

Islamic Religious Education and Local Wisdom in Shaping the Religious Behavior of Industrialized Communities in Gresik, Indonesia)

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Abstract

The religious behavior of industrialized communities in Gresik in the context of Islamic religious education and local wisdom is strongly influenced by the geographical location of the city of Gresik as a coastal area north of Java that seems to live with extreme circumstances. In addition, the socio-cultural background is also an interesting factor that is even more influential on the religious behavior of Gresik people based on industry. In the long run, Gresik was known as the mayor's city and then the city of Santri. But now the icon has changed that Gresik as an industrial city as many factories, companies, and other modern buildings are established. Then came the industrial society in Gresik which was born from various social elements of society both religious, traditionalist, modernist, liberal, nationalist, and many more.

Keywords

religious; industrial; local wisdom



I. Introduction

In recent times, there have been a number of religious movements that are national and local. The religious movement is still within the mainstream, both modernist and neomodernist. In addition, there is also a religious movement that is of a religious nature and at the same time local. This gave rise to the term Islamic typology.

As the theory put forward by Clifford Geertz who views religion as a pattern of action and a guideline that serves as a framework for interpretation of human actions (Pongsibanne, 2018, p. 103). In addition, religion can also be seen as something that lives in humans that appears in their daily lives. Religion determines the perspective in which individuals perceive and understand themselves (Yewangoe, 2019, p. 6).

Religion is the rule or ordinance of human life in relation to God and others. Hassan Shadily explained that the term religion comes from Sanskrit with details that are the letter a which means no, then the term gam which has the meaning of go or walk and the letter a at the end contains the meaning of statehood (nature). Based on this concept religion is defined as a handle or guideline for achieving eternal life (M Hardjana, 2015, p. 50). The definition of religion in the popular scientific dictionary is belief and belief in God is a creed.

Typology is a method of understanding thought that developed in history where it is considered objective by many sociologists because it contains the classification of topics and themes according to their type, which are then compared to the same theme topic (Zuhdi, 2012, p. 48). Typology can give a clear and adequate meaning, because it usually only provides classification according to historical developments.

Typology is the science of a type (Dhavamony, 2000, p. 29). While Islamic typology is the types that can give a clear and adequate meaning, developed according to the historical development of Islam. In this writing the Islamic typology deals with religious thoughts and practices carried out by the industrial society in Gresik. Based on observations as in the Gresik area every year the existence of industry has increased significantly (Profile of Gresik Regency in 2020, 2020, p. 247).

One of the industries in Gresik with a large number of employees such as PT. Petrochemical Gresik, PT. Indonesian Cement, Delicious Noodle Factory, PT. Behaestex, PT. New Era, PT. Smelting, PT. Iglass, PT. Wilmar, PT. Barata Indonesia, PT. Kodecoo, PT. Indospring absorbs about 500,000 workers. Based on these numbers certainly shows a diverse Islamic practice.

On the one hand, Gresik society is a society that is popular with its santri community. Seeing the conditions that exist so far that the suburb of Gresik or more popularly called an industrial area, the santri community is surrounded by industrial development. Based on this phenomenon, there needs to be a research process on the typology of religious behavior in industrial society in Gresik which is more dominated by factory workers or companies mentioned earlier. The titles raised in this study are Islamic religious education and local wisdom (Religious Behavior of Industrial Communities in Gresik).

The purpose of this writing seeks to create theoretical formulations found in the field and various literature related to the religious behavior of an industrial society in Gresik that is contextualized with Islamic religious education and local wisdom. The intention was to find a theory of the religious behavior of industrialized communities in Gresik based on religious patterns, existing local wisdom, and a process of social integration.

II. Research Methods

A study needs to use some special methods so that the results of the study are appropriate according to the previous plan. Then the research method used is qualitative research method by choosing the type of literature research. Literature research is useful to review the literature descriptively so that the event is revealed as it is. The purpose of this study is so that the results of the study can be described objectively the actual state (Nawawi, 2013, p. 28).

