Naposo Nauli Bulung: Existence, Role and Continuity of Islamic Education Institutions Based on Local Wisdom in Instilling Islamic Education Values in the Community

Agus Prianto Siregar¹, Mahariah²
¹ State Islamic University of North Sumatra, Medan, agus0301193246@uinsu.ac.id
² State Islamic University of North Sumatra, Medan, mahariah@uinsu.ac.id

*Corresponding Author

ABSTRACT

This research aims to present the tradition of Naposo Nauli Bulung who are young people who are the hope for the nation and religion, they will be the connecting rope for the future development of our nation and country. This is motivated by the lack of interest in today’s easy generation, therefore with the provision of strong knowledge, and mental strength, Naposo Nauli Bulung (youth) in our country will be a very big hope for the future of our country Indonesia. This research uses a qualitative method with a case study approach. The results showed that, the Naposo Nauli Bulung tradition of parents really want their children to be good and virtuous children who are far from the influence of bad environments such as drugs, brawls, sinning, gambling and other forms of crime. Especially in the era of the advancement of technology in the form of cellphones and other electronics, it is a catastrophe that has a very big influence on damaging the morals and character of today’s young people. Therefore, Naposo Nauli Bulung plays a very important role in maintaining the values of national and religious education so that they become young people who are useful and useful to the community environment, especially to their families.

Keywords: Islamic Education Institutions, Islamic Education Values, Local wisdom, NNB

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I. INTRODUCTION

Recent education and social activities have raised concerns about the social state of our society. Morality and solidarity have diminished in our society. Education, which should be a model of morality, is often criticized. There are many problems in the world of education and even in society such as violence in the family and school environment, gambling, adultery is becoming rampant and even teenage children are now starting to dare to fight against their own parents, these are all national characters that are considered very worrying (Saidah, 2021).
Embedding Islamic education in social life is a deliberate effort to instill noble character in a person and encourage good behavior (Nopia et al., 2022). Our culture can improve the morality of its children by using Islamic education based on local wisdom. For its adherents, religion is a basic teaching that directs life. Religion is very important for human life because it provides clear guidelines for living in this world.

Thus, the cultivation of Islamic religious education values based on local wisdom can help combat the erosion of current Islamic education values. Values are how people believe and act in society, nation and state (Saidah, 2021). Because local teenagers think religion is conservative or old-fashioned. They consider religious activities such as tahlilan, marhaban, and barjanji that require local wisdom to be old-fashioned. Only 25% of local teenagers are willing to actively participate in mosque activities. Only because gadgets are more interesting to them.

In the digital era, technological advances, digitalization, and the swift flow of easily accessible information have caused many clashes between local wisdom values and changing times. This has an impact on people's worldviews, mindsets and religious practices (First, 2022). The easy access to technology that has changed perspectives and mindsets has affected both adults and children. Moral decline has plagued all fields. Starting from parents, teenagers, to children (Purnomo, 2020). Moral degradation of children as students, clashes between students, between villages, between tribes, and various news reports about teenagers who have fallen into the world of drugs, motorcycle gangs, free sex, and brawls that we hear almost every day, not even a few we meet children begin to not care about Islamic education anymore, because of the impact it causes (Zulhaini, 2019)

Therefore, Naposo Nauli Bulung wants the value of Islamic education to be maintained and realized properly by not forgetting culture as well. Therefore, the existence, role and continuity of Naposo Nauli Bulung are very necessary in instilling and forming regeneration that cares about the value of Islamic education. Based on previous research, research conducted by Armyn Hasibuan and Darwin Harahap entitled "Problematics and Strategies of
Naposo Nauli Bulung in Socio-religious Activities in Padang Sidimpuan City." (Armin Hasibuan, 2021) and the second research conducted by Zahrotus Saidah entitled "Planting Islamic Education Values Based on Local Wisdom in Early Childhood in the Digital Age" (Saidah, 2021) from the two previous studies there are differences and similarities, in terms of differences in the first previous research emphasizes more on the problems that occur and the similarities, namely the same research on how the role of Naposo Nauli Bulung in instilling Islamic values in society (Mabruri & Musnandar, 2020). And for the second previous study, the difference is that the research was carried out at school and emphasized more on early childhood, while the similarity is the same research on how to implement the cultivation of Islamic education values based on local wisdom.

