
Preserving Local Values in Indonesia: Muslim Student, Moderate Religious, and Local Wisdom

Maghfur Ahmad

Institut Agama Islam Negeri (IAIN) Pekalongan
Corresponding Author: maghfur@iainpekalongan.ac.id

Siti Mumun Muniroh

Institut Agama Islam Negeri (IAIN) Pekalongan

Umi Mahmudah

Institut Agama Islam Negeri (IAIN) Pekalongan

Abstract

This study aims to determine the impact of Muslim student religiosity on local wisdom in Indonesia. This study uses a quantitative approach by distributing questionnaires to 1026 students. The sample is taken based on the purposive sampling technique, which is only targeting Muslim students who practice moderate Islamic teachings. This study uses five dimensions of religiosity, namely spirituality (X_1), ideological (X_2), intellectual (X_3), experiential (X_4), and consequential (X_5). To estimate the effect of these dimensions, this study applies multiple linear regression models. The results reveal there is a positive relationship between students' religiosity and local wisdom in Indonesia. Empirical evidence also indicates that there are only three dimensions of religiosity that have a positive and statistically significant effect on local wisdom, namely ideological, intellectual, and consequential. Then, the consequential dimension has the highest effect, where the regression coefficient is 1.54. Meanwhile, the dimensions of spirituality and experience are known to have a positive but insignificant effect. The implication is that Muslim students who have an open attitude and are not rigid are very good social assets in preserving the values of local wisdom in Indonesia.

Keywords: *culture, local wisdom, moderation, religiosity, students*

INTRODUCTION

Local wisdom is a form of culture that has many values inherent in everyday life. Directly or indirectly, various cultures influence the emergence of local wisdom, which is then practiced

by local people in all aspects of their lives. According to Law Number 32 of 2009 concerning Environmental Protection and Management, local wisdom is defined as noble values that are applied in people's lives to protect and manage the environment in a sustainable manner. The regional culture which is formed by the ethnic groups in Indonesia displays unique patterns, characteristics, language, values, and symbols originating from the culture of the people. Indonesia's diverse cultures that are still preserved were formed through a process that takes a long time (Meliono, 2011: 222).

However, these differences are prone to creating horizontal conflicts in society. Abidin reports that cultural diversity in Indonesia, which includes a pluralistic, multi-ethnic, multi-religious, and multi-cultural society, makes the country is susceptible to conflict (Abidin, 2014: 271). Mahmuddin states a similar report; Indonesia is vulnerable to horizontal conflicts based on ethnicity, religion, race between groups. Among them are the rampant use of drugs in all corners of Indonesia and terrorism in the name of religion which has increased significantly in many parts of Indonesia (Mahmuddin, 2017: 201). However, these crimes and violence are contrary to Indonesian cultural values and local wisdom, which usually uphold manners and human values. Indonesian local wisdom teaches its citizens to be friendly, cooperative, polite, willing to sacrifice, have a good work ethic, mutual respect, and tolerance.

Unfortunately, nowadays it seems that these values have an insufficient role. There is a tendency for social morality to decline in Indonesian society. Almost every day, there is news about crimes, brawls, and other acts of violence through the mass media, both television and newspapers (Kemendikbud, 2016). The young generation of Indonesia hardly knows the values of local wisdom. They have very little curiosity about these values (Anggraeni & Mundilarto, 2020: 102). Those who are accustomed to living in a modern era have a more individualistic pattern of relationships so that they tend to forget ancestral traditions (Usop, 2011: 25-32).

The inevitable development of science and technology requires the Indonesian government to be able to maintain local wisdom so that it is maintained, sustainable, developing, and able to adapt to the times that are advancing rapidly (Kemendikbud, 2016). Preserving local wisdom that has been passed on by ancestors is one way to ward off social conflicts. Indeed, the revitalization of local wisdom can combat religious-based radicalism, where one of the reasons for the emergence of radicalism is the waning of local values that plague the younger generation. The waning of noble values that are practiced and upheld by youth makes them vulnerable to being infiltrated by radical ideologies (Rahmawati, Rusli, & Yahiji, 2018: 328-329).