The data collected in this study comes from books on Islamic Religious Education and local wisdom and religious behavior of industrial communities as primary data sources. Furthermore, some data as a secondary source is taken from various journals, papers, articles, magazines, and other research results relevant to the focus of this research.

Qualitative research perspective, then the approach used for this research is a grounded theory approach that serves to find the theory (combined theoretical explanation) (Corbin & Strauss, 2007, p. 41) so as to be able to instill the role and contribution of Islamic Religious Education (PAI) and local wisdom in shaping the religious behavior of industrial communities in Gresik. This research has data sources, namely primary data sources and secondary data sources.

Primary data sources are sources directly related to the main focus of this research, for example books on Islam and Local Culture by Lebba Pongsibanne, Yogyakarta: UIN Sunan Kalijaga, 2018; Religiosity, Religion, and Spirituality by M Agus Hardjana Jakarta: Kanisius, 2015; and all books on Islamic religious education and local wisdom in shaping the religious behavior of an industrial society. Secondary sources are all documents, archives, magazines and research reports as well as manuscripts and writings related to the concept of Islamic religious education, local wisdom, religious behavior, and industrial society.

Data collection techniques in this study are of two kinds, namely first, literature, all data sources either primary or source that focuses on Islamic religious education, local wisdom, religious behavior, and industrial society are collected into one. Likewise, data relevant to the focus of this research study will be selected and collected into one.

second, documentation is a way of collecting data through written relics in the form of archives and also includes books on theoretical opinions, propositions or other books related to the problem of investigation. The documented data is then selected and classified according to the focus of Islamic religious education studies, local wisdom, religious behavior, and industrial society.

All data that has been classified according to the focus of the study is then done data analysis with: first, heuristic analysis methods that collect all the necessary data sources. Such sources can be written, oral, audio-visual, primary and secondary (Kuntowijoyo, 2011, p. 18). The focus of the study was solely on collecting data on Islamic religious education, local wisdom, religious behavior, and industrial society; second, the verification analysis method is to select all data sources that have been found. Data selection and verification is carried out by selecting data that is in accordance with the focus of this research study.

thirds, the interpretation analysis method is to provide an interpretation of Islamic religious education data, local wisdom, religious behavior, and industrial society that have been obtained during the study so that it becomes a chronological sequence of events (Kuntowijoyo, 2011); Fourth, the synthesis analysis method is the writing process in the form of research results. The last step in data analysis is to make synthesis as a form of research results that have been obtained.

III. Discussion

3.1 Islamic Religious Education and Local Wisdom in Social Integration Perspective

World discourse that is accustomed to perceiving religious views and religious behavior needs to be given a rational link that is through the educational aspect, in this case is Islamic religious education. Education has always been able to resolve conflicts and distances between perception and behavior problems, because the substance of Islamic religious education is to awaken humans to realize between the idea of thought and the reality of the movement.

Islamic religious education seeks scientific, dialogical, and actualization of actions, especially in the social world of society which is always full of dynamics of interaction, communication, and information. Religion is vividly brought out as a major theme and it seems to have a stronger influence on how the people (Eskandari, 2020). Religion has the potential to be used as a tool to achieve political power in a nation, which may lead to inter-religious and inter-religious conflict itself (Nuruddin, 2019). The state is obliged to realize harmony in social and state life, guaranteeing harmony between religions and between adherents of religion, guaranteeing the freedom of everyone to have a religion and social freedom in social life (Fadrusiana, 2019). So religious education becomes the driving force of religious views and behavior itself in the frame of the community structure in addition to the influence of local wisdom.

Religious in social perspective is a pattern of rituality and social activities that are well integrated. This is because every pattern of human life can change to adjust the context of the problems of the times. Because religion also cannot be separated from the construct of the dimension of time that can often change one's religious views to have factual perceptions. Religion becomes a foundation in social interaction considering that religion itself is universal.