Naposo nauli bulung needs the support of the community and parents to teach and practice local wisdom-based Islamic education values (Fatoni, 2019). Because usually parents do not realize the value of revitalizing religious activities with local wisdom for children at home, school and society (Riswandy et al., 2023). Work and money become the main focus for parents, so they lose the opportunity to offer healthy religious activities to their children.

Islamic value education is an effort to build the character and character of children with a strong foundation of Islamic knowledge not only obtained through the school environment (Fauzia et al., 2022). However, the community environment is also a place where children spend time every day and interact with other social members. So that the community environment is a big influence on children and young people in running where their lives and futures are going (Pamessangi, 2021). Islam inspires and moralizes the younger generation, therefore Islamic teachings and local traditions must shape the future of society in accordance with the demands of society (Pamessangi, 2021). Local wisdom based on Islamic traditions and teachings is ideal for morality in society.

Basic philosophy divides wisdom into two categories: abstract ideas, thoughts, and intelligence, and concrete things that can be seen. Abstract local wisdom includes the
knowledge, views, values and practices of people from previous generations and current experiences, both from local communities and other cultures (Ali & Perdana, 2020). This invisible wisdom is in the form of ideas, notions, and positive thoughts that build a wiser and nobler life. Artepak, an ancient decorative artifact that has symbolic meaning, shows local wisdom (Rustam, 2020). Based on this concept, local wisdom has six functions: (1) as a marker of community group identity and differentiation; (2) as an element of glue across citizens, religions, and beliefs. In this case, local wisdom unifies social differences; (3) is democratic and is recognized and upheld in social life with full awareness; (4) colors harmonious togetherness built on sincere self-awareness; (5) influences the way individuals see and think; and (6) mobilizes solidarity and counteracts various appreciations (Saidah, 2021).

II. METHOD

This research is a type of qualitative research with a phenomenological approach. Which is in line with the opinion of research experts, namely Creswell, who said that qualitative research is an understanding process based on methodology in investigating a social phenomenon and human problems (Riswandy et al., 2023). The location of this research is on Jl. Kihajar Dewantara, Lingkungan VII Kampung Banjir, Gunung Tua Padang Bolak District, Padang Lawas Utara Regency. And as for the informants, namely the Customary Stakeholders, Naposo Nauli Bulung and the local community. Data collection was carried out through structured and unstructured interviews, observation, and documentation conducted over three months. The data analysis was carried out through the stages of data reduction, data presentation and verification. The results of this study indicate that in instilling Islamic education values based on local wisdom in the flood village, the parents of Naposo Nauli Bulung members need to work together in implementing the Islamic values themselves so that they can be maximally implemented and conveyed.
III. RESULTS AND DISCUSSION

Position of Naposo Nauli Bulung

Naposo Nauli Bulung (NNB) is a mixed community consisting of children aged 15-25 who are connected by regional customs that have become hereditary traditions. They are expected to regenerate the community with local culture, especially Islam as Banjir Village, Gunung Tua has a majority Muslim population. The term Naposo Nauli Bulung is found in Batak customs, particularly North Padang Lawas. Poso means young, and Na means young, so Naposo means young. Bulung are leaves, especially banana leaves. Banana leaves are used because the ancestors of Tabagsel consumed them at horja Siriaon (pestaria) and horja Siluluton (gathering) events, even in rice fields and other gardens, because nowadays there are no plates (Hasibuan et al., 2021).

Naposo Nauli Bulung already means young men and women or young people, but according to its history in the narrative of the customary elders in the session of the customary king after discussing and providing arguments, it is better to be given an additional word as a word pariasi and to distinguish men and women, so the word Nauli is added which means beautiful, beautiful, enchanting, and beautiful young girls. According to folklore, Naposo Nauli Bulung was a young man in Kampung Banjir, Gunung Tua. Identical to local customs or culture, Naposo Nauli Bulung juxtaposes custom and religion instead of clashing them, thus making it significant and interesting to study (Setiawan et al., 2021). In Muslim cultural studies, culture is less important than Islam, so juxtaposition does not mean equality (Samsudin et al., 2023). However, collaboration is common and difficult to distinguish, such as in religious social activities. Thus, moralists must follow guiding conventions, but religious teachings are more valuable because religion comes from God and customs from humans (Hasibuan et al., 2021).

