

# Indigenous knowledge of Malay culture and Islamic professional madrasa teachers: a phenomenological investigation

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## ABSTRACT

Same research has been done on professional madrasa teachers, but incorporating Islamic values and indigenous knowledge of Malay culture into them has been neglected. This study aims to determine Islamic professional madrasa teachers based on indigenous knowledge of Malay culture in the teaching for future profession. This study used a phenomenological research design involving 16 madrasa teachers as informants. Data was collected by conducting interviews with madrasa teachers and analyzed using a systematic design. This research shows that Islamic professional madrasa teachers are related to prophetic abilities based on Islamic values, moral, and related to human functions as *khalifah*, *imarat al-ard*, and *'abdullah*. Indigenous knowledge of Malay culture is an integral part of developing Islamic professional madrasa teachers, contribute to producing attitudes there are in accordance with Islam and having commendable qualities. Madrasa teachers have the ability the rules of *Fiqh: al-'adatu muhakkamat, istihsan, 'urf*, and *maslahah al-mursalah* to integrate Malay cultural values in learning materials. Self-control, *ukhuwah*, religious moderation, and an attitude of pluralism contained in Malay culture are the basis for the personality competence of Islamic professional madrasa teachers in learning. This research has implications for developing theories of professional Islamic madrasa teachers for the future profession.

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## 1. INTRODUCTION

The professional development of quality madrasa teachers shows an increasing trend towards a student-centered profession and teaching and learning process. In the teaching profession, including the principles of autonomy and self-regulation in their daily functions, they must realize the need for professionalism and the ability to direct continuous learning for the success of the future profession [1]–[4]. One of the areas in which madrasa teachers show responsibility is teaching development, referring to the commitment to professionalism of teachers, especially regarding indigenous knowledge of Malay culture to develop skills to succeed in the future profession.

Professionalism is very relevant for madrasa teachers, because in future teaching and profession, it can encourage teacher involvement in a professional manner [2], [5]. However, there is a risk that professional madrasa teachers in the teaching process are often seen as positive and not problematic. This is with the assumption that teacher competence is observed by the public and other actions that are more passive, such as

having a sincere and serious personality in teaching, are not considered a sign of a professional teacher [3], [5], [6]. In addition, professional teachers and various teacher competencies in teaching have an influence on neoliberal trends, as well as being a quality measurement factor. These trends can be linked to marketisation, focus on performance, individualization, competition and successful teacher achievement for future employability [6]–[8]. Thus, the values of indigenous knowledge of Malay culture in future teaching are at risk of being marginalized [6].

Researchers emphasize that professional teachers involve, for example, teachers who have various competencies and that is done continuously; teachers are able to apply the various competencies they have in teaching; and teachers act as agents of educational change in the future development of the teaching profession [6]–[8]. Research by Zhao [9] underlined that professional teachers, whether in the classroom, in curriculum management or in the teaching process, can be open to encouraging superior soft skills and have an impact on the success and professionalism of teachers for the future teaching profession, beyond the results that measurable and high achievement. This holistic view is in line with Qoyyimah *et al.* [10] which emphasizes competence as part of a professional teacher, characterized by community professional abilities, academic professional abilities, leadership professional abilities, and environmental professional abilities.

Apart from questioning madrasa professional teachers, previous research has also called for additional studies in madrasa teacher education, exploring the professionalism of madrasa teachers based on the experience of *makarim syari'ah* or Islamic behavior [11]. Collecting qualitative data is not only on the measurable outcomes of professional madrasa teachers, with a selective affinity between professionalism and the development of teacher-quality learning in teaching [12], but also on the process by which the competencies and experience of those professionals are carried over into the future [10], [11], [13]. Professional teachers thus glorify the attitude of responsibility possessed by the teacher as a form of future self-professional development.

