PEDAGOGIK | JURNAL PENDIDIKAN

LEARNING CYCLE MANAGEMENT BASED ON LOCAL WISDOM IN INSTILLING THE CHARACTER OF RELIGIOUS STUDENTS IN MADRASA

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Abstract : *The subjects of this study were students of MI Nurur Rahmah. The data analysis technique used is descriptive qualitative analysis, and the data collection technique used is the method of observation and interviews. The local wisdom that exists at MI Nurur Rahmah is part of the habits that are believed and obeyed by students and teachers at MI Nururrahmah, which are religious habits or practices that occur every day, such as congregational prayers, dhuha prayers, and reading the Qur'an. before the KBM starts. As a source of learning and the cultivation of local wisdom character values that can be instilled in students' personalities,Based on the results of research and discussion on inculcating students' religious character, the management of the learning cycle based on local wisdom applied by MI teacher Nurur Rahmah aims to make students better understand the meaning of piety in religious rituals, so that the religious values contained therein can be instilled in students with the hope of becoming their religious character later by instilling the religious character of students through habituation in the institution.*

Keywords : *Management; Learning Cycle; Religious Character.*

Abstrak : *Penelitian ini bertujuan untuk mengetahui manajemen learning cycle Berbasis kearifan lokal dalam menanamkan karakter religius siswa. Subyek penelitian ini adalah siswa MI Nurur Rahmah. Teknik analisis data yang digunakan adalah analisa deskriptif kualitatif dan teknik pengumpulan data yang di gunakan adalah metode observasi dan wawancara. Kearifan lokal yang ada di MI Nurur Rahmah merupakan bagian dari kebiasaan yang diyakini dan dipatuhi oleh siswa dan guru yang ada di MI Nururrahmah, kebiasaan atau praktek keagamaan yang terjadi sehari-hari, seperti kegiatan solat berjamaah,solat dhuha, dan pembacaan al-qur'an sebelum KBM dimulai. Nilai-nilai karakter religius yang dapat dikaitkan dengan kedisiplinan dan kejujuran sebagai sumber belajar, dan juga sebagai penanaman nilai-nilai karakter berkearifan lokal yang dapat ditanamkan terhadap karakter peserta didik. Berdasarkan hasil penelitian dan pembahasan tentang penanaman karakter religius siswa, manajemen learning cycle berbasis kearifan lokal yang diterapkan oleh guru MI Nurur Rahmah bertujuan supaya peserta didik lebih memahami makna dari kesalihan ritual keagamaan yang kemudian nilai-nilai religius yang terkandung di dalamnya bisa ditanamkan pada diri siswa dengan harapan menjadi karakter religius mereka nantinya, dengan cara menanamkan karakter religius siswa melalui pembiasaan yang ada di lembaga tersebut.*

Kata Kunci : *Manajemen; Learning Cycle; Karakter Religius.*

INTRODUCTION

In the learning cycle management of Nurur Rahmah madrasa students to instill a religious character, the institution has made various efforts, one of which is through a learning cycle management policy based on local wisdom, which is a way of instilling a religious character through the granting of authority to students to manage school resources following existing conditions and demands.

Acquiring knowledge, developing skills, and creativity is an educational process that is expected to produce quality human resources. (Primayana & Sastrawan, 2021) Teaching character values is very important in implementing education because there are still some unfavorable attitudes and behaviors (characters) among students. This can be seen from the erosion of students' honesty values. (Munif et al., 2021) Some assumptions say that it is not a guarantee when someone with a high level of knowledge and intellect will not commit academic dishonesty, especially in the current technological era.

