

Inserting Lampung Local Wisdom In Learning Indonesian Language And Its Implications On Character Education

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Abstract--Character decadence among others is caused by the education system which more emphasizes on the development of cognitive domain but less emphasis on the formation of character values. For this reason, it is important for teachers to insert character values in learning material by inserting local wisdom values because, forming character means teaching local wisdom to the younger generation. This study aims (1) describing the values of local wisdom in the Lampung area, and (2) explaining how to insert the local wisdom values of Lampung culture in arranging learning materials of Indonesian language subject for ten class students of Senior High School and its implications for student character education. This research is a qualitative research. In collecting the data, the researcher used library research and interviews. The results findings shows that the values of Lampung's local wisdom can be inserted through the development of Indonesian language learning material in exposition text. It also have implications for the character building of students.

Keywords: character, lampung, local wisdom, indonesian language

I. INTRODUCTION

In the current era of globalization, character education is a substance that must be taken into account by all parties, especially teachers. Character building is an important point that is used as a learning outcome in addition to knowledge and skills. The problem of children's character becomes the starting point in every dimension of activities in the education field. Although in fact education can be carried out anywhere and by anyone, including family, however, school has really been considered as the ideal place to form children character. The expected children's character is very complex, starting from religious, national, social, and so on. The overall character becomes a substance assessment that must be seen after the child has experienced learning.

The problem that is often highlighted today is the number of situations related to moral decadence. As Siswati, et al., stated that the issue of culture and the character of the nation is currently in the public spotlight. The highlights concern various aspects of life, contained in various writings in print media, interviews, dialogues, and speech

degrees in electronic media (2018: 2). According to Furqon as cited by Astuti, the decline in character values is caused by two factors: First, the education system does not emphasize the formation of character values, but emphasizes the development of the cognitive realm only; Second, environmental conditions are less supportive for character building itself (2015: 332). Therefore, the education system and the environment support the formation of good character in children.

Based on the explanation above, moral or character problems need to be the attention of all parties, especially educational institutions that have a strategic role in shaping students with personalities. Due to the fact that educational institutions have an important responsibility in improving human quality. It is a place where knowledge, culture and behavior are obtained. Through learning activities, hopefully it can change the students' behavior towards maturity and noble character.

One of the ways that can develop children's character in learning is introducing of local wisdom. Saputra cited in Sartini (2013) said that local wisdom is wise local ideas which full of wisdom, good values, embedded, and followed by the community. This local wisdom is certainly unique knowledge that has been obtained from generation to generation systematically by a group of people as a finding of experience, in-depth understanding, and an informal study of their environment and culture. This knowledge, understanding, and study are passed down from one generation to the next. Local wisdom needs to be included in language teaching because local wisdom can be a symbol and symbolic interaction that comes from the interaction between people (Meliono: 2011).

In order to insert local wisdom values into deep learning that is focused on local wisdom in the Lampung area, one of the steps that teachers can take is to compile or develop teaching materials. Teaching materials contain a number of materials that are arranged systematically and in such a way as to the learning outcomes. Teaching materials contain a number of knowledge, skills, and attitudes that are taught to learners in order to achieve predetermined competencies. In substance, teaching materials can

contain facts, concepts, principles, procedures, skills, and values.

Therefore, how is the inserting of the local wisdom values of the Lampung area in Indonesian language learning materials and their implications for character education?. The purpose of this study is to describe the values of local wisdom in the Lampung area and try to include them in Indonesian language learning materials for X class students of Senior High School and its implications for student character education and knowing the implications for students character education.

II. METHODS

This research employed qualitative research that describes the values wisdom value of the Lampung area and tried to insert these values into Indonesian language learning. Related to qualitative research, Sugiyono (2010: 15) says that qualitative research methods are research based on the philosophy of positivism, used to examine natural conditions. This condition is a natural condition that is not engineered at all in order to achieve the objectives of the activity. In line with this, Moleong (2007: 11) argues, descriptive research emphasizes data in the form of words, pictures, and not numbers caused by the application of qualitative methods. So, it can be seen that qualitative research is based on natural conditions which are descriptions in the form of words or sentences. The descriptions in the description must really describe the exact situation as what happened. Furthermore, Creswell in Emzir (2011: 9), there are several reasons why someone does qualitative research, including because (1) instudies qualitative, research questions often begin with *how* and *what*. In doing so, the initiation forces its way into the topic that describes what is going on; and (2) using qualitative studies because it is necessary to present a detailed view of the topic.

