdom as an inspiration for learning innovation in *Madrasah Ibtidaiyah*. Many researchers have conducted research on this matter. Sulthon studies the effectiveness and enjoyable science learning for *Madrasah Ibtidaiyah* students. According to him, science learning cannot be done only by memorizing or passively listening to the explanation of

teacher. Students must learn through observation and active experimentation, which then create creativity and awareness to preserve nature to be better and sustainable.

Effective science learning in *Madrasah Ibtidaiyah* is designed and implemented with the orientation to the activities of the students emphasizing science skills by observing, assessing, reviewing, analyzing, clarifying based on observational data. This students-oriented learning emphasizes the independence and creativity of the students so that they will happy and excited to learn on their own (Sulthon, 2016).

Hj. Tati Nurhayati studies the psychology learning in *Madrasah Ibtidaiyah*. She states that according to the perspective of educational psychology, education in *Madrasah Ibtidaiyah* tries to provide good learning environment for students to develop various potentials including learning behavior. Therefore, the learning activities is very important to determine the success of education.

Students of *Madrasah Ibtidaiyah* are children with an age range of 6 – 12 years old. This period is a very good time to study. The child no longer wants to be considered as a child. They want to achieve something and gain new skills by implementing education. Effective educators do not limit themselves to formal and planned evaluation but continually observe their students in a variety of context to obtain information of the thoughts, beliefs, feelings, and learning outcomes of the students (Tati, 2016).

Dyah Permata Budi Asri studies the preservation and management of local culture in Yogyakarta. She states that local culture is local values of particular regional community, formed naturally through learning process from time to time. Local culture includes art, tradition, community mindset, and customs. Indonesia consists of 33 provinces so it has a lot of cultural wealth. The cultural diversity can be a useful asset for the country to introduce Indonesia to the world. The differences in local cultural ownership led to differences in the Intellectual Property Rights (IPR) system. The most important thing to note is that local culture must be preserved from generation to generation, thereby it is providing benefits for all parties concerned.

According to Asri, one of the local cultures in Yogyakarta is Traditional Ceremony of *Merti Code*. It is a cultural activity intended to build community awareness in the environment preservation of Code River. Since the last 3 decades, the condition of Code River, especially those passing through the urban areas, has underwent serious environmental quality degradation. She states that the role of the government through the

Ministry of Law and Human Rights in relation to *Merti Code* Local Culture has not been seen yet. It is because the rule of law is unclear and uncertain (the law on local culture still follows the Copyright Law. There is no specific law, yet still at the Draft Law) (Dyah, 2016).

Suparno, Geri Alfikar, Dominika Santi, and Veronika Yosi study the existence of local culture in the midst of globalization. The research object of their study is the preservation of the *Gawai Sintang Dayak* tradition. They state that local culture is actually the original culture and characteristic of certain group of community. Since Indonesia is a country of diversity, it has very diverse local culture. One of which is the local tradition of Dayak tribe in Sintang district, called *Gawai Dayak* which is full of values of Indonesians needed to be maintained. These noble values include kinship, mutual cooperation, solidarity, gratitude, and etc. Therefore, the wisdom of local culture needs to be preserved in anticipation of negative values in today's digital era.

According to them, there are some ways to preserve the existence of local wisdom value of *Gawai Dayak Sintang*. First, coordinating with local government to make policies in the form of appeals so that *Gawai Dayak* can be done annually by all Dayak community. Second, involving every community element as the organizing committee of *Dayak Gawai* activities. Third, reviewing and providing feedback for schools to make *Dayak Gawai* tradition as one of the mandatory subject matters in local content curriculum in school (Suparno, Geri, Dominika, & Veronika, 2018).

Rasid Yunus studies the transformation of local cultural values to build character of nation. It uses mutual cooperation culture (Huyula) in Gorontalo as research object. He states that character building of a nation using local culture is extremely needed. Nation character building can be achieved by transforming the values of local cultural wisdom. One of the ways is to transform the culture of mutual cooperation (Huyula), which is known by the people of Gorontalo as a means to work cooperatively in completing a work for public interest. The presence of unfiltered globalization causes Huyula culture to gradually disappear in the habits of Gorontalo people. The result study finds that people of Gorontalo comprehend Huyula culture and use it as a means to build nation character. They also perceive the transformation values as an effort made by the government, community, and educational institutions to make Huyula as the basis of nation character development. It causes the community to be accustomed in holding deliberations, taking

responsibility, and understanding their culture in the life of the nation and state. The community also has a concern for fellow humans, is obedient to religion, and is willing to preserve the culture of *Huyula*, and make works easier (Rasid, 2013).