Other researchers encourage teachers to be professional and have an impact on curriculum design, necessitating the need to re-examine the role of madrasa teachers, in turn impacting social relations and thus hierarchies [14]. In many ways, professional teachers are based on the teacher's perspective—determining what is important to teachers, what they can teach and what they can do to achieve the goals set [15]–[18]. The culture of thinking about determining teacher professionalism in teaching at madrasas can hinder the development of professionalism of teachers and professional teachers from another perspective. Organizational structure can also be a barrier to the professional development of teachers. However, there is a need to challenge madrasa teachers to become more professional, a task that advocates continuing professional teacher development [16], [19]–[21].

In addition, previous researchers also recommended the development of professional Islamic teachers by involving Malay cultural knowledge as Indonesian local wisdom values to strengthen the future teaching profession [22]. Teachers' knowledge of Malay culture is considered to be the glue for superior participation in professional development. Knowledge of Malay culture is considered positive for improving teaching so that it has an impact on professionalism, reliability in strengthening culture, and professional skills [23]. This emphasizes the question of how Malay cultural knowledge and behavior is perceived and played out in teacher professionalism. The justification for promoting professional teachers by strengthening Malay cultural knowledge is beneficial for madrasa teachers and the nation in the long run [24].

In fact, the problem of professional madrasa teachers so far is that they still ignore integrated indigenous knowledge of Malay culture in their competencies [11]. Not to mention, for example, how to integrate indigenous knowledge of Malay culture in the assessment process, use of learning methods, and also in the stages of students' self-development [6]–[8]. Moreover, when it comes to sustainable professional development in the future, madrasa teachers are still just staring, without any real action being taken from now on to involve indigenous knowledge of Malay culture enforcement in every profession they carry out [11], [13]. This research constructs Islamic professional madrasa teachers in teaching, with a focus on the experience of madrasa teachers in teaching at Madrasah Aliyah Negeri, Pekanbaru City, Indonesia. Islamic professional teachers are defined as teachers who have various Islamic competencies in teaching, impact on school progress and management of future professional development [3], [5], [11], [13]. So, this research question is: i) how is the process of becoming a professional teacher, which focuses on madrasa teaching, defined? and ii) how can the experience of madrasa teachers regarding professional teachers in teaching be understood in relation to indigenous knowledge of Malay culture to strengthen the profession of future madrasa teachers?

## 2. METHOD

This research is a phenomenological approach [25] conducted for 1 year at the Madrasah Aliyah Negeri in Pekanbaru City. This study uses opportunistic selection of informants based on availability [26]. We invited teachers from Madrasah Aliyah Negeri who teach Al-Qur'an Hadith, *Aqidah Akhlak*, *Fiqh*, and Islamic cultural history from 4 Madrasah Aliyah Negeri in Pekanbaru City to participate in this research, and 16 teachers from Madrasah Aliyah volunteered. Madrasah Aliyah Negeri 1 teacher are 2 male and 2 female,

Madrasah Aliyah Negeri 2 teachers are 2 male and 2 female, Madrasah Aliyah Negeri 3 teachers are 3 male and 1 female, and Madrasah Aliyah Negeri 4 teachers are 3 female and 1 male between the ages of 32 and 45 years. During the interview, it was emphasized that the focus of this research was their experience of professionalism in teaching at madrasas. The number of participants and the background of the study—madrasa teachers in Pekanbaru, Riau, Indonesia—can be considered as limitations of the study.

Data was collected using in-depth interview techniques. In-depth interviews in phenomenological approach are structured to ensure continuity with researchers [26]. Each madrasa teacher participated in a series of five interviews, following the Seidman model [27] and lasting 2–3 hours, focusing on detailed experience and 'reflection on meaning'. The first interview used the narrative of life method and asked the madrasa teacher to reflect on “the definition of an Islamic professional madrasa teacher in teaching at madrasa.” The second interview was to identify teachers' experiences about “the benefits and challenges of teacher professionalism in teaching at madrasas.” The third interview explored the experience of madrasa teachers about “professional Islamic teachers in teaching understood in relation to indigenous knowledge of Malay culture to strengthen the madrasa teaching profession for the future.”