The Batak slogan, "Hombar Adat dohot agama," combines custom and religion, with Islam as the majority religion in Neighborhood VII of Kampung Banjir. People have always viewed these two as the value system that guides their social life. According to adat, Naposo Nauli...
Bulung (NNB) is the fence and flower of the village, which symbolizes the beauty and harmony of the village, physical strength, and resistance from all frontal attacks and negative influences. In the field of religion or Islamic education, Naposo Nauli Bulung (NNB) has a tradition of commemorating Islamic holidays, reciting Quranic lessons in the Kelurahan and village, reading yasinan, listening to lectures, takhtim and tahlil ceremonies, actively commemorating maulidan, isra' mikraj, welcoming Ramadan, Halal bi Halal, and recitation.

Even though their children are going to public universities, parents send their elementary school-aged children to madrasas in the afternoons to learn Quranic literacy, Quran recitation, and other religious subjects for up to four or five years. Some parents even hire private tutors to teach their children about religion twice a week. In previous years, Naposo Nauli Bulung organized social and religious activities in many villages and sub-districts. They remain alert to social and religious issues. Their togetherness helps them accept communal tasks such as celebrations and minor accidents, which they deal with immediately (Irawan Zain et al., 2023).

According to research findings from (Ariza et al., 2021) that the increase in drug cases, crime, social conflicts and the decline in love for culture in Minangkabau nature is caused by many things, including: the unstoppable flow of globalization, modernization, and the tight puritanism. So here it is very much needed the presence of education, especially Islamic Religious Education which contains local wisdom-based educational values, so that with this local wisdom-based Islamic Religious Education, it can be the first bulwark in saving Indonesia’s young generation, from the swift influence of globalization.

Variety of activities and Islamic Education Activities Naposo Nauli Bulung

Based on the results of field findings and interviews with several members of Naposo Nauli Bulung, every day Naposo Nauli Bulung always has activities that they carry out based on the needs of the community and community conditions. The activity program formed by Naposo Nauli Bulung is such as the Islamic education
section, the worship section, the social community section, and other general sections. Naposo Nauli Bulung’s Islamic education activities include tahsin training, teaching and learning the Quran after maghrib prayer at the mosque, weekly and monthly recitation, monthly Ramadan activities, commemoration of Islamic holidays, subuh movement in congregation, Indonesian independence day, and grave cleaning once a month (Azhari et al., 2021).

From several activities carried out by Naposo Nauli Bulung, it has a big impact and benefits for the community, increasing religious activities, namely increasing mutual cooperation activities, gaining rewards and religious knowledge, adding religious traits, establishing friendship and also adding friends and relationships from Naposo Nauli Bulung members and the community in the VII neighborhood of Gunung Tua flood village. In increasing local wisdom-based Islamic education activities in the community of the VII neighborhood of Gunung Tua Flood Village, it begins with the self-awareness of Naposo Nauli Bulung, attractiveness and supporting and inhibiting factors for participation from Naposo Nauli Bulung members.

The self-awareness that Naposo Nauli Bulung does is by participating in every activity that is carried out so that there is compact cooperation between members, such as self-consciously coming to the mosque to carry out prayers and other worship. With this, the community will also be interested and follow the positive things we do. The attraction carried out by Naposo Nauli Bulung can be through direct invitation or through social media, because nowadays it is starting to be sophisticated and easy to apply, so Naposo Nauli Bulung must take advantage of the ease of technology in a positive way, namely those of religious value and other goodness (Djamal, 2017). The supporting factors of naposo nauli bulung are the willingness of oneself, the environment, peers, and family. Awareness in oneself is the desire to be involved, because as social beings who live in the community must have a high sense of social especially on religious issues. This is in line with the opinion of the interview results that the main factors that support participation are self-awareness,
ability and enthusiasm to participate (Azhari et al., 2021).

