WASAKA Concept Implementation in Islamic Education towards Banjar Society of South Kalimantan in 4.0 Era

A. Syaifullah and **Surawardi**
Faculty of Education and Teaching
Universitas Islam Negeri Antasari, Indonesia

Correspondence Address: syaifullahmgc598@gmail.com

Abstract

This paper is aimed to analyze WASAKA concept as Banjar society, Islamic education and how to implement it in Banjar society in 4.0 era. WASAKA (Waja Sampai Kaputing) is pronounced by Antasari Prince, national hero from South Kalimantan, and be the society character in South Kalimantan the character values are religious, tough, honest, intelligent and caring. These values can be relevant and synergize with Islamic education in Banjar society in 4.0 era due to education character in 4.0 era receives a lot of challenges from outside. Nowadays, foreign character and culture from outside intrude without filtering process so it can influence and be character degradation of our education. Therefore, it is important to understand deeply and comprehensively how innovation based Islamic education and WASAKA character implementation in 4.0-character education. Then, WASAKA character values in character education in the 4.0 era will be assessed using the literature study methodology and relevant literature materials as the sources. The results are WASAKA concept in Islamic education in Banjar society of South Kalimantan is as reinforcement of character education in the 4.0 era. In sum, WASAKA concept implementation in Banjar society in 4.0 era can be solutions to face character degradation in 4.0 era.

Keyword: WASAKA, character, 4.0 era, Islamic education.

Abstrak

Artikel ini bertujuan untuk menganalisis konsep WASAKA sebagai karakter masyarakat Banjar, pendidikan Islam dan bagaimana mengimplementasikan pada masyarakat Banjar di era 4.0. Kata Waja Sampai Kaputimng ini diucapkan oleh Pangeran Antasari seorang pahlawan nasional dari Kalimantan Selatan dan menjadi nilai karakter masyarakat Kalimantan Selatan, di dalamnya terdapat nilai karakter religius, tangguh, jujur, cerdas dan peduli. Nilai-nilai ini bisa relevan sekaligus bersinergi dengan pendidikan Islam pada masyarakat Banjar di era 4.0. Karena Pendidikan karakter di era 4.0 banyak mendapat tantangan dari luar, sekarang semua karakter dan budaya dari luar bisa masuk tanpa filter apapun, sehingga dapat mempengaruhi dan mendegradasi akan karakter dari pendidikan. Oleh karena itu perlu diketahui secara komprehensif dan mendalam bagaimana implementasi konsep WASAKA dalam pendidikan Islam pada masyarakat Banjar Kalimantan Selatan di era 4.0. Selanjutnya nilai-nilai konsep WASAKA dalam pendidikan

Islam di era 4.0 akan dikaji dengan menggunakan metode penelitian kualitatif dengan analisis konten dan sumber data berupa bahan bacaan artikel jurnal, buku dan bahan bacaan yang relevan sebagai sumbernya. Hasil penelitian ini adalah konsep WASAKA dalam pendidikan Islam pada masyarakat Banjar Kalimantan Selatan sebagai penguat pendidikan karakter di era 4.0. Kesimpulan dari penelitian ini adalah implementasi konsep WASAKA pada masyarakat Banjar Kalimantan Selatan di era 4.0 dapat menjadi solusi mengatasi degradasi karakter di era 4.0.

Kata Kunci: *WASAKA, karakter, era 4.0, pendidikan Islam*

Introduction

Education is primarily factor to advance the state and state's future can be seen into what extent its commitment and society in providing education (Muarif, 2005). State development is mainly determined by human sources. In order to develop human sources proficiently, it can be done through formal, non-formal or informal education (Ahmadi & et al., 2009). The importance of education for a state affects civilization which will be built by a state. This civilization refers to not only to show how great technology development and science but also beyond the education concept (Putra et al., 2020). Moreover education is a mindful and deliberate activity which is adult's responsibility towards children. As the result, the interaction between them attains child's maturity and it happens continually (Ahmadi & Uhbiyati, 2015). Education concept in the Act of SISDIKNAS No 20 2003 is defined as

> "*Education is a mindful and planned activity in order to create active learning environment and process for students, develop students' potential to have religious spiritual power, self-controlled, character, intelligence, noble character and skills which are required for themselves, society, nation and state*" (Nuansa, 2012).