The data collection technique was done by using literature study and interviews. The literature study was carried out by reviewing various research articles on the values of local wisdom and their insertion in the development of teaching materials. In addition, literature study was carried out to formulate ideas related to designing learning materials and learning processes based on local values. The interview technique was carried out by interviewing one of the Lampungnese who knows the Lampung culture, so that the information obtained can be used as a basis for concrete examples of local wisdom that exist in the area and which were used as learning materials.

Data analysis techniques were performed by reducing information, presenting information, and interpreting information. Reducing information is intended as a simplifying activity. Various information obtained from various sources, both through literature review and interviews, is narrowed

down so that it can be better identified. Presentation of information was carried out in the form of sentences describing the contents of the activity. In this case, the presentation of the data is intended to explain the results of the discussion in descriptive form. Then, the interpretation of information carried out by providing conclusions or meaning from the results of the study conducted by the researcher.

III. RESULTS AND DISCUSSION

John M Echols and Hassan Syadily in Saputra (2013: 615) translated dimensions of local wisdom into two words, namely *arif* and *lokal*. Arif can be interpreted as behavior or wise ideas and lokal can be interpreted as a place, region, or local. Thus, generally it can be interpreted that local wisdom isbehavior or ideas. In line with the experts above, as quoted by Saputra (2013), Sartinisaid that local wisdom can be understood as local ideas that are wise, full of wisdom, good values, embedded, and followed by the community. This local wisdom is certainly unique knowledge that has been obtained from generation to generation systematically by a group as a finding of experience, in-depth understanding, and an informal study of their environment and culture. Knowledge, understanding, and study are passed down from one generation to the next. Then, the local wisdom is developed by local communities, which comes from their understanding towardh their environtment. It is also developed in that environtmentfrom one generation to the next (Rajib and Noralene in Parwati et al, 2018: 301).

In the Law of Republic of Indonesia, Number 32 of 2009 concerning the protection and management of the environment, local wisdom is defined as noble values that apply in the order of social life to protect and manage theenvironment naturally (in Nurrahmi, 2017: 33) So, it can be ascertained that local wisdom is a local cultural value that is used to regulate the rule of life to be wise.

Local wisdom is grouped into 2, namely social wisdom and ecological wisdom (Geriya in Kristiyanto: 2017: 163). Social wisdom emphasizes on the formation of social beings to be wiser. Meanwhile, ecological wisdom is a human guideline to be wise in interacting with the biophysical andnatural environment supernatural. This wisdom views that humans are part of nature. Thus, it is more about the balance between humans and nature. Based on this, it can be seen that local wisdom is more a form of human wisdom towards other humans and the environment.

In practice, local wisdom itself is maintained not without function. Many functions of local wisdom can direct and even maintain the integrity of the culture and even the Indonesian nation. According to Saputra, the functions of local

wisdom are explained as being able to: (1) restrain foreign culture, (2) accommodate foreign cultural elements, (3) integrate foreign cultural elements into the original culture, (4) control, and (5) provide direction for cultural development. Overall, local wisdom is able to maintain and develop Indonesian culture.

Lampung society have local wisdom that can support character education in children or students. This local wisdom is referred to as the principle life of *Piil Pesenggiri* and *Muakhi Culture*. These two local wisdoms apply not only to the people of Lampung, but to everyone who comes to the Lampung area. The two local wisdoms go hand in hand in their application.

Piil pesenggiri is the life principle of Lampung people who want to be equal and side by side with others (Ratnawati in Ruslan, 2018: 110). The meaning of the above definition is that the people of Lampung adhere to the principle of equality. In the context everyone is equal. They do not want to be on top while others are below, or vice versa they do not want to be under while others are above. *Piil pesenggiri* has four elements, namely the *juluk adek, nemui nyimah, nengah nyapukh, and sakai sambai*. *Juluk adek* has meaning if in life you have to be programmed to achieve success, then the principle of *nemui nyimah* is the principle of being friendly, open, and respecting each person, including newcomers, then *nengah nyapuk* has meaning if life has to get along with the community, togetherness, equality in life social, orderly, not individualistic, have a high curiosity. Then, *Sakai Sambai* has the principle of cooperation in society without distinguishing background each person's.

