

Reflection of Cultural Values Through Learning Based on Local Wisdom at SDN Bakaran Wetan 01

Ika Oktavianti*, Eva Banowati, Hamdan Tri Atmaja, Thriwaty Aرسال

Universitas Negeri Semarang, Indonesia

*Corresponding Author: ika.oktavianti@students.unnes.ac.id

Abstract. The high trust of the Bakaran Wetan village community in Nyai Ageng Bakaran and its heritage, makes this village rich in cultural values. To maintain these cultural values, children as generations of heirs of local culture need to be equipped with learning based on local wisdom. The purpose of this study is to explain the implementation of learning based on local wisdom at SDN Bakaran Wetan 01, and to explore the cultural values reflected in learning based on local wisdom at SDN Bakaran Wetan 01. This study uses a qualitative approach. Data collection techniques using observation, interviews and documentation. The validity of the data using source triangulation techniques. Analysis of the data using a spiral of qualitative data analysis according to Creswell. The results showed that learning based on local wisdom at SDN Bakaran Wetan 01 was implemented in curricular and extracurricular activities. In curricular activities, local wisdom in the form of the folklore of Nyai Ageng Bakaran, petilasan of Nyai Ageng Bakaran, building houses using white bricks, *Sumpah Serapah* wells, Bakaran batik, tiger prawns, milkfish and various preparations, are used as sources and media for thematic learning and strengthening character education. In extracurricular activities, the implementation of learning leads the child to the practice of *ketoprak Bakaran* and *karawitan*. In conclusion, learning based on local wisdom at SDN Bakaran Wetan 01 had reflected the tangible and intangible values of Bakaran's culture to direct children to identify and analyze local potentials and advantages.

Key words: cultural Values; learning based on local wisdom.

How to Cite: Oktavianti, I., Banowati, E., Atmaja, H. T., Aرسال, T. (2021). Reflection of Cultural Values Through Learning Based on Local Wisdom at SDN Bakaran Wetan 01. *ISET: International Conference on Science, Education and Technology*, 7(1), 253-259.

INTRODUCTION

Culture and learning are parts of human life. Therefore, school learning will be successful if it facilitates the knowledge transfer to foster the characters of the generation (Ghufron, 2017), based on the local wisdom characters (Anggraaini & Kusniarti, 2015; Sugiyo & Purwastuti, 2017). This review shows the importance for teachers as learning facilitators to apply learning based on local wisdom to foster national characters. The government asserts the importance of learning based on local wisdom supported supported by Law of the Republic of Indonesia Number 20 of 2003 Chapter XIV Art 50 verse 5 that district/city governments manage primary and secondary education, as well as education units based on local education (Asmani, 2012).

Some reviews showed that local wisdom learning could be the source of materials and values of daily life actions and behaviors (Uge et al, 2019), moral value empowerment (Ratana-Ubol & Henschke, 2015), negative effect of modernization and globalization protector, positive action motivation (Cepi, 2015; Surtikanti et al, 2017), solution of local problems with global impact (Bakhtiar & Nugroho, 2016), and readiness to engage MEA (Utari & Degeng, 2017). Modernization and globalization are

unavoidable. With learning based on local wisdom, teachers as the main facilitators of learning could prepare learners with local wisdom to foster positive characters. Thus, they will be ready to encounter global challenges and keep the local cultural existence.

Learning based on local wisdom is also useful to improve the learning outcomes and learners' critical thinking skills (Sung et al, 2015), local potency acknowledgment (Yuliana et al, 2017), and responsibility development (Lyesnaya et al, 2020). However, only a few schools applied it. The interview results with the primary education supervisors in Juwana district, Pati regency (2019), MT and ES showed that not all primary schools in Juwana district applied learning based on local wisdom. The causes were limited human resources that understood the local culture, limited literature and learning media based on local wisdom, as well as different school visions and missions.

Although not all elementary schools have implemented learning based on local wisdom, the results of interviews and observations (2019) show that SDN Bakaran Wetan 01 is one of the elementary schools in Juwana district that has implemented. The observation result (2019) showed that to facilitate the transfer of knowledge for fostering the national characters, the school

had prepared the learners with cultural values. The school did it with local wisdom-based learning on the curricular and extracurricular activities.

The interview with the principal and the teachers of the school (2019), SW and SK, found that the local wisdom-based learning implementation existed due to the community encouragement. The community still had intense beliefs, customs, and traditions that were the legacy of the village founder, Nyai Ageng Bakaran. The intense role of the community and the supports of the teachers that understand and master the local wisdom became the elements to promote the learning based on local wisdom at the school.