The definition of education included in the Act of SISDIKNAS No 20 Year 2003 consists of several aspects which are developed in education. The most important aspect is religious spiritual power which refers that religious education is also important (Kasmar et al., 2019; Kosim, 2020). Religious education and its implementation in school should emphasize more religion deep understanding, so it build high religious spiritual soul (Ahmadi & Uhbiyati, 2015).

Observing how our state is eager to form spiritual and noble character in the next generation, Islamic education also has to achieve the aim of national education state (Nafisah & Zafi, 2020). The goal of Islamic education is to instil noble character to each of people who is *khalifa* on the earth (Wijaya et al., 2020). As the result, Islamic education will rule and guide human behavior in order to be better, devote themselves to Allah and also helpful to other people (Rasyid, 2017). Since Islamic education goal is morals and character building, it is also significant for Islamic education to inserted specific character in education character. In addition, Islamic education has a duty to encourage humans to develop their potentials, thus they serve optimally. For instance, they can be *khalifa* on the earcth who have noble character (Sholihah & Maulida, 2020). Islamic education end goal is to build character or moral which is in line to character education goal (Murnyetti et al., 2016; Nasution & Harahap, 2020; Jaafar et al., 2020).

Presently, character education is put forward in various elements for instance government, education institutional and society because of multidimensional challenges faced by the government, improper morals (Hidayat & Sukitman, 2020). Thus, it affects the life of nation and state in terms of inappropriate manners and widespread corruptions. In spite of educating people by science for their intelligence, they cannot be helpful for nation and state (Ridhahani, 2013). Therefore, in 4.0 era character education is mandatory to nurture children of the generation so they can contribute to the science development and build their character (Saihu & Marsiti, 2019). The urgent of character education is to start it on children early age (Muslich, 2013).

People realize that national education prepares students to pursue their higher education rather than build their character. Thus students will be highly intelligent yet immoral (Muslich, 2013). In 4.0 era, everything can come into without filtering or scanning process. In some cases, foreign values can be inacceptable to the nation. Advanced technology can be fruitful not only for adults but also children. The existence of technology makes every works is easier in education. However (Hendayani, 2019), its negative effects intrude easily which are inadequate to the

nation character (Putri, 2018). Furthermore, 4.0 era shows that moral degradation happens to our nation such as corruption, child abuse, tribal disputes, drug abuse and bullying. Consequently, it weakens nation character that causes various challenges (Putri, 2018).

4.0 or digital era refers to the emergence of digital, internet connection, digital computer technology. Switching mass media to online technology is affected by cultural shifting in information delivery (Bali & Darma, 2019). According to Denis McQuail in Theory of Mass Communication, he describes that new media as telematics media is electronic devices with different users. In addition, Martin Lister as cited in Afifatur Rohimah in her article, The Era of Digitalization of Online Marketing Media Downfall of the Conventional Retail Market, elaborates that digitalization era is marked by the emergence of new media which has characteristic, interactive, hyper textual, virtual, network and simulation (Rohimah, 2018).

In sum, everything is connected to internet that every life aspect depends on digitalization for instance ordering food or booking a flight. This phenomenon is called as digitalization era in our life which requires modern media to be connected to internet (Rohimah, 2018).

Conceiving the advanced of technology, Islamic education should innovate and rectify nation character (Engkizar et al., 2018; Ningsih, 2019). Thus, the nations is threatened by advanced digitalization technology which remove world boundaries. Islamic education which is contained in nation character, can give innovation with local character synergy to strengthen nation character (Salsabila, 2019). Therefore, it is need to collaborate Islamic education with local based character education (Hidayat & Haryati, 2019). Current cases in homeland such as promiscuity, drug trafficking and even online prostitution are undeniably impact of technological advances. Based on these challenges, character education must be defend nation to face current development (Mujiburrahman, 2017).

Character education strengthens students' nation character based on nation character itself, specifically local character motto in *Waja Sampai Kaputing*

(WASAKA) (Arbainah et al., 2020). This motto represents South Kalimantan life style Wineini (2019) as filter and barrier in facing 4.0 era challenges. This character contains Islamic characters and is synergized to them. It is implemented to South Kalimantan society. The interaction Islamic value in WASAKA is between Islam and local culture of South Kalimantan society, so the WASAKA motto emerges as society character (Khadziq, 2009). WASAKA values that can be used for reinforcement of nation character are religious, tough, honest, intelligent and caring. Consequently, it requires deep and comprehensive analysis of how WASAKA character values on character education in 4.0 era. Then, local based character value can be innovation in Islamic character education which is synergized to Islamic values and local character values in WASAKA motto.

