

The Development of Adolescent Wirid Models in Fostering Character Using Local Wisdom Approaches in the City of Padang

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Abstract

Wirid teenagers in the city of Padang exist as a non-formal educational institution to overcome the problem of the lack of hours of religious and moral learning in formal schools. The Mayor of Padang Instruction Number 451,286 of 2012 is the legal basis for youth wirid activities in Padang, with obligations imposed on students of SMP/MTs in the city of Padang. This youth wirid activity is expected to improve the practice of Islam and character in the lives of teenagers who are centered in the mosque. This is in line with the concept of the Minangkabau people's life, which is rich with local wisdom; to shape the character of the younger generation, it is necessary to develop youth wirid activities in shaping character. With a local wisdom approach in the city of Padang. This development is carried out in the form of its application both from the curriculum, materials, methods, and adolescent wirid its relation to religion at school and home, from two places as control and experimental classes—adolescent character, which is following Minangkabau customs.

Keywords: Model Development, Youth Wirid, Local Wisdom.

A. INTRODUCTION

Adolescence is a period of transition from children to adults, both in a psychological sense and physically, where the age is between 12-21 years (Fatmawaty, 2017). The physical changes that occur are the primary symptoms of adolescent growth, while psychological changes appear, among others, as a result of physical changes for them; the onset of sure signs worries them because they are perceived as abnormalities (Rijal, 2016). . adolescence is a transition period from children to adults, namely the developmental transition between childhood and adulthood that contains significant physical, cognitive, and psychosocial changes. Early adolescence begins at 12, while late adolescence is in the twenties. Adolescence is divided into four periods: the pre-adolescence period, the early adolescence period, the middle adolescence period, and the late adolescence period (Azmi, 2015).

Based on another opinion, adolescence is 12-25 years, namely the period of hurricanes (strum und Drang), reflecting the modern culture that is entirely turbulent due to the struggle of values (Mardiyanti, 2019). Meanwhile, according to Dariyo (2004), the period of adolescence starts from 13 to 15 years for adolescent girls. 15 to

17 years for teenage boys. But for, the actual period of adolescence is between 15 to 18 years for women. and 17 to 19 years for boys. From the above opinion, the age of adolescents is counted between the ages of 13 to 21 years, with the division of early adolescence between the ages of 13 to 15 years. Still, the actual adolescents are between the ages of 16-19 years, and late adolescents aged 20-to 21 years (Diananda, 2019).

The problem of youth is not new, but it is still actual. Adolescents are a sub-system of society that attracts attention and needs attention. They are dynamic, open, curious, and courageous. Because adolescence is a period of puberty, a stage in development where sexual tools mature (Batubara, 2016). Psychologically, adolescence is where individuals interact with adult society, the age when children no longer feel below the level of older people but are at the same level. Usually, adolescence is considered to start when the child is sexually mature and ends when he reaches legal maturity (Fatmawaty, 2017). But changes in behavior, attitudes, and values throughout adolescence not only indicate that any change occurs more rapidly in early adolescence than in late adolescence.

There are several kinds of weakening of youth participation in religious activities. Examples of the weakening of youth participation in religious activities include mosques that are quiet during fardhu prayers or congregational prayers, lack of activities for celebrating Islamic religious holidays such as the activities of the Prophet Muhammad SAW Maulid, or Isra Mi'raj, the minimal role of youth in the mosque environment in carrying out activities in the mosque or the quiet of the mosque. When the month of Ramadan is over, it is not an open secret that at the end of the holy month of Ramadan, the mosque is deserted again (Syafri, 2012).