Thematic analysis was found to be the most suitable method because it examines the holistic meaning of phenomena through the description of subjective perceptions [28]. After transcription of the qualitative data, the transcripts were read over and over again to be as close to the account as possible. Initial ideas on main topics and potential themes were recorded, using NVivo 13, a qualitative data analysis software. The data is then reread and reviewed to identify potential key ideas that come up again and again. Several mind maps were created to fully understand the interaction of nodes and their contextual relationships. In the next step, the nodes are combined into the initial code. By considering the node's contextual information, the resulting code is intended to identify the meaning that lies beneath the semantic surface of the data. At this stage the data is coded by categorizing the interview extracts, identifying possible relationships with the Islamic professional madrasa teacher [29].

Initial themes are identified and defined. However, since one of the criticisms of the thematic analysis was that only the identified themes were sought by the researcher, the initial coding and definition of themes was also carried out by madrasa teacher independently of the researcher. Concordance and difference in coding are contrasted. Comparison between the categorization of the interview extracts of researchers and madrasa teacher and the definition of themes shows high inter-rater reliability. The principal investigator and madrasa teacher coded a total of 76% of the interview extracts either exactly (both raters categorize the text as exact), or, equal (both raters categorize the text including the exact same text) to the same two emerging themes. Two themes identified by researchers and madrasa teacher were named: i) definition of Islamic professional madrasa teachers in teaching at madrasa educational institutions; and ii) Islamic professional madrasa teachers in teaching in relation to indigenous knowledge of Malay culture to strengthen the future madrasa teacher profession. Neither researchers nor madrasa teacher identified any other themes during the data analysis process.

### 3. RESULTS AND DISCUSSION

#### 3.1. Various understandings of teachers about Islamic professional madrasa teachers

The first theme describes the diverse understanding of madrasa teachers about Islamic professional madrasa teachers in the process of future professional development. Islamic professional teachers influence every action taken by teachers based on Islam. The first aspect explains that madrasa teachers express various views on what is meant by professional Islamic madrasa teachers. Some madrasa teachers cannot separate the meaning of Islamic professional teachers and their influence on the development of the teaching profession.

*“I think they are very connected, influencing the profession and professional Islamic teachers.”*

(Informant 4)

*“When you can make good Islamic-based learning, you feel Islamic professionals.”* (Informant 6)

Other madrasa teachers separate the concepts:

*“[Meaning Islamic professional] You can be a professional Islamic teacher in education, maybe in planning, implementation, and assessment.”* (Informant 5)

*“Professional Islamic teacher is also open to be developed Islamically in the learning process.”* (Informant 2)

Islamic professional teachers are related to competence, including, and become important as teachers. This is exemplified in the following quote:

*“... Islamic-based competencies, it feels more like teaching abilities based on Islamic values... I think Islamic professional competencies contain—besides the 4 teacher competencies—must be based on values of sincerity and moral values.” (Informant 10).*

Some teachers think that professional Islamic teachers must include faith, monotheism, and morals in the competence of Islamic teachers. The teacher exemplifies the values of faith as the basis of competence in the learning process. In addition, moral values are also highlighted as a form of professional Islamic teacher in the madrasa teaching profession.

*“We teach to apply the values of the creed, monotheistic values, and moral values.” (Informant 12)*  
*“Our teaching competence is implemented together with good faith values for students in learning.” (Informant 1)*  
*“Often, we can have Islamic competence both in the learning process and in other activities in the school environment.” (Informant 10)*  
*“Moral values are crucial things that teachers have in the teaching process to guide students to become human beings who have good morals in society.” (Informant 11)*

In contrast to the previous quote, some madrasa teachers also argue that Islamic professional madrasa teachers are those who apply additional competencies. Sometimes madrasa teachers think that Islamic professional madrasa teachers are a competency that is not much different from the competencies of teachers who already exist now.