Character problems related to the multidimensional crisis facing national education and the Indonesian nation today, In addition to the depletion of honesty values that occur among students, the phenomenon of rampant brawls between students also indicates the lack of the practice of Pancasila values, especially the second precept which implies that society Indonesia is expected to become a civilized human being, in line with the principles and noble importance of Pancasila. (Azlina et al., 2021)

In a religiously nuanced environment such as madrasas, especially those based Pesantren or dormitories, students should learn and apply them to improve their ability to restrain and control themselves from dishonest behavior, academic dishonesty, and undisciplined behavior. (Mundiri, 2011) So, bad behavior such as cheating and truancy when the subject occurs should be made a habit that students do not commonly do. Therefore, if studied further and assessed more objectively, a deeply rooted crisis in society is the cause of students' lack of character or morality. (Tennent et al., 2020)

The description above is some examples of character crises in the community that occur at the level of formal education, both primary, secondary, or higher education levels. On the other hand, it can be assumed that efforts to overcome such crises will not be partially adequate in the school environment alone. Still, the community must balance or synergy to overcome the morality crisis in households and other settings. And similarly, madrasas or schools should start as pioneers in guarding the improvement and inculcation of good character in students. (Makmun, 2021)

One strategy to improve students' character, such as increasing religiosity, is marked by increasing individual spirituality and social holiness, namely, instilling religious character values. (Mundiri & Bariroh, 2018) It is hoped that mutual awareness will grow, which will lead to the development of tolerance towards diversity, multiculturality, and multiethnicity. It will form a pattern of living together that is safe, peaceful, and comfortable in living together. (Harmoni et al., 2021)

Formal education is a means to obtain an education. Educators and students are components that must exist in the hope of implementing and creating an efficient learning process. So that professional competence, personality, social and religious competence must be possessed and needed for teachers to become quality teachers. (Munif, 2016) The main task of an experienced teacher or educator is to educate, teach, guide, and direct, acting as a facilitator and mentor for students in the formal education path. Furthermore, it is hoped that cultivating these characteristics will become good habits for students in their daily lives. (Muhammad et al., 2021)

Learning can be achieved maximally if the strategies used and applied by the teacher in delivering material to students follow students' abilities. (Kaeophanuek et al., 2019) The system in question uses a learning cycle or learning cycle. In the school curriculum, students must become individuals who can apply the learning outcomes in schools and the environment around the community because the climate is one source of learning or media for teachers and students. A teacher is expected to train students to become more innovative, creative, and active individuals in every teaching at school, especially in contextual material. (Capurso et al., 2020)

Based on research conducted by MI At-Ta'awun, namely implementing character education and having a school vision with the formation of sincere and virtuous people. In its vision, MI At-Ta'awun focuses on educational goals in the character of students. By instilling the habits of students in school, with character education, students will have good character. So that MI At-Ta'awun has a superior generation output, a generation with good intellectuals and character is religiously obedient. That is by applying good habits to students, namely by making character education programs such as making school rules so that students are disciplined, then getting students to recite the Koran before learning begins to be trained in reading the Koran. (Sari & Permana, 2021)

Based on the initial observations made by the researcher, the teacher instills religious character in the students of Madrasah Nurur Rahmah by integrating the material in the environment around the students with local wisdom. The teacher integrates it by exemplifying local understanding of inappropriate materials by inserting the values of local knowledge. Madrasa teacher Nurur Rahmah can apply the management learning cycle based on local wisdom to make it easier for students to understand the material following what is happening in the surrounding environment. In addition, students are expected to instill the values of local wisdom so that the character values contained in local knowledge can be preserved or applied in everyday life. at the Nurur Rahmah madrasa.

Events that occur daily are part of the community, which is believed to be local wisdom itself, such as congregational prayer activities, Duha prayer, and reading the Koran before the KBM begins. The discipline of students in developing character values is local wisdom associated with student learning resources. These character values include religious

values, cooperation, hard work, etc. These values can be used as a model to develop the nation's culture. But on the other hand, in times of development, the value of local wisdom is often ignored because it is considered inappropriate. (Prestasi et al., 2021)

METHOD

This study uses research methods and qualitative analysis techniques. This study aims to instill the religious character of students in Madrasah Nuruh Rahmah. Each cycle of action is carried out with two actions, each of which has two stages, namely, observation and interviews. Observations were made on June 19, 2021, and qualitative data analysis techniques were used to analyze the data obtained. The purpose of this qualitative descriptive research is to describe and provide a systematic, factual, and accurate description of the facts, characteristics, and relationships of several phenomena that exist in the field as research objects.