Indonesians local wisdom is used as a learning basis in educational institutions such as *Madrasah Ibtidaiyah*. This local wisdom-based learning is intended to preserve, maintain, and balance the challenge of foreign cultures contrasting to Indonesians character as happened in today's digital era. *Madrasah Ibtidaiyah* has a big responsibility to face the challenges. Thereby, one of the ways is using local wisdom as a basis of learning. As an Islamic formal institution of education, the presence of *Madrasah Ibtidaiyah* in digital era facing various complex problems. Hence, *Madrasah Ibtidaiyah* should continuously try to improve its quality.

The quality improvement effort of *Madrasah Ibtidaiyah* is an increasingly urgent and inevitable demand related to digital era and its characteristics. It is a necessity for *Madrasah Ibtidaiyah* to graduate students who have competitiveness and quality with the strength of faith and piety. The development of *madrasah* in facing the digital era requires the development of student-centered learning. By using this method, students are expected to have the initiative and competitive will to be able to compete (Murip, 2014). The implementation of local wisdom-based learning in *madrasah* is an alternative way in the development of student-centered learning.

RESEARCH METHOD

This study uses documents as data source. The primary data of this study uses scientific works about *Madrasah Ibtidaiyah* learning, while various scientific works of local wisdom are used as secondary data. To support both data, this research uses library references about learning in general. This research is a library study focusing on local wisdom-based learning innovation. It is a qualitative research that uses content analysis approach (Catherine, 2010). It uses documentation as the data collecting method. In analyzing the data, it uses descriptive-analysis method. Inductive method is used to obtain conclusions (Lexy, 2009).

RESULT AND DISCUSSION

Madrasah Ibtidaiyah in Digital Era

Indonesian society in general and Muslims community in particular still associating *madrasah*, including *Madrasah Ibtidaiyah*, as second class educational institution. *Madrasah* is considered outdated, have incompetent teachers, inadequate facilities, and dirty environment. Another negative image still embedded in *madrasah* until now. Public interest, especially the upper middle class, is still low to send their children to *madrasah*. In fact, the responsibilities assumed by *madrasah* in the digital era are increasingly heavy and complex.

The *madrasah* education system in today's era is similar to system existed in a few decades ago, although the times and culture are constantly changing. Society is now in a digital era. Therefore, the survived *madrasah* are those that adaptable to the era development, not the stagnant, traditional, and conservative ones. *Madrasah* is required to be able to serve the educational needs of Muslims without losing their characteristics as an Islamic educational institution with a religious vision (Beni, 2018).

Madrasah is a unique educational institution. First, most *madrasah* are private property, unlike the public school which are under the auspices of the Ministry of Education and Culture. At the elementary school level, the number of Public *Madrasah Ibtidaiyah* is only 4.8% while the Private *Madrasah Ibtidaiyah* is 95.2%. On the contrary, the number of Public Elementary School is 93.1% while Private Elementary School is 6.9%. Likewise at the junior high level. The number of Public *Madrasah Tsanawiyah* is 24.3% while Private *Madrasah Tsanawiyah* is 75.7%. On the other hand, the number of Public Junior High School is 44.9% while Private Junior High School is 55.9%. At high school level, the number of Public *Madrasah Aliyah* is 30%, while Private *Madrasah Aliyah* is 70%. On the contrary, the number of Public High School is 30.5%, while Private High School is 69.4%. This situation shows that *madrasah* is belongs to the community.

Second, *madrasah* are mostly located in rural, remote, or IDT areas. This is fit the history of *madrasah* that were born from community initiatives that were unable to send their children to distant and "expensive" schools. Moreover, it is due to the economic factors in which children must help parents in making a living (in this case *madrasah* provide an alternative evening/night school). Third, there are various *madrasah* in terms of types of education, distribution and quality. The diversity of *madrasah* appears in various programs emerging as in *Madrasah Aliyah*, such as religious, skills, vocational

programs in addition to Islamic public school programs. Fourth, in terms of implementation, there are *madrasah* which are under the auspices of religious organization such as Nahdatul Ulama, Muhammadiyah, Persis, Tarbiyah Islamiyah, and etc. Moreover, there are also *madrasah* under private property. The quality of *madrasah* is very diverse, from modest to prime quality (Husni, 2001).

