



Islamic values planting Model based on *Tara, Turu, Toro* the Winulu Wakatobi community

Muh. Hamiruddin S.¹, Romelah^{2*}

¹ Master Of Islamic Education, University Of Muhammadiyah Malang, Indonesia

² Directorate Of Graduate Programs, University Of Muhammadiyah Malang, Indonesia

* Corresponding Author. E-mail: hamir31@gmail.com romlah@umm.ac.id

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Abstract

The existence of local wisdom, traditions and ancestral culture began to be shifted by modern culture. Planting and understanding Islamic values based on local wisdom is important and must be considered by various parties. This study aims to describe the cultivation of Islamic values based on Tara, Turu, Toro in the Winulu Wakatobi Community of Southeast Sulawesi and to find out the model for inculcating Islamic values based on Tara, Turu, Toro in the Winulu Wakatobi Community of Southeast Sulawesi. The research method uses a qualitative approach. Data were collected through interviews, observation and documentation. The results showed that the cultivation of the cultural values of Tara, Turu, Toro in the formation of morals and character of the Winulu Wakatobi Community started in 3 ways. Tara, Turu, Toro are chastity, stand on the straight path, and hold on to the truth which is reflected in 3 main behaviors, namely Ma'eka (feeling afraid), Mo'ini (feeling ashamed) and Rela (feeling sincere).

Keywords: *cultivation, islamic values, tara turu toro, community*

Introduction

The Era of technological development as a sign of the swift flow of information and digitalization that is increasingly accessible has caused widespread friction between changing times and the value of local wisdom. The existence of local wisdom, traditions and ancestral culture began to be displaced by modern culture. The process of acculturation or dialectical crossing and transformation that already exists, takes place and continues cannot be contained in the digital age. This affects the point of view and mindset to the spiritual activities of the community, especially youth (Saidah, 2021). Planting and understanding of Islamic values based on local wisdom becomes an important and must be considered by various parties as a conscious effort to preserve.

Planting Islamic values as an effort to form the morals and personality of the younger generation based on the provision of solid religious knowledge.

The cultivation of these values is obtained through education starting from the family environment to the life of society, nation and state. The turn of events and progress of a nation can be seen from its qualified (Ghofir, 2004). Education is a job that is arranged as well as possible to form actions or ways of behaving that lead people to the good according to the nature that is in it.

Islamic education berhakekat on the process of humanizing human beings. The concept of humanizing in this term, among others, implies that education must be able to cultivate all the potential possessed by students, so that they can understand and know themselves according to their true identity. In doing everything to be able to empower potential and identity well, a humane methodology according to Mulyasana (Rudi, 2022) is a methodology that is used in accordance with the characteristics or psychological conditions of students, class stability, learning culture, ability level and learning variation.

Man is born in a state of nature, since birth has had a strong innate nature. However, humans need real guidance and direction in order to form moral human beings. The natural potential of humans pada can basically continue to grow and develop well according to the direction and guidance in the surrounding environment, both families, schools, communities and communities. However, if the environment teaches bad ideas and behavior continuously, it will have an impact on human holiness (Aminah & Albar, 2021).

According to The Theory of Tabularasa (Aminah & Albar, 2021), a child born is likened to a white sheet of paper and both parents have an influence on the child's ability, especially in religious matters. Children's faith makes them Christians, Jews or Magi very dependent on their parents. The diversity of colors in children becomes the full authority of parents. Not only the color of birth but also to the inner. On the other hand, the influence of the environment also plays a role in giving different examples to children, not just the influence of parents. Both in the form of physical, biological, and mental spritual that will shape the character of the child. So, Education has a very important position and influence on all human beings, starting from childhood, adolescence, adulthood, elderly until the end of khayat.

Based on the findings in the field, researchers found that the social culture portrait of today's society is increasingly worrying. Various forms of events that deviate from the norm occur and are found both through electronic media and social media. As a result, the rampant events are considered to drop the degree and dignity of man. Thus, it is necessary to instill Islamic values in the community, especially the active role of youth in various aspects (Aminah & Albar, 2021).

In the historical trajectory of Islam, the role of youth is very important. There are several stories in the Qur'an about young people. There is an eternal story in the Qur'an, contained in (QS al-Kahfi [18]:10), whose translation:

"Remember when the young men took refuge in the cave and they prayed, "Our Lord, give us mercy on us from you and complete the straight guidance for us and our affairs" (Kemenag RI, 2020).