WASAKA concept is considered as local product or Banjar society values and tend to get less attention due to current development. However, it can be implemented to face or prevent improper character. In addition, this concept is synergized to Islamic education as Islamic character or moral. This synergy will bring WASAKA notion as Banjar society local character to universal realm and is implemented to keep up with digital era development or 4.0 era.

Based on Muhammad Ramadani's research Ramadani (2019), WASAKA concept based on individual counseling was effective to optimize guidance and counseling service in SMA 12 Negeri Banjarmasin. Rivca Anissa et al (Anissa *et al.* 2020), described whether WASAKA instilment is effective and proper to be implemented in wetland physics learning process. Furthermore, WASAKA concept can transform into character values to instill anti-corruption towards students as Aziza Fitriah and Dyta Setiawaty explained in their research (Fitriah & Setiawaty, 2020). Based on these previous research results about WASAKA, it can be understood that this concept can be local character values from Banjar society and implemented in 4.0 era towards students. In addition, these values can be synergized to Islamic values.

In sum, in order to comprehend deeply and comprehensively how WASAKA implementation between WASAKA and Islamic education to prevent foreign

character, the writer is interested in conducting research on The Implementation WASAKA Concept towards Banjar Society of South Kalimantan in 4.0 era.

Literature Review

Islamic Education: Islamic education is shifting process of people behavior in individual, society and environment life by education as service activity and occupation. Further, Islamic education is building Muslim personality or attitude and behavior shifting based on Islamic teaching (Dradjat, 2000). Islamic education goal is to build *kaffah* personality, develop all human potential physical and spiritual (Baharun, 2017).

Islamic education is well planned and systematic activity to develop students potential based on Islamic teaching (Bashori, 2020). Its goal is to achieve growth harmony in human comprehensively by performing exercises of mental, mind, intelligence, feelings, and five senses (Sari, 2020). Moreover, Islamic education final destination is building Islamic behavior (virtuous) and resignation (faith) to Allah based on Islamic teaching (Al-Qur'an and As-sunnah) (Safitri & Az-Zafi, 2020). Muhammad Fadhil Al-Jamaly in Jannah's article defines Islamic education as developing, reinforcing, an inviting student to live dynamically based on high values and glorious life. Thus this process is expected to build perfect students character (Jannah, 2013).

Character education: Character refers to mental quality or morals, morals power name or reputation. In Indonesian dictionary, it is defined as psychiatric traits, moral or character that distinguish people's character from each other. Having character is associated to having personality and moral (Hidayatullah, 2010). According to Ratna Megawangi in Kesuma et al, character education is an effort to educate students in order to make wise decision and implement in daily life, so they can contribute positively in their environment (Munawwaroh, 2019).

Fakry Gaffar in Dhrama Kesuma also defines character education as transformation process of life values which are developed people's character to be unify in them (Kesuma & et al., 2011). In addition, Rami in Gunawan defines that character education has similar gist and meaning to moral and character education.

Its purpose is building child's character to be good human beings and citizens (Gunawan, 2012).

Hamdani Hamid and Beni Ahmad Saebani describe that character education is character value instilment system to students which consists of knowledge and awareness and action to implementation the values towards God, themselves, other human, environment and nation. Therefore, students will be decent human beings (Hamid & Saebani, 2013).

Furthermore, Zainal Aqib and Sujak in Character Education Guidance and Application elaborate that education character is planned efforts and implemented systematically in assisting students to comprehend human behavior values towards God, students themselves, human, environment and nation which are actualized in mind, behavior, feelings, words and actions based on the norm of religious, law, manners, culture, and customs (Aqib & Sujak, 2011).

Zainal Aqib expresses his opinion that character education is whole interpersonal relational dynamic with various dimension inside and outside of the students (Aqib, 2011). Ridhahani in his international seminar, Promotion and Implementation of Character Education, define character education a conscious effort to educate students so they can make wise decisions and practice them in everyday life, so that they can make a positive contribution to their environment (Ridhahani, 2010).