The term religion in socio-anthropological studies is a translation of the word religion in English, not the same as the term religion in the political-administrative language of the government of the Republic of Indonesia. Religion is all that is called religion in English including the so-called religion of revelation, natural religion, and local religion. Religion in the political-administrative sense of the government of the Republic of Indonesia is the official religion recognized by the government namely Islam, Protestant Christianity, Catholicism, Hinduism and Buddhism and in recent times also incorporated Confucian religion (Saifudin, 2000, p. 2). The difference between the religious terms used in this essay and those used by the government of the Republic of Indonesia will not be discussed further, as the validity is typical in Indonesia only.

From the point of view of socio-anthropology or social sciences in general religion is related to beliefs (beliefs) and ceremonies (rituals) shared by a group of people. Religion is related to transcend experience according to an Italian sociologist named Vilfredo Pareto which is an experience with the above or something that is outside, something untouched (an intangible beyond). Religion is so important in human life that it contains the most sublime human aspirations (sublime) sources of all high cultures and even opium for humans in the view of Karl Marx (O'Dea, 1969, p. 2).

Etymologically, local wisdom consists of two words, namely wisdom (wisdom) and local (local). Other designs for local wisdom include local wisdom, local knowledge and local genius. Local wisdom is a view of life and science and various life strategies that are tangible activities carried out by local communities in answering various problems in meeting their needs. Local wisdom is also all forms of wisdom based on the values of kindness that are believed, applied and always maintained for a long time (hereditary) by a group of people in a certain environment or region where they live.

Understanding Local Wisdom according to Law No. 32 of 2009 are noble values that apply in the community's living system that aims to protect and manage the environment sustainably. Local wisdom is something part of a culture that exists in a society that cannot be kept away from the community itself, local wisdom can be said as a value that there is local wisdom in Indonesia has been proven to determine or play a role in the progress of the community. According to Sibarani (in Daniah) local wisdom is a form of understanding that exists to regulate people's lives or commonly called local wisdom).

According to Sedyawati, local wisdom is interpreted as wisdom in the traditional culture of the tribes. Wisdom in the broadest sense is not only in the form of cultural norms and values but also all elements of ideas including those that have implications for technology, health care, and aesthetics. With this understanding, which includes the description of local wisdom is various patterns of action and material cultural results (Sedyawati, 2010, p. 382).

The function of local wisdom towards the entry of culture and outside influences is as a filter and controller to outside culture, accommodate elements of outside culture, integrate elements of outside culture into indigenous cultures, give direction to cultural development (Verses, 2001, pp. 40–41). In the view of a Mitchell in Edy Sedyawati, local wisdom has six dimensions (Sedyawati, 2010):

1. Local Knowledge Dimension

Every community has the ability to adapt to its environment because the community has local knowledge in mastering nature. As well as public knowledge of climate change and a number of other natural symptoms.

2. Local Value Dimension

Every community has local rules or values regarding the deeds or behaviors that are adhered to and agreed upon by all its members but these values will change in accordance with the progress of their society.

3. Local Skills Dimension

Every society has the ability to survive (survival) to meet their own family needs or called the substance economy.

4. Local Resource Dimensions

Every community will use local resources according to their needs and will not exploit it massively or commercialized. Society is required to balance the balance of nature so as not to have a harmful impact on him.

5. Dimensions of Local Decision Making Mechanisms

Each society basically has its own local government or so-called tribal government.

6. Dimensions of Solidarity of Local Groups

Man is a social creature who needs the help of others in doing his work, because man cannot live alone.

Sociologically the theory of social integration is part of the paradigm of structural functionalism introduced by Talcott Parson (1927-1979). This paradigm assumes that society is essentially in a social system that binds them to equilibrium. This is reflected in the two basic notions of social integration, namely first, control of conflict and social deviation in a particular social system, and second, unite certain elements in a society so as to create a social order (Ritzer & Goodman, 2012, p. 258).

