

## Integration Of Local Wisdom In Developing Learning Devices And Attitude Assessment Instruments

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### Abstract

Learning devices and attitude assessment instruments based on local wisdom is one of the innovations in development of learning devices in Indonesia. With various kinds of culture in Indonesia, it is very supportive to develop an integrated learning device of the region. The aims of development of learning devices based local wisdom are to develop students' positive character and preserve the nation's cultural values.

**Keywords:** learning devices; Attitude assessment instrument; Local wisdom

### Introduction

The aim of this article is to describe the development of learning devices and attitude assessment instruments that are integrated with local wisdom (cultural values). In particularly this article focuses on learning devices and attitude assessment instruments that are developed by integrating the cultural values of a region. Integration of these cultural values is in the context of inheriting cultural values to the generation of students. So that cultural values in people's lives are protected from extinction ((Ardan, Ardi, Hala, Supu & Dirawan, 2015).

This article describes how to develop learning devices and attitude assessment instruments in several countries and especially Indonesia, if linked to the cultural values of a nation. In Indonesia since the character-based education was rolled out and perfected by the 2013 curriculum, the development of learning devices and attitude assessment instruments has been highlighted and the attention of many researchers. The fundamental symptom felt by Indonesian society today is very fast socio-cultural change. Socio-cultural changes occur due to cultural contact between countries. This is interpreted as a meeting between new values and old values that dominate each other and are very influential in attitudes and patterns of behavior and in the level of life views and beliefs. The rapid social and cultural contacts between provinces and between countries occur due to the advancement of science and technology (Science and Technology), (Mungmachon, 2013).

### Local wisdom

Integration of local wisdom in the learning devices realized in the learning process can develop a caring attitude towards environmental balance (Dewi, Poedjiastoeti, Prahani. 2017). Local wisdom contains high values, truth and goodness, and becomes guidance, making patterns of relationships between people as a basis for life's vision (Kuntoro (2012, p. 6). Local wisdom can facilitate character-based education (Suswandari, 2017). Local culture-based learning models are effective for developing basic competencies of high school students' knowledge (Suastra and Nengah, 2010).

The concepts of relevant eastern local wisdom are integrated into the curriculum in secondary schools including: local wisdom about caring for the environment, knowledge of classification of plants, animals, knowledge of traditional medicines and health care (Andam, Muhammad, Yusminah. 2015). The values of local wisdom have the potential to develop assessment and improvement, it is not impossible to develop several models or methods of learning (Toharudin & Kurniawan, 2017).

Exchange of information including inter-nation values that take place quickly and dynamically, encourages the process of combining values, blurring values, even eroding original values (local wisdom) that were previously sacred and became the identity of a nation. The handling of the impact of global cultural domination on local culture can be done through the development of quality human

resources, expansion of access, and the relevance of education based on culture and local wisdom. Each region certainly has its own culture with various wisdoms in it.

Even schools or formal education institutions that exist in an area make the local wisdom of the region as a reference to shape the school culture, so that students are not alienated from the culture that surrounds it. There are also many cultural values that can be used consciously in the education process. As an appeal, in Japan for example, "Kinjiro Ninomiya Moral" is a cultural value that is utilized by educational practices to develop the work ethic of Japanese society, so that Japanese people are famous for their tenacity and high work culture (Suwardani, 2015).

At the Indonesian Institute of Senior High School, Semarang still clings to Javanese culture. In the field of ethics education, this school has a lot of philosophy, such as *ngesti kawruh mrih wenganing budi* (actually we demand that knowledge for the opening of noble character), the noble element of the father of space and the motherland (the four characteristics of space and the four characteristics of the earth that need to be exemplified students), the practice of *darma* (human actions in carrying out their fields must be based on compassion), worship of the elders (the obligation of children to worship God, parents, elderly people, teachers, and older people, or elder). All of these philosophies are packaged in school civilization programs (Suwardani, 2015).