This research uses interview, observation, and documentation data collection techniques, which were carried out on the principal, teachers, and some students of Nurur Rahmah Madrasah Kotaanyar Probolinggo. The researcher was to act as an instrument in the study.

RESULT AND DISCUSSION

Learning Cycle Management in Instilling Religious Character

Learning cycle management is planning and directing to instill a religious character in MI Nurur Rahmah. Teachers have an important role in the process of forming religious character, therefore, to get good results, institutions practice things that are easy to do in everyday life. One of them is by instilling a religious character by making habituation every day by reading short surahs of the Qur'an before KBM starts to make students accustomed and better.

A learning cycle is a learning cycle where with this learning, indirectly, students are able to build their own knowledge and accept new knowledge and materials as initial conceptions in their life experiences. According to Wahyuningsih (2021) , this learning model is known as the constructivism model. The constructivism model focuses on the acquisition of knowledge in the learning process, which is one view of the learning process that begins with the occurrence of cognitive conflicts that can only be overcome through self-requlation or self-knowledge. (Dewi, Manuaba and Ganesha, 2018) The result of interaction with the environment is knowledge that will be built by the child at the end of the learning process. (Hidayah and Mustadi, 2021)

These cognitive conflicts can achieve balance through changes in cognitive structures (*schemata*) that occur during the interaction process between the initial conception and new phenomena that can be integrated. These events will occur continuously as long as students receive new knowledge. (Nela and Supriatna, 2021) the use of the learning cycle

approach is one of the teaching strategies to apply the constructivism model. The learning approach by following a certain pattern consisting of three stages, hereinafter referred to as the learning cycle, consists of three stages, namely:

Table 1: The Stages of Learning Cycle

Stage	Description
First stage	Exploration - is the beginning of the learning cycle, where this stage is intended to explore students' initial conceptions, and who plays an indirect role in this case is an educator. Because the teacher is an observer who is ready with various questions to help students individually or in groups. In carrying out activities that can train process skills, students are expected to be active in taking notes, interpreting, communicating and so on. Students can take notes or make summaries of assigned lessons to make time effective by doing it at home.
Second stage	Concept introduction: At this stage, the teacher collects student experiences and information related to the exploration stage. This stage aims to introduce new concepts and strengthen concepts and explanations carried out by discussion. Next, the teacher asks students to present the results of the summaries they have written in the exploration stage.
Third stage	Application of the concept: at this stage, the teacher prepares what can be solved based on the experience of the first and second stages. At this stage, there are problems that can be solved by applying the concepts that have been described previously. That is by doing problem solving in the form of solving practice questions that aim to strengthen the concepts they already have.

As for the stages of the cycle, learning to instill student character in the Nurur Rahmah madrasa is by way of learning cycle learning with the stages of habituation to instill a religious character in each student. Several cooperative learning models are expected to improve students' problem-solving abilities. One of the learning models in question is the learning cycle model. (Gemnafle and Batlolona, 2021) The learning cycle is a student-centered learning model. Learning is designed in such a way that students can master a number of competencies that must be achieved through the stages of learning activities. Therefore, the active role of students is needed. According to Khusna and Shufa (2018) the learning cycle model is used as an alternative learning strategy to instill a deep

understanding of students so that it will have an effect on increasing student achievement and learning outcomes. (Masgumelar, 2021) In cognitive learning theory, Piaget explained that the learning model through active learning strategies and student-centered learning can be applied. One of the learnings in question is the learning cycle model. This is because in the learning cycle, the learning cycle involves three interactions in the realm of student learning, namely physical knowledge, social knowledge, and self-regulation. As for implementing the learning cycle or learning cycle, there are several indicators that can be measured by a teacher in the application of each cycle, on the teaching materials that will be delivered to students or students. The achievement indicators are as illustrated in the following table:

Table 2: The Achievement Indicators

Stages	Student	Teacher	Weakness	Advantages
I **Exploration**	Get to know new material or new phenomena that challenge students' mental structures, with guidance	Identify the concepts to be taught. Teacher as facilitator	-Less effective -Teachers have dual roles, as facilitators and mentors of students -planned and organized	-Active learning -just a scientific concept - meaningful learning -Creative Thinking - planned and organized
II **Concept Introduction**	Understand new concepts and discuss matters related to the exploration stage	Helping students develop concepts acquired through exploration. Guiding students in understanding meaningful new concepts	-	-
III **Concept Application**	Reinforcement of knowledge in the new structure	Teacher as mentor	-	-