It made the researchers were curious to investigate the implementation of the local wisdom-based learning implementation in SDN Bakaran Wetan 01. With this research, the researchers could provide insight for educational practitioners about the ways to apply learning based on local wisdom in elementary schools.

Literature Review

Cultural Value

Cultural value is the convented and instilled values in a community, and organizational environment, and a community environment that becomes the habit, symbol of belief, and behavioral reference (Wardani, 2015). Donohue (2021) also argues that cultural conceptualization may vary, from the values and the group's beliefs that influence the behaviors and target. As the behavioral reference, values of the local culture are the main matters for learners to prepare before they recognize other different nation's cultures. Breman et al (2014) argue that local culture is the community and national identity. Kartika (2016) argues that local science guides to adjust the inter-human behavior interaction and human-nature interaction. This identity deals with the ideas or notions, customs and traditions, and community beliefs that become the behavioral reference.

Ghufron (2017) argues that high values, artifacts, and customs are representations of cultural values. Wardani (2015) argues that cultural values are: 1) symbols, jargon, or other visible matters, 2) behaviors and attitudes due to the visible matters, and 3) beliefs and behavioral framework reference. These two reviews show that cultural values are tangible and intangible.

Learning Based On Local Wisdom

Desyandari (2018) argues that learning based

on local wisdom combines and instills the local wisdom values as cultural literacy means by appreciating, modeling, expressing, identifying, understanding, and implementing the values. Sumardjoko & Musyiam (2018) explain six stages of learning based on local wisdom. They are following the learning model, delivering the teaching material, guiding the learners to screen and select the values and attitudes to develop, discuss, and evaluate; and rewarding and empowering. This review emphasizes the importance of various innovative activities to promote learning based on local wisdom. The innovative activities could encourage the awareness of local culture (Ufie, 2017). Thus, learning will be joyful and meaningful.

Learners must also obtain sufficient real learning experience in a community. Hidayati et al (2020), give direct examples needed to internalize the positive values of local cultures. It has the purpose to learn the high values in the community (Gufon, 2017) and activate the generative thinking of the learners (Lyesmata et al, 2020).

Besides the innovative activities and real experience, other studies pointed out some research results about the importance of media to support local wisdom-based learning. The goal is to improve the learning activities and achievement (Restiani et al, 2015), improve the learners' performance and motivation (Kurniawan et al, 2017), improve the learning interest and outcome (Hadi & Ahied, 2017), improve the critical thinking skills (Budiarti et al, 2020), and facilitate the learners to understand the materials (Khoiriyah et al, 2021).

Therefore, it needs supports and cooperation from various parties. Pornpimon et al (2014) found that the public and private sector, the educational institutions, the community organizations, the local figures and philosophers, educational institutions, community, and teachers had to cooperate to support the local wisdom-based development creativity as the learning source and learning process.

From the explanations, the implementation of learning based on local wisdom must consider some elements, such as innovation, real learning experience, and meaningful learning experience. The community's role is needed to succeed in learning based on local wisdom.

METHODS

This study uses a qualitative approach. To interpret the cultural value of learning based on

local wisdom at SDN Bakaran Wetan 01, this study uses a phenomenological study to describe the basic structures as visible realities (Denzin dan Lincoln, 2009; Creswell, 2015). The informants were the supervisors of primary education in Juwana district; the principal, the teacher, and the learners of SDN Bakaran Wetan 01; the parents, and the community of Bakaran village.

The techniques of collecting data were observation, interviews and documentation. The data validity used the data source triangulation technique. The data analysis used spiral analysis of qualitative data. The stages were providing the data to analyze, organizing, and keeping the data to analyze, reading and creating a memo,

describing, classifying, and interpreting the data into codes and themes, and presenting the data (Creswell, 2015).

RESULTS AND DISCUSSION

The school applied the local wisdom-based learning into two activities: curricular and extracurricular activities. The teacher combined thematic learning with the local wisdom content of Juwana during the curricular activities. The realization of this integration was presenting various sources and local potentials, such as milkfish, tiger prawn, *ndas manyung*, brass, and Bakaran batik as the learning media. As shown in the figure.



Figure 1. Tiger prawn as the medium



Figure 2. Milkfish processed food as the medium

The uses of milkfish, tiger prawns, *ndas manyung*, brass, Bakaran batik, and the milkfish processed foods had the purpose to allow learners to identify and explain the connection of various jobs with the geographical conditions (social education content) and the natural sources of a region based on the job (science content). The results were in line with Khoiriyah et al (2021).