Besides *piil pesenggiri*, Lampung people also have local knowledge called *muakhi*. *Muakhi* comes from the word *puakhi* which means brother. It means that *muakhi* is the life of a group of people who are bound by the same faith as brothers, in the sense of one people (Nurdin in Ruslan, 2018: 111). Thus, it is the noble values possessed by a local area important to include and develop in the context of language learning, given its importance in building a life of character.

In school, local wisdom values can be learned. Learning language Indonesian is close learning and can carry the values of local wisdom. Because, culturally speaking, it can be said that language is part of culture and language can also develop culture. This is as stated by Masinambouw in Mujib, language and culture are two systems that are inherent in humans because culture is a system that regulates interaction human, while language or culture is a system that functions as a means of sustaining that facility (2009: 145). This means that the role of language learning Indonesian in schools is very strategic in carrying out local wisdom values and their influence in the classroom.

So, local wisdom needs to be included in

language teaching. This is because wisdom local can be a symbol and symbolic interaction that comes from the interaction between people and becomes like that (Meliono: 2011). Furthermore, Meliono argues that education is one of the most appropriate and effective media to produce young people who are capable of creating mindedness thoughtful thinking, open-, and constructive attitudes. So, it is appropriate, every teaching should not be separated from the culture of an area and the local wisdom that is in it. This of course is not without reason. This is because Indonesia itself is a unitary state that unites various regions with various ethnic groups, languages, and cultures from Indonesian ancestors. With these various cultures, there are many heritages that can be utilized in order to develop the whole Indonesian people. Relics do not have to be in the form of objects, but relics in the form of noble values are also important to be passed on to every generation of life.

To be able to insert local wisdom values into learning, one of the steps that teachers can take is to compile or develop materials teaching. Teaching materials contain a number of materials that are arranged systematically and in such a way as to the learning outcomes. Teaching materials contain a number of knowledge, skills, and attitudes that are taught to learners in order to achieve predetermined competencies. In substance, teaching materials can contain facts, concepts, principles, procedures, skills, and values.

In its development, the teaching materials created must still pay attention to principles such as: relevance, consistency, and feasibility. Relevance refers to learning materials or materials that must be appropriate and support expected competency outcomes. Then, consistency refers to the provision of teaching material with competency achievements. If the competency attainment that must be mastered by learners contains 2 types of language skills, the teaching materials compiled must contain these two skills. Then, eligibility refers to the material being learned. This material must be adequate in helping learners master a number of competencies. The material arranged should be in accordance with the portion of the lesson. There must be little or no more. If the material prepared is inadequate, it will not help learners gain knowledge optimally. Conversely, if there are too many materials, it will take a lot of time to master other materials.

Therefore, the success of language teaching is not only determined by the teaching factor as the main key to learning activities, but also supported by other factors, namely teaching materials. Teaching material is a set of knowledge prepared by the educator concerned to assist students in optimizing the knowledge to be achieved. Therefore, teachers must be able to arrange or develop these teaching materials that contain local wisdom.

Furthermore, materials or teaching

materials that are compiled or developed are expected to not only help students to master a number of knowledge proclaimed in learning outcomes, but there is something more that is all, namely building the character of learners. This is as quoted by Albantani and Madkur (2018:1), that teaching materials are prepared with the aim of building student character. And, one of the dimensions belonging to Indonesia that has not been optimized in teaching is local wisdom which can build the character of learners and also the nation. This is as stated by Ekowardono in a dissertation written by Salimudin (2016: 5), the provision of language teaching materials should contain cultural content that can be used for teaching noble character. Brown as stated by Azkia and Madkur stated that background cultural is one aspect on which language can depend (2018). In this case, local wisdom that exists in certain areas in Indonesia can be maximized to have a role in teaching language learners.