Biku Parekh mentioned that the process of social integration in a society can only be created when three main prerequisites are met. First, there is an agreement from most of its members on certain social values that are fundamental and crucial (moral contract). Second, some are gathered in various social units to keep an eye on each other in potential social aspects. This is to maintain the dominance and control of the majority over the minority. Third, there is interdependence among social groups gathered in a society for the fulfillment of overall economic and social needs (Parekh, 2010, pp. 84–87).

The process of social integration in a society certainly does not deny conflict as an integral part of social phenomena and changes. Because conflict as described by Ralf Dahrendorf is a social phenomenon that is always present (inherent omni presence) in every human society (Ritzer & Goodman, 2012). In other words, even great conflicts have the opportunity to be extinguished or reconciled by combining two patterns at once.

First, build a consensus that brings the interests of the conflicting groups into an order of power that can reduce differences (Rauf, 2011, p. 15). Second, make serious efforts to encourage the re-strengthening of the values of togetherness which Parekh calls a moral contract between groups and individuals in a pluralistic society (Parekh, 2010).

According to Bourdieu, individuals use habitus to relate to social reality because they have been equipped with a series of internalized schemes that they use to perceive, understand, appreciate and evaluate the social world (Bourdieu, 2000, p. 72). Such a conception of right-wrong, good-bad, useful-useless, honorable-insulted. Field is a relational network between objective positions in a social order that is present separate from individual consciousness. There for the realm is not an intersubjective bond between individuals but a kind of structured relationship and unwittingly governs the individual's positions.

3.2 Conception of Religious Behavior of Industrialized Societies

Behavior is a human activity that requires a container of activities. Which is space. Human activities are related to one. The system of activities, thus the container of various activities is what Form a spatial arrangement. Behavior is the response or reaction of an individual that is manifested from movement (attitude) not only body or speech (Poerwadarminta, 1989).

Behavior is an individual's response or reaction to a stimulus or environment. Behavioral sociology focuses on the relationship between environmental reactions or

consequences and the nature of present behavior. The sociology of behavior says that the past effects of certain behaviors determine present behavior (Ritzer, 2004, pp. 356–357).

Then from this system comes the discussion of various behaviors such as opinions expressed by Said Hawwa, behavior according to him is grouped in two forms or types, namely Islamic behavior is behavior that brings good, peace to the environment. Non-Islamic behavior is an act that brings a wave of damage, hypocrisy, non-Islamic behavior does not reflect behavior that is motivated by faith, but is always motivated by lust (Hawwa, 2009, p. 7).

Talcott Parsons is quoted by B. Taneko Solem as saying social life is a component of a more general system of action. Regarding this conception of action the fact that humans have something called behavior is a totality of motorist motion, perception and cognitive function of man. One element of behavior is social action, a movement bound by four conditions, which are directed to achieve certain goals, occur in certain situations, are governed by certain rules, and are driven by certain motivations (Taneko Solem, 2002, p. 49). Various kinds of behaviors put forward by some of the education experts presented above can be concluded that a person's behavior arises from within oneself (spiritual), then will be realized in the form of action (physical).

Religion etymologically comes from Sanskrit with the beginning of the letter a which is not and the word gama has a chaotic meaning, so religion means not chaotic, with the understanding of peace in thinking in accordance with the knowledge and beliefs underlying the unorthodox behavior, or in other words something that regulates man so as not to be chaotic in his life (Mubaraq, 2010, p. 2).

Religion comes from the basic word religion which means system, the principle of belief in god with the teachings of religion and obligations related to that belief. The word religion has got a prefix to and an ending that has the meaning of something (all actions) related to religion. Religion means belief in God by the teachings of the truth and the obligations associated with that belief (Suharso & Retnoningsih, 2011, p. 19).