Where it can be seen that the willingness and self-awareness of Naposo Nauli Bulung members to be involved in instilling and improving religious activities. And as for the inhibiting factors that make Naposo Nauli Bulung activities less than optimal, namely the existence of laziness and lack of enthusiasm when activities are carried out due to the many activities that each person has and make human resources in implementing activities less. Islamic activities combine religious principles with confidence in social life (Hikmat, 2020). It is called social religion because it combines religion with local culture (Djamal, 2017). Because the activities are in the midst of community life, the naming emphasizes social, even though religious teachings judge the work because people or society indicate riya’ and takabur, aka empty value in the sight of Allah. How can social work become worship? A social-religious field emerged that combines religious teachings with social activities. (Rokim, 2020)

This is reinforced by Allah’s statement in the Qur'an Surah Ar-Rum verse 30:

So set your faces straight to the religion of Allah; (stay on) the fitrah of Allah who has created man according to that fitrah. There is no change in the nature of Allah. (That is the straight religion, but most people do not know (Ar-Rum: 30).

In this case, the above verse can be interpreted that religious activities are all actions, words, physically and mentally, a person or individual based on the values or norms of religious teachings that have become a common part of social life (Hasibuan et al., 2021). Religious activities help the community in understanding, appreciating, and practicing Islam so that they can become Muslims who believe and fear Allah SWT and have noble character. After understanding religious activities, the goal is to intensify Islamic preaching to NNB to form a religious young generation, as rahmatanlilalamin (Lutfi, 2020). Building NNB’s knowledge that religious activities prioritize religious ethics. Creating people who are obedient to worship. Creating a spiritually intelligent (SQ) generation
to pass on ethics, morals and religion. Improving cognitive, emotional and psychomotor abilities. Developing NNB’s talents and interests to encourage overall positive personal and personal growth (Pamessangi, 2021).

**Islamic education and Islamic educational institutions**

Education is a deliberate effort to improve knowledge, insight, and experience to determine life goals, have a comprehensive view of a better future, and produce superior people (Nur, 2018). Islamic education allows a person to live in accordance with Islamic beliefs and values that have shaped his personality. Since Islam is a guide for both worldly and ukhrawi life, Islamic education covers all aspects of life needed by the servants of Allah (Pamessangi, 2021).

Islamic education provides all the facilities needed to accomplish and carry out its tasks. These facilities serve structural and institutional purposes (Rustam, 2020). Teaching students about divine ideals so that they can live their lives in accordance with religious teachings is the micro goal of Islamic education. On a macro level, Islamic education helps people inherit the culture and identity of a society that influences each other.

Islamic education guides students from one stage to another to realize their full potential. Islamic education provides facilities to facilitate educational tasks (Djamal, 2017). Islamic education maintains, expands, and connects culture, traditional and social values, and the ideals of society and the nation. As well as a tool to produce adjustments, discoveries, and developments based on new information and skills, and train productive human forces to balance social and economic changes (Zusa Azzahra & Fakhruddin, 2021). The obligation of education must be carried out because it is one of the tools of society and the nation to cultivate humans as caliphs. Individually by parents and collectively by families, communities and governments (Nur, 2018).

1. In-formal educational institutions (family)

The family, the smallest unit in society, is an alliance of people with different interests in educating unborn children. Usrah and Nasb are the names of the family in Islam. Breastfeeding and freedom can also
create a family. The Qur'an obliges the family as the primary Islamic educational institution.

"O you who believe, preserve yourselves and your families from the fire of hell" (Tahrim 66:6).

2. Formal educational institutions (schools/madrasas)

Abu Ahmad and Nur Uhibiyato define school educational institutions as educational institutions that are organized, systematic, extended, within a certain period of time, from basic education to higher education, and based on official rules. This secondary school in Gazalba is taught by professional teachers (Nur, 2018). Indonesia has raudhatul athfal or bustanul athfal, madrasah ibtidaiyah, madrasah ibtidaiyah, madrasah tsanawiyah, madrasah tsanawiyah, and other similar schools.

