

The Importance of Local Wisdom Values in Teaching Materials of Bahasa Indonesia of The Seventh Grade Students

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Abstract

One of the efforts to fortify students from globalization is by character building. This character building can be embedded by integrating the values of local wisdom in teaching materials used in schools. This teaching materials will contain the local culture of society, religious values, and view of the life of the Indonesian nation. By using this teaching materials, students will select, explore, know well so that they will be able to choose, recognize, understand, and live it in their lives. The purpose of this article is to describe the importance of local wisdom values in teaching materials of Bahasa Indonesia of the seventh-grade students. The impact of the integration of local wisdom values in teaching materials of Bahasa Indonesian is to make students feel easier in maintaining regional culture and strengthen the character of the nation.

Key words: local wisdom, teaching materials, Bahasa Indonesia, seventh grader

Introduction

Globalizations change many elements in life, including the world of education. Educators must be able to adapt to this revolutionary era, to analyze, and to use information in the digital world. The position of character education in this era is very important, especially since the national system of education of Indonesia has emphasized on the importance of developing students' competence and building characters according to the philosophy of national culture Pancasila. The character values can be implemented include religious values, nationalism, discipline, responsibility, cooperation, and independence.

In terms of implementation, strategies and education can be used in various ways. One of them is by using the teaching materials based local wisdom. Unfortunately, some teaching materials used in Indonesia have not integrated this yet. This is relevant with Su'udiah (2016) statement in his research found several problems regarding teaching materials, namely 1) the teaching materials commonly used are not yet contextual with the environment where students live; 2) the content of the teaching material in the form of textbooks is still very general and tends to discuss areas outside the student's residence so that students find it difficult to understand the material as in general areas outside Java Island 3) the appearance and content of the textbook only slightly contain concrete images around the student.

The matter stated by Su'udiah is in accordance with the results of the analysis of the book of grade VII students of SMP Curriculum 2013 revised edition in 2017 in semester 2 material there are 3 types of literary texts, namely (1) folk poetry texts related to gurindam, verse, rhyme. (2) The fable text discusses the fable texts of "Praying Mantis", "Deer and Squirrel", "frogs and ants" of Nataga the Little Dragon fantasy story, and there are still many others fable texts (3). Fiction and nonfiction book texts, but in this study will focus on fictional texts in which there is novel text material.

Based on the background stated above, it is important to integrate local wisdom in teaching materials. Teachers could manage Bahasa Indonesia teaching materials containing local wisdom to internalize appropriate understanding and characters.

Theoretical Review

1. Local Wisdom

Wisdom is a knowledge developed by a group of local people (community), compiled from many years of experience working on nature in a mutually beneficial relationship (human and environment) in a sustainable and harmonious rhythm. The knowledge gained from the abstract experience of active adaptation to its unique environment will form the local wisdom. This knowledge manifests itself in the form of ideas, activities and tools.

The environmental wisdom embodied in these three forms is understood, developed, guided and passed on from generation to generation by the supporting community. Attitudes and behaviors that deviate from ecological wisdom are viewed as deviant, unwise, destructive, environmentally unfriendly, disruptive, and others. Environmental wisdom is meant as an activity and a process of clever thinking, acting and behavior in mutual observation, use and processing of nature as a habitat and human life. The success of environmental wisdom is usually marked by productivity, sustainability, and equity, or choices that are wise, right, correct, fair, compatible, and harmonious.

Furthermore, local wisdom can be understood as a human effort using one's mind (cognition) to act and behave towards something, object or event occurring in a particular space. The above definition is arranged etymologically, where wisdom is understood as a person's ability to use reasoning in acting or behaving as a result of an evaluation of something, object or event occurring. Wisdom means the quality of having experience, knowledge, and good judgment; the quality of being wise. In particular, local also refers to a limited space of interaction with a limited value system. As a space of interaction that is designed to include a pattern of relationships between people and people or people and their physical environment.

In essence, local wisdoms are the values that are referred to in a society. Values that are believed to be true and become a reference in the daily behavior of local people. Therefore, it is very reasonable to say that local wisdom is a unit that really determines human dignity in the community. This means that local knowledge, containing elements of creative intelligence and local knowledge of elites and their people, becomes a determining factor in the development of their people's civilization.