In West Sumatra, especially the Minangkabau community still adheres to the culture of "*hiduik baraka, baukue jo bajangko; baso basi malu jo sopan; tenggang raso*". In living their lives, Minang people are required to always use their wits. Measuring and futures have clear plans and precise estimates. The advantage of humans from animals is that humans are given three vital tools that have great strength when used appropriately in living life. The vital tools that are *diamxid* are the brain, muscles and liver. With the human brain can think to use nature to live and live. With muscle, humans can move natural objects from one place to another. With heart, humans can understand other human beings by developing their feelings and conscience. Minang custom prioritizes courtesy. High character is one measure of one's dignity. Ethics is one of the characteristics that must be owned by every individual Minang. A good association is a relationship that can maintain the feelings of others. If you feel hurt can bring disaster. Because it is customary to teach that we are always careful in the relationship, both in speech, behavior and in the load not to offend others (Hakimy, 2004)

#### **Development of learning devices**

Today there is a change in the learning paradigm which was originally oriented towards teacher-centered learning (student centered), the approach that was originally more textual in nature turned into contextual. Therefore, there is a need for learning innovations that are able to develop and explore students' knowledge concretely and independently.

The education recommended in each unit of education is education that is able to develop the potential of students so that those concerned are able to face and solve the problems of life they face. The development of a learning devices that is integrated with regional potential is expected to develop the potential of each region and increase the creativity and character of students. For this reason, a learning device is needed to integrate character education in subjects (Mannan, Sopyan, Sunarno. 2015).

In addition, it has been obtained learning devices based on local wisdom that can develop positive character of elementary students. Learning devices developed include syllabus, learning implementation plans (RPP), student activity sheets (LKS), and learning outcome tests. Learning devices are integrated with the local wisdom of the Kandri region in Gunungpati (Mannan, Sopyan, Sunarno. 2015).

#### **Development of attitude assessment instruments**

In Indonesia, the implementation of the development of attitude assessment instruments is 2013 curriculum-based. Attitude assessment based on the 2013 curriculum is carried out through observation, self-assessment, and peer assessments using instruments in the form of checklists or rating scales equipped with rubrics, while the way of journal is in the form of notes (Nufus, Gani, Suhendrayatna, 2017). Assessment of the attitude of using instruments developed from development can make the process more meaningful, objective, and comprehensive (Kusumawati, 2015).

The success of learning in the cognitive and psychomotor domains is largely determined by the condition of students' attitudes (Wicaksono, Tulus Pamuji, 2016: 46). Therefore, education must be carried out by giving better attention regarding this affective aspect (attitude). In addition, the development of affective aspects in schools will have a very positive influence on the lives of subsequent children, both at home and in the community. The preparation of social attitude assessment instruments is carried out by determining KI KD and indicators, determining the evaluation criteria, preparing the grid used to develop the statement items, and conducting instrument testing (Hardiani, 2017).

### **Conclusion**

The biggest challenge faced by Indonesian society lately is the ability to maintain, preserve and pass on local wisdom. Inheritance of the value of local wisdom is intended so that the young generation of Indonesia can protect themselves from the negative influence of modernization due to globalization.

Globalization characterized by the movement of people, the influence of technology, the influence of media information, the flow of money from rich countries to poor countries, and the influence of ideology, is very much felt by the Indonesian people. The touch of global culture causes socio-cultural changes and levels of values in Indonesian society. Modernization and globalization have introduced new values in the Indonesian tradition.

The local cultural system with its local wisdom which has been used as a reference for character building by the Indonesian people often experiences changes due to global cultural influences, which can cause psychological anxiety and identity crisis in some Indonesian people.

Value indifference is also experienced by modern Indonesian society because it prioritizes reasoning abilities compared to transcendental values and is subject to individualism, materialism, and capitalism which results in deviations in moral values reflected in the style, style and lifestyle of people. The phenomenon of the strengthening of the hedonic style and lifestyle is quite worrying for the preservation of local cultural values. Because the flow of globalization cannot be avoided, then in the inheritance of cultural values or local wisdom with global value uptake it is advisable to use educational media as a step to inherit the value of local wisdom through its integration in learning tools implemented in the learning process which are then assessed using instruments attitude assessment based on local wisdom (cultural values).

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