3. Non-formal education institutions (communities)

Non-formal educational institutions are organized but do not have strict rules. Society consists of people united by nation, state, culture and religion, each culture has ideals that are achieved through rules and authority, humans are an inherent component of society and must follow the prevailing norms, even in Islam, the task of education is also its responsibility (Zulhaini, 2019).

According to research, Naposo Nauli Bulung is one of the Islamic educational institutions based on local wisdom or non-formal education in the VII neighborhood of Gunung Tua flood village. It helps the community in the VII neighborhood by easing their burden and hosting activities and events. Researchers may see Islamic festival behaviors like mauled nabi, isra' mi'raj, Ramadan fasting, and others. Naposo nauli bulung also builds a place to learn to teach the Qur'an to children who cannot read it and holds tahtim tahlil training events for all young people in the VII neighborhood of kampung banjir on Friday nights once a week at the mosque. If a community member dies, the bulung bathes, shrouds, prays, and burys the corpse. Researchers say the difference between youth in the village and in the city today is that, especially Naposo Nauli Bulung, if there is a disaster in the community, who digs the grave is a member and prepares all the tools so as not to burden the community or the person affected by the disaster. In the
city, everything is paid, even digging graves costs money. This may be an essential study for all of us to show that education is often achieved in the community based on local wisdom we encounter a lot but rarely see. Thus, naposo nauli bulung’s role as one of the Islamic educational institutions based on local wisdom is crucial because it helps VII kampung banjir’s children and youth gain knowledge and improve their relationships.

**Forms of local wisdom in Islamic educational institutions implemented by Naposo Nauli Bulung**

In language, local wisdom is defined as local knowledge, local intelligence, and philosophy of life (Rustam, 2020). Reasoned and honorable thinking. Local wisdom combines intelligence, deep feelings, character, temperament, and recommendations for human glory. Local wisdom can strengthen the spirit to be more noble (Fatoni, 2019). Local wisdom is a local policy that is nurtured, maintained, and safeguarded in people’s daily lives and is used to overcome social problems. Community culture and language are closely related to local wisdom. Oral transmission of local wisdom is common (Rustam, 2020).

People, good ideas and thoughts, truths that are believed and become shared traditions, form local culture and wisdom. These four factors show that culture and local wisdom cannot be separated from religious values because noble thoughts, good ideas and become established and recognized facts, become the foundation of all religions (Priyatna, 2017) Local wisdom provides solutions to the difficulties of local life. Local community groups build values and policies based on mutual agreement. So it is not surprising that local communities follow customs more than laws. In religion, these standards are called ‘urf (customs) and are used to establish law (Eliyyil Akbar, 2017)

Local wisdom that is used as a role model by the community starts from a tradition that is cultured, so talking about it means talking about culture and human endeavors. Human life today and in the future cannot be separated from the culture of the past. Therefore, the current generation must always preserve culture as a legacy (Saidah, 2021). Local wisdom is (a) a long experience
that guides behavior; (b) highly dependent on the local environment; and (c) dynamic, flexible, open, and always adapting to its era. Local wisdom is related to human life and the environment. Local wisdom filters the global climate around us. Local wisdom-based education allows people to learn from real life situations (Rustam, 2020).

Thus, local wisdom that is learned, nurtured and preserved can advise Indonesian society today. These principles filter foreign values so that they do not conflict with the nation's personality and maintain human peace with God, nature, and others. Local wisdom can survive in the midst of modernity without having to sacrifice local traditions. According to the research, naposo nauli bulung in VII Kampung Banjir still acculturates and cultivates Islamic religious beliefs based on local wisdom:

1. Halal bihalal and Silaturrahim

The Quran and Sunnah do not mention halal bihalal, and Arabs rarely mention it during Eid. Halal bihalal is the hallmark of Eid celebration in Indonesia. Quraish Shihab defines halal bihalal as a compound word that has legal and linguistic meanings, halal is the opposite of haram in legal evaluation, haram is forbidden and sinful. Halal is free from sin and permitted. Halal bihalal is asking for halalaness with an apology to make our attitude towards the other party halal. Halal bihalal aims to harmonize relationships (Susanto, 2022).