Especially in this era of globalization which poses increasingly tricky challenges for teenagers. The rapid changes that occur due to globalization impact various people's lives. On the one hand, the flow of globalization can bring progress and create anxiety in the community; this is also experienced by the people in the city of Padang in particular, especially in the lives of teenagers, as acknowledged by the Mayor of Padang, Mahyeldi. He explained that juvenile delinquency in Padang City had gone too far in various cases, such as brawls between gangs. Besides that, the younger generation becomes drug addicts; such as data from BNN explains that West Sumatra based on data from the BNN of West Sumatra province was found that West Sumatra is currently at level 21 of all provinces in Indonesia in terms of the number of victims of drug abuse. The number of victims of drug abuse in West Sumatra is currently recorded at around 63,000 people. Drug abuse is generally among students, students, and the unemployed. In Padang, there were minors caught using methamphetamine (Realitakini.com).

This condition, of course, creates unrest in the joints of community life in the city of Padang; moreover, in the city of Padang, there have been educational efforts to shape the character of youth through various activities such as reviving TPQ and MDTA through the mandatory policy of reading and writing the Qur'an, Ramadan Islamic Boarding School, Youth Wirid and Dawn Education. Wear Hijab for students. This emerged during the reign of Mayor Fauzi Bahar. Then continued by the next

mayor Mahyeldi including the 1821 program, namely the family gathering program at home from 18.00 WIB to 21.00 WIB, there is also the ABS SBK village program, and there is also a Subuh Mubarakah activity.

Ideally, of course, education has the ultimate goal of giving birth to habits of life behavior that have good morals in human life; this is the responsibility of not only formal educational institutions but also families, communities, and other forms of non-formal education because in theory formal and non-formal educational institutions Formal organizations have the responsibility to prepare and provide human resources with good morals (Ramayulis, 2002).

Education is a process of self-maturation both in thinking, behaving, and behaving. This process can occur in formal, informal, and non-formal institutions. This process involves many other parties, both in the form of physical figures and the results of creativity, taste, and intention poured into written form. In the context of Islam, the educational process must be based on the Qur'an and al-Hadith (Thoha, 1996). According to Sayyid Qutub's term, education aims to give birth to Quranic humans, namely humans who actualize Allah's verses, both written and unwritten, in everyday life. Ironically, the current formal education system, in reality, does not provide adequate space for students to get the opportunity to learn religion and morals because it is limited to religious lessons in elementary, junior high, and high school/vocational schools. Likewise, in the non-formal education path, education in environmental households is also suspected to be not strong enough to provide provisions in the form of exemplary religious and moral education to students, especially in urban communities (Baidhawiy, 2005).

Overcoming the shortage of learning hours in the schools mentioned above, the Padang City Government provided a solution by issuing the Padang Mayor's Instruction Number 451,286 of 2012 concerning the implementation of Youth Wirid and Dawn Education for SD/MI and SMP/MTs students in Padang City. Subuh education is held every Sunday for SD/MI students. SMP/MTs students who are Muslim attend youth wirid at the nearest Mosque/Mushola every Saturday night (Sunday I and III) every month, from 18.30 to finish. The material taught to adolescents wirid is the study of the Koran on the first Thursday and taushiyah on the third Thursday of every month (Riyadi, 2021).

This activity is an extracurricular activity carried out by the community through mosque/mushalla administrators to improve the practice of Islam in the lives of the younger generation while preventing the entry of foreign cultural influences that damage the aqidah and ideology of the younger generation of Padang city. Through this activity, it is hoped that adolescent wirid is one component that functions as a vehicle for fostering and empowering the people; besides, it also has an essential role in spreading the syi'ar of Islam to the surrounding community with a coaching program centered on the mosque.

In the life of the Minangkabau community, educating children is not only the obligation of a husband or wife, but various groups have interrelated roles. What's more, if you look at the life history of the Minangkabau people, the Rumah Gadang is

a place to forge the formation of the *sakinah* family. Three generations generally inhabit this *Rumah Gadang*. It, therefore, consists of several daughters, sons, their mother and brothers of their mother (*Mamak*), sisters of their mother (*acu/etek*) with their children, grandmothers, daughters of their offspring, and others (*Radjab, 1969*).

