

Editor:
Abdul Rahmat
Pravin R. Choube

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Awareness

^{TO} EDUCATIONAL CHANGES
AND CONTENT DELIVERY METHODS

AWARENESS TO EDUCATIONAL CHANGES AND CONTENT DELIVERY METHODS

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Abdul Rahmat

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A Potential of Local Wisdom from HAMKA Literary Works in Building the Character of Millennial

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Abstract

Motivation is one factor that influences the success of the English language learning process. In the virtual, the students explored digital tools to enhance their ability to communicate globally. Beliefs about language learning and language learning strategies are influencing the teaching-learning process. It involved some online learning platforms, including campus learning platforms and Google class. Resources with value are abundant in Indonesian local wisdom. One of them is from religious literary work. This study reveals firm evidence about a role of local wisdom and religious value in supporting the university students' English learning process. The millennial active learning and creativity is developed during online learning. The signs of the students' engagement are there in the students' projects sent virtually through various platforms. The potential of the critical thinking process through collaborative action is powerful from the activities shown through the media during classroom practices and in their projects. The students' and teachers' beliefs about language learning play essential roles in utilizing the values of resources.

Keywords: local wisdom, literary work, values, character building, English language learning

Introduction

Challenging the students to develop creativity in language learning is demanding. It is also challenging to integrate character building in the same process (Wijirahayu & Emilia, 2022). This study reports the application of integrating Indonesian literary local wisdom to build the pre-service teachers' character in their English learning virtual classes. Even after the Pandemic of Covid-19, in hybrid learning, motivation is one factor that influences the success of the English language learning process (Wijirahayu, Priyatmoko & Hadianti). In the virtual classes, we provide all digital tools to encourage university students to enhance their ability to communicate in English in online learning. We used the literary works of a famous Indonesian author, Buya HAMKA, to inspire the participants in this study. The literary works is in *Bahasa Indonesia*, and we challenge the students to report their exploration in English. It is to increase their English literacy and build their characters. The courses applied Content Language Integrated Learning (CLIL), Theory of Mind (ToM), and Task-based learning during the teaching-learning process.

Method

This qualitative research applied narrative inquiry to gain data. It involved 28 students from one course of Academic Listening and speaking class in the Faculty of Teacher Training and Education. The written and spoken texts produced by the students are the data that is analyzed. It was there in the students' projects sent through the virtual platforms. It involved some online learning platforms, including campus learning platforms (Online Learning Uhamka) and Google classes. There is a need for the digital learning environment of the education system to be a single communication space for all participants in educational relations (Tursunaliyevich & Rahmat, 2021). Therefore, we also used Zoom meeting and WhatsApp for clarification.

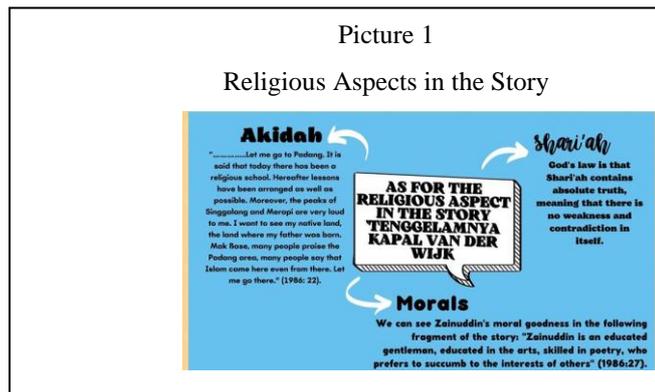
Discussion

Values Analysis of *Tenggelamnya Kapal van der Wijck* (The Sinking of the Van der Wijck Ship)

After reading HAMKA's works, including the novel of Sinking of the Van Der Wijck Ship, the students could see the aspects of Islam and Islamic da'wah in the story and narrate their analysis. It is about the religious value.