4.0 Era in digitalization: This era is also called as technology progress which has broad complexity towards life shift and human work fundamentally (Fonna, 2019). Further, this era is happened due to assimilation among technology digitalization and internet automation with manufacturing (Suwardana, 2017). In industrial revolution history, it is started in first stage, industrial revolution 1.0 on 18 century. It is marked by the emergence of steam engines to replace labor performed by people in terms of work. Then, 2.0 industrial revolution is marked by electric power machines that make human work easier. In 3.0 industrial revolution is identified by computerization which displays interconnection among industrial

sector. Technology development continues until the 4.0 industrial revolution which is known as the era of digitalization and automation (Harahap, 2019).

4.0 industrial revolution is identified as rapid technology development that integrates sensor technology, interconnection and data analysis in various industrial sectors (Lase, 2019). It is also marked by the existence of digitalization and automation in every life aspects. Furthermore it eliminate boundaries among countries and continents. People can send information without being present in certain place (Anwar, 2019). As the result, it will facilitate improper foreign character value to our nation get in students' personal, the next nation generation (Atina & Mahmudin, 2019).

WASAKA Character: Local based character in *Waja Sampai Kaputing* motto, can be students' character and prevention of improper foreign character values towards the students themselves. The meaning of *Waja Sampai Kaputing* is a steel from edge to edge which refers to an effort from the beginning to the end, fight tooth and nail (Sarbaini & et al., 2012). This value is represented in South Kalimantan society life who are diligent, sincere, capable and consistent from the beginning to the end until achieving the goal. These character values are inherited from South Kalimantan elders to their child, yet as technology advances, these values is faded. To prevent this challenges, character values is inserted in formal education which are initially taught in informal education by the South Kalimantan elders (Amin, 2018).

WASAKA character values also contains Islamic values for instances honest, caring and *Istiqomah*. All characters are relevant to Islamic teaching and values which this interaction between WASAKA character values and Islamic character values will be in harmony. Furthermore, Banjar tradition, before Islam arrival, is lasted and assimilated to Islamic culture like *Baayun Maulid* tradition (Daud, 1997).

Method

The research method used in this study is qualitative research which describe the collected data (Sulistiono, 2019) by content analysis. The data sources are in form of relevant journal articles, books and literatures (Aspers & Corte, 2019). The

way of discussing research results with these themes is also by the opinion of Hsieh & Shannon (2005). Also, Anderson (2007), Engkizar et al., (2018), Amnda et al., (2020), Rahawarin et al., (2020) explained that discussion of research results with a content analysis approach could be done by using the central theme or review according to the issues and problems discussed.

Findings and Discussion

The research finding will explains local character in Islamic education as innovation to solve 4.0 challenges comprehensively. First, the writer will describe 4.0 education character, then local character which can be inserted in Islamic education as innovation. Character values that are inserted in Islamic education are religious, caring, honest, tough and intelligent.

4.0 Character Education

Education is conscious and planned effort to form students to be helpful for nation and state. This formation is intended to build students' character. Character is not inherited, it was developed thoroughly and continuously day by day, mind by mind and act by act (Pratama, 2019). Character can be defined as the unique way of people thinking and behave. Every person has different way of living and cooperating towards family, society, nation and state. In addition (Wiranata, 2019), strong character is fundamental view which give people to live together in peace and form nation full with kindness, free from violence and immoral actions (Samani, 2012).

Character education is education which elaborate culture values and nation character towards students in order to be instilled to themselves, implement the values to their daily life as helpful citizen (Muslich, 2018). Along with current development, it catalyze us to 4.0, digital era and industrial revolution. 4.0 era definition is a term which refers to technology combination among physic dimension, biological and digital which form inseparable combination such as 2 people exchanging information rapidly without having present in one place and time physically and biologically. Therefore, education character in 4.0 era is

education character which teach nation character values to face technology development in 4.0 era (Putrawangsa & Hasanah, 2018).

Islamic Education Innovation based on WASAKA Character

Islamic education innovation is an effort to enhance Islamic education which is compatible with current development. Generally, innovation refers to improve teachers, infrastructure and Islamic education system (Atnawi, 2017). Whether Islamic education could solve nation challenges and current development or not, Islamic education system is oriented to text memorization and understanding of textual normative thinking, thus people will think in textual normative way which fundamental view of Islamic will be bloated. Consequently, radicalism is instilled in Muslim (Yunanto, 2018). It will be beneficial to perform methodology reinforcement so historical and empirical way of thinking can change and improve people (Ismail, 2017).