They found that learning had the function to facilitate material understanding.

The teachers used a contextual approach to invite learners to go to *petilasan* of the Bakaran founder, Nyai Ageng Bakaran, and some production places, such as Bakaran batik and brass.



Figure 3. the visits to Petilasan Nyai Ageng Bakaran's



Figure 4. the visits to brass enterprises



Figure 5. the visits to Bakaran batik enterprises

The visits had the purposes to allow learners to find and presenting the information (Indonesian content) about 1) the profession of graveyard keeper, the brass and Batik bakaran craftsmen, 2) the histories, designs, and the process of the brass and Bakaran batik productions, and 3) the developments of the brass and Bakaran batik businesses. The learners would obtain information about Nyai Ageng Bakaran folklore during their visit to the *petilasan*. They also would know the reasons why Bakaran houses were built with white stones. Then, they also knew about the well of *Sumpah Serapah*.

The teachers invited the learners to develop critical thinking skills via the obtained information. They directed the learners to find and solve problems concerning the professions. The results of this study are similar to those of Lyesmata, at all, (2020) that a real learning experience could activate the learners' generative thinking skills. The findings also showed that teachers used innovative activities to apply the learning based on local wisdom.

The learning was also realized in Batik

production practice as shown in the figure.



Figure 6. the Batik bakaran practice

The practice aimed to allow learners to comprehend and receive the experience of Batik craftsmen profession (social education content) and to design the batik based on the given instruction (Art, Culture, and Craft content). The given instruction for the learners was to design Batik freely. It had the purpose to trigger their creativity.

The learning based on local wisdom, seen in the curricular activities of the school, was observable from the identifying activities of the topography and the natural source connection with the surrounding jobs, the visits to obtain information and real experience from the community, and the practices to design Batik. These activities reflected the cultural values, such as determination, patient, cooperation, tolerance, harmony, and other positive dimensions.

The local wisdom-based learning of the school's extracurricular activities was observable in the school's extracurricular activities, such as ketoprak, as shown in the figure.



Figure 7. the dance on the ketoprak show

Ketoprak is a Javanese traditional art show. It is a traditional show that performs a drama with



Figure 8. the martial art on the ketoprak show

Javanese songs and Javanese traditional music instruments (Widhianningru & Amah, 2014). The

extracurricular model trained learners to act certain roles, such as dancing, singing the Javanese traditional songs, and playing the *gamelan* (known as *karawitan*). Waluto et al (2017) argue that ketoprak is identical to Javanese culture. Thus, the objective of the school of holding the ketoprak show was to instill the Javanese culture for the learners as the generation of the nation and to keep the existence of Bakaran

ketoprak community.

The school, the parents, the educational institution, and the community were committed to holding the annual show of ketoprak as the extracurricular exhibition and appreciation for the learners. The show was held in the village hall so that the community could visit and see the show. As shown in the figure.



Figure 9. the Bakaran ketoprak show



Figure 10. the make-up artist works for the ketoprak show



Figure 11. the preparation of Ketoprak show stage



Figure 12. the karawitan group of ketoprak show

Figure 9 shows the ketoprak show that brings a theme of *Babad Tanah Jawa*, or the history of Java, is the reflection of the Javanese culture. Sudibyo (2006) argues that Javanese culture is the core of high value and chivalrous life. Some studies reviewed the Javanese culture showed that Javanese culture contained moral, symbolic, heroic, leadership, justice, wellbeing, and aesthetic values (Hanif, 2016), high value, religious, and peaceful values (Waluyo et al, 2017).

The visible values of this show were high values, tolerances, and respect. They were observable from the dialog and the Javanese songs during the ketoprak show with the Javanese language speech levels, such as *ngoko*, *krama*, and *krama inggil*. The language speech level of

Javanese culture indicates politeness. Besides that, the player characters in the show reflected the values *ngunduh wohing pakarti*. It means what an individual does, it returns to him. The applied Javanese costumes during the show became the Javanese cultural symbols, such as 1) *iket*, representing the consistency and uncontaminated human thoughts, 2) *jarik*, teaching to feel grateful of what is owned, 3) *kebaya*, symbolizing the simplicity and the attitude of Javanese women, and 4) *surjan*, symbolizing men had roles to provide revelations. The findings and explanations showed that the ketoprak extracurricular obtained support from the themes, roles, dialogs, costumes, and various community supports as the symbols and teaching of goodness. Fujiastuti (2015) argues that

ketoprak could allow the community to comprehend human and moral values.