In the novel, the Islamic da'wah is from the characterizations made by the author. For example, there is a statement in the literary work about the character of Zainuddin. It is after being away from Hayati. It intends and aspires to deepen his knowledge of the world and the hereafter. Therefore, one day he becomes a successful person. Zainuddin's dream is to become a pious person, a scholar so that when he returns to his village, he can bring knowledge of Islam. Zainuddin himself is a descendant of the father and mother of worshipers. What HAMKA does in the characterization above,

is one of his da'wah methods, an attempt to show readers how noble people who are knowledgeable and worshippers are. His preaching was very subtle.



1. Aqidah

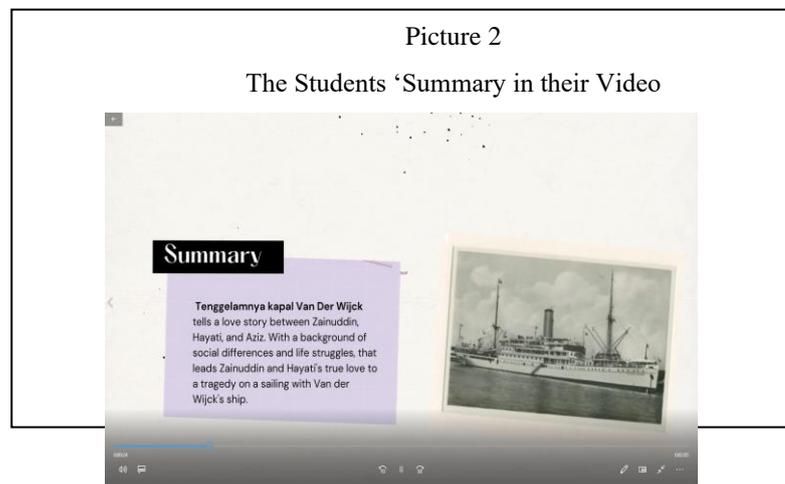
In the novel *The Sinking of the Van Der Wijck Ship* by Hamka, the Aqidah or belief is very thick with Islamic values and culture.

2. Shari'ah

The word Shari'ah is an Arabic word taken from the Syri'ah word family. In Bahasa it means roads. Then it means the course of law, in other words, legislation. Therefore, the word or term 'Syri'ah Islam' has a meaning to life that must pass the legislation. Moslem must obey God's law, Shari'ah, that contains absolute truth, meaning that there is no weakness and contradiction itself.

3. Morals

Islamic morality is a noble mental attitude and behavior. In HAMKA's novel *Sinking of the Van Der Wijck Ship*, the author finds various noble morals, especially in the main character, namely the character of Zainuddin. We can see Zainuddin's moral goodness in the following fragment of the story: "Zainuddin is an educated gentleman, educated in the arts, skilled in poetry, who prefers to succumb to the interests of others" (1986:27).



Religious value

This novel upholds a religious value. Zainuddin, the main character, always leans on Allah. He is an orphan and gets taken care of by Mak Base, a lady that worked in the family. Mak Base didn't want anything from him, except Zainuddin always prays for her. Then Zainuddin did that every Friday night as his gratitude. "Religious value in this novel is always remembering Allah in every situation. Allah is the only place that we can ask for help and snitch." It is a valuable lesson learnt and expressed by the students.

Moral value

Moral values are the standards of good and evil that govern behavior and choices. Individual morals may derive from society and government, religion, or self. The moral values in this novel that the students have learned are listed below.

1. Loyalty, honesty, and the truth
2. Willing to sacrifice for everyone's happiness

though art originates from the subtlety of thought, it cannot be created if the mind is wrong. From the color mixture, you can see the painter's feeling. Therefore, several paintings, statues, and poems are still very influential for years.

A. Thoughts and Feelings must be In-line

It is our fault if we think that by studying law and music theory alone or acknowledging a poetry theory, we have become musicians or poets. The law is only the basis. As we were told in the past, we learned about the science of tools, so that we could later walk alone in exploring the secrets of Arabic, with our thoughts. Although the two painters both stand on the edge of a canyon and both see the beauty of nature and move to paper, if they show the results of both, there will be a difference. It is because they looked at each binocular.