*“For me, teachers don't just teach students knowledge, but also have to present themselves as uswah hasanah that students can emulate. Teachers have divine abilities that move students' feelings to practice the knowledge they have.” (Informant 2)*

However, on the other hand, it requires the insertion of Islamic values in each of these competencies, as illustrated in the following conversation:

Madrasa teachers: *“... we feel that when teaching requires extra skills and patience in dealing with students ... this requires too much additional competence ...”*  
 Researcher: *“So, you need additional competencies in the learning process? Is that, how should I understand what you're saying?”*  
 Informant 5: *“That's right, and I think all teachers do, and this is where Islamic values are needed as additional competencies to create good and meaningful learning for students.”*

The second aspect emphasizes the understanding of madrasa teachers about what kind of competencies they need as professional Islamic teachers. Madrasa teachers feel that patience and sincerity are important competencies in carrying out the teaching profession in madrasas.

*“We apply the values of sincerity in the learning process... You can see that it is applied with care. And I have missed it in many other teachings.” (Informant 2)*  
*“... Islamic-based competencies, it feels more like teaching abilities based on Islamic values... I think Islamic professional competencies contain—besides the four teacher competencies—must be based on values of sincerity and moral values.” (Informant 10)*

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*“Moral values are crucial things that teachers have in the teaching process to guide students to become human beings who have good morals in society.” (Informant 15)*

In contrast to the quote, some madrasa teachers also argue that professional Islamic teachers are those who apply additional competencies, namely, *muaddib* competence, *muallim* competence, and *murabbi* competence.

*“In learning, madrasa teachers do not only rely on pedagogic, professional, personality, and social competencies, but apply the values of muaddib, muallim, and murabbi.”* (Informant 10)

*“For me, teachers don’t just teach students knowledge, but also have to present themselves as uswah hasanah that students can emulate. Teachers have divine abilities that move students’ feelings to practice the knowledge they have.”* (Informant 2)

### 3.2. Islamic professional madrasa teachers and their relation to indigenous knowledge of Malay culture

The second theme describes indigenous knowledge of Malay culture as a foundation for professional Islamic madrasa teachers in the professional development process. The first aspect relates to madrasa teachers’ understanding of indigenous knowledge of Malay culture and its relation to Islamic professional madrasa teachers. Various answers from madrasa teachers view the relationship between indigenous knowledge of Malay culture and Islamic professional madrasa teachers. Madrasa teachers (Informant 1) view indigenous knowledge of Malay culture in Islamic professional madrasa teachers as *“an expression that Malay culture has an attitude that is compatible with Islam”*; while Informant 6 stated, *“has commendable qualities such as: politeness, respect for others, kindness, generosity, mutual cooperation, social spirit, and intelligent.”* Islamic professional madrasa teachers based on indigenous knowledge of Malay culture, in the understanding of madrasa teachers, as in the following quote:

*“For me.... Islamic professional madrasa teachers in the context of indigenous knowledge of Malay culture, anyone who has good qualities, such as politeness, respect for others, kindness, generosity, mutual cooperation, social spirit, and friendliness.”* (Informant 1)

*“So, cultivating indigenous knowledge of Malay culture supports the teacher’s tasks in the learning process.”* (Informant 12).

*“You as a teacher must first have the friendly qualities found in Malay culture, which accommodate Islamic characteristics, all of which can support the madrasa teacher profession.”* (Informant 16).

In contrast to the opinion, other madrasa teachers (Informant 2) see that professional Islamic teachers based on indigenous knowledge of Malay culture *“incorporate Malay cultural values into madrasa learning.”* In addition, Informant 3 stated, *“Here, the teacher must have the ability to analyze Islamic rules in which Malay cultural values are constructed in learning. So, madrasa teachers must understand the basics of Malay culture where custom is coded as “adat bersandikan syara’ and syara’ bersandikan kitabullah,” which is related to Malay and Islamic cultural values.”* The previous quote illustrates the understanding of madrasa teachers regarding indigenous knowledge of Malay culture as a glue for the professionalism of Islamic madrasa teachers.