CONCLUSION

Learning based on local wisdom at SDN Bakaran Wetan 01 had reflected the local wisdom of Bakaran in the form of tangibility and intangibility. Both activities, curricular and extracurricular, could direct learners to identify and analyze the local potency and reflect the cultures to learn. The cultural values reflected in the activities were harmony, politeness, respect, tolerance, hard work, fairness, religiosity, autonomy, responsibility, and other positive matter. The values were in line with the characteristics of Indonesian people, that is kinship and cooperation.

ACKNOWLEDGMENTS

Thanks to Public Primary School Bakaran Wetan 01 to cooperate so that the researchers could obtain the data and experience of the learning based on local wisdom implementation, both in the extracurricular and curricular activities of the school.

REFERENCE

- Asmani, J.M. (2012). Pendidikan Berbasis Keunggulan Lokal. Yogyakarta: DIVA Press.
- Bakhtiar, A. M., & Nugroho, A. S. (2016). Curriculum development of environmental education based on local wisdom at elementary school. *International Journal of Learning, Teaching and Educational*, 15(3), 20-28.
- Brennan, M., Kumaran, M., Cantrell, R., & Spranger, M. 2014. The Importance of Incorporating Local Culture into Community Development. Ifas Extension. University of Florida.
- Budiarti, R. S., Harlis, D. N., & Natalia, D. (2020). High Order Thinking Skills for Biology Education: Applied Microbiology Learning Videos Based on Jambi Local Wisdom. *Univers. J. Educ. Res*, 8(2), 689-694.
- Cepni, O. (2015). The Problems That Social Studies Teacher In Encounter In Learning And Teaching Process. *International Online Journal of Educational Sciences*, 7(4), 165-187.
- Creswell, J.W. (2015). Penelitian Kualitatif & Desain Riset: Memilih Di Antara Lima Pendekatan. Yogyakarta: Pustaka Pelajar
- Denzin, N. K. & Lincoln, Y S. (2009). Hanbook of Qualitative Research. Yogyakarta. Pustaka Pelajar.
- Desyandri, D. (2018). Nilai-Nilai Kearifan Lokal untuk Menumbuhkembangkan Literasi Budaya di Sekolah Dasar. *Sekolah Dasar: Kajian Teori Dan Praktik Pendidikan*, 27(1), 1-9.
- Donohue, D. (2021). Culture, cognition, and college: How do cultural values and theories of intelligence predict students' intrinsic value for learning?. *Journal of Culture and Values in Education*, 4(1), 1-14.
- Dwiyanti, A. N. (2017). Penggunaan Media Pembelajaran Berbasis Kearifan Lokal untuk Meningkatkan Minat dan Hasil Belajar Siswa. *JURNAL PANCAR (Pendidik Anak Cerdas dan Pintar)*, 1(1).
- Fujiastuti, A. (2015). Penanaman Pendidikan Karakter melalui Budaya Jawa (Ketoprak). *dalam Jurnal Bahastra*, 34(1).
- Ghufroon, A. (2017). Pengembangan pembelajaran berbasis nilai-nilai budaya yogyakarta di Sekolah Dasar. *Cakrawala Pendidikan*, (2), 81677
- Hadi, W. P., & Ahied, M. (2017). Kajian Etnosains Madura dalam Proses Produksi Garam sebagai Media Pembelajaran IPA Terpadu. *Rekayasa*, 10(2), 79-86.
- Hanif, M. (2016). Kesenian Dongkrek (Studi Nilai Budaya Dan Potensinya Sebagai Sumber Pendidikan Karakter). *Gulawentah: Jurnal Studi Sosial*, 1(2), 132-141.
- Hidayati, N. A., Waluyo, H. J., & Winarni, R. (2020). Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students. *International Journal of Instruction*, 13(2), 179-198.
- Kartika, T. (2016). Verbal communication culture and local wisdom: The value civilization of Indonesia nation. *Lingua Cultura*, 10(2), 89-93. Doi:10.21512/1c.v10i2.1424.
- Khoiriyah, S., Kurniawan, F. K., Aulia'Alifleria, F., Dulim, A. Y., & Suprpto, N. (2021). Performance of History of Physics Course Through a Local Wisdom: "Wayang". *Studies in Philosophy of Science and Education*, 2(1), 3-6.
- Kurniawati, A. A., Wahyuni, S., & Putra, P. D. (2017). Utilizing of comic and Jember's local wisdom as integrated science learning materials. *International Journal of Social Science and Humanity*, 7(1), 47.
- Lyesmaya, D., Musthafa, B., & Sunendar, D. (2020,