Local values embedded in the culture of Indonesian society are needed in resolving various horizontal conflicts. This can be seen from various cases in Indonesian regions that tend to show local strength or wisdom in responding. Thus, it is important to make various efforts so that Indonesia's young generations have more awareness of local values. In preserving the values of cultural diversity, it is also important to transfer these values and knowledge from one generation to the next. The report published by the United Nations in 2013 states that transferring cultural values to the younger generation is an effort to appreciate cultural diversity, which indirectly contributes to the creation of a peaceful environment (The United Nations, 2013).

Therefore, it is necessary to integrate religious values and local wisdom. This study provides empirical evidence using quantitative data and statistical analysis which suggests the relationship between the religiosity of Islamic students as a representation of Indonesian youth and their attitudes towards the values of Indonesian local wisdom. The commitment of student religiosity based on five dimensions in expressing their religion was introduced by Glock in 1962. These dimensions are spirituality or practice, ideological or religious beliefs, intellectual or knowledge, experiential or emotions, and consequences or attitudes (Mouza & Stamkopoulos, 2018: 71).

In the last few decades, there have been numerous studies investigating cultural diversity and religion (Warner-Søderholm & Kriger, 2014: 149). Islamic religious education with the color of pluralism is seen as an appreciative education model. Because in addition to deepening religious values, at the same time maintaining local wisdom (Saihu, 2019: 82). Religious values that can embrace various cultural differences in a pluralistic Indonesian society are believed to be able to preserve local wisdom. Then, a hemispheric culture is formed, which is derived from a religious concept that can maintain togetherness, create harmonious social relationships, maintain community unity, and be able to integrate religion and culture, especially Indonesia's diverse cultures (Madjid, 2004: 11).

RESULT AND DISCUSSION

Understanding Local Wisdom

Local wisdom is born by adopting the principles, advice, and behavior of the ancestors which are then passed down from generation to generation. Local wisdom is also a basic knowledge that comes from the balance of human life with the natural surroundings. Local wisdom is local, that is why the values are applied locally. This means that in different places, times, and tribes, the values of local wisdom may be different. These differences stem from

natural conditions and challenges as well as the different needs of life between regions and ethnic groups in Indonesia. However, there are always local values that have a national character so that they apply to all Indonesian people because they form cross-cultural values (Kemendikbud, 2016). Local wisdom can be abstract or concrete, but the important characteristics are derived from human experiences during their life (Mungmachon, 2012: 176). Local wisdom is a cultural element that must be explored, studied, and revitalized because its essence is so important in strengthening the foundation of the nation's identity in facing the challenges of globalization (Brata, 2016: 9).

Local wisdom is a positive interaction between humans and their environment based on customs, local culture, or ancestral direction so that they can adapt appropriately to their local environment. Their values are norms that are adhered to by the community and become a reference in everyday life (Vitasurya, 2016: 99). The characteristics of local wisdom are (1) having the ability to revitalize, (2) being sustainable, (3) being able to adapt to new cultures that do not conflict with the existing values (Abidin, 2014: 271). Local wisdom can strengthen social cohesion between community members because it comes from various cultural properties that have grown and developed in society for a relatively long time so that its values are known, trusted, and recognized by the community (Ruslan, 2018: 108).

The Ministry of Education and Culture reports local wisdom originating from Indonesian culture is reflected in diversities of religious, ethnic/ethnic, and language. Although there are six recognized religions, the majority of Indonesians adhere to Islam. There are more than 250 ethnic groups, where the majority of the population is Javanese. Then, 71.80% of villages in Indonesia have a composition of people from several ethnic groups. This shows that the ethnic diversity in Indonesian villages is quite high. The majority of the Indonesian population uses their respective regional languages, which is 58.95 percent. The local language is used in everyday life both at home and in the surrounding environment (Kemendikbud, 2016).

In Indonesia, local wisdom is manifested in two forms, namely tangible and intangible. For example language, literature, art, ceremonies, customs and so on. In addition, local wisdom is usually reflected in the long-standing habits of community life which protect and preserve nature (Kemendikbud, 2016). The local wisdom of Indonesian culture is also reflected in the participation of its citizens in various activities, including (1) visiting places of historical heritage, (2) attending art shows/exhibitions, (3) wearing regional/traditional clothing, and (4) attending traditional ceremonies. Meanwhile, based on the social system of Indonesian society, local wisdom is reflected in a safe society, maintaining an intimate life, and full of cooperation. Based

on physical culture, Indonesian local wisdom is reflected in the many historic sites/buildings scattered in various parts of Indonesia, which are still preserved until now (Kemendikbud, 2016).