*“An Islamic professional madrasah teacher involves indigenous knowledge of Malay culture, for me Malay is synonymous with Islam, custom is “adat bersandikan syara’ and syara’ bersandikan kitabullah.”* (Informant 6).

*“Starting from here, Malay cultural values were included in Fiqh learning materials. Indeed, there are several differences between Malay and Islam, so a teacher must understand the rules of Fiqh: al-’adatu muhakkamat (custom can become a law in Islam). From here the learning material was developed with Malay cultural values, such as when teaching marriage, Malay culture was included in its traditions, such as walimah.”* (Informant 1).

The second aspect relates to the content of indigenous knowledge of Malay culture as a basis for Islamic professional teachers. The local wisdom of Malay culture has a big impact on the success of madrasa teachers in becoming professional Islamic teachers. Understanding the content of indigenous knowledge of Malay culture becomes a strong glue for madrasa teachers in developing learning materials for students.

*“For me, professional Islamic teachers in the context of indigenous knowledge of Malay culture have the ability to construct Malay cultural values in learning materials. Integrate Malay cultural values in learning materials, as long as they do not conflict with Islamic teachings.”* (Informant 8)

*“For example, in marriage material there are conditions and pillars in Islam, in the Malay tradition there are customary activities that follow, such as plain flour, sungkeman to parents, which are included in ‘al-’adatu muhakkamat’ which can become law, because it does not conflict with Islamic teachings.”* (Informant 10)

*“This relates to professional competence, where madrasa teachers must have the ability to integrate Malay cultural values in learning, such as the history of the entry of Islam into Indonesia with the existence of the Malays themselves.” (Informant 11)*

The personality competencies of madrasa teachers include Malay cultural values, such as mutual respect and respect. Mastering indigenous knowledge of Malay culture can develop the personality competencies of madrasa teachers. Because, Malay culture contains personalities who uphold Islamic values in family, community, national and state life.

*“I apply it in learning for students to respect each other between friends. It's okay to have different opinions and views in class, but still have a kind and polite spirit, as the saying goes: 'The tiger is in the heart, but the goat is out'. This is a Malay idiom that I instill in students in learning.” (Informant 5).*

*“Mutual respect for the opinions of others is the main key for professional Islamic madrasa teachers. Even though there are differences in opinion, they are still good at responding and controlling themselves without being expressive in responding face-to-face.” (Informant 6)*

In learning, differences of opinion are bound to exist. If this difference of opinion is put forward, it will be dangerous in a humanistic social context. Different understandings are valued and respected. According to Informant 1, *“If there seems to be a mistake in the rules of sharia' or Fiqh, then it must be corrected in a polite and peaceful way.”* In addition, Informant 4 stated that, *“At this level, professional Islamic madrasa teachers must have the ability to resolve differences of opinion politely and peacefully, both among students and among fellow teachers, with the principles of five Islamic laws.”* Differences of opinion in life and even in religion can happen, as Informant 8 stated, *“Having different understandings but understanding each other in life, that is the character that an Islamic professional madrasa teacher must have.”*

Islamic professional madrasa teachers involving indigenous knowledge of Malay culture can be seen as good religious practices or good religious moderation. Madrasa teachers who involve Malay culture will give birth to a good attitude of moderation in life.

*“The ability to construct and implement an attitude of religious moderation is part of the development of Islamic values which also exist in Malay culture.” (Informant 16)*

*“Malay culture teaches peace in the diversity of cultures and opinions in society. This attitude must color all teacher competencies in the teaching profession of madrasa teachers.” (Informant 1)*

On the other hand, Informant 1 stated that, *“madrasa teachers integrate Malay culture in madrasa learning such as in the subjects of Fiqh, Aqidah Akhlak, Al-Qur'an Hadith, and history of Islamic culture, and this is part of professional competence. Madrasa teachers involve Malay cultural values in learning, for example Fiqh subjects, marriage material. The material elements of Islamic Fiqh are maintained, and then Malay cultural values are included, as in the case of walimah, Malay cultural values are included which do not conflict with Islam.”* The quote illustrates the teacher's ability to integrate Malay cultural traditions in learning:

*“For me, including Malay culture in the development of learning materials is a must. Madrasa teachers must have the ability to select Malay traditions that can be integrated into learning materials. Here, madrasa teachers are required to master the legal sources of 'urf (taking good traditions in society to be implemented in Islam). 'Urf is divided into two, namely 'urf shohih (good traditions) and 'urf fasid (bad traditions). The good traditions that exist in Malay culture are integrated into madrasa learning. The learning material taught remains in accordance with the curriculum, however the development of understanding is linked to Malay culture.” (Informant 16)*

In Islam there is a source of law called *maslahah al-mursalah*, where something good that comes from tradition can be made law and allowed to be implemented. There are good elements for the public interest that can be applied in community life. The adoption of Malay culture as learning material is based on the teacher's understanding of the principles of Islamic law and the principles of Islamic law used by Islamic scholars, such as *istihsan*, *'urf*, and *maslahah al-mursalah*.

*“Fasting material, for example, in welcoming the fasting month of Ramadan, it is sunnah to prepare by cleaning yourself. Malay culture, in this connection, does it with 'balimau bath' which aims to purify oneself and this is in the material thaharah (purification).” (Informant 6)*

“One day before fasting, parents have prepared water containing kaffir lime and flowers that have been cut into pieces, and taken to bathe in the river individually. This aims to cleanse oneself in welcoming the fasting month of Ramadan. A pure heart and clean body are part of and a sign that humans as servants of Allah are ready to enter the holy month of Ramadan.” (Informant 15)

Other madrasa teachers argue that involving knowledge of Malay culture in teacher competence is implementing *ukhuwah* among fellow human beings, namely *ukhuwah insaniyah* (brotherhood of fellow human beings), *ukhuwah Islamiyah* (brotherhood among Muslims), *ukhuwah wathaniyah* (brotherhood among citizens of the nation), and *ukhuwah basyariyah* (brotherhood among human beings). According to Informant 12, “Malay people highly value *ukhuwah* or brotherhood among fellow humans in life. Here the madrasa teacher must apply these various types of *ukhuwah* in learning to all students. The aim is to create peace and comfort between students which then has an impact on their lives in society.”

### 3.3. Discussion

This study found that the understanding of madrasa teachers varied about Islamic professional madrasa teachers. Overall, based on the experience of madrasa teachers, Islamic professional madrasa teachers are those who teach with good learning based on Islamic values. Connecting Islamic professional madrasa teachers with their future learning and profession as reflected in the planning, implementation and assessment of Islamic religious learning [9], [30], [31]. Professional teachers are related to Islamic-based competencies, such as the ability to teach based on Islamic values and based on sincerity and moral values. Islamic professional madrasa teachers are those who have high abilities related to patience, high morality, and higher order thinking skills in teaching students based on Islamic values. Islamic professional madrasa teachers are directly related to human functions as *khalifah* (leader in the world), *imaratul ard* (maintain the universe), and *'abdullah* (serve of Allah), as part of the worship of Allah SWT [11], [13], [16], [30].

The contents of the competence of Islamic professional madrasa teachers in the view of teachers are those who base all the competencies of these madrasa teachers on *muaddib* competencies, *mu'allim* competencies, and *murabbi* competencies. In learning, madrasa teachers do not only rely on pedagogic, professional, personality and social competencies, but apply the values of *muaddib*, *mu'allim*, and *murabbi*. On the other hand, madrasa teachers must base their competence on divine abilities. Teachers not only teach knowledge to students, but also must present themselves as *uswah hasanah* that students can emulate [8], [9], [11], [13], [18], [32], [33]. Teachers have divine abilities that move students' feelings to practice the knowledge they have. Madrasa teachers feel that patience and sincerity are the basis of all the important competencies of madrasa teachers in carrying out the teaching profession in madrasas [11], [13], [18], [32].