So what is meant in this study is the religion of Islam with the understanding that the religion that governs all human life from the smallest things to the largest, in other words Islam is very concerned about human life. The Islamic perspective on religious behavior is explained in QS. Al-Baqarah (2): 208, it means: O you who believe, enter into the whole Islam, and do not follow the steps of satan. Satan is a real enemy to you (RI, 2007, p. 25).

Religious behavior according to Abdul Aziz Ahyadi, which is meant by religious behavior or religious behavior is a statement or expression of human mental life that can be measured, calculated and learned manifested in the form of words, deeds or physical actions related to the experience of Islamic religious teachings (Azis Ahyadi, 2009, p. 28).

Without religion people will feel a loss of purpose and guidance in life. Thus, religious behavior is the tendency of humans to practice norms or regulations that govern human relationship with the environment, fostering religious behavior is essentially an effort to maintain, improve, and perfect existing ones in accordance with expectations.

If concluded the above understanding then religious behavior is a series of actions or actions based on Islamic religious values or in the process of implementing the rules that have been determined by religion, such as abandoning everything prohibited by religion, or abandoning drinking, committing adultery, gambling and others. Similarly, factors to implement religious norms, such as performing prayers, fasting, zakat, and please help in terms of goodness. The behavior of religiousness will not arise without the existence of things that attract it and in general the cause of human religious behavior is a mixture of various factors both biological, psychological, spiritual, functional elements, original elements, or fitrah or because of guidance from God.

Religious behavior anywhere in the world will give an image to the public. If religious behavior is dominated by radical religious understanding, interpretation, and tradition, then what emerges is the image of fundamentalist religious behavior. Vice versa, if understanding, interpretation and religious traditions are friendly and cool, it will express moderate religious behavior.

Furthermore, the purpose of the industrial community is the tendency of people's treatment of industry in the utilization of existing space, among others, namely:

1. Intensive utilization of land and space.

It is the product of various processes of development of complex urban activities, related to each other and has a very close interdependence relationship. Every activity takes place by utilizing land and space as a container so that the main characteristic of problems in various cities is how to use existing containers to accommodate activities as much as possible. In other words, there is always a tendency to make the highest use of land and space in line with the development of city activities.

2. High level of interaction and social mobility in society.

Because after being separated from the bond develop different forms of business activities. In essence, these activities still depart from natural resource management activities that connect producers and consumers. Such activities demand strong interaction with their complement activities so that every individual activity in the city is possible by and beneficial to (or utilized by), the activities of other individuals resulting in the need for social interaction and high mobility.

3. The only productive activity that allows the city to obtain an economic base is the field of services, especially in this case in the field of distribution services for regional services and their influence (hinterland). The city thus, first serves as a node of distribution services for its sphere of influence, then it is possible to serve as a residence for its own inhabitants. In this case, the city as a node of distribution services contains three basic productive activities in order to:

- a. Overcoming the physical distance between producers and consumers who are known daily as transportation services activities.
- b. Overcoming the distance of building something goods and services, as a quality management / improvement service (proceesing and manufacturing industry for goods and quality improvement for services)
- c. Urban communities are essentially growing by relying on basic productive activities as outlined above. Every activity of the city community either directly or indirectly must be related to these basic activities. The foundation of such thinking is a guide that a productive society is a healthy basis.

So it can in essence the religious behavior of industrialized communities is a series of actions or actions based on Islamic religious values or in the process of implementing the rules that have been determined by religion in the context of the tendency of people's treatment of industry in the utilization of existing spaces such as land use and intensive space, the level of interaction and social mobility in society, and the field of service.

3.3 Religious Behavior of Industrialized Communities in Gresik in the Context of Islamic Religious Education and Local Wisdom

In relation to the typology of religious behavior put forward by Abdullah Saeed who sought to identify widespread tendencies among Muslims today. Thus the broad orientation of Muslims today lies in the issues of law, theological purity, violence, politics, separation of religion and state, practice, modernity or ijthihad taken as the basis for the classification of trends (Saeed, 2011, pp. 395–404).