The verse that tells about the youths of *ashabul Kahf* with not many numbers, namely from the many people who trustin idols there are only seven people who obey Allah (Wani, 2019). They chose to protect themselves in the cave so as not to return to the faith of their ancestors and commit themselves to believe in God. From the fragment of

Kisah Quran Surah al-Kahf, convey some attitudes that must be owned by youth, among others, are not afraid to face challenges, not easily affected by the flow of progress, and have the nature of unyielding and willing to sacrifice.

The cultivation of Islamic values as an effort to form a strong character is not only obtained through the family environment. Schools and even communities contribute to the cultivation of character in the younger generation. Schools and communities become the second alternative for the younger generation in utilizing the time in each day, aswell as other cultural social interactions around it. Planting Isalam values is considered necessary and important by various elements in order to familiarize the younger generation that starts from small things with good values in life

As an ancestral heritage, culture is ready to frame tendencies in life that have been passed down from one age to another. Culture is an indispensable part of human existence (Ramdhan & Wahab, 2019). It must be emphasized that it is a segment of local wisdom that needs to be preserved and passed on to the younger generation. Local wisdom is fixated on various cultures of people who develop and grow in one community that is known, believed, and recognized as the main factors that can strengthen social entities in society.

Planting religious values of local wisdom can be applied as an effort to anticipate the adverse effects of globalization developments that increasingly erode the values of local wisdom (Amanah, 2020). Nilai Islamic values based on local wisdom are not necessarily related to the educational process of students but apply to various elements of education such as educational institutions. Planting the value of Islamic education can enter into various elements in the society (Aminah & Albar, 2021).

Wakatobi is a regency in Southeast Sulawesi with a strong and distinctive local wisdom identity as a community. The Wakatobi community is known as an entity that occupies coastal areas and small islands located in the east of Buton Island. This strong maritime identity also influenced masrakayat's philosophy of life known as *Tara, Turu, Toro*. All three are maritime knowledge that contains Islamic values implemented in the form of moral values, these values continue to be passed down from generation to generation (Rudi, 2022). This becomes interesting to study because these three faslafah become a reference for Wakatobi people in living their lives and lives.

Looking at the picture above, researchers are interested in directing research related to the cultivation of Islamic values based on the three

philosophy of Wakatobi society. The formulation of the problem in this study is: how to understand and interpret Islamic values based on *Tara, Turu, Toro* in the Winulu community of Wakatobi? And how is the model of planting Islamic values based on *Tara, Turu, Toro* in the Winulu community of Wakatobi? This study aims to describe in detail the planting nilai-nilai of Islamic values based on *Tara, Turu, Toro* in the Winulu community of Wakatobi and determine the model of planting Islamic values based on *Tara, Turu, Toro* in the Winulu community of Wakatobi.

Methods

This study uses qualitative methods with ethnographic approach. (Creswell, 2014) states that ethnography is studying and describing a community of people who have the same culture both in terms of language, behavior and beliefs. This study discusses the cultivation of moral values based on *Tara, turu, Toro* in the Winulu community of Wakatobi. Data collection techniques using primary data and secondary data (Moleong, 2012). Primary Data were taken using observation techniques and interviews with several respondents from the Winulu Wakatobi community. While the secondary data obtained through the study of documents and literature derived from books, Article and documentation related to Wakatobi Customs and society. Data were analyzed descriptively through qualitative stages of data reduction in accordance with the needs of research and then described in accordance with the direction of research objectives.

Results and Discussion

The Wakatobi people are a traditional community gathered with a strong religious system and local wisdom yang melekat kuat. As part of the Buton Sultanate area which is strongly guided by Islamic values, then the Wakatobi people's perspective on life is also influenced by the strong Islamic values (Kurniasari, Ramadhan, & Lindawati, 2017). Winulu Wakatobi is a community under the auspices of the foundation engaged in religious, educational and social. Currently Winulu Wakatobi has also had a development program for the Al-Qur'an Education Park known as Pondok Qur'an Ar-Rahilah, with the latest coaching model that pays attention to planting moral coaching and national character. The Wakatobi Winulu community consists of youth, adolescents and children centered in Wangi-Wangi the capital of Wakatobi Regency.

