

## **ISLAM AND LOCAL WISDOM AND ITS ROLE FOR A NATION**

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**ABSTRACT:** *This study aims to find the relationship between Islam and local wisdom in maintaining and developing the life of the nation and state. The problem that prompted the study of this theme was that clashes and misunderstandings often occur in viewing Islam as entering the realm of cultured human life so that it seems out of sync between Islam and human values in a culture. The method used in this study, using qualitative methods with literature study. The data is taken from sources related to the theme, both contained in books and journals. The findings in this study are that Islam plays a very important role in upholding local wisdom in which there are good values for humans. Meanwhile, the role of Islam is in removing something bad from human culture because it is related to something harmful. Islam provides information so that humans live in culture and dignity. The conclusion from the results of this study is that Islam and local wisdom which are built on the basis of common sense actually support each other in realizing human values in the life of the nation.*

**Keywords:** *Islam, local wisdom, role, nation.*

### **INTRODUCTION**

*A large and civilized nation is the need of mankind. No nation will grow and survive if these great values are not maintained. Living as a nation means living in diversity, language, culture and background. Like the Indonesian people. "Since Indonesia's independence, the nation's founding fathers, with the full support of all the Indonesian people, agreed to include the phrase Bhinneka Tunggal Ika on the national symbol of Garuda Pancasila, which is written in Latin letters on a white ribbon gripped by a Garuda bird."<sup>1</sup> This indicates that Indonesia is part of a great nation.*

*The developments that take place in every nation are always different. The difference is caused by how fast a nation can realize the nation's way of life and how to build it. "A developed and strong nation and state is a nation that has succeeded in realizing nation and character building."<sup>2</sup> If a nation fails in this regard, then by itself they will be eliminated from civilization. So they have to work hard to maintain diversity in all its forms.*

*Diversity apart from being part of the life of the nation and state, is also a beauty in itself. Because with that people will function their minds better in fostering*

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<sup>1</sup> Idris Mahmudi, (2017). *Islam, Budaya Gotong Royong Dan Kearifan Lokal*, dalam *Jurnal Penelitian Ipteks*, Vol. 2, No. 2, p. 139.

<sup>2</sup> Yadi Ruyadi, (2020). *Pendidikan Karakter Berbasis Kearifan Lokal*, Bandung: Indonesia Emas Group, 1st ed, p. 10.

*that diversity. "Indonesia is known as a multicultural nation, a plural nation from a cultural point of view. Each tribe has different customs from one another. Here then the function of reason will work that it turns out that living in the world must coexist with the others."<sup>3</sup> But on the other hand, humans are not quite satisfied with the diversity that already exists. Humans need peace and direction in life that can provide a way out in every problem they face*

*In the diversity that belongs to a nation there are also contradictions. In fact, a culture that develops in society, is not a bit contrary to social values, even spiritual values. Thus, humans actually need guidance that comes from the Creator. "Religion is a guide from God, while culture is a guide that comes from human agreement." The truth of a guide must be absolute and there should not be the slightest shift from the human side."<sup>4</sup> That guidance in Islam is a revelation. Allah sends down revelations to uphold His Shari'a because with that humans will be arranged so that they walk in all their activities as real humans.*

*. As quoted from Ralp Dahrendorf's statement that, "Society is always in a process of continuous change among its elements."<sup>5</sup> This means that every diversity actually comes from other variations. Then over time, empirically changes occur. Within a certain period of time it takes the form of a habit so that it occurs in the form of culture or custom. This custom has been carried out by the community for generations with the aim of making human life beautiful. Besides that, humans need peace and solutions if there is a collision in their life.*

*In fact, Islam emerged not only to regulate the issue of monotheism but also to cover issues related to their diversity. "Islam is spread in Indonesia as a normative rule and cannot be separated from cultural aspects. Meanwhile, the society and culture in which it is associated is an empirical realm."<sup>6</sup> On the basis of this explanation, it is necessary to conduct research to find out how Islam colors local wisdom in building a more advanced nation.*