Madrasa teachers describe different components such as teaching with good learning based on Islamic values, which echoes previous research in the field [2], [11], [13], [30]. Islamic professional madrasa teachers have the ability to apply the values of the creed, the values of monotheism, and moral values in learning. The teacher exemplifies the values of faith as the basis of competence in the learning process: the teaching competencies possessed are implemented together with the values of good faith in students in learning. Islamic competence is applied in the learning process and in other activities within the school environment, including also in professional activities madrasa teacher [2], [11], [34], [35]. Moral values are crucial things that teachers have in teaching competence to guide students to become human beings who have good morals in society. The theme of the values of faith and morals as madrasa teacher competencies has been emphasized in previous research [6], [31], which emphasized Islamic values including faith, and morals together in the teacher as a Islamic professional madrasa teacher.

This research found that Islamic professional madrasa teachers involve indigenous knowledge of Malay culture, namely conforming attitudes to Islam, having commendable qualities such as: politeness, respect for others, kindness, generosity, mutual cooperation, social spirit, and intelligence. This is because Malay culture is synonymous with Islam with traditional slogans “*adat bersandikan syara' and syara' bersandikan kitabullah*” [22], [23]. Indeed, there are several differences between Malay and Islam, so a teacher must understand the rules of *Fiqh: al-'adatu muhakkamat* (custom can become a law in Islam). From here the learning material was developed with Malay cultural values, such as when teaching marriage, Malay culture was included in its traditions, such as *walimah* [22], [24], [25], [36]. This finding is strengthened by Suradi [37] that Malay cultural content can be used as another aspect in developing Islamic professional madrasa teachers. Malay culture has a wealth of values that can be used as a basis for all teachers in generating strengths and developing future professions in Indonesia.

In connection with the content of indigenous knowledge of Malay culture as the basis for Islamic professional madrasa teachers, they have the competence to integrate Malay cultural values in learning materials, as long as they do not conflict with Islamic teachings. For example, in terms of marriage there are conditions and pillars in Islam, which in the Malay tradition there are customary activities that follow, such as

plain flour, *sungkeman* for parents, this is included in '*al-'adatu muhakkamat*' which can become law, because it does not conflict with Islamic teachings [22], [23], [37]. This is related to professional competence of madrasa teachers. In the personality competencies of madrasa teachers, Malay cultural values are included, namely mutual respect and respect. Mutual respect for other people's opinions is the main key for Islamic professional madrasa teachers. Even though there are differences in opinion, it is still good to respond and control yourself without being expressive and responding frontally [36], [38]. The findings are of invaluable value for madrasa teachers who, in self-control theory [39], [40], can be self-controllers in every teaching action in madrasas.

At this level, Islamic professional madrasa teachers must have the ability to resolve differences of opinion politely and peacefully, both among students and among fellow teachers, with the principles of five Islamic laws. Differences of opinion in life and even in religion are commonplace. Different understandings but mutual understanding in life, that is the character that an Islamic professional madrasa teacher must have. This illustrates that Malay cultural values are a tool for madrasah teachers in future professional development. This is in accordance with the theory of pluralism [41], [42], which is an understanding that respects differences in a society and allows these different groups to maintain their respective cultural uniqueness [42], [43]. In the perspective of the sociology of religion [43], [44], religious pluralism is understood as an attitude of acknowledging and accepting the reality of pluralism as a positive value and a provision and grace of God to humans. Recognition of this religious pluralism is accepting and believing that the religion we embrace is the most correct way of salvation, but for adherents of other religions according to their beliefs their religion is also the most correct. It is from this awareness that madrasa teachers will be born with an attitude of tolerance, inclusiveness, mutual respect and respect, and giving others the opportunity to worship according to their respective beliefs. Islamic professional madrasa teachers are also those who are able to preach Malay cultural values in learning. Proclaiming Malay cultural values will create obedience and comfort in the learning life of students at madrasas. Good preaching skills are really needed by teachers in producing peaceful and tolerant students. Good and cool preaching will give birth to national unity and unity in the midst of a pluralistic Indonesian society [43], [44].