Mamak has a strategic role in fostering her nephew in this *Gadang* house. The ancestors of the *Minang* people became the *Rumah Gadang* as a place to carry out direct supervision for their sisters and nieces. So there is a good thing that can be seen in life in the *Rumah Gadang*, namely, if a wife is divorced by her husband, or the children are orphaned by their father or mother, their livelihood is guaranteed by the *Mamak Rumah*, who holds power over the communal property for the welfare of the members the group. This is inseparable from the function of the *Mamak* in the kinship system in *Minangkabau*; the *Mamak* functions to protect, educate, and direct his nephew to have a better and more prosperous future (*Fithri, 2013*). In this order, the *Minangkabau* gave birth to respected figures such as *KH. Agus Salim, Moh. Hatta, Buya Hamka* and many more names that come from this *Minang* realm.

B. METHOD

This type of research is descriptive and qualitative. This research on the development of the youth *wirid* model was carried out at mosques and prayer rooms in the city of *Padang* for an unlimited duration of time; while there is still information needed to complete the research material, the authors will review, observe, conduct interviews by collecting data back to the research location. To obtain accurate, synergistic, and comprehensive data in writing this scientific paper. A research instrument is used to measure the observed natural and social phenomena—the instruments used by researchers, namely, interviews, questionnaires or questionnaires, tests, and observations.

Data analysis is a significant part of the scientific method because, with data analysis, the data can be given meaning and meaning that is useful in solving research problems. The data analysis technique used is descriptive analysis, starting with data reduction. The data collected was tabulated to conclude. The next step is to present the data. The presentation of the data will make it easier to understand the responses of the research subjects. The third step is concluding (*Sugiyono, 2013*). Conclusions are based on essential things related to research indicators.

C. RESULT AND DISCUSSION

1. Implementation of Youth *Wirid* in Mosques and *Mushala* in *Padang* City

Before going deeper into the development of adolescent *wirid* in *Padang* City, based on the results of observations and other supporting documents, the researchers first described how the initial conditions of youth *wirid* activities from the beginning became a policy issued by the *Padang* *Pemko* Government in 2005, through Instruction Mayor of *Padang* Number: 451,422/*Binsos-3/2005* dated March 7, 2005, under the leadership of *Fauzi Bahar*, which was later redeveloped by the Mayor's Instruction Number 451,286 of 2012.

This teenage wirid and dawn education have become icons of religious education in the form of non-formal education in the face of education in the city of Padang. The mayor's instructions as a legal basis are expected to be an effort to educate teenagers in the city of Padang in the fields of faith, morals, worship, and also their ability to read and write the Qur'an by increasing the appreciation and practice of the Qur'an in everyday life, especially for those who are in junior high school education or the equivalent. However, based on the author's observations, not all mosques and prayer rooms in Padang City carry out this youth wirid activity. Based on data from the Ministry of Religion of the City of Padang that the city of Padang has 680 mosques and 676 prayer rooms. Of all the mosques and prayer rooms, not all of them are actively carrying out the mayor's instructions.

Then in several places that carried out youth wirid activities at mosques and prayer rooms in the city of Padang, it was also found that there was a lack of enthusiasm for the implementation of youth wirid; this was due to several things, including the wirid builder teacher was only the responsibility of the ustadz who lived in the mosque, then also lacked control. The management of the ustadz carries out these activities, plus there are only incidental activities, such as when there is a need for a youth wirid certificate, then the mosque or prayer room carries out youth wirid activities with the minimal intensity of meetings.

Then this is exacerbated by the lack of attention from parents; to support these youth wirid activities, and they prioritize their children to take private lessons or additional learning outside of school, rather than their children to take part in youth wirid activities. This is reinforced by what was conveyed by Agus, one of the administrators of the Darussalam Mosque, Lubuk Kilangan District in Padang City, who explained that: One of the inhibiting factors of this youth wirid activity is the lack of support from parents, especially in ordering their children to participate in this youth wirid activity. Sometimes their parents even come to the office to ask for permission because their children are tired, go to tutoring, or are lazy. Of course, as mosque administrators or youth wirid committees, we cannot do much.