Winulu Wakatobi has a vision to become an organization by displaying Islam that is "rahmah for

the universe", not only for di Wakatobi, but for Indonesia and even beneficial for all mankind. In addition, Winulu Wakatobi can become the best service social institution in Indonesia by applying the philosophy of *Tara, Turu, Toro* to members and administrators based on piety and the strength of the congregation.

Tara, Turu, Toro-based Islamic values in the Winulu community of Wakatobi

Value is one of the truths that are used as an example and as a starting point for personal self and society in deciding the good and bad of an action and thought. Values become part of a person's ideas that influence the way of choosing, perceiving and deciding social goals and lead to a certain way of behaving that provides fulfillment in everyday life. (Firdiyanti & Bariroh, 2019). Winulu Wakatobi has a vision to become an organization by displaying Islam that is "rahmah for the universe", not only for di Wakatobi, but for Indonesia and even beneficial for all mankind. In addition, Winulu Wakatobi can become the best service social institution in Indonesia by applying the philosophy of *Tara, Turu, Toro* to members and administrators based on piety and the strength of the congregation.

Tara, Turu, Toro is the philosophy of life of the Wakatobi community that contains Islamic values implemented in the form of moral values that appear from the character and behavior of the community. Based on the narrative of some informants *Tara* term means strong and patient. *Turu* means obedient, diligent, easily directed, and also friendly. While *Toro* means straight, honest, consistent, easily directed, firm stance, and responsible.

Tara, Turu, Toro are derived from local cultural values, which are loaded with a load of characters in the verses of the Qur'an relating to all parts of life. As for the implementation of *Tara, Turu, Toro* which is in line with the teachings of the Qur'an (Rudi, 2022). *Tara* which means strong and patient to face various problems and challenges in life. This is in accordance with (Surah Al-Imran [3]:200) which confirms the commandment of patience. Furthermore, *Turu* means obey and obey the obligations of Allah and stay away from his prohibitions as stated in (Surah An-Nisa [4]:59) about the command to obey the commands of Allah and The Messenger and *Ulil Amri*. Then *Toro* means not easily shaken and affected by negative things that arise today, especially in the era of rapid digitalization, we increasingly forget or neglect to worship and do various things that violate the rules

and norms and religious beliefs in society. This is also explained (QS Fussilat [41]: 30) about the command of Allah to establish the establishment.

The frame of *Tara, Turu, Toro* is chastity, standing on the Straight Path, and holding on to the truth reflected on the 3 main behaviors. First *MA'eka* (feel fear), meaning always afraid to do things that are contrary to religious teachings, laws and norms that apply in society. Both *Mo'ini* (feel ashamed), if doing a despicable act and cultivate *ikhshan* in themselves that feel always watched by God so that always feel introspective and motivated to do *kebikan* and seek the pleasure of God. The third *is willing* (feeling sincere) means doing something without expecting rewards from others, grateful for what is owned, not doing things that harm or violate the rights of fellow human beings. These three behaviors are a form of actualization of strong belief in the creator referred to as faith and devotion to God.

The value of Islamic teachings is separated into three aspects, especially the positive side of *aqidah*, worship and morals. These three qualities expressly reflect the way *Wakatobi* people behave. The goodness of faith gives rise to confidence in Allah Subhanahu wa Ta'ala, the development of an unyielding attitude and always trying to obey His commands and feel that Allah is always watching and considering every activity. The goodness of worship expects that their activities are always based on a sincere heart to obtain the pleasure of Allah Subhanahu wa Ta'ala. Acts of worship values will make an era that has a respectable view in front of people such as fair, honest, and helpful to others. The third part of the quality of Islam is moral values that lead individuals to constantly act in accordance with the norms or correct and good manners, so that it will encourage a serene, pleasant, and healthy lifestyle (Hamid, 2016; Purwanto & Fauzi, 2019).