The intellectual and mental development of students through the learning process does not only occur in madrasas or schools that are located and limited by classroom walls, but the learning process for students can also occur in the surrounding environment, namely

student activities outside the classroom. Learning that takes place in the classroom often creates student boredom that arises due to several factors, one of which is environmental factors, because their creativity is sometimes limited to efforts to fulfill and comply with the will of the learning system demanded by schools (improvement of school/madrasah quality). That way, students yearn to return to their environment when learning takes place because the environment has been integrated from an early age into the personal integrity that has long shaped it. According to Budiarti and Airlanda (2019), the steps of the learning cycle learning model are as follows:
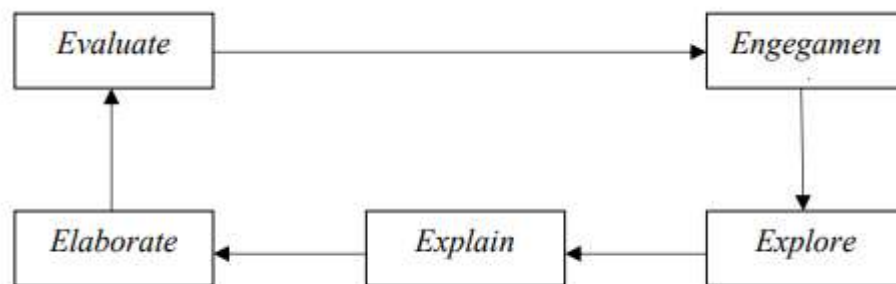

Figure 1: The Learning Cycle Model

1. Involve

    This stage of learning activities is centered on efforts to increase student interest as well as assess students' initial understanding of the topic to be discussed, for example, through an perception activity. During this learning experience, the initial step taken is that students are faced with instructional tasks and they are given the opportunity and time to carry out further analysis. During this phase, students make connections between existing learning experiences and their current learning experiences. In this phase, students are directed and led towards the material to be studied.

2. Exploration

    At this stage, the main purpose of learning is to involve students in the subject, theme, or topic of learning, providing opportunities for students to build their own understanding. Furthermore, students have the opportunity to be directly involved with the phenomena being investigated and study materials. They work together to form a team and then share experiences by sharing experiences and communicating about the main content of learning. The teacher acts as a facilitator whose role is to provide the necessary learning materials and help students focus on learning. The students carry out active inquiry-based learning. The emphasis is on implementing gradual questioning by the teacher, which is then answered by the students.

3. Explain

    In this cycle, students are given the opportunity to communicate what they have learned so far and then explain what it means. Furthermore, the students explain what

they have learned and communicate with their colleagues and with the facilitator (teacher) through a reflective process. In other words, after students go through the understanding stage, they can summarize or explain the ideas that are in the minds of students as a learning experience.

4. Evaluation

At this stage, students and teachers assess the extent to which the learning and understanding process occurs. The teacher evaluates the extent to which students grasp the main concepts and ideas of the teaching materials and gain new knowledge and experience.Evaluation and assessment (assessment) can take place during the learning process.

As complete human beings, students or students have self-potential, both as individual beings and as members of society (social beings). This self-potential will be able to develop properly if optimally pursued through the education process, both formal and informal. Through this education, students can be directed to become personal figures who have multiple and multi-talented competencies and have more abilities in their field of interest, so that they can grow and develop into community members who are able to solve life's problems. In this case, one of the keys is learning activities in madrasas or schools.

The Term of Local wisdom in Learning Cycle Management

The word "local wisdom" is found in regulations issued by the Indonesian government, hereinafter referred to as "local wisdom." It can be said that the state recognizes local wisdom, which is the basis for efforts to protect and manage natural resources (SDA). In Law No. 3 of 2009 concerning the protection and management of the environment, it is defined that local wisdom is noble values that protect and manage the environment in a sustainable manner. Therefore, the legal aspects of the Indonesian state define local wisdom as law. (non-biological and biological).

