

LEARNING MATERIALS BASED ON LOCAL WISDOM OF SUMBANESSE AS THE SOURCE OF LEARNING IN ELEMENTARY SCHOOL

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Abstract

A good learning process is a contextual learning. That is the main reason for the teachers to develop learning material especially in the Elementary school based on the condition and location where the students live. The local wisdom could become an entering door to teach the subject and develop the materials that have been set in national curriculum. Using qualitative descriptive method, this paper discusses the local wisdom issues that occurs in Sumba people, East Nusa Tenggara which can be developed to be a learning material in social studies course at the elementary school.

Keywords: Learning Material, Local Wisdom, Sumbanese

INTRODUCTION

Education is an investment of nation, since through human education human will have provision to determine the existence in the future. Humans in this case students are the targets of education. Through education the hidden potentials of both academic and non-academic potentials include personality and character will be developed (Sutirna & Asep, 2015, Dariyo, 2013).

School is a place where the educational process is happened which is ruled by system. In addition, the school is also a place of interaction between teachers and students. Students from elementary school to high school do the teaching and learning activities regularly in accordance with the prevailing education system. The education curriculum is one of the education systems that plays an important role in the learning process of students.

The 2013 curriculum which is running currently, requires teachers and students to be more creative and productive in implementing the

teaching and learning process. The central theme for the development of the 2013 curriculum is to produce Indonesian people who are productive, creative, innovative, through the strengthening

The integrated attitudes, skills and knowledge (Kemendikbud, 2016). In order to make the theme happen, the education units including elementary schools must organize an interactive learning, inspiring, fun, challenging, and also could motivates the students to participate actively, as well as provide chance to grow initiative, creativity, and independence in accordance with potential talents, interests, and physical development, as well as student's psychology.

The educational process which is interactive, inspiring, fun, challenging, and motivates students can be designed by using the environment as a learning resource. The environment is a source of contextual learning. The environment discussed in this study is the local wisdom that exists around the environment where students live.

One of the characteristics of the 2013 curriculum is "schools are an inseparable part of the society that provides planned learning experiences, students apply the material learned in society and use the society as a source of learning" (Kemendikbud, 2016). The characteristics of the curriculum can be understood that the teaching and learning process in schools can use the society as learning source. One of the learning source of exists on society is local wisdom. Local wisdom is a characteristic of a certain region; it is also a tool to maintain certain culture and defend it from negative influence from the outside.

The role of the teacher in designing learning that comes from the community is very important. Educational values contained in local wisdom which can be taught and studied by students need to be designed in learning tools. The 2013 curriculum has outlined that the learning tools provided by the government are flexible, contextual, and provide opportunities for teachers to develop and implement learning, as well as accommodate local advantages (Kemendikbud, 2016).

Social Sciences (IPS) is one of the subjects taught in elementary schools that integrates several social sciences such as Geography, history, economics and sociology. The subject Social Sciences is very good to implement the education based on local wisdom.

Sumbanese are people who live in Sumba island on East Nusa Tenggara province. The people of Sumba are rich with local wisdom derived from local beliefs namely "Marapu". The positive values that

exist in the local wisdom of the Sumba community are very possible to be taught at school. Local wisdom education is a very appropriate way to accommodate the local wisdom.

Based on the exploration above, this paper discusses two things. First, the important of developing the learning based on local wisdom. Second is to identify kinds of local wisdom of Sumbanese that could be applied in the course Social Science at Elementary School.

LITERATURE REVIEW

Local Wisdom

Local wisdom is two related words. Local wisdom can be understood as local ideas, beliefs, original knowledge of local people which are wise, full of wisdom, good value which are embedded and followed by members of the community (Albantani & Ahmad, 2018). Local wisdom is an idea that arises and develops continuously in a society in the form of customs, values, norms, culture, language, beliefs, and daily habits (Pingge, 2017). Local wisdom is also a culture inherited by certain communities and places for generations and is able to face the global development (Tinja, Towaf, & Haryono, 2017).

Local wisdom becomes the identity of a certain community in a certain region. Local wisdom as a source of knowledge is rich with values which is embraced by universal society. These universal values are translated according to the region, culture of the local community. The values contained in local wisdom are used as a benchmark to choose, utilize, and build the nation's character. Local wisdom sometimes is also interpreted as original knowledge, which is a set of knowledge and technology stored in memory and used in people's lives and developed depend on certain conditions (Ocholla, 2007).

Local wisdom could be perceiving as the identity of a nation, especially in Indonesia which allows local wisdom to be transformed across cultures that eventually create the values of national cultural. In Indonesia, local wisdom is a philosophy and view of life which is manifested in various fields of life such as social and economic values, architecture, health, environmental governance, and so on. Nuraini Asriati (in Pingge, 2017) said that the form of local wisdom in society exists in the form of culture (values, norms, ethics, beliefs, customs, customary law, and special rules). Noble values related to local wisdom are; a) Love for God, semester nature and its contents; b)

Responsibility, discipline, and independence; c) honesty; d) respect and courtesy; e) Affection and care; f) Confidence, creativity, hard work, and never give up; g) Justice and leadership; h) Good and humble and; i) Tolerance, peace and unity.

In society, local wisdom can be found in singing, proverbs, fairy tales, advice, slogans, and ancient books which are essential in everyday behaviour. This perception is similar with the thought of Nurma Ali Ridwan (2007: 7) which says that local wisdom will manifest into traditional culture, local wisdom will be reflected in the values prevailing in certain community groups. Local wisdom is expressed in the form of wise words (philosophy) in the form of advice, proverbs, rhymes, poetry, folklore (oral stories) and so on; social, moral rules, principles, norms and rules that form a social system; rites, ceremonial or traditional ceremonies and rituals; and habits seen in everyday behavior in social relationships.

The Sumba Community: “Marapu” as Local Belief

The Sumbanese live the island of Sumba which is located in the southwest of the Province of East Nusa Tenggara (NTT), it is about 96 km to the south of Flores Island, 295 km to the southwest of Timor Island and 1,125 km to the Darwin sea, Australia (Fredy and Prapancha Hary, 2013: 3). Sumba Island consists of four districts of East Sumba, Middle Sumba, West Sumba and Southwest Sumba. The island is located on the outer arc of the Nusa Tenggara province and it is located between Sumbawa Island and Timor Island. There are Sumbanese who still stick to local beliefs namely Marapu. This belief of Marapu has been adopted by Sumbanese since ancient times before the religions which are recognized in Indonesia entered the island of Sumba. Marapu embraces animism, which is worship of ancestral spirits.

Knowing Sumba means knowing Marapu; Sumba means Marapu and Marapu means Sumba. The entrance to know Sumba is only through Marapu. There is a relationship between social life and the belief system. The believe of “Marapu” is a local belief of Sumbanese. They believe in forces that exist outside the human world still influence and even determine their lives. That power is the strength of their ancestors. Therefore, the belief of Marapu is worship of ancestors. The emergence of the belief in the existence of supernatural forces is a manifestation of the humans needs for security, protection and peace.

In Marapu ritual, they offer sacrifices such as chickens, pigs and other harvests for the "highest" and also for their ancestors, because they believe that their ancestors remained with them, guarding and protecting them. Therefore, the offering ceremony is when they can communicate with the ancestors. Marapu's belief arises from the concept that people who are still alive must always maintain harmony with the spirits of their ancestors. They believe that what they are doing is the willingness of the Marapu itself. (Kleden. 2017).

People who hold Marapu's beliefs have their own perceptions about all phenomena that exist on world. For example, the view of life and death. Marapu people believe that there is a human creator and life after death, there are also perception on the marriage system, leadership, social strata, and farming. Through this believe of Marapu, people have their own views about all phenomena experienced, of course the Marapu people have their own concepts or views about education and the values contained. Education is a fundamental human phenomenon that also has a constructive nature in human life. Education is an effort to encourage the growth of character, mind, and individual body

DISCUSSIONS

Local Wisdom of Sumbanese: Applied in Social Sciences Learning

Social Science in Elementary Schools strongly emphasizes on introducing the students to their environment, so that the students are not uprooted from the local culture. The introduction of the environment and the community starts from the closest to the farthest. The introduction of local areas, must also be able to identify a number of local wisdom values (Kemendikbud, 2016). The use of local culture as a source of learning on Social science facilitates the students to understand directly the material content which is correlated with the conditions of daily life around the student's live (Holilah, 2015).

Besides helping students to understand the material well, local wisdom is also rich with life values that need to be preserved as national identity and could protect the nation from the development of the globalization era which can damage the identity of the Indonesian nation (Sugiyono & Adrinana, 2017). Kuntoro (2012: 6) argues that local wisdom shows that there are local policies such as nobility, high values, truth, goodness, and beauty. They become guidelines to make

arrangements of relationships between people as the basis for life vision. Local wisdom can be the basis of character education in schools. Wahab (2012: 18) illustrates that local genius or local knowledge can be a source of values and academic material.

Indonesia is a big nation with kinds of regional cultures that spread out all over the country. This cultural diversity is a valuable asset for Indonesian and makes this nation different from other nations. However, along with the development and progress so far, cultural values that are kept and maintained by each region and tribes are almost extinct now (Tinja, Siti, Hariyono, 2017). Foreign cultures enter Indonesia quickly and the people also accept these changes rapidly. This phenomenon makes the local culture start to alienated.

Unfortunately, local values are not included in the program of increasing national education. the schoold curriculum still provides similarity of subjects in different region. Therefore, creativity and innovation are needed to integrate local values in the learning process in schools under the umbrella of character education (Sugiyono & Adrinana, 2017).

The role of the teacher is very important in creating contextual learning based on local wisdom. The noble cultural heritage of the nation can only be passed on through education. Therefore, the atmosphere of education must support the implementation of cultural inheritance to the next generation. In order to create an appropriate educational atmosphere and support the process of cultural inheritance, a management strategy and the use of teaching materials that support and appropriate learning are needed. One of them is the selection of a learning model and contextual based teaching material (Nilasari, 2016: 1399-1404).

The contextual learning approach is done by presenting real situations that occur in the community or family environment into the classroom. By using a contextual approach, students can learn independently by linking the knowledge between the teachers and the students or the community and the surrounding environment. By applying contextual learning, students will be exposed to the real world according to the theories they have learned during the learning process. The purpose is to encourage and pass down local cultures to students as the next generation (Su'udiah, 2016; Johnson, 2002; Utari, 2016)

One of the solutions is the teacher can develop textbooks by integrating the values of local wisdom. Textbooks is one of the important teaching materials. For the most part, schools use textbooks as a primary source of learning. Textbooks are one of the important learning resources for students that are designed according to the curriculum applied. According to Prastowo (2015) the textbook consists of knowledge developed based on the basic competencies of applied curriculum. Moreover, Dariyo (2013) states that, a beautiful textbook must have the following eight characteristics: (1) accurate, (2) suitable, (3) communicative, (4) complete and systematic, (5) student-oriented, (6) in line with the ideology of the nation, (7) agreed to prate linguistic, and (8) readable. Therefore, the integration local wisdom into thematic textbooks is a strategic approach to learning.

Social science could be a very suitable and appropriate subject to apply the contextual learning based on local wisdom. The subject social science is learned by the students since elementary level to Senior High School. on Elementary grade I, II and III, the matter of Social Science is integrated to the basic competence of Subject Bahasa Indonesia, Civil Education and Mathematic. While for grade IV until VI, there is Social studies even though the learning is done thematic with other subjects.

The content of Social Science is divided into knowledge, skill, values and attitude which is developed from society and social knowledge discipline. As detailed, the content of social science is (1), the knowledge aspect about the life of community, nation and people in different kinds of life and region, (2), skills aspect which are divided to think logically and critically, reading, learning skills, problem solving, communicating and team work in society, (3), attitude aspect which are the religious values, honesty, hard work, curiosity, independence, respect achievement, competitive, creative and innovative (Kemendikbud, 2016)

The content of social science education will be divided into four scopes of social science in elementary schools (Kemendikbud 2016), first is spatial characteristics in national and regional scope. Second is social diversity, social interaction and social change. Third is economic activities of the population, and the last is the change in Indonesian society since the Hindu Buddhist era until now.

Related to the context of local wisdom, the people of Sumba. The writer offers several local wisdom issues that can be developed in

contextual teaching material based on Sumba's local wisdom. The issue of local wisdom of the Sumbanese community will be related to the scope of social science education in elementary schools in accordance with the current curriculum, the 2013 curriculum. The table below will explain the contextual education issues based on the Sumbanese community's local wisdom in social science subjects in primary school

Table 1. Social Studies Education Scope in Elementary Schools and Forms of Local Wisdom of the Sumbanese

No	Scope of Social Science Education	Kinds of Sumbanese' Local Wisdom
1	Spatial characteristics in national and regional scope.	Local poem