If the typology of religious behavior is associated with the religious behavior of industrialized communities in Gresik in its contextualization of Islamic religious education and local wisdom, then some of the following data are obtained:

1. Theological puritans

As theological puritans know to determine its focus on aspects of Islamic law, theological puritans are primarily concerned with theological issues such as true beliefs. They seek to purify society from what they perceive as practices Contrary to Islam such as veneration of saints, magic, saints, certain Sufistic practices and what they call innovation in religious matters. Theological puritans also noticed the literal affirmation of God's attributes without any interpretation.

If you look at the religious behavior of industrialized communities in Gresik, these theological puritans actually developed a lot and have a decent follower base. So when connected in the context of religion and local wisdom, these people are more to avoid religious practices and local wisdom that tend to raise the theme of innovation in religion. Whereas in the context of social integration these people can be slightly assimilated with local culture although sometimes too passive.

2. Militant extremists

The second contemporary trend is militant extremists. Militarity of the late 20th and early 21st centuries among Muslims are associated with a variety of activities. These include local national liberation struggles, international struggles such as the first Afghan war (as a result of the Soviet occupation of Afghanistan) and anti-Western (more specifically anti-American) struggles by militant extremists. In the early 21st century the anti-Western struggle dominated much of the debate about militancy and extremism among Muslims, particularly as a result of 9/11 and a series of bombings in Muslim and Western countries by a global network of militant extremists.

Militant extremists do not appear to have been seen so freely and do not have a significant mass power base in the industrial community in Gresik. This is evidenced by the absence of acts of extremism that appear to the surface of the social layer of society. In the context of religion and local wisdom, this group cannot merge with the religious practices of the local community as in the city of Gresik even though in religion adheres to the same teachings that are Islam. While in social integration, they are not interested in a local community tradition.

3. Legalist traditionalist

Legalist traditionalists are primarily concerned with the maintenance of the law as conceptualized in the classical legal schools of Hanafi, Maliki, Shafi'i, and Hanbali. They upheld solutions accepted by classical jurists from relevant schools and rejected calls to reform Islamic law and criticism of traditionalism. Taqlid (uncritically attending one's law school) is a prominent feature of traditionalist legalists.

Legalist traditionalists especially in industrial societies in Gresik viewed in the context of religion and local wisdom inseparable and tended to perfect each other especially in the practice of rites and religious behavior. But in terms of social integration these people tend to be able to acculturate well to the culture and social traditions of a society. In fact, they really protect and preserve the customs of local locality traditions.

4. Political Islamists

Unlike militant extremists, political Islamists as a whole choose the socio-political path of Islam to change. They rejected (at least in theory) the modern ideologies of nationalism, secularism, and communism. They also reject westernization. Political Islamists argue for reform and change in Muslim communities, emphasizing Islamic values and institutions over what they seesas western counterparts. They are interested in establishing an Islamicstateor

socio-political Islamic order in Muslim societies. Most argue for a gradual approach through education ranging from the grass roots level to avoid violence.

This group in the scope of industrial community life in Gresik and its relations in the context of religion and local wisdom is not too concerned about it. They are more preoccupied with how Islam in an institutional sense achieves its goals, as well as in terms of social integration. So in the community in Gresik they sometimes just socialize among their own people.

5. Secular Liberals

This trend sees Islam as largely limited to the domain of personal belief and as a faith based on the relationship between God and the individual. A lot of piety values on a personal level. They do not see the need for an Islamic state or the application of so-called Islamic law in Muslim societies. Among the issues they are concerned about are the protection of religion from state control, respect for religious freedom of all including Muslims, the condemnation of declarations and acts of misogyny and homophobia committed in the name of Islam, and a commitment to equal rights for both sexes.