The uniqueness of *madrasah* can be a positive potential to develop and improve *madrasah* quality, or become a negative potential impeding the development and improvement. The society has an important role in developing and improving the quality of *madrasah*. It is confirmed in the research conducted by Fathul Maujud in Madrasah Ibtidaiyah of Ishlahul Muta'allim, Pagutan, Mataram. According to him, the example of society participation in improving the quality of education in *Madrasah Ibtidaiyah* is (1) participation in learning input, involved in the new student admission, equipment and financial resources, (2) the processes, involved in fostering students both inside and outside the *madrasah*, and (3) the output, involved in preparing students to have noble character and skills.

The participation of society is classified into planning and monitoring role. Society is involved in *madrasah* programs planning, especially the strategic programs. In addition to that, society is also involved in monitoring the programs and achievement. The obstacles faced by the society are being busy of work, the lack of information about *madrasah* program, the lack of comprehension about the importance of society participation in improving education quality of *madrasah* (Fathul, 2017).

Society participation in development and improvement of education quality of *madrasah* is increasingly needed, especially in today's digital era which is part of globalization era. In this era of globalization, there are cross-culture and religion phenomena throughout the world through communication, transformation and information media resulting from technology modernization. Those phenomena will generate competition that influences, contradicts, and collides between each values, which then generate losing or winning, or mutual cooperation to produce new synthesis and antithesis.

Apart from positive impacts, the negative impacts of globalization are inevitable. The advanced communication and information technology provides opportunities for various foreign cultural influences to get into elements of society. The most visible impact

is the rise of moral decadence and moral crisis among Muslims. It can be seen from the increasing number of drugs, sexual harassment, corruption, HIV/AIDS, murder cases, and etc. It automatically lead to changes in the society life order and *madrasah* as part of society life.

Globalization is both a challenge and an opportunity for *madrasah*. Basically, there is an inseparable relationship between the two. First, competitive globalization has encouraged *madrasah* to produce quality human resources, physically, intellectually, and morally. Second, technological and industrial advancement provide facilities to improve the learning process effectiveness. Third, globalization marked by the rise of business and trade provides opportunities for *madrasah* to improve their managerial and management capabilities. Fourth, globalization offering diverse global products encourages *madrasah* to be selective. Fifth, the discovery of new knowledge motivates *madrasah* to provide religious foundations and shows that Islam remains relevant to the science and technology development (Marwan, 2013).

Madrasah should not be left behind by other educational institution just because of globalization. Globalization must be addressed as a challenge as well as an opportunity to reform the education system so that *madrasah* become more progressive and desired by the society. Therefore, improving management and quality of education and learning must be a top priority. This optimism is reasonable since *madrasah* is the most ideal educational institution which is in accordance with educational mission stated in the 1945 Constitution to create educated human beings who believe in God Almighty. The education system implemented in *madrasah* is an integral education system starting from building intellectuals, skills, moral and social. The content of learning materials in *madrasah* supports the creation of human beings who are not only useful, but also, most importantly, become human beings who have piety to God so that they can be beneficial for the environment in a broad sense (Anwar, 2013).

Politically, *madrasah*, including *Madrasah Ibtidaiyah*, already have a very strong position. This actually becomes another potential in developing and improving the quality of *madrasah* education. Therefore, Muslims must always devote all their energy, thoughts, and funds to develop *madrasah*. *Madrasah Ibtidaiyah* really need to get more attention because there are so many of them and are located in remote areas. Besides,

Madrasah Ibtidaiyah are also the first place to formulate scientific foundation and national character that greatly affects the future of students and advancement of a nation.

The development strategy should be done from the bottom. The Ministry of Religion is responsible for encouraging, stimulating, and facilitating the society to be motivated in developing *madrasah*. The key is to actualize the Muslims potential so that they have the spirit in developing *madrasah*. The administrators of the *madrasah* must also be motivated to create new breakthroughs independently (Muhammad, 2009). This strategy is “forced” to be taken because the development strategy initiated by the Ministry of Religion is considered ineffective. It is implemented through the following steps:

First, improving the quality of all education types and level in Islamic schools in corresponding the science and technology development and the demand of development.

Second, the development of public *madrasah* is strived to become a model for private *madrasah*, especially in terms of quality.

Third, the development of private *madrasah* is carried out so that its education system is in accordance with the national education system, and has the same quality as the public *madrasah* (Muhammad, 2009).