The insertion of local wisdom values in Indonesian language learning materials can be applied in the content of writing exposition text in Eleven class students of Senior High School with Basic Competence 3.3 Analyzing the structure, content, language of the exposition text that is heard and read and 4.3 developing the contents of the exposition text orally and written. Meanwhile, the KD 3.3 indicator, students are expected to be able to: 3.3.1 determine the structure, content of the expo text, 3.3.2 determine the characteristics of the exposition text, 3.3.3 determine the linguistic structure of the exposition text that is read. Meanwhile, the indicator 4.3 students are expected to be able to 4.3.1 compile / write an exposition text by paying attention to the structure, content, problems, arguments, knowledge, recommendations, and language.

An exposition text is a text or an essay that contains a number of information and knowledge. The information and knowledge is of course scientific or non-fictional or factual in nature. This information can be in the form of information about culture, social life, education, science and so on that can be justified for its truth value. The purpose of the exposition text itself, among others, is to explain certain information in order to increase the knowledge of the reader, so that by reading the text, the reader will gain detailed knowledge of a thing or event.

The exposition text contains a structure. This structure must be fulfilled by the composer of the exposition text so that the reader can understand it well. This structure includes a thesis or general statement, reasons or arguments, and a conclusion or reaffirmation. The thesis or general statement in the exposition text is intended to introduce the topic and put the reader in a certain position. In this thesis, the writer can provide a statement or opinion regarding

the topic to be discussed. Reasons or arguments are part of the text structure of the argument exposition to strengthen the writer's statement. In arguments, facts, sources of information legitimate, and expert statements are written to strengthen the opinion author's. Then, the conclusion or reaffirmation in the exposition text is to explain or reaffirm the previous statement so that the reader can grasp the outline of the information.

To be able to engrain local wisdom values in learning in the context of these materials, teachers need to prepare or develop material with examples of exposition text which contain local wisdom values. Wagiran, as quoted by Afiqoh, et al (2018) said that education based on local wisdom is education that teaches students to always be attached to the concrete situations they face. It means that the text needs to contain information about cultural elements or about the order of community life. The following is an example of local wisdom from the Lampung region regarding preparatory activities to the implementation of a marriage in one of the Lampung areas which can be included as factual information in the exposition text.

"In the *Ngaras Krui* clan community, West Lampung, there are terms *mipis*, *ngukhek juwadah* in preparation for marriage and accompanying the bride and groom to the river after the implementation of the marriage consent agreement. *Mipis* is an activity to make or prepare spices as a means or ingredient for cooking. This activity is carried out H-2 before the wedding ceremony and the implementing element is "a single man or woman" who is still single without the assistance of their parents. *Ngukhek juwadah*" is an activity to make juwadah or make lunkhead. This activity is carried out on D-1 in a wedding ceremony and the organizing element is the parents. In the morning, the women work to prepare the *juwadah*/ *dodol* and at noon the men will finish making the *dodol*. In addition, fathers also have to bring money of ten thousand rupiah (maybe when this is adjusted) to be given to whoever is the host as the owner of the event. Then, escorting the bride and groom to the river after the marriage ceremony is an activity to accompany the groom and bride to the river that is around with a plate of rice and a rooster. Arriving at the river, the groom and the bride enter the river together. In the river, a plate filled with rice is placed on the head of the bride. Meanwhile, the groom is assisted by another holding a rooster and directing it to the plate containing the rice. If the rooster eats rice that is placed on the head of the bride, it is a sign that the household that is built will be abundant.

Meanwhile, if the chicken does not eat it, then it is symbolized that in building a household, there will be obstacles related to the fortune that will be obtained." (adapted and interpreted from oral information sources).

Based on information about the cultural life order of the people of Lampung which can be inserted as an example of material in the exposition text, it is not impossible that the text will give a deep impression in the child regarding the noble values in their place to build good character in them. Why not, when interpreted in a contextual and conducted a dialogue between the learners and teachers, among them will have meaning if: (1) the *mipisactivities* educate child to be independent in life. So, under certain conditions, they have to learn to do something without help from their parents; (2) in the activity of *ngukhek juwadah* teach someone that in facing big problems, cooperation is needed. This means that they must be united, cooperative with each other and must help each other. In addition, the division of society who make *juwadah* (*Juwadah* is a traditional cake from Lampung) are in the morning and afternoon. It indicates that the group must share roles according to their competencies and strengths; and (3) nature teaches the bride and groom to the river, this activity educates the couple that in every symptom, event, and condition, anyone must be intelligent in seeing the situation, must think clearly, and consider everything carefully. Because, there are consequences for every decision taken.