## **RESEARCH METHOD**

*This paper uses qualitative research methods and is carried out by means of a literature study. It begins with choosing a theme related to the face of Islam in the world of human culture. Examines the values carried by the Islamic religion, then looks at the reality of human life in general and also observes cases that have occurred in an area from the information available.*

*The collected data is taken from related books and journals that study Islam and the culture of a nation. Then analyzed in depth the relationships. The data that*

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<sup>3</sup> Suprpto, (2020), *Dialektika Islam Dan Budaya Nusantara: Dari Negosiasi, Adaptasi Hingga Komodifikasi*, Jakarta:Kencana, 1st ed, p. 3.

<sup>4</sup> Reza Ahmadiansah Imam Subqi dan Sutrisno, (2018). *Islam dan Budaya Jawa*, Solo:Taujih, p. 3.

<sup>5</sup> Supriyanto, Muh. Ihsan, dkk, (2018). *Islam And Local Wisdom: Reigious Expression In Southeast Asia*, Yogyakarta: Deepublish, 1st ed, p. 1.

<sup>6</sup> Syaihul Muhlis, Faridatul Hasanah, dkk, (2023). *Tadarus Kebangsaan: Merawat Agama, Bangsa dan Tradisi Membangun Harmoni*, Indramayu: Adanu Abimata, 1st ed, p. 4.

*has been collected and analyzed is then concluded to get new things about the Islamic world and local wisdom in the life of the nation.*

## **RESULT AND DISCUSSION**

*Society is formed simultaneously with general demands that will show that they live under a rule. These rules distinguish human life from other lives. With rules humans can live together and get to know each other, so that they are strong together with their identity. "One of the identities of a community with others is that each community has local wisdom that is born from the values of sincerity and wisdom in that community."<sup>7</sup> So, besides being a culture, local wisdom is also a rule that contains human values. According to Suprpto, "Culture is learned, acquired and passed down from generation to generation."<sup>8</sup> Local wisdom that grows on the basis of humanity is not just a hereditary tradition, which can be accepted by all levels of society.*

*The existence of culture or also often called local culture sometimes cannot be separated from the intervention of local regional power owners. Even in some countries in general the culture is influenced by political, social and economic struggles. Although consciously the culture or local wisdom was born for a value that can be felt by all people. As expressed by Mohammad Ridwan, "The form of culture is always determined by the values of life that are believed and felt by the shapers of that culture."<sup>9</sup> If these values cannot be felt or cause a conflict, it means that there is a problem that is not in accordance with the human side. This is a natural code that God has indeed created since the birth of human life. Something that will only cause problems, be it social, economic, or other problems that arise in society is actually contrary to something that is loved by the Creator.*

*A good culture will give birth to a wise attitude for humans. Therefore culture is said to be local wisdom because it will create wisdom. "Local wisdom can be in the form of a tradition of mutual cooperation or mutual cooperation among members of the local community regardless of religion, ethnic background and social background."<sup>10</sup> Under these conditions, humans have hope for the developing local wisdom. This hope can certainly provide environmental and social sustainability.*

*It can be said that to build a good society if the cultural building really is what it's called, which is to characterize a wisdom for the local community. It is impossible for that culture to emerge without being based on knowledge and human reason which wants the beauty of life in all its aspects. So reason also functions in the development of that culture. As in Islam, the role of religion is also intended to perfect*

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<sup>7</sup> Abdul Wahid, (2018). *Dakwah Dalam Pendekatan Nilai-Nilai Kearifan Lokal (Tinjauan Dalam Perspektif Internalisasi Islam dan Budaya)*, Jurnal Tabligh, Vol. 19, No. 1, p. 7.

<sup>8</sup> Suprpto, (2020). *Dialektika Islam Dan Budaya Nusantara: Dari Negosiasi, Adaptasi Hingga Komodifikasi*, Jakarta:Kencana, 1st ed, p. 29.