Local wisdom has several functions. According to Sartini (2006), the functions of local wisdom are as follows:

- a. Serves to protect and preserve the natural basis of life.
- b. Serves to develop human resources.
- c. Serves to develop culture and science.
- d. Serves as advice, beliefs, literature and taboos.
- e. Has social meaning, e.g., common/relative integration ceremonies.
- f. Has a social meaning, for example in agricultural cycle ceremonies.
- g. Meaningful ethics and morals.
- h. Political Significance.

2. Teaching Material

Teaching materials are units of learning tools that have a reference which is the curriculum used to achieve graduate competency standards which are reduced to basic competencies and core competencies. Teaching materials are useful in guiding educators in the process of implementing learning. Teaching materials can guide and supply the material taught to students in the learning process. As for a student, teaching materials are guidelines that students must learn during the learning process.

Teaching materials are usually supplemented with student guidelines and guidelines for teachers. These guidelines are useful to make it easier for students and teachers to use the teaching materials that have been developed. According to Majid (2013) teaching materials play a very important role in learning resources in schools. Teaching materials include forms used to assist teachers in carrying out teaching process activities. Teaching materials are all materials that are

arranged systematically, which display the whole figure of the competencies that will be mastered by students and used in the learning process with the aim of planning and studying learning implementation (Prastowo, 2011: 17). Hence, it can be concluded that teaching materials or teaching materials are a set of tools and materials that refer to the curriculum that has been set to guide and direct teachers and students in achieving learning objectives.

The advantages of teaching materials based on local wisdom is that it can enhance students' problem-solving skills, reduce the teacher's dominance in learning and that students can carefully understand because learning is based on local wisdom.

Research Method

The method used is a literature review. Literature review is a systematic, explicit, and reproducible method of identifying, evaluating, and synthesizing research findings and ideas generated by researchers and practitioners. The authors reviewed several related theories and some research findings in the form of journals or seminar proceedings.

Finding and Discussion

The values of local wisdom incorporated into Indonesian language teaching materials for the VII SMP are found in folk poetry texts, fable texts, and fiction texts. These local wisdom values consist of several dimensions. These dimensions agree with the statement by Mitchell (2003) which include:

- **Local Knowledge Dimension**
Each community has the ability to adapt to its environment because the community has local knowledge in the mastery of nature. As well as public knowledge about climate change and a number of other natural phenomena.
- **Local Value Dimensions**
Each community has local rules or values related to actions or behavior that are adhered to and agreed upon collectively by all of its members, but these values will change as the community progresses. The values of actions or behaviors present in one group are not necessarily agreed upon or accepted in other community groups, there is uniqueness.
- **Local Skill Dimensions**
Every community has the ability to survive (survival) to meet the needs of their respective families, or is called economic substance. This is a way of sustaining human life that depends on nature, from hunting, gathering, farming to domestic industries
- **Local Resource Dimensions**
Each community will use local resources according to their needs and will not exploit them on a large scale or commercially. Society must balance the balance of nature in order not to have dangerous effects on it.
- **Dimensions of Local Decision Making**
Each community basically has its own local government or is called tribal government. The tribe is a legal entity that commands its citizens to act according to long-agreed rules. If someone breaks these rules, certain sanctions are imposed on him by the tribal chief as the decision-maker.
- **Dimensions of Local Group Solidarity**
Humans are social beings who depend on the help of others in their work because humans cannot live alone, just like how people work together to protect the environment.

Conclusion

Local wisdom is part of the cultural traditions of the community in the archipelagic geography of a nation that emerges and forms values. The common values of these cultural traditions have different degrees of sacredness in each region of this archipelago. These differences are consistent with the ethnic diversity that occupies the region or region.

Local wisdom becomes important and useful when people who inherit the knowledge system are willing to accept and claim it as part of their lives.

It is important to internalize local wisdom into Bahasa Indonesia teaching materials. By understanding the purpose of local wisdom, students will become virtuous human, tolerant, and open for different thoughts.

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