Based on the interactions in the learning material, consciously or not, students have learned about independent character, cooperation, mutual cooperation, tolerance of differences, and being smart in seeing life situations. Then, when it is related to the local wisdom of the *Piil Pesenggirilife* principle of Lampungnese, so the learning elements about texts that contain information arrangements on local cultural can emerge to the *juluk adek*, *nemui nyimah*, *nengah nyapukh*, and *sakai sambai*. In the *juluk adek*, students learn that in order to be successful, everything must be programmed. In this case, students are reminded by the teachers that they must have the responsibility of completing the task or deepening the material provided by the teachers. In *nemui nyimah*, the teachers remind the learners that they should have to be friendly, polite and respect the opinion of each group. In *nyapukh nengah*, teachers have to remind the students to deliver their opinions orderly, not to be selfish, and have a high curiosity about the learning material. Then, in *sakai sambai* students are reminded by the teachersto be cooperative in a group collaboration in discussing the experience story which is developed by the teachers.

Through texts about community life and culture, students will easily find out and get learning about local wisdom existed. It in line with Wagiran

in Afiqoh, et al (2018:47) who stated that education based on local wisdom is education that teaches students to always be attached to the concrete situations they face. Referring to this understanding, the learning material that must be prepared by the teachers is material attached to the real situation of students surrounding. Through the situations described in the text, teachers will stimulate students with experiences that are close to them. Although, they have actually applied the local wisdom values without realizing it, it is important for teachers to remind themselves of the nobility of these values. Then, in arranging or writing the exposition text properly, students must be able to explore the experiences and knowledge that exist in them. To obtain this, students must be given real experience in order to obtain direct and concrete information. In this case students must be able to dig up information by observing directly or digging information through interviews with experts or other sources. However, it would be nice if they were given a real role, namely directly interacting by observing or meeting experts. Because, with that, they will learn for real about communication and how to communicate in various situations.

In order to write texts that contain local wisdom, teachers should remind the four principles of life of *piil pesenggiri*, namely the *juluk adek*, *nemui nyimah*, *nengah nyapukh*, and *sakai sambai*. In the *juluk adek*, teachers need to remind students to program them well so that what they will strive for can be optimal. Things that can be done include determining the themes of the exposition text, the information to be obtained, and the source of the information. In *nemui nyimah*, teachers need to remind students that in seeking information they must always apply the principles of being friendly, open, and respectful or tolerant. In *nyapukh nengah*, teachers remind students so that they have high curiosity so that the information obtained can be optimal. In addition, they must also have an orderly attitude and prioritize interests that are not personal interests. Then, in *sakai sambai*, teachers remind students that they are also part of society and must follow the social order. for that they must be able to place themselves wherever they are. This means that in obtaining information they do not see gender. Referring to the explanation above, the values of local wisdom contained in Indonesian language learning, especially basic competencies related to exposition texts, synergize and build the character of students. Values as curiosity, independence, hard work, tolerance, discipline, and responsibility are in line with the indicators character according to the Ministry of National Education in 2011, among others, 1) Religious, 2) Honest, 3) Tolerance, 4) Discipline, 5) Hard work, 6) Creative, 7) Independent, 8) Democratic, 9) curiosity, 10) National spirit, 11) Love the country, 12) Respect for achievements, 13) Communicative, 14) Love

peace, 15) Love Reading, 16) Caring for the Environment, 17) Caring about Socially, 18) Responsibility (Hamid & Sudira, 2013). So, the development of character education needs to be internalized with local wisdom.

IV. CONCLUSION

Each region has noble values from the cultural order or life order of the area. The Lampungnese are no exception, who have the principle of living *piil pesenggiri* as their life structure. These values, known as local wisdom which are used as a reflection of behavior and in carrying out various activities. During learning, the *piil pesenggiri* value can be inserted in writing skill of exposition text. Through these activities, students gain extensive knowledge about local wisdom and character based on the text sample as well as the process learning. For this reason, these noble values should be developed in schools. This is, given its function which is not only to preserve the local wisdom of an area as assets owned by Indonesia but also its relevance to the character development of the younger generation, especially students.

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