Religion and Local Wisdom

Religion and culture are two different fields, but they cannot be separated. Religion is absolute, does not change, and is not affected by time and place. Because religion comes from God and not humans. Meanwhile, culture, although based on religion, can change from time to time and from place to place. However, both are important and inseparable elements in everyday life. Therefore, harmonious life can be created in communities because of mutual respect. Moreover, culture can also be an expression of the community's religious life.

As social beings, humans can never be separated from their surroundings. Each of them must be influenced by local traditions and cultural customs. However, every human being who is religious, they are also closely related to the teachings of their religion which can affect their behavior and mindset in everyday life. In Indonesia, the acculturation of local culture and Islam has occurred for a long time (Roszi & Mutia, 2018: 180). The adaptation process carried out by the propagators of Islam causes Islam being able to acculturate peacefully and in harmony with pre-existing cultures, namely the influence of Hindu-Buddhist religions as well as animistic and dynamism beliefs (Roszi & Mutia, 2018: 183).

Islam's peaceful way of adapting to local culture in Indonesia makes religion and culture not blame each other. Religion is an intrinsic element of a cultural mindset that can implicitly influence the way humans communicate with their surroundings. Community culture is a large construction that is influenced by religious norms (Warner-Søderholm & Kriger, 2014: 149). Directly or not, religion affects culture, community groups, and ethnic groups. One of the main goals of living in society is to maintain unity and build prosperity with all citizens and religious communities (Bauto, 2014: 12). The diversity of noble cultural values possessed by the Indonesian nation is an asset to build the religiosity and spirituality of Indonesian citizens towards a civilized society (Anggraeni, Hakam, Mardhiah, & Lubis, 2019: 96).

Culture tends to be fickle, which has implications for the authenticity of religion. Thus, it is possible to produce different interpretations of religious teachings in various regions. These differences are the result of their adaptation and acculturation. Therefore, it is easily accepted by the surrounding community without creating horizontal conflicts. However, the acculturation of Islam and local culture in Indonesia does not eliminate the fundamentals of the Islamic faith which are fundamental to Muslims.

Research Methods: Student Religious Relations and Local Wisdom

This study uses a quantitative approach to analyze the relationship between student religiosity and local wisdom in Indonesia. The research instrument used is a questionnaire, which is distributed to 1026 Muslim youths. The samples are randomly selected using an online survey. The distribution of questionnaires is carried out on 10-15 February 2020. Its distribution is conducted by a survey institution under the auspices of IAIN Pekalongan. This research is conducted at a state Islamic university in Central Java, Indonesia. It is important to note that all respondents are college students who represent Indonesian youth. Even though the respondents are randomly selected, this study uses a purposive sampling technique, in which the samples are selected based on certain considerations (Mahmudah, 2020: 33). The considerations used are Muslim students who adhere to moderate Islam and practice their teachings in their daily lives. This is because they are known to have an open mindset and are not rigid.

To determine the relationship between student religiosity and local wisdom, this study uses a multiple linear regression method, where there is one dependent variable (Y) and five independent variables (X). Each statement item in the questionnaire for these two variables uses a Likert scale of 1 to 5. Smaller points represent strongly disagreeing answers while large scores indicate strongly agreeing responses. A total of 20 statement items are used to measure the dependent variable (Y). Meanwhile, 15 statement items are used to measure the independent variable. Because there are 5 indicators on the independent variable used, each indicator is measured using 3 statement items.

The dependent variable used in this study is the attitudes and behavior of Muslim students towards the diversity of local wisdom values in Indonesia. This variable is measured by adopting indicators of local wisdom that have been published by the data and statistics center of the Ministry of Education and Culture (Kemendikbud, 2016). There are two forms of local wisdom that are used as the basis for creating this research instrument, namely tangible and intangible. Furthermore, the independent variable used in the five dimensions of religiosity, namely rituality (X_1), ideological (X_2), intellectual (X_3), experiential (X_4), and consequential (X_5) (Glock & Stark, 1965).

Because there are five dimensions of religiosity that are analyzed to find their influence on local wisdom in Indonesia, this study suggests the following hypotheses.

Hypothesis 1

H0: There is no significant effect of the spirituality dimension on local wisdom

H1: There is a significant influence from the dimension of spirituality to local wisdom

Hypothesis 2

H0: There is no significant influence from the ideological dimension on local wisdom

H1: There is a significant influence from the ideological dimension to local wisdom

Hypothesis 3

H0: There is no significant influence from the intellectual dimension on local wisdom

H1: there is a significant influence from the intellectual dimension to local wisdom

Hypothesis 4

H0: There is no significant influence from the experiential dimension on local wisdom

H1: There is a significant influence from the experiential dimension to local wisdom

Hypothesis 5

H0: There is no significant influence from the consequential dimension on local wisdom

H1: There is a significant influence from the consequential dimension to local wisdom

In order to make a decision on these hypotheses and then formulate the conclusions of the study, the multiple linear regression method is applied by using SPSS software. The general form of the multiple linear regression models is as follows (Mahmudah, 2020: 198):

$$y = b_0 + b_1x_1 + b_2x_2 + \dots + b_kx_k + e$$

Where k indicates the number of independent variables used in the; b_0 represents a constant or an intercept; b_1, b_2, \dots, b_k indicate the regression coefficient. Then, e represents an error. To produce estimates from the linear regression coefficients, the least-squares method (OLS) is used (Mahmudah, 2020: 198).

Analysis of The Results of Student Religious Relations and Local Wisdom

Research Results

This section discusses the results based on statistical analysis using the obtained data. The general description of the respondents who are sampled in this study is described as follows. The average age of Muslim students is 20 years with a standard deviation of 1 year. Then, it is also known that the youngest respondent's age is 16 years old while the oldest age is 27 years. Then,

the majority of respondents are female, which is 73.00% compared to male respondents who are only 27.00%. 37.60% of respondents are known to be in their third year of study, followed by those who are in their first year, namely 34.30%. Then, based on the experience of Muslim students studying religion at the *pondok pesantren* (Islamic boarding school), it is known that 38.90% of the respondents state that they have studied religion at the *pondok pesantren*. Meanwhile, those who state that they have never studied Islamic religious knowledge in Islamic boarding schools are 61.10%. *Pondok pesantren* are known as places for Muslims to gain deeper religious knowledge. These places can encourage multiculturalism among Muslims (Marzuki, Miftahuddin, & Murdiono, 2020: 12-25).

However, before the data can be analyzed using a statistical method, a research instrument test is required. The two test instruments that are usually used to ensure that the questionnaire data can be used for further statistical analysis are the validity and reliability test. The product-moment correlation coefficient and the Cronbach Alpha value are commonly used to determine the validity and reliability of an instrument, respectively. A statement item is said to be statistically valid when the significance value obtained is less than 0.05. Meanwhile, the research instrument is said to be reliable when the Cronbach Alpha value is more than 0.7. Table 1 shows the results of the validity test of the dependent variable (Y).

Table 1.
Validity Test of Dependent Variable

Items	Coefficients	Sig.
Y1	0.38	0.00
Y2	0.45	0.00
Y3	0.46	0.00
Y4	0.51	0.00
Y5	0.56	0.00
Y6	0.55	0.00
Y7	0.58	0.00
Y8	0.57	0.00
Y9	0.68	0.00
Y10	0.70	0.00
Y11	0.58	0.00
Y12	0.68	0.00

Y13	0.70	0.00
Y14	0.62	0.00
Y15	0.57	0.00
Y16	0.64	0.00
Y17	0.57	0.00
Y18	0.54	0.00
Y19	0.51	0.00
Y20	0.56	0.00

From table 1, the symbols Y1 to Y20 indicate the first statement item to the 20th statement item. Then, *the coefficients* represent the product-moment correlation coefficients whose values are generated based on the SPSS output. Meanwhile, *sig.* indicates the significance values or *p*-values of the analysis result of the correlation coefficients, where the value is used as the basis for determining whether an item is valid or not. From table 1 it is clear that all the *p*-values provide a value of 0.00 which is less than 0.05. Thus, the research instrument used to measure the dependent variable (Y) is said to be statistically valid. Furthermore, table 2 shows the validity test of the independent variable (X). For simplification, the five dimensions of religiosity are combined into one.

Table 2.
Validity Test of the Independent Variable

Items	Coefficient	Sig
X11	0.71	0.00
X12	0.85	0.00
X13	0.83	0.00
X21	0.86	0.00
X22	0.92	0.00
X23	0.90	0.00
X31	0.85	0.00
X32	0.86	0.00
X33	0.87	0.00
X41	0.90	0.00
X42	0.88	0.00

X43	0.85	0.00
X51	0.87	0.00
X52	0.90	0.00
X53	0.87	0.00

Based on table 2, the symbols X11 to X13 indicate the statement items to measure the first independent variable (X_1), namely the dimension of spirituality. The symbols X21 to X23 indicate the second independent variable (X_2), namely the ideological dimension. The symbols X31 to X33 represent the third independent variable (X_3), namely the intellectual dimension. The symbols X41 to X43 indicate the fourth independent variable (X_4), namely the experiential dimension. Then, the symbols X51 to X53 indicate the fifth independent variable (X_5), namely the consequential dimension. Table 2 also indicates that the research instrument used to measure the independent variable is statistically valid. This can be seen from the p -values which produce a value of 0.00 for all statement items. Furthermore, table 3 shows the results of the instrument reliability tests for the independent and dependent variables.

Table 3.
Reliability Tests

Variables	Cronbach's Alpha	N of Items
Independent (X)	0.87	15
Dependent (Y)	0.88	20

Table 3 indicates that all statement items in the research instrument used to measure the reliability of the independent and dependent variables are statistically reliable. This is based on the Cronbach Alpha values for both variables are more than 0.70. From table 3, it is apparent that both of them produce Cronbach Alpha values of 0.87 and 0.88, respectively.

Thus, because the research instrument used has been successful through validity and reliability tests, the data collected can be used in further statistical analysis to make decisions based on previously made hypotheses. Table 4 shows a summary of the multiple regression analysis to look for the relationship between the five dimensions of religiosity and local wisdom values among Indonesian Muslim students.

Table 4.
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.43	0.18	0.18	9.48
a. Predictors: (Constant), X1, X2, X3, X4, X5				

From table 4 it is known that there is a positive correlation between all the independent variables or predictors used in this study, namely rituality (X_1), ideological (X_2), intellectual (X_3), experiential (X_4), and consequential (X_5). Table 5 provides the regression estimation results indicating the regression coefficient and its significance.

Table 5.
Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	<i>t</i>	<i>Sig.</i>
		<i>B</i>	Std. Error	Beta		
1	(Constant)	39.83	6.59		6.04	0.00
	Rituality (X_1)	0.04	0.18	0.01	0.20	0.84
	Ideological (X_2)	0.94	0.44	0.06	2.16	0.03
	intellectual (X_3)	0.63	0.16	0.15	3.96	0.00
	Experiential (X_4)	0.27	0.22	0.05	1.23	0.22
	Consequential (X_5)	1.54	0.22	0.28	6.87	0.00
a. Dependent Variable: Local Wisdom						

From table 5 it can be seen clearly that the regression coefficients (B) for all independent variables produce positive values. These figures indicate a positive influence from each dimension of religiosity on local wisdom. The analysis results also provide a relatively small standard error value for all independent variables, where the average is 0.24. This small standard error number indicates a higher level of accuracy.

Discussion of Research Findings

This section provides an in-depth discussion of the results of the analysis related to the influence of student religiosity on local wisdom in Indonesia. Because this study only focuses on

the religiosity of students who practice moderate Islamic teachings, the discussion also leads to the relation of the dimensions of religiosity based on these teachings.

Overall, the results of the analysis suggest a positive correlation between the five dimensions of religiosity and local wisdom. This can be seen based on the value of the correlation coefficient (R) in table 4 which produces a positive value, namely 0.43. Then, this figure also indicates that the correlation between religiosity and local wisdom is said to be quite strong (Mahmudah, 2020: 165). Although the correlation is not very strong, this result should not be neglected at all. However small, something that can preserve the values of local wisdom among Indonesian youth needs to get the attention of various parties. This is due to the waning of their awareness in preserving their ancestral heritage, which has become the habit of Indonesian citizens since time immemorial.

When the values of student religiosity based on the five dimensions increase, their attitudes and behavior towards the values of local wisdom inherited from their ancestors also increase. So, student religiosity is beneficial in preserving the values of local wisdom that exist in Indonesia. This result is consistent with previous studies which state that religion and local wisdom are not contradictory but mutually beneficial. However, the religiosity between Muslim students and their attitudes towards local wisdom is correlated. Because both of them are fundamental elements in human life, they are inseparable in the daily life of Indonesian Muslim youth (Badrudin, 2014: 214).

Turning to each hypothesis to find out whether there is an influence from each dimension of religiosity, table 5 can be explained as follows. *Hypothesis 1* states whether there is a significant influence of the spirituality dimension on local wisdom. Based on table 5, it is known that the regression coefficient (B) for this dimension (X_1) is 0.04. This dimension is also known to produce a p -value of 0.20. So it can be said that the dimension of spirituality has a positive but insignificant influence on local wisdom. This is because the significance value or p -value is greater than the significance level, namely 0.05.

Then, *hypothesis 2* states whether there is a significant influence from the ideological dimension (X_2) on local wisdom. Based on table 5, it can be seen clearly that the results of the analysis determine that there is a positive and significant influence, where the regression coefficient (B) produces a number of 0.94 and a p -value of 0.03. Thus, every one-unit increase in this dimension is projected to be able to increase the value of local wisdom by 0.94 units. *Hypothesis 3* states whether there is a significant influence from the intellectual dimension (X_3) on local wisdom. The results of the analysis in table 5 suggest a positive and significant relationship between these two variables. The regression coefficient and p -value are known to yield the

numbers 0.63 and 0.00, respectively. So, when the intellectual dimension increases by one point, it is expected there will be an increase in the local wisdom variable of 0.63 points.

Hypothesis 4 states whether there is a significant influence from the experiential dimension (X_4) on local wisdom. Table 5 provides an analytical decision that this dimension has a positive but insignificant effect on local wisdom, where the p -value is more than 0.05. Then, the last hypothesis states whether there is a significant influence from the consequential dimension (X_5) on local wisdom. From table 5, it is known that this dimension has a positive and significant relationship with local wisdom, where the regression coefficient and significance value are 1.64 and 0.00, respectively. Consequently, every 1 point increase in this variable is predicted to also increase the local wisdom variable by 1.54 points.

Therefore, the research decision based on these hypotheses is the existence of empirical evidence that suggests the five dimensions of religiosity have a positive impact on local wisdom. This can be seen from the value of the regression coefficients (B) which provide positive numbers. However, based on the p -values (significance) in table 5, it is also known that not all dimensions have a statistically significant effect on local wisdom. It needs to be informed that the relationship between the two variables is said to be statistically significant when the p -value is less than 0.05. Statistically significant implies whether or not a relationship exists.

Empirical evidence in table 5 indicates that there are only three dimensions of religiosity that have a positive and significant effect on local wisdom. They are the ideological, intellectual, and consequential dimensions. Meanwhile, although they have a positive effect, the influence of the other two dimensions is known to be not statistically significant, namely spirituality and experiential dimensions. Table 5 also suggests that the consequential dimension has the greatest influence on local wisdom, where the regression coefficient (B) is 1.54. Meanwhile, the dimension of spirituality is known to have the least effect, which is 0.04. Furthermore, from the three dimensions of religiosity which have a positive and significant effect, the intellectual dimension is known to be the dimension that has the least impact on local wisdom.

It is not surprising that the consequential dimension has the greatest influence on the attitudes of Muslim students towards local wisdom. This is because this dimension is closely related to the commitment of religious communities in carrying out God's commands in everyday life. The consequential aspect of religiosity is more towards the horizontal relationship between humans. In contrast to the ritualistic aspects, which are more directed at religious behavior based on the worship of the people of God. Some examples of consequential dimensions are helping others, being honest, and willing to share. They are identical with moderate Islam teachings, which promote tolerance and a harmonious life between humans

(Kemenag RI, 2019). That is why Muslim students who have a higher religious commitment are expected to have a better attitude towards local wisdom. The implication is that students who practice moderate Islamic teachings are more likely to be willing to preserve the diversity of noble values inherited from their ancestors.

Other empirical evidence from table 5 indicates there is a positive and significant influence from the ideological dimension of local wisdom. This dimension refers to the beliefs of its adherents in the teachings of their religion, including beliefs or doctrines. In Islam, some examples of this aspect are believing and accepting the existence of God, angels and demons, heaven and hell, and so on. Thus, Muslim students who have a higher belief in the teachings or doctrines of their religion have a higher tendency to be willing to protect local culture. Furthermore, empirical evidence in this study leads to a positive and significant influence from the intellectual dimension of local wisdom. This dimension refers to the religious knowledge possessed by its adherents. Thus, Muslim youths who have a better knowledge of the teachings of their religion are projected to be more willing to preserve the values of local wisdom.

In conclusion, the religiosity of Muslim students has a positive relationship with local wisdom. They are closely related. Cultural diversity, which is an ancestral heritage and also a characteristic of the Indonesian nation, can be preserved when Indonesian youth have an awareness of the noble values of the culture. This has implications for their willingness to participate actively in the preservation of these values of local wisdom. Concerning Islamic teachings, many studies have reported that Islam does not contradict the values of Indonesian local wisdom. This is evidenced by the existence of acculturation between Islam and local culture in harmony without significant conflict (Roszi & Mutia, 2018: 180). Moderate Islamic teachings are in line with Indonesian local wisdom because Islam accommodates the habits practiced by the community, which are inherited from their ancestors (Wahid, 2001). Thus, Muslim students as the next generation of the Indonesian nation are required to understand various cultural values and local wisdom. They should be aware of the importance of these values as the characteristics and identity of the Indonesian state.

The results of this study also do not contradict reports from previous studies. There is a close relationship between religion and culture, where these two variables influence each other. The closeness of this relationship is that religion is determined by culture while religion also affects culture (Beyers, 2017: 1-9). Religion, culture, and human rights cannot be separated. They influence each other both positively and negatively. However, it is usually in a positive way that can help in understanding and promoting religious freedom (Abidin, 2014: 271).

The values of local wisdom have a big role in creating a society that has religious and ethnic complexities that live in a harmonious atmosphere. These values also have an important role in resolving conflict problems in society and making them friendlier and have good tolerance in dealing with life's problems. Therefore, the younger generation is required to have a fairly good understanding of the diversity of their countries, such as history, culture, food, music, dance, language, religion, and current state problems (Abidin, 2014: 271).

The implication is that Muslim students who practice moderate Islamic teachings can be used as social capital in maintaining and preserving the values of local wisdom. They have a strong foundation of religious knowledge based on the Koran and Hadith which means kindness to fellow humans and nature. The attitude of openness to the diversity of Indonesian culture that is embraced by Muslim students has an important role in counteracting the movements that are currently appearing to dilute the values of local wisdom. The awareness of cultural diversity causes them to wish to preserve the values of their local wisdom.

CONCLUSION

This study examines the influence of Muslim student religiosity on local wisdom that comes from the legacy of their ancestors. Five dimensions of religiosity were used as independent variables to measure the religiosity of Muslim students. The religious attitudes are based on moderate Islamic teachings that promote openness and tolerance. Multiple regression method is applied to obtain regression coefficient estimates that reflect the effect of each dimension of religiosity.

The analysis results reveal that the religiosity of Muslim students has a positive relationship with local wisdom. Then, empirical evidence suggests there are three dimensions of religiosity which are known to have a positive and significant influence on local wisdom, namely ideological, intellectual, and consequential. When the other two dimensions, namely rituality and experiential are known to have a positive effect but not statistically significant. Thus, Muslim students who have moderate Islamic views tend to be more aware of Indonesian local wisdom. As a result, they are more willing to preserve the diversity of these values.

In-depth research on the close relationship between local wisdom and religion should be carried out from a different perspective. For example, by comparing student attitudes based on their religious ideology such as fundamental Islam or liberal Islam.

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