B. Educating not Forcing

The spirit reveals a sign of love for nature and its beauty and belief in God. A Big Soul doesn't need to be struck by a gong. Those cheering are very effective and guaranteed to be done are drugs "efficacy 1001" on the edge of the market. A great soul calms its way, steps by step, but remains consistent. Withstood all the beatings and waves like rocks that were increasingly hit by waves, more and more it attached elements to him to add strength.

C. Oversized Soul Joints

The values the students' learned from the novel related to the character of Great Personality are reflected in points of view that impressed them in the following items.

1. Not nervous

Quiet, not long, and no doubt. Sometimes because of congeniality and sometimes because of being good at holding back the heart and being trained in no hurry because of the influence of joy and sorrow, love and hate. Fear, and reluctance, are very influential and inhibit the progress of reason so that we detach the mind from its balance. As long as fear and anxiety still influence the mind, we will lose calm, and our anxiety arises.

2. Willingly accept life and effort.

Willing to accept life does not mean giving up without trying. If you give up, it is weak. The meaning will perfect the work itself and enhance its quality. If there is no willingness to live anymore, courage is lost. Do not dare to deny the wrong and rebuke the unjust. If so, the community will stop the progress because the community members have retreated in their life. Willing to arise because of weakness and laziness, the feeling "just enough" not willingly, but dead!

The willingness of life teaches us to accept sick life. As the nation struggles, and we have not exhausted this struggle even though the state has been independent, we must pursue this painful life. River fish that live against downstream water is denser meat than fish in a tug.

3. Have a Clear Face

A clear face brings sympathy. The twisted face brings boredom even though it is beautiful. A person with a twisted face means locking himself up and breaking ties with other people.

Tasawuf Moderen (Modern Sufism)

Picture 4
Students' Mind map about the Values



Islamic Value

The definition of education is the various efforts of educators to develop the knowledge and skills of students, provide examples (examples) to be imitated, get used to, and give praise and gifts to achieve maximum positive development.

About Islamic Education Goal

The purpose of Islamic education is more oriented to the trans-internalization of knowledge to students so that they become qualified human beings, both in the religious and the social aspect.

Picture 5

Students' Illustration about knowledge trans-internalization



About Sufism

Sufism is an effort to cleanse the soul, increase reason and suppress greed. That is the way Buya HAMKA describes the meaning of happiness. In their analysis presentation, the students also represent their ideas through images. These are beneficial to show their understanding and creativity.

Picture 6

Students' Illustration about Sufism



Qana'ah

The aim of Qana'ah is that people do not complain if his sustenance is small so that he is not motivated to cheat or corrupt. Qana'ah is also beneficial so that people feel calm and happy with all bless they get.

Kedudukan Perempuan dalam Islam (The position of women in Islam)

In this part, we discuss about the way Buya HAMKA talks about women. "Women's obedience and practicing what is pleasing to Allah is more than balancing all the advantages that exist in men" (HAMKA,1996)

There are some aspects about Women discussed by Buya HAMKA in his book. They are 'We glorify women in Islam, Women deserve the same award, Division of tasks, Women got self-esteem, Prophet Muhammad, Rasulullah SAW, and his daughter, Mother's Glory, Respect and love women, The story of Adam and Eve, Nobler than an angel, Property rights guarantee, Lead them part 1, Lead them part 2, Orientalist view and Women's privileges'

We Glorify Women in Islam

يَا أَيُّهَا النَّاسُ اتَّعُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّعُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا
(An-Nisaa:1)

The verse above explains that the origin of human events is one and then divided into two, namely women and men. When one feels they need each other, they are united again. There are many honorable and noblewomen in Al Qur'an. Among these women, some received special revelations from Allah SWT. Namely, the mother of the Prophet Moses, who was ordered to throw her son in a coffin into the current of the Nile.