Without performing innovation in Islamic education system, it will be harmful for Muslim. In this article, Islamic education innovation refers to build students with Islamic character which is in accordance to local character (Dewi, 2020). Therefore, students are not only taught to respect each other, be helpful and devout but also have local character. Students will be open to the world and understand the society life diversity (Usman, 2019).

Education character is emphasized on teaching of particular values which are should be taught and its moral quality such as honest courage, generosity, in order to be known and understood by students. In addition, education character reach cognitive, affective and psychomotor (Mahmud, 2013).

WASAKA education character is originated from Antasari Prince Motto and character values of South Kalimantan society which should be the core of education character in 4.0 era. The values refer to will not stop until the goal is achieved with sincerity, hard work, national spirit, love for the country and getting satisfactory result for individuals and society. The target values in WASAKA character education in 4.0 era are from WASAKA itself and the minimum values target are religious, tough, honest, intelligent and caring (Sarbaini & et al., 2012).

The target religious values in WASAKA education character is attitudes and behavior in performing religious orders as well as being tolerant to other religion adherents and living in harmony with them (Sarbaini & et al., 2012). This religious values should be inserted in education character in 4.0 era because of students neglect their religious duty such as: playing game online, watching Youtube and surfing in social media platform (Octaviana et al., 2019). They likely access and play them and neglect their religious duty. If these religious values are achieved, there will be religious government officials who will not do misbehavior of religious teaching for instance corruption, fund manipulation and overthrowing others (Wulandari et al., 2020).

Tough is attitude and behavior which shows remarkable effort in overcoming learning obstacle and duty and completing task well (Sarbaini & et al., 2012). This value is inserted in 4.0 education character because students tend to choose instant way without filtering process in grasping internet sources. As the result, students take from bogus internet sources due to their careless effort in finding online articles or reading and finding books in library. They will get high score yet meaningless knowledge, so educated unemployment rate will be higher as well. Tough in Islamic character is relevant to *Syajaah* moral which is defined as the ability to prevent emotional potential on students. After being instilled and synergized to *Syajaah,* tough will be form of prevention when students struggle to reach their dream Maula (2020), shows their greatness yet obtrude. Therefore, *Syajaah* will prevent student to control their emotional potential (Ainiyah, 2013).

Honest (Mustofa, 2010) is attitude and behavior which is based on becoming trusted people in words, actions and jobs (Sarbaini & et al., 2012). This character value instilment expects students to be honest in answering exam, doing their duty and treating their friends. Nowadays children have neglected their honesty by cheating as long as they can get high score. As the result of this action, official government will perform corruption, bribery and power abuse (Hayati & Kurniawan, 2020).

Intelligent is attitude and behavior which implement and find information from environment (Sarbaini & et al., 2012). Furthermore it utilizes various sources in logical, critical and creative way (Pamungkas, 2012). Nowdays children's intelligent is replaced by information overload or infobesty, yet their criticality in seeking information is diminished (Nurhuda & Andrea, 2020). Intelligent students are who can control themselves and see things in various point of view. They are also open-minded to decrease fundamental view in Islam. In accordance to intelligent, *Iffah* is in line to WASAKA character. *Iffah* character is explained as controlling preference and self-potential under mind control Widihastuti et al., (2019), so intelligent people can control themselves and be open-minded (Ainiyah, 2013).

Caring is mental state which makes people identify and aware that they have similar mind and feeling towards others (Pamungkas, 2012). By inculcating this attitude, students will prevent harm in social environment, culture or natural environment. Presently, people are apathetic to their social surroundings, as smartphone is taken over their time with people, and they constantly prefer play with their phone to friends or family. We can see that everyone in dining table are busy with social media feeds instead of eating and talking to each other (Hasnidar, 2019). Caring is relevant to *Qanaah* which refers to pleasing feeling to current condition after trying the best. If students are caring, *qanaah* is also instilled to them which they will be caring and please to themselves and improve their surroundings (Saputro & et al., 2017).

Conclusion

WASAKA concept in Islamic education is highly required to be done, so it can transform along with times to face nation character lost. Education character in 4.0 is urgently needed because improper foreign character values infringe without filtering process and influence nation core character. In order to solve and reinforce character, it is required to plan local based character education which is WASAKA character to examine foreign character as well as reinforce education character. It also synergizes to Islamic education such as religious, tough, honest, intelligent and

caring which are in line with to Islamic education to face time challenges. If Islamic education which is based on local character in 4.0 era is performed, students will be helpful to nation and state as well as have nation character.

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