- February). Local wisdom value's-based literacy education learning model in elementary school. In *Journal of Physics: Conference Series* (Vol. 1470, No. 1, p. 012030). IOP Publishing.
- Pornpimon, C., Wallapha, A., & Prayuth, C. (2014). Strategy challenges the local wisdom applications sustainability in schools. *Procedia-Social and Behavioral Sciences*, 112, 626-634.
- Ratana-Ubol, A., & Henschke, J. A. (2015). Cultural learning processes through local wisdom: a case study on adult and lifelong learning in Thailand, *International Journal of Adult Vocational Education and Technology*, 6(2), 41-60.
- Restiani, P. E., Ahzan, S., & Prasetya, D. S. B. (2015). Desain Media Pembelajaran Komik Berbasis Kearifan Lokal dan Penerapannya untuk Meningkatkan Aktivitas dan Hasil Belajar. *Lensa: Jurnal Kependidikan Fisika*, 3(1), 239-243.
- Sudibyo, I. (2006). Peranan Kebudayaan Jawa dalam Pengembangan Kebudayaan Nasional dalam Pernak pernik Budaya Jawa. Salatiga: Pusat Studi Budaya jawa FKIP UKSW kerja sama dengan Widya Sari Press.
- Sugiyo, R. L., & Purwastuti, A. (2017). Local wisdom-based character education model in elementary school in Bantul Yogyakarta Indonesia. *Sino-US English Teaching*, 2017, 14(5), doi: 10.17265/1539-8072, .05.003.
- Sumardjoko, B., & Musyiam, M. (2018). Model of civic education learning based on the local wisdom for revitalizing values of Pancasila. *Jurnal Cakrawala Pendidikan*, 37(2).
- Sung, H., Hwang, G., & Chang, H. (2015). An integrated contextual and web-based issue quest approach to improving students' learning achievements, attitudes and critical thinking. *Journal of Educational Technology*, 18(4), 299-311.
- Surtikanti, H K., Syulasma, A., & Ramadhani, N. (2017). Traditional knowledge of local wisdom of Ammatoa kajang tribe (South Sulawesi) about environmental conservation. *Journal of Physics*, 895, 1-10. Doi: 10.1088/1742-6596/895/1/012122.
- Ufie, A. (2017). Mengonstruksi nilai-nilai kearifan lokal (local wisdom) dalam pembelajaran muatan lokal sebagai upaya memperkokoh kohesi sosial (studi deskriptif budaya Niolilieta masyarakat adat Pulau Wetang Kabupaten Maluku Barat Daya, Propinsi Maluku). *Jurnal Pendidikan Dan Pembelajaran (JPP)*, 23(2), 079-089.
- Uge, S., Neolaka, A., & Yasin, M. (2019). Development of Social Studies Learning Model Based on Local Wisdom in Improving Students' Knowledge and Social Attitude. *International Journal of Instruction*, 12(3), 375-388.
- Utari, U., & Degeng, I. N. S. (2017). Pembelajaran tematik berbasis kearifan lokal di sekolah dasar dalam menghadapi Masyarakat Ekonomi Asean (MEA). *Jurnal Teori dan Praksis Pembelajaran IPS*, 1(1), 39-44.
- Waluyo, B., Rahadini, A. A., Kurwidaria, F., & Said, D. P. (2017, October). Internalisasi nilai-nilai pendidikan karakter dan pelestarian budaya daerah melalui pertunjukan kethoprak. In *Seminar Nasional Bahasa, Sastra, Dan Budaya* (Vol. 1, No. 01).
- Wardani, N. S. (2015). Pengembangan Nilai-Nilai Budaya Sekolah Berkarakter. *Scholaria: Jurnal Pendidikan Dan Kebudayaan*, 5(3), 12-22
- Widhianningrum, P., & Amah, N. (2014). Akuntansi Ketoprak: Sebuah Pendekatan Etnografi Masyarakat Seni Ketoprak Di Pati. *Assets: Jurnal Akuntansi Dan Pendidikan*, 3(2), 136-143.
- Yuliana, Sriyati, S., & Sanjaya, Y. (2017). Local wisdom of ngata toro community in utilizing forest resources as a learning source of biology. The 4th International Conference on Researc, Implementation, and Education of Mathematics and Science (4th ICRIEMS): American Institute of Physics. doi: 10.1063/1.4995217.