<sup>9</sup> Mohammad Ridwan, (2021). *Wawasan Keislaman: Penguatan Diskursus Keislaman Kontemporer Untuk Mahasiswa Perguruan Tinggi Umum*, Yogyakarta: Zahir Publishing, 1st ed. p. 61.

<sup>10</sup> Faisal Ismail, (2022). *Dinamika Islam Milenial*, Yogyakarta: Ircisod, 1st ed, p. 196.

the human mind. Quoting from the words of Sulaiman Alqomayi, "Customary wisdom is understood as everything that is based on knowledge and is recognized by reason and is considered good by religious provisions."<sup>11</sup> All these elements must be embedded in a culture wherever they are.

In the reality of national life which is full of various kinds of culture, the fact proves that there are still many cultures that have not reached the standard that humans want in general. "Every human being needs sufficient explanation about many things for which the answer is not yet known with certainty. Especially various issues that are beyond his control."<sup>12</sup> That answer is not found in a culture that is sometimes called local wisdom. How many human beings are mired in confusion, ignorance even though the culture within them has attempted to answer all of that. This means that humans cannot be separated from the guidance of revelation. So that Islam will be expected to be felt by many people.

The role of Islam in the world of life is not only for a certain people for its adherents. But Islam comes with various colors that will illuminate the confused side of humanity. Islam came to give real guidance. That way every Islamic da'wah exists somewhere, it will color all aspects of the life of that place. Anyone can enjoy that color, that's Islam. This includes Islam coloring the local culture. This process is often called acculturation in culture. Quoting the writings of Naufaldi Alif et al, "Acculturation of Islamic culture is carried out by meeting the boundaries of good culture and what humans can do."<sup>13</sup> This means that Islam plays a role in distinguishing the good and bad that already exists. If there is goodness that does not conflict with human and divine values, Islam will provide better reforms or at least maintain that goodness. However, if there is an element of evil in a developing culture, then Islam becomes constructive criticism to shift and eliminate the bad to become the common good.

There is something interesting, where this is not found in others. Islam does not only intervene in a particular culture, but Islam openly accepts a culture that is in harmony with goodness. Quoting from the writings of Idris Mahmudi, "The possibility of mutual acculturation between Islam and local culture is recognized in a rule or basic provisions in the science of ushul fiqh, that adat is punished, or more fully, adat is sharia which is punished".<sup>14</sup> Related to this reciprocal relationship does not mean that Islam will tolerate everything that exists in a culture. But Islam upholds something that exists so that it becomes an applicable law and even must be applied in society, if it does not conflict with the Shari'a. Related to culture and shari'a in Islamic fiqh there is what is called urf which includes 'am and characteristic (general

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<sup>11</sup> Sulaiman Alqomayi (2012). Kearifan Lokal Berbasis Islam Dalam Pelestarian Lingkungan Hidup, *Ibda: Jurnal Kebudayaan Islam*, Vol. 10, No. 1, hp 19.

<sup>12</sup> Suprpto, (2020), *Dialektika Islam Dan Budaya Nusantara: Dari Negosiasi, Adaptasi Hingga Komodifikasi*, Jakarta: Kencana, 1st ed, p. 14.

<sup>13</sup> Naufaldi Alif, Laily Mafhtukhatul dkk, (2020). Akulturasi Budaya Jawa dan Islam Melalui Dakwah Sunan Kalijaga, dalam *Jurnal Al-Adalah*, Vol. 23, No. 2, p. 145

<sup>14</sup> Idris Mahmudi, (2017). Islam, Budaya Gotong Royong Dan Kearifan Lokal, dalam *Jurnal Penelitian Ipteks*, Vol. 2, No. 2, p. 143.

and particular). For example, in terms of maintaining the safety of the soul, in general this obligation applies in all societies. Whereas specifically, for example in Indonesian society there is what is called a culture of hospitality, then Islam makes this culture a Shari'a that must be maintained because Islam teaches people to greet each other, even to greet one another among fellow Muslims. "The jurists agree that urf is authentic and either in the form of urf am or urf typical can be used as a syar'i proposition."<sup>15</sup>