The existence of local wisdom can provide good opportunities for modern life because, according to Hindu (2021) , local wisdom has four functions that can provide good opportunities, namely:

1. Conservation and preservation of natural resources
2. Human resource development
3. Development of culture and science
4. As advice, belief, literature and taboos

Salviana, et al., Argues that the process of the existence of local wisdom which is directly related to the management of natural resources and the role of local communities in the utilization and preservation of biodiversity in the surrounding environment is strongly influenced by the knowledge of the community, as for technological innovation, is a prospect for local wisdom in the future. (Salviana *et al.*, 2021)

Based on experimental learning (experimental learning), local wisdom contains knowledge that is usually weighted with irrational things such as local wisdom, beliefs and

myths. (Paris et al., 2021) The beliefs and social norms of the local wisdom system, which are expressed in the form of cultural traditions and myths, are not only limited to technical matters. As stated by Arif and Fitria (2021) , local wisdom is taught from generation to generation through non-formal institutions as a form of community culture. Thus, it is feared that the values of local wisdom as a cultural heritage are decreasing and disappearing. According to Torro (2021) his research entitled "thematic learning based on local wisdom" revealed that local wisdom is very important in the Asean Economic Community (MEA) in integrating the learning process that occurs in elementary schools. The values of local wisdom will help students understand every concept in the material so that they gain knowledge, but they can also practice it outside of school. In a study, (Hidayati et al., 2021) suggested that in order to strengthen Indonesian local character learning, the values of local wisdom must be increased in character learning. In this case, Faiz and Soleh (2021) found one of the characters that grows and develops to create creative abilities in sustaining life through entrepreneurial activities.

Based on this knowledge, it can be concluded that improving learning is beneficial to students as well as instilling character and equipping them to face all the problems that exist outside of school. The implementation of education has a strategic role in the introduction and inheritance of culture. Therefore, learning wisdom based on local wisdom is very appropriate to be applied in schools, especially in elementary schools where students gain knowledge and as a basis before moving to a higher level.

As the spearhead of the success of teacher education, it is hoped that they can design and develop learning based on local wisdom. In this case, the teacher must adapt to the material and methods used for the development of students. The steps that teachers can take in implementing local wisdom-based learning are as follows:
1. Develop a lesson plan.
2. Determine the criteria and study materials.
3. Identify the function and goal.
4. Identifying the situation and potential of the area

The above step is one way so that the integration of local wisdom in learning in schools can be achieved. Through this integration, it is hoped that students' understanding of local wisdom can be grown and improved so that it creates a love and sense of nationalism for culture. Local wisdom is often synonymous with local knowledge or local genius or often referred to as indigenous knowledge. Local wisdom itself by the local community is defined as views and knowledge in answering various problems in fulfilling their life needs with life strategies in the form of activities. (Satria, 2020)

We have known or heard of good local values, local wisdom either through stories, discussions, and even through reading books and journals. Several studies have also revealed that local wisdom contains good values and practices that have been carried out

by the community and some are still carried out until now, however, a critical and analytical attitude towards our local wisdom must be kept alive so that efforts to explore local wisdom are not just an effort to romanticize the past and glorify contemporary ethnocentrism.

In some areas, the existing local wisdom is still maintained. The values of local wisdom that are still preserved in the community mostly come from rural areas. The community upholds a sense of brotherhood, kinship, light-heartedness, the spirit of mutual cooperation, and others. (Semarapura et al., 2021) People living in urban areas have been influenced by foreign cultures such as hedonism and individualism. They are more likely to be selfish, care less about others and act by seeing the situation they will get into, and this is one of the characteristics of a society that has been affected by the nature of individualism and materialism. very passive information.

Local wisdom in terms of terms and types and forms has its own characteristics. Regarding wisdom in interacting between humans, there are the same values in local wisdom. According to Mayang et al., (2021) suggests that intellectual beliefs are not only limited to values. The values contained in local wisdom are more likely to be in the previous culture, such as conditioning, innate temperament, and visceral impulses instilling character.