Islamic madrasa teachers who involve Malay culture will give birth to a good attitude of moderation in life. The ability to construct and implement this attitude of religious moderation is part of the development of Islamic values which also exist in Malay culture. Malay culture teaches peace in the diversity of religions, cultures and opinions in society. This attitude must integrate all teacher competencies in the madrasa teaching profession. In the context of faith and relations between religious communities, religious moderation is to believe in the truth of one's own religion "radically" and respect, respect other religious adherents who believe in their religion, without having to justify it [44], [45]. Madrasa teachers must be able to carry out innovations to foster habitual character. The direction is how this country produces great generations through character building, including how to instill an attitude of religious moderation [46], [47]. Religious views and attitudes are moderate and one of the rules for religious moderation is madrasa teachers. Strong faith instills strong morals and also instills a moderate perspective and attitude in religion [48].

Madrasa teachers must have the ability to understand the sources of Islamic law, namely *istihsan*, '*urf*, and *maslahah al-mursalah* in integrating Malay culture with learning materials. The ability to understand the sources of Islamic law has an impact on the broad and universal knowledge of madrasa teachers which makes them more Islamic in carrying out their profession. The findings of this research are strengthened by Hasan and Juhannis [47], that teachers who have the ability to understand the sources of Islamic law have an impact on professional competence and also personality competence. Other madrasa teachers argue that involving knowledge of Malay culture in teacher competence is implementing *ukhuwah* among fellow human beings, namely *ukhuwah insaniyah*, *ukhuwah Islamiyah*, *ukhuwah wathaniyah*, and *ukhuwah basyariyah*. Malay people highly value *ukhuwah* or brotherhood among fellow humans in life. Here the teacher must apply these various types of *ukhuwah* in learning to all students. The aim is to create peace and comfort between students which then has an impact on their lives in society [47], [49], [50].

#### 4. CONCLUSION

To conclude, it is important to acknowledge madrasa teacher's diverse understanding of the Islamic professional madrasa teacher. Overall, based on the experience of madrasa teachers, Islamic professional madrasa teachers are related to prophetic abilities based on Islamic values and based on sincerity and moral values. Islamic professional teachers are directly related to human functions as *khalifah*, *imarat al-ard*, and '*abdullah*, as part of the worship of Allah SWT. Indigenous knowledge of Malay cultural is an integral part of developing Islamic professional madrasa teachers. This is proven where Malay culture is identical with Islam strengthens the Islamic professional madrasa teachers in the future. Islamic professional madrasa teachers involve indigenous knowledge of Malay culture, namely conforming attitudes to Islam, having commendable qualities, such as politeness, respect for others, kindness, generosity, mutual cooperation, social spirit, and intelligence. This is because Malay culture is synonymous with Islam with traditional slogans "*adat*



*bersandikan syara*” and “*syara’ bersandikan kitabullah*”. Indeed, there are several differences between Malay and Islam, so a madrasa teachers must understand the rules of *Fiqh: al-‘adatu muhakkamat* (custom can become a law in Islam).

The content of indigenous knowledge of Malay culture as a basis for Islamic professional madrasa teachers is to have the competence to integrate Malay cultural values in learning materials, as long as it does not conflict with Islamic teachings. Malay cultural values are *self-control*, *ukhuwah* and an attitude of pluralism for the personality of Islamic professional madrasa teachers who are able to have different understandings but understand each other in learning. Another thing is that professional Islamic madrasa teachers who involve Malay culture have an attitude of moderation, understanding the sources of Islamic law, namely *istihsan*, *‘urf*, and *maslahah al-mursalah* in integrating Malay culture with learning materials. This research is still limited to indigenous knowledge of Malay culture in developing the professionalism of state Aliyah madrasa teachers, which still allows future research to involve other aspects of Islam in it and also to a wider range of madrasa teachers. Future research can also be developed using a quasi-experimental approach to test the results of research conducted using this qualitative approach.

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