The formation of morals *Tara, Turu, Toro* appears from 3 things, namely *the first*; good morals will appear in the relationship of individuals with God (*Hablumminallah*). In this context *Winulu*, the *Wakatobi Winulu* community shows a devout and obedient attitude towards religious teachings (*religuis*). This is shown through the active role of *Winulu* youth in an effort to always bring the younger generation who love Allah, The Messenger of Allah, and the Qur'an as well as parents. *Second*, good morals will be seen in attitudes and behavior in relationships with others (*hablumminannas*). One must be honest to be trustworthy, tolerant of religious, ethnic, racial, cultural and Intergroup differences, socially caring and peace-loving. One of them is by presenting the spirit of togetherness in caring for the poor, orphans, memorizers of the

Qur'an and *fii sabilillah* and carrying out the development of *bihalal da'wah* by lobbying the call "don't be tired of being a good person" with imaginative, creative and educative strategies. In addition, *Winulu Wakatobi* is committed to playing an active role in *Da'wah* to avoid the burden of the *ummah* in the form of humanitarian social movements, generosity and maintaining a *merciful environment*. *Third*; *akhlak* good morals will be seen in his attitude and behavior in relation to the environment where he lives (*hablumminal ard*). Actualization is to dispose of garbage in its place, not meruska public facilities, while maintaining cleanliness and others.

By actualizing the principle of *Tara, Turu, Toro* *Winulu Wakatobi* can adapt, communicate, interact and accept each other with a variety of different cultures. This can be seen from the openness of the community to cooperate with any party in the implementation of universal and independent health programs

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In addition, the value of Islam in the moral dimension of patience, strength, responsibility and unyielding in realizing *Tara, Turu, Toro* requires a mental attitude that is full of knowledge, attitudes and skills in its application in everyday life and behavior. Knowledge is needed for the foundation to do something correctly and appropriately (Rudi, 2022). The cultivation of *Tara, Turu, Toro cultural values* in the formation of *winulu Wakatobi* community morals include:

1. Approach to Qur'anic Education

In general, the socialization and cultivation of *Tara, Turu, Toro cultural values* as moral education is carried out through the guidance of al-Qur'an education, *Winulu Wakatobi* combines 2 acuaneducational reference models that are integrated with moral or character values to form quality generations of the nation.

2. Habituation

Planting the values of *Tara, Turu, Toro* as moral education can not only be done through formal education spaces such as classrooms, but it is also necessary to get used to community spaces, for example by reading prayers before and after activities. Patient in learning, diligent, earnest and responsible.

3. Exemplary

Exemplary is the key to successful cultivation of the values of *Tara, Turu, Toro* as moral education. Planting values is not enough just explained, delivered through lectures or speeches delivered by

educators/teachers, leaders/coaches. Characters related to morals such as religiosity, tolerance, obedience, honesty and character-characters in the scope of *Tara, Turu, Toro* must be exemplified and applied in everyday life.

The content of *The Meaning Of Tara, Turu, Toro* concerns akhlakgood morals and is relevant to the teachings of Islam and akhlakgood morals derived from the ancestral values of the nation as well as part of counseling. *Tara* in the sense of strong and patient face cobaa life from God, *Turu* in the sense of obedient and obedient and disciplined carry out religious teachings believed, and *Toro* has the meaning istiqomah uphold religious teachings believed and taught. These three principles emphasize the importance of good morals and character which comes from the value of *Tara, Turu, Toro* (Rudi, 2022; Saidah, 2021). Of course, in the cultivation of *Tara values, Turu, Toro* is adjusted to the topic/theme that is tailored to the customs of the wakatobi community.

Conclusion

Tara, Turu, Toro are derived from local cultural values, which are loaded with a load of characters in the verses of the Qur'an relating to all parts of life. The frame of *Tara, Turu, Toro* is chastity, standing on the Straight Path, and holding on to the truth which is reflected in the 3 main behaviors which are *Ma'eka* (feeling fear), *Mo'ini* (feeling shame) and *Rela* (feeling sincere). The cultivation of *Tara, Turu, Toro cultural values* in the formation of morals in the Wakatobi Winulu community begins in 3 ways, namely the approach to Qur'anic education, habituation, and example.

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Author Profile

Muh, Hamiruddin S. Born in Wakatobi, August 31, 1989; his S1 degree in Islamic education was obtained at the Islamic Studies Program, Iqra Buru University, Namlea, Maluku (2012). Currently still pursuing a master's Program in Islamic Religious Education at DPPS University of Muhammadiyah Malang; currently active as an ASN teacher at SMPN Satu Atap Pookambua, Wakatobi Regency and as a Pembina at Pondok Qur'an Ar-Rohilah Wakatobi.