The key to every strategy implemented in developing or improving the quality of *madrasah* education is continuous innovation. Indeed, in general, the condition of *madrasah*, seen from the learning facilities, the quality of educators and education personnel as well as *madrasah* funding, is still concerning compared to public school institution. It causes the weak competitiveness of *madrasah*, which then obtaining less attention from the society compared to public school.

However, it does not mean that *madrasah* have no competitiveness at all. The research conducted by Imam Tholkhah shows that *madrasah* have high competitiveness, such as State *Madrasah Ibtidaiyah* Madiun. The high competitiveness is shown by the increasing number of prospective students enrolling in and the large number of prospective students rejected by this *madrasah*. On the other hand, some elementary schools around the *madrasah* reportedly have difficulty to meet the quota of students enrolling the school. In fact, in some schools, due to the lack of students who enrolling, the Education Office then makes a policy to combine several elementary schools in Madiun (Imam, 2016). The competitiveness of State *Madrasah Ibtidaiyah* Madiun is

certainly achieved by continuous innovation so that it can be categorized as a flagship *madrasah*. Another example of flagship *madrasah* is State *Madrasah Ibtidaiyah* Malang.

Madrasah Ibtidaiyah education as a form of Islamic education in the digital era are intended to build a skillful Muslims generation in order to live well, safely, prosperously, and harmoniously. The education formulation is designed to train and guide each individual Muslim to be proficient in Islamic knowledge and its practice and also in applied-based practical science to manage natural resources. Through education, students are educated in spiritual aspects that are closely related to faith and character, as well as physical aspects related to work skills as their personal responsibility.

These noble ideals will be realized when the educational management is able to maximize the positive potential contained in digital and minimize the negative aspects. Teachers should innovate the learning by utilizing the digital media. This digital technology has influenced almost all dimensions of human life, including the students. It is not a right choice to keep students away from digital technology. But letting them to be dependent to digital technology without control and guidance is a very risky step. The perfect step is to utilize digital technology for education development of children by creating digital-based content strategies and learning models that have a big vision to realize the next Muslims generation who succeeded in the world and hereafter (Shulhan, 2018).

Local Wisdom and Learning in *Madrasah Ibtidaiyah*

One of the learning innovations implemented in *Madrasah Ibtidaiyah* either public or private *madrasah* in digital era, is local wisdom-based learning. In today's digital era, students can learn at any time and any place. In this case, learning is authentic and individual based. However, the popular learning strategies used in Indonesia nowadays are the traditional learning, a class-based (classical) learning using the lecture method. In classical learning, the learning process is attached by time and space dimensions. It means that students and teacher must be in particular time and space to carry out learning activities.

It is necessary to find alternative strategies for classical learning to overcome these problems without eliminating social bonds between students and classmates, as well as students and teacher. Though teachers should not be the only leaning source, especially

in today's era, where learning sources can be easily obtained through information technology. It is undeniable that digital era has positive impact to education. For instance the presence of alternatives learning sources and media. Learning activity that used to be done only in the classroom, has now begun to be replaced by online means. Online learning is the implementation of learning process which is fully performed by using internet technology and does not require any face-to-face activities. In this learning, students can learn directly (synchronous) or indirectly (asynchronous) from anywhere (Annisa, 2013).

Learning in *Madrasah Ibtidaiyah* in digital era must be adaptable with the challenges of the era. The digital era is characterized by information technology. The use of information technology in learning process of *Madrasah Ibtidaiyah* provides many advantages, both for teachers and students, such as time effectiveness, accessible, interesting and inexpensive learning material. Students also have more curiosity due to the information technology. In learning process there are communications between students, as well as students and teacher causing creatively problems solving.

The digital era requires teachers to utilized information and communication technology for self-development. Teachers must know the recent information technology. Teachers of Islamic Education should continuously make learning innovation because students nowadays are closely related to digital technology. Since students quickly obtain the information, the teacher should do the same things, otherwise students will have trust "erosion" toward the teachers. Thereby, the teachers must follow the development of technology-based learning, must not avoid and ignore it (Iwantoro, 2017).

The use of information technology in learning should pay attention to student competencies, especially related to character building. This character building issue should be a special concern of all parties involved in *Madrasah Ibtidaiyah* in digital era considering that *Madrasah Ibtidaiyah* is an Islamic education institution. Learning process in *Madrasah Ibtidaiyah* must not deviate from the character building of the students. According to the result of the research published by the Character Education Partnership, the success of a person is not solely determined by knowledge and technical ability (hard skills), but rather by the ability to manage his or herself and others (soft skills). It shows that the quality of character building of students is very important to note (Asep, 2013).