This is also not much different from what was conveyed by Beni, one of the administrators of the Al Hijriyah mosque, that the youth wirid activities in his place were not running as they should, due to the lack of support from parents, even though in some there are still carrying out youth wirid activities. However, various efforts are still needed to improve as conveyed by Dedi, the administrator of Nurul Huda, Jalan Raya Lubuk Begalung, explained that the youth wirid activity has been running, but various coaching is still needed. Likewise, what was conveyed by Zulpadri, one of the administrators of the mosque in Al Faizin, was that the youth wirid activities at his place were not running as they should? Then, similarly, Fahrudin, the administrator of the Baiturrahman Mushalla, explained that the youth wirid activity had been running, but various pieces of training were still needed.

Based on the results of general observations, the authors see that there are so many activities and character-building programs that have been carried out by mosque youth but have not shown significant changes to the changes in the youth

themselves for better things. This is marked by the behavior of young women who are far from Islamic values, such as how they dress, which no longer follows Islam. They will not hesitate to dress in minimal and tight clothes in front of their parents, nor do they feel ashamed to show their nakedness in front of the public.

The findings above indicate that the implementation of youth wirid in several mosques/mushalla in the city of Padang is a forum for the character building of students; the learning materials provided include the values of faith, worship, the Koran, and other materials that are closely related to character building. This finding follows Ritonga's statement, which asserts that learning material is an indicator of the desired learning objectives (Ritonga, 2017). Meanwhile, Nurlaili revealed that the material in the field of the Koran is a must in fostering an Islamic generation (Nurlaili et al., 2020). Some of these statements indicate the material taught in the implementation of wirid.

Table 1. Table of Adolescent Wirid Development in Padang City.

Old Wirid	New Wirid
<ul style="list-style-type: none"> ➤ According to temporary observations, the implementation of youth wirid based on the Instruction of the Mayor of Padang Number: 451.422/Binsos-3/2005 dated March 7, 2005, has not shown a significant positive impact following the target set. ➤ The participants are students of Wirid Adolescent Instruction, all SLTP/MTs, and SLTA/SMK/MA students at the mosque/mushalla two times a month (Thursdays I and II) every month. ➤ The material learning system is left to the presenter teacher. 	<ul style="list-style-type: none"> ➤ The implementation of youth wirid is now based on the instructions of the Mayor's Instruction Number 451,286 of 2012. It has not been able to have a significant positive impact following the set targets. ➤ Teenage wirid participants no longer touch the high school/vocational/MA level students because high school and vocational high school are no longer the authority of the city government but the provincial government's authority. ➤ The Padang City Government has prepared the material. ➤ However, in practice, it is still found that the material is still diverse and does not match the material prepared by the Padang City Government.

(Source: by the researcher based on observation and documentation)

Then regarding the material presented in youth wirid activities so far, it was revealed from the results of interviews with the administrators/committees of the Youth Wirid Mosque and Mushalla, it was revealed that youth wirid had been implemented since 2005, initially using material guidelines issued by the Campus Da'wah Council made by IPB. From 2012 until now, with the Mayor's Instruction Number 451,286 of 2012 concerning youth wirid, the administrators of mosques and prayer rooms use material guidelines made by the Padang City Government. The manual contains the following: 1) Mayor's Instruction Number 451,286 of 2012, 2) technical instructions on (a) implementation, (b) Participants, (c) activity schedule, (d) clothing and equipment, (e) materials, (f) attendance and evaluation, (g) provisions for granting a charter, 3) syllabus and lesson plans for youth students (RPP).

The condition of every teenager is always different. Because teenagers are individuals and communities who have the values they adhere to. A teenager's values can be influenced by their life position, whether life is modern or traditional. This value affects the behavior of the teenager. The values of life that need to be informed and lived by teenagers are not limited to customs and manners but also a set of values contained in society, both in the environment and in schools, such as religious values, humane and fair values, values -aesthetic values, ethical values, and intellectual values in forms according to adolescent development. The belief is that something is true according to religion and feels guilty if you don't act according to what religion prescribes.