In Lingkungan VII Kampung Banjir, halal bihalal is carried out by visiting each other's homes and neighbors, shaking hands, and asking for forgiveness. In certain areas of North Padang Lawas, this practice is followed by Eid prayers. In Neighborhood VII of Kampung Banjir in North Padang Lawas and its surroundings, halal bihalal is conducted throughout the month of Shawwal. The event packaging includes visiting each other, recitation, gathering, and eating together (open house). Gathering is also important in the community, including in Neighborhood VII Kampung Banjir, because it can strengthen relationships that are tenuous or even broken. As social beings, we cannot live without others.
2. Tomb Pilgrimage or Tomb Cleaning and Tahlilan

The culture of pilgrimage in Sumatra developed quickly and continues to this day. Thursday afternoons (Friday nights), Fridays, and Islamic holidays such as Sya’ban and Syawal are the usual times for pilgrimage. These pilgrimages usually visit the graves of the Guardians, Ulama who run Islamic boarding schools, Kyai, and inspirational figures who preach Islam (Purnomo, 2020). Islamic law defines grave pilgrimage as more than just visiting and inspecting graves. The fundamental purpose of grave pilgrimage is to pray for the deceased and send merit to him or her by reciting verses of the Qur’an and the dhikr of thayyibah sentences, takbir, tasbih, tahmid, tahlil, and shalawat. Grave pilgrimage is Sunnah, according to Imam Ghazali. This action can warn and teach pilgrims that they will face similar situations.

The grave pilgrimage activity of VII Kampung Banjir is intended to teach Naposo Nauli Bulung and the community to pray for the grave experts as proof of students’ commitment to parents and other Islamic figures. The research shows that Naposo Nauli Bulung not only perform pilgrimages, but also clean the tombs and work together to maintain the cleanliness and order of Kampung Banjir VII. Pilgrimage shows loyalty to parents after their death. Silaturahmi is a form of devotion to parents who are still alive. In Islam, we must honor our parents who have given us life, our teachers, and our husband’s parents. Naposo Nauli Bulung holds tahlilan every Friday night. Naposo Nauli Bulung wants to hold this tahlilan custom to pray for the deceased, honor their services, and remind them of death.

Tahlilan activities also instill good character values in children, such as forming a strong Muslim personality by always remembering Allah. Reciting dhikr during tahlilan activities has a positive impact on students’ daily lives by helping them remember God and get closer to Him. Building social sensitivity; tahlilan activities carried out together, especially when a neighbor dies, show social sensitivity and share the loss felt by family, neighbors, or friends. Children today have become indifferent due to gadget addiction, therefore instilling this sense of unity and care is important. The tahlilan
tradition is synonymous with death, but in some communities, tahlilan becomes a celebration of blessings, such as independence, college graduation, village rituals, and so on. Involve God in all actions through prayer and remembrance.

IV. CONCLUSION

Naposo nauli bulung is an Islamic educational institution based on local wisdom which has a very large role and influence in the community, they are one of the main relied upon hopes, especially regarding energy and physical strength and the resilience of the village or environment from all undermining and negative influences that are frontal as well as a symbol of the beauty and harmony of the population in the community. And in terms of the role in the community, Naposo Nauli Bulung has made many changes to young people in the community such as organizing positive activities, making teaching and learning activities of the Qur'an, helping people who are affected by disasters and many other things they do. So with that, young people are more directed and filled with good activities, so that they are not contaminated with cultural cultures that can plunge into the pit of sin. Therefore, the community in the VII neighborhood of Kampung Banjir feels happy and grateful for the existence of this naposo nauli bulung because it makes their children well guarded.

The limitations of this study are that this research is limited to increasingly sophisticated technology so that the younger generation needs to be educated about the aims and objectives of this research. So that further research is needed on a larger scale or carried out. By conducting effectiveness tests so that they can be further developed creatively and innovatively in order to get good results.

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