Character building aims to make students, as the successors of the nation, to have good moral and character to create a just, safe, and prosperous life of nation and state. Character building is all the efforts made by teachers to influence the character of the students. They help to build students character. Character building instills the habit of what is right and wrong, finding and implementing good values. In elementary school or *Madrasah Ibtidaiyah*, several methods used by teachers to develop character are direction, habituation, exemplary, reinforcement, and punishment. Character values that can be explored in learning include religiousness, obedience to God, parents and teachers, honesty, hard work, discipline, sense of responsibility, motherland love, environmental and social awareness (Dini, 2018).

Character-based learning in *Madrasah Ibtidaiyah* can utilize local wisdom as a learning source, whether through technology or not. There are a lot of Indonesian local wisdom that can be used as learning innovations. One of which is local wisdom-based dance learning. The implementation of this learning contains a lot of examples and life wisdom. It can be used as an alternative learning in schools or *madrasah* to build national character, which then generates a competent and dignified generation reflecting cultural values, participating in building national character, contributing national identity creation, and preserving national culture.

The implementation of dance learning by the teacher wants to show that dance has good moral values, such as solidarity, discipline, and self-confidence, for daily basis. Moral value, tolerance for students obtained through dance learning is to respect others opinions. It can be done by dialogue through creative dance. Creative dance is performed by looking for movement and tools ideas containing values and norms that help students to understand and seek movement balance as they can without coercion (Dedi, 2016).

Other local wisdom that can be used in learning process in *Madrasah Ibtidaiyah* is tale, universal folklore found in every part of the world, including Indonesia. Tale can be used in listening comprehension. The use of audiovisual media in tale can be a new breakthrough listening comprehension. By using audiovisual technology, teacher does not need to reads the tale, students can listen it through the video that has been prepared by the teacher. Through this media, students are not only get stimulation through the sense of hearing, but also sense of sight. Thus, the learning process can be more meaningful and have small possibility of error in delivering the content of the tale.

A research conducted by Riga Zahara Nurani, Fajar Nugraha, and Geri Syahril Sidik on fifth grade students in 6 Elementary School of Singaparna, Tasikmalaya Regency finds that the use of audiovisual media can improve students ability in listening to tales in digital era. Students are more enthusiastic in learning because it is using interesting learning media. Moreover, students have a better classroom activities because they are positioned as active listener and the told stories are closely related to them (Riga, 2018).

Wayang (puppet) is also another local wisdom that can be used in learning, especially for character building, in *Madrasah Ibtidaiyah*. *Wayang* is an epic telling the heroism of the good characters to face and destroy the bad ones. *Wayang purwa* is one of the *wayang* types in Indonesia developed by Sundanese society. It can be used as a learning source for character building that is able to transform the values of kindness considering the tendency of moral decline and low values appreciation is very difficult to find in every aspect of the modern life.

Wayang purwa, usually played through a show as a means to build character and personalities, is a manifestation of human love to God. The values of kindness in *wayang purwa* story are oriented on guiding society behavior to develop the life of the nation and state. The substance of the character values contained in the *wayang purwa* story can be divided into three types. First, the main character includes godliness, understanding, trustworthy, honest, fair, confident, independent, firm, modest, obedient, havingsense of peace, sense of respect, sincere, and etc. Second, the basajan character includes having tolerance, creative, productive, straightforward, dynamic, social, hard work, patriotic, having self-knowledge, and etc. Third, *selapan* character includes having integrity, generous, alert, fond of reading, and etc (Barnas, 2016).

The implementation of local wisdom-based learning in *Madrasah Ibtidaiyah* can be done in the learning process related to local cultures. According to the result of a research conducted by Chairiyah, this kind of learning has been performed in Elementary School of Taman Siswa, Jetis, Yogyakarta. It finds that Elementary School of Taman Siswa implementing character building through local wisdom values. The informants explain that the implementation is habituating smile, greeting, and manner.

In addition, the implementation of character building through local wisdom is also reflected in the learning process related to local cultures, such as music, dance, painting, batik, and Javanese language learning. The result of the study shows that local wisdom

values integrated with student include the value of godliness, cooperation, discipline, diligence, responsibility, politeness, cultural preservation, hard work, concern, creativity, beauty, and etc (Chairiyah, 2017).