Islam, which gives light to culture, always has a positive impact. Not only to his people but to all life in general. This is evidenced by the collapse of polytheism that had occurred rampantly in the land of Mecca during the Fathu Mecca incident. A similar condition also occurs in Indonesia. As expressed by a national figure, "Ahmad Syafii Maarif stated that the victory of Islam was phenomenal, the two old religious giants that had existed for centuries in the archipelago were eliminated in such a way."<sup>16</sup> In the Indonesian archipelago, the elimination of Buddhism and Hinduism was not done by means of violence. However, in the Islamic sense, it is accepted by the community while still providing space for the community to carry out cultural activities that develop as long as they do not conflict with human values as servants of Allah and as civilized social beings. "Islam accepts all forms of tradition, art and local culture if the local culture is in accordance with Islamic values."<sup>17</sup>

Humans as cultured beings finally accept Islam with a good reception. As already mentioned, local culture or wisdom is actually born from common sense. Islam is a religion that highly upholds common sense. So there will definitely be harmony between Islam and local culture that grows from that common sense. Everyone will admit that common sense is an obligation as well as a demand in life that cannot be separated from humans. To reject common sense is to reject one's self as a human being, and this is impossible in a bad human environment.

Good will always come to humans who use common sense. So, apart from having to come from common sense, local wisdom or culture will also form individuals who maintain social and spiritual values. That value will always increase and can be enjoyed even to the next generation. Because when Islam promotes common sense and provides guidance, it means that Islam supports change and at the same time maintains and develops local wisdom. "Update is an inevitability of demands for change."<sup>18</sup> With this renewal, developments in human life always move in the direction of progress so that the civilization and integrity of a nation is formed.

National life in various countries will be realized in harmony if Islam shines a light on the nation, as in Indonesia. Islamic interference is not necessarily compatible with local wisdom. "At certain times Islam actually exists to color it as a

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<sup>15</sup> Sofyan. S.P. Kau dan Kasim Yahiji, (2019). *Akulturas Islam dan Budaya Lokal*, Malang: Intelegensia Media, p. 31.

<sup>16</sup> Habib Shulton Asnawawi dan Eka Prasetiawati, (2018). *Pribumisasi Islam Nusantara dan Relevansinya dengan Nilai-Nilai Kearifan Lokal Di Indonesia*, dalam *Jurnal Fikri*, Vo. 3, No. 1, p. 223.

<sup>17</sup> Faisal Ismail, (2021). *Islam Dinamika Dialogis Keilmuan, Kebudayaan dan kemanusiaan*, Yogyakarta: Ircisod, Cet. Ke-1, p. 33

<sup>18</sup> Mahmud Arif, (2021). *Akhlaq Islami Dan Pola Edukasinya*, Jakarta: Kencana, p. 92.

*normative basis for a more dignified life, but at other times Islam is firm enough to oppose and even delete it because it is contrary to the values of humanism."<sup>19</sup> So if negative news and information is heard between Islam and local culture, in fact this is because it is not fully understood. It is possible that this assessment came because of the interests of certain groups or groups. It could also be due to political factors that require this. Islam which is neutral from all forms of interest actually has a negative impact on other interests which only prioritize a handful of people or groups. Islam is here to uphold equity in justice and human values regardless of ethnicity, nation and background. Islam will also not differentiate a person's social or economic status but will raise human values as a whole. "Human values are universal. Local wisdom culture that is contrary to human values will not be accepted by society."<sup>20</sup>*

*Human values will disappear from the life of this people if there is nothing to sustain it. Meanwhile, man-made laws are made unable to accommodate all human needs. The function of Islam is to maintain and increase the benefits of that value. The good role of Islam can be applied to all environments if those given the role understand the true nature of Islam. "Islam covers all aspects of human life. Everything must lead to the true meaning of Islam, namely surrender, submission and obedience to Allah SWT."<sup>21</sup>*