It seems that secular liberals do not enter much of the industrial society in Gresik. Because religiously, local wisdom, and even social integration they care too much because their expectations are universal and theoretical so tend to be interested in cataloging the ideas that exist in the mind. But in particular, especially in Gresik, this group does not seem to be a movement because the Gresik community is a city of faith and the city of santri which is synonymous with religious rites.

6. Cultural Nominalist

The focus of cultural nominalists is only on culture not religion. This trend represents Muslims who are cultural Muslims who are usually born into Muslim families and are associated with Islam but are not interested in Islamic beliefs or practices. They may adopt certain basic beliefs but do not practice Muslims except during occasional eid prayers. They may also show interest in religious practices such as burial and circumcision. This trend represents a very large number of Muslims today. They are not interested in their religious practices be it private or public.

In the context of religion, these people have a tendency of religion as a symbol of identity and a foundation in socio-culture so that religion is only for social and cultural perceptions. But in terms of local wisdom and social integration these people have more high concentration and actions based on the culture of the local community.

7. Classical Modernist

Classical modernists were committed to reforming Islamic thought both legally and theologically, and placed a strong emphasis on *ijtihad*. Classical modernism was partly a continuation of the Islamic reformist movement and was seen as a way to overcome the challenges of the 18th and early 19th centuries posed by modernity while remaining true to the fundamentals of Islam. As many Muslim thinkers saw it in the 19th and early 20th centuries the Western impact on Muslims required a response commensurate with the magnitude of the challenge. Among the first modernists, we can include Jamal al-Din al-Afghani and Muhammad Abduh (in Egypt), and Sayyid Ahmad Khan and Muhammad Iqbal in the Indian Subcontinent.

In the nuances of the 21st century, classical modernists still show their existence, especially in the city of Gresik as an industrial society. This is certainly in accordance with the social and cultural background of Gresik society based on industry by prioritizing the hope of modernity. But in the context of religion, they are very enthusiastic in religious rites although sometimes they only focus on religious matters during their lives. Whereas in terms of local wisdom and social integration, classical modernists do not turn a blind eye to all the events that occur in society, instead their movements appear to be visible on the surface and

increasing gain significant followers. Even their communities look solid because sometimes the numbers are minority.

8. Progressive Ijtihad

Progressive Ijtihad (progressive Islam) can be considered the descendants of classical modernist intellectuals. The progressive Ijtihad argued for major changes in the methodology of Islamic law and for the reform of Islamic law itself. For them many areas of traditional Islamic law require substantial changes and reforms to meet the needs of contemporary Muslims. They consider that some areas of traditional Islamic law are irrelevant today.

The development of progressive ijtihad in industrial society in the city of Gresik is almost the same as that of classical modernist groups. It's just that they do not care about the number of groups but rather focus on how to understand society socially according to their ideas and ideas. On the religious side they have very structuralist religious behavior, because religious behavior will be more effective when done in a structured and measurable manner. On the concept of local wisdom and social integration, progressive ijtihads do not reject the traditionality and culture of the local community. It's just that their critical reasoning always dominates to contribute to cultural issues and social integration

IV. Conclusion

The religious behavior of industrialized communities in Gresik in the context of Islamic religious education and local wisdom is strongly influenced by the geographical location of the city of Gresik as a coastal area north of Java that seems to live with extreme circumstances. In addition, the socio-cultural background is also an interesting factor that is even more influential on the religious behavior of Gresik people based on industry. In the long run, Gresik was known as the mayor's city and then the city of santri. But now the icon has changed that Gresik as an industrial city as many factories, companies, and other modern buildings are established. Then came the industrial society in Gresik which was born from various social elements of society both religious, traditionalist, modernist, liberal, nationalist, and many more. Therefore,

Various religious behaviors in industrialized communities in the context of Islamic religious education and local wisdom taken in the community in Gresik should be the focus of social attention in religious matters so that with religion, local wisdom and social integration can stop acts of terrorism, extremism, intolerance, violence, which always contains elements of ethnicity, race, religion, and between groups.

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