The national education system of each nation is based on its culture. The national education system in Indonesia is based on Pancasila and the 1945 Constitution, which are compiled and planned based on the nation's culture as a crystallization of the values of the Indonesian people, which leads to character education. Planting character education is one of the benchmarks for the success of the education process and the progress of the Indonesian nation.

The Indonesian government's program in the field of education is to develop character education, which has actually started its implementation since 2010 with the hope of being able to carry out character building contextually in accordance with the potential of the surrounding environment. One way the potential and abilities of all students are expected to strengthen their talents and increase their potential is through the process of character education in schools.

While the family environment is a miniature that instills character education so that students know something based on their age development, under the care and upbringing of parents, because the family should be the first madrasa for a child. Furthermore, from the family environment, students can find out how to implement the knowledge gained. Students can carry out life according to what they know. The family plays a dominant role in the personality development and level of education of children. However, nowadays, schools are needed because modern society shows that their life behaviors have shifted to meet their needs. This can be found and marked by the phenomenon of a housewife not only playing a role in the domestic sphere, but also playing a role in the public sphere (at work).

Based on the above discussion, it can be concluded that the values of human behavior related to the environment, God, self, fellow human beings, and the environment are an effort designed and implemented to help learners understand character education, embodied in thoughts, words, feelings, attitudes, and actions based on customs, manners, religious norms, culture, and law, and in all his actions as a virtuous and civilized being.

There are four basic characteristics in character education (Suryanti and Widayanti, 2018) namely:

1. Interior regularity; which is measured based on a hierarchy of values that becomes the normative guideline for every action.
2. Coherence; sticking to the principle that gives courage and is not affected by new situations. Coherence is a sense of trust between one another that strengthens one's credibility.
3. Autonomy; assessment of personal decisions without being influenced or pressured by other parties.
4. Firmness and loyalty; is the basis for someone to respect and hold commitments that he sees as good.

From these four characters, it is possible for humans to develop a personality through the stage of individuality. Modern people often confuse individuality and personality, or exterior and interior independence. This character determines the performance of a person in all their actions. One of the programs planned and implemented by the Indonesian government since 2010 through the Ministry of Education is character education. This program intends to instill, shape, and develop noble values that characterize the nation's children. To build a better personality, noble character is needed from the elements of educators and students, because education does not only educate students to become highly intellectually intelligent. Those who have morals are people who have good character and have noble character both individually and as social beings. Education has such a great responsibility in the learning process, especially in the formal education process, because of the importance of character in oneself and the development and progress of the nation. (Setiawan, Buana and Buana, 2022)

Thus, religious character is one of the characters developed in students to cultivate behavior in accordance with Islamic teachings based on the arguments of the Qur'an and Hadith. The number of students who act not in accordance with Islamic religious values that apply both at school and in the community needs to be determined and realized at MI. Nurur Rahmah Kotaanyar. One of the important factors in developing the religious character of students is habituation. The habituation method is one effective way to grow the religious character of students because they are trained and accustomed to doing it every day. Habits that are carried out every day and are repeated will always be embedded and

remembered by students so that it is easy to do without having to be warned. The coaching can be carried out and held in schools or madrasas.

This habituation to encourage and provide space for students requires direct application from theory to practice. So a heavy theory can be light for students(Pakpahan et al., 2021). For example, getting students to be actively involved in religious activities and practicing religious values in everyday life is important because, in every process, there are positive values that are carried out in the form of habituation, such as the habit of praying the Dhuha prayer, reading the Koran, and other activities carried out by MI Nurur Rahmah.

CONCLUSION

Based on research conducted at MI Nurur Rahmah, it can be concluded that the teacher is an observer who is ready with various questions to help students actively carry out activities that can practice skills. Instilling religious character in MI students. Nurur Rahmah is done by integrating the material into the environment around students with local wisdom. The teacher exemplifies local wisdom in appropriate materials by inserting the values of local wisdom. The implementation of local wisdom-based learning is done by MI teachers. Nurur Rahmah which aims to make it easier for students to understand the material in accordance with the surrounding environment. In addition, it is also intended that the character values contained in local wisdom can be applied daily, which aims to instill the values of local wisdom in students.

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