The woman who received special revelation from Allah was Maryam, the mother of Prophet Isa. Since Prophet Isa, who was born into the world, his mother had handed over to the care of Prophet Zacharias to fulfill his vow so that his son would become the organizer of the Aqsa mosque, then with the will of Allah, Prophet Isa A.S. was born.

Women Deserve the Same Award

Surah at-Taubah verses 71-72:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
وَعَدَّ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جُنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۗ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ۗ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

The position of the male believer and the female believer before Allah is the same. If we look at the verses above, we see it guaranteed the position of women to be high and noble. Both female believers and male believers share the same obligations and have the same rights. I equally bore the bitterness and sweetness of religion. Male believers and female believers alike have the following duties: upholding religion, *amar ma'ruf* (upholding good deed, truth and justice), *nahi munkar* (prevent evil deed), issuing zakat, praying and fasting and building a Sakinah family.

The Division of Tasks

The verses of the Qur'an have proven that believing men have the same rights as believing women, some of them even become helpers for others. A safe and peaceful household is a combination of the strength of men and the smoothness of women. Men seek and women manage. The same rights and obligations between men and women do not mean that only a man's shoulder is strong enough to carry it, they also asked women to carry it. Islam explains that although both have the same rights and the same obligations, we must divide the work. Men and women have the same obligation to pray, but when a woman is on her period, she is not obliged to replace it. Therefore, modern women need not worry. Islam does not command people to prostrate to other than Allah. It does not command women to prostrate to their husbands, the Messenger of Allah, or to men. It commanded only loyalty, as a counterbalance to the command.

Women Get Self-esteem

In the era of ignorance, girls are not wanted in this world, because according to the girls are only a heavy burden in the family. In the Jahiliyan era, not they buried a few girls alive. According to Sayyidina Umar bin Khatab said "In the Jahiliyyah era we did not see women exist, and we never included them in our calculations. Abdullah bin Abbas said "a woman in the Jahiliyyah era if she was pregnant, after feeling the pain she would give birth, dig a hole and then she was told to push her child in front of the hole. If the child born is a girl, they buried the baby in a hole and then piled up, and if the baby is a boy, they welcome it with joy.

Surah an-Nahl verses 58-59

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ
يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ

After the Messenger of Allah had power in Medina, if a new person converts to Islam and admits that during the Jahiliyyah era he had buried his daughter, the Messenger of Allah still ordered that person to admit that he was wrong and ordered him to pay a fine. The fine that is paid must follow the actions he did. If someone has buried 2 daughters, then the fine is to free 2 slaves. We do this to erase the guilt that is in his heart.

Prophet Muhammad, Rasulallah SAW, and his Daughter

The Prophet had 4 daughters namely Zainab, Ruqayya, Umm Kulthum, and Fatima. His attitude is gentle, and full of love for his daughters. How dear the Prophet Muhammad SAW to his daughters. According to the Messenger of Allah, a daughter is a fragrant flower. Daughters are the flower of a father's life, not buried alive.

Ali bin Abi Talib was very in love with his wife. Ali felt how much love the Prophet SAW to her daughter, and how is Fatima's love for her father. This differs from the behavior of the polytheists of the Jahiliyah, who have always felt that it humiliated them when they loved girls.

Mother's Glory

Someone asked the Messenger of Allah, "To whom should I give the dedication?" The Prophet replied, "Your mother." Asked once again, the answered "Your mother.", Asked again, still answered "Your mother." Then the fourth question he just answered "Your father." Islam gives such a high position to the mother.

Conclusion

We see a potential for the critical thinking process of the millennial through collaborative action as the participant of this study. It is from the group video recording sent to the lecturer virtually. The enthusiasm and the performances showed their interest in the project. The study revealed evidence related to religious values from HAMKA literary works in supporting the English learning process and building their character. Active learning developed their creativity during online learning. They showed engagement in their projects. The student and teacher's beliefs about language learning play essential roles in utilizing the religious values from the sources provided.

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