Folklore is another local wisdom that can be used as learning media in *Madrasah Ibtidaiyah*. The folklore usually uses mouse deer *wayang*. The content and characters of mousedeer *wayang* has been adjusted with the changing times. Mouse deer *wayang* is made from cardboard using animal or human figures such as buffalo, lion, elephant, mouse deer, Mr. Parto as a farmer, Mr. Misno as a pedicab driver, Bang Anto as a teacher, and etc. *Wayang* is chosen a storytelling media because it is part of culture and needs to be preserved.

In addition, *wayang* can be used as a very interactive storytelling tools. The storyteller can show various issues regarding life through the content of the stories. The stories values from mouse deer *wayang* can inspire and motivate students to do praiseworthy things. By exploring the stories, students get the values of compassion, love for peace, trust, bravery in fighting evil, willing to sacrifice, loyal, humble, grateful, alert, living in harmony, kindness, and etc (Edy, 2017).

The local wisdoms of the regions in Indonesia are very numerous and varied. Many of which can be used as assets of national cultural wealth, unifying, as well as a basic foundation to strengthen national identity. Learning becomes an important part in the process of strengthening national identity through local wisdom preservation. Existing educational institutions can play active role in realizing local wisdom-based learning to strengthen national identity. *Masdrasah Ibtidaiyah* as an Islamic-based educational institution must participate it. Thus, local wisdom-based learning innovation on *Madrasah Ibtidaiyah* in digital era should always be within the framework of strengthening the national identity.

CONCLUSION

Madrasah Ibtidaiyah has big educational responsibility in generating young generation who have balanced intellectual and spiritual competence in today's digital era. Education responsibility will not be properly implemented when *Madrasah Ibtidaiyah* is stagnant in responding the change and development of era. Dynamic is the key that will determine the future of *Madrasah Ibtidaiyah*. The uniqueness and advantages of

Madrasah Ibtidaiyah, as explained before, is a foundation to be dynamic toward the change and development of the era. One of the dynamics is shown in the learning process in *Madrasah Ibtidaiyah*.

The learning process in *Madrasah Ibtidaiyah* will determine the quality of *madrasah* education. The goals of *Madrasah Ibtidaiyah* will not be achieved without innovative learning. One of the innovative learnings expected to improve the quality of education in *Madrasah Ibtidaiyah* is implementing local wisdom-based learning. It is based on the fact that *Madrasah Ibtidaiyah* is inseparable from society culture in which the *madrasah* grows and develops. Therefore, the learning in *Madrasah Ibtidaiyah* must not be uprooted from local cultural roots.

The society where *Madrasah Ibtidaiyah* is located is constantly changing. The change in society requires a change in the *Madrasah Ibtidaiyah* education system. Learning is the most important part of all the components of the *Madrasah Ibtidaiyah* education system. Thus, changes in *Madrasah Ibtidaiyah* learning will greatly affect its education system. In digital era, *Madrasah Ibtidaiyah* cannot sustain the traditional or conventional education system. Learning innovation is a must. It can adopt information technology that has become an integral part of education in today's digital era.

A super sophisticated learning innovation based on local wisdom will not have positive effect if it is not supported by field competent implementers of learning. Hence, the teachers of *Madrasah Ibtidaiyah* should have excellent pedagogical competencies, such as the ability to use information technology in local-wisdom based learning. The teachers can use local cultures, whether it is integrated with technology or not, in their learning activities. These local cultures, such as dances, folklores, local traditions, tales, and etc, can be utilized to build Islamic character of students in *Madrasah Ibtidaiyah*.

Madrasah Ibtidaiyah as one of Islamic educational institutions still emphasizes on Islamic character building. It becomes the characteristic of education in *Madrasah Ibtidaiyah*. Though, *Madrasah Ibtidaiyah* has been established as an Islamic public educational institution, it does not mean that *Madrasah Ibtidaiyah* should reduce the Islamic character building in its educational practices. Moreover, in today's digital era, *Madrasah Ibtidaiyah* must strengthen its Islamic character education. Moral decadence befalling the national generation requires an educational institution, in this case *Madrasah Ibtidaiyah*, to overcome it. If *Madrasah Ibtidaiyah* is successful in carrying this

responsibility, *Madrasah Ibtidaiyah* will truly become a great and dignified *madrasah* and its existence is very needed by Muslims in particular and society in general.

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