*The human mind was created in a sacred condition. "Normatively, something holy can only be processed by something holy too, for that God's revelation which is holy in terms of substance must be understood through the human mind which is created holy."<sup>22</sup> Allah has guaranteed that every human being is created fitrah. This means that nature will not disappear if it is not damaged by humans themselves who stay away from God's guidance. There is not a single proof that Islam contradicts the sanctity of human reason. If the common sense has been lost from humans or shifted slightly, it will be returned to its original state by Islam. However, many people do not understand this. If there is no good understanding of Islam, there is conflict. But Islam proves among humans that in essence Islam has never destroyed anything that is on the human side except badness.*

*Islam and local wisdom in a nation cannot collide. Therefore, if there is a conflict, the essence comes from the abolition of Islam on human darkness so that human values are raised again. "Islam has erased the differences within a nation both differences in skin color and all are equal before God."<sup>23</sup>*

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<sup>19</sup> Idris Mahmudi, (2017). *Islam, Budaya Gotong Royong dan Kearifan Lokal*, dalam *Jurnal Penelitian Ipteks*, Vol. 2, No. 2, p. 144.

<sup>20</sup> Suparji, (2019). *Eksistensi Hukum Islam dan Kearifan Lokal*, dalam *Jurnal Al-Azhar Indonesia Seri Humaniora*, Vo. 5, No. 1, p. 22.

<sup>21</sup> Eko Sumadi, (2016). *Keislaman dan Kebangsaan: Modal Dasar Pengembangan Organisasi Dakwah*, dalam *jurnal Tadbir: Jurnal Manajemen Dakwah*, Vo. 1, No. 1, p. 171.

<sup>22</sup> Ahmad Rijafi, (2016). *Islam Dan Kearifan Lokal: Pembaruan Hukum Keluarga Di Indonesia Model Inkulturasi Wahyu Dan Budaya Lokal*, dalam *Jurnal Akademika*, Vol. 21, No. 01, p. 70.

<sup>23</sup> Johari Rugani, (2016). *Pendidikan Kebangsaan Dalam Perspektif Pendidikan Islam*, *Jurnal Equilibrium: Jurnal Pendidikan*, Vo. 14, No. 2, p. 128.

## CONCLUSION

*Islam is a religion that was revealed in order to illuminate all aspects of human life. As creatures that live on earth, humans are faced with the demands of life. To sustain his life, human beings form an activity that forms the basis for the formation of habits. This habit then becomes a culture which is often called local wisdom. Humanity gives the name of true local wisdom because of the hope that life must go well and everyone must be wise.*

*Local wisdom exists and is mentioned by cultured people because they want their life to always be in goodness, beauty and harmony. Sometimes that hope is not fully realized and even almost disappears because there are no guidelines and pointers that are absolute truth. So Islam appeared to change the condition of humans who live in attachment and darkness from the side of human error. Not by coercion or violence, but with affection, gentleness and slowly. The proof is that in the country of Indonesia Islam is very well received and is currently a Muslim majority country.*

*Islam and local wisdom are not a difference that must be clashed. What is in the goodness of culture will be upheld by Islam. What is harmful in human values will be erased by Islam and straightened out. With the presence of Islam and the development of local wisdom that is in accordance with human values, a nation will grow big and live in peace and prosperity.*

## SUGGESTIONS AND IMPLICATIONS

*This paper is the result of a study obtained after observing various kinds of phenomena and cases that occur in people's lives in general. However, what is reviewed in this article is inseparable from all forms of deficiencies. The hope is that there will be further research that can refine the results and develop new findings related to the face of Islam in cultured human life.*

*The implication of this research is that Islam that comes with good intentions is not always welcomed at the beginning as history has recorded. However, the implementation of good Islam as it comes will bring people to live a better life and have a good culture.*

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