2. A Model for Developing Youth Wirid Activities in the City of Padang in Shaping Local Wisdom Characters

The Minangkabau people understand that if adat is used, it will remain new, with its philosophy that adat is used anew, Guru who does not die, Surek who does not disappear, Alam Takambang becomes a teacher, and the Bible is widely expanded. Even if something new comes, its nature is to strengthen the old, and old customs will not change. Minang people should not be afraid of changes, nor should they worry that their customs will be lost. Minang people accept renewal, once ayaia gadang, sakali tapin barubah, But aia kailia juo sakali gadang baganti Sakali barubah regulations But the baitu juo custom (once the water is big, once the bank changes, but the water goes downstream too, once the size changes, once the rules change, but so is custom) (Mulia, 2019). According to the Minangkabau people's view of life, adat elements are permanent and cannot be changed. What remains is usually said to be indak weathered dekrain, nan action is in paneh, (which is not weathered by rain, which does not fade due to heat).

Thus, of course, for the Minangkabau community, however, the changes brought about by globalization, they will not be easily influenced, especially in terms of adolescent character, and here is supported by an expectation of youth wirid activities carried out by the people of the city of Padang, which is supported by the Mayor of Padang Instruction Number 451,286 of 2012 regarding youth wirid and dawn education, namely SD/MI students are required to attend dawn education every

Sunday. SMP/MTs students are required to attend youth wirid every 1st Saturday and 3rd Saturday of every month in mosques and prayer rooms near their homes. . Meanwhile, the purpose of the Padang Mayor's Instruction No. 451,286 of 2012 concerning adolescent wirid is a vehicle for teaching aqidah/morals to increase faith and devotion to Allah SWT. for residents of the city of Padang, especially junior high school / MTs students.

The development of youth wirid activities with the Minangkabau indigenous local wisdom approach puts traditional values in the context of their learning. In this case, the values of local wisdom that are integrated into youth include the value of divinity/religion, the value cooperation, the value of cooperation, the value of discipline, the value of tenacity, the value of responsibility, the value of politeness, the value of cultural preservation, the value of hard work, the value of caring—the value of creativity, the value of beauty, and so on.

This is in line with the opinion that incorporating character values with local wisdom is very important to be implemented and started early. The system used is a shared parenting system led by the eldest mother (mandeh sako), whose function is bundo kanduang (mother siri). On the right, beside him, is his mother, and next to him is his father.. children who want to be educated are right and left around the table.

The design model for youth wirid activities with the Minangkabau indigenous local wisdom approach is a conceptual framework of theoretical concretization that is built based on a learning design that contains principles, constructs, goals, and steps. Developing an existing youth wirid learning design model is then combined with Minangkabau cultural values , such as the interview results above. The youth wirid activity is systematically designed with the concept of learning using local wisdom characters. The goal is to guide teachers in designing and developing youth wirid activities based on local wisdom.

The youth wirid design model with the Minangkabau indigenous local wisdom approach puts adat as a unifying theme in activities and combines several lesson content into learning. In the youth wirid design model with an approach to Minangkabau traditional local wisdom and developing materials based on prevailing customs as well as an effort to build the character of adolescent wirid participants who understand religion also in terms of Minangkabau customs. This is intended to improve the previous learning that has not explicitly touched, is more focused, and is more concrete about the character values in Minangkabau customs. The following is a picture of the youth wirid design model with an approach to Minangkabau traditional wisdom.

D. CONCLUSION

The development model for the implementation of Youth Wirid at the Mosque and Mushala in Padang in general, in its application both from the curriculum, materials, methods, and adolescent wirid its relation to religion at school and home, from two places as control and experimental classes illustrates that the development

of youth wirid material with an approach local wisdom can have a good influence on the character of adolescents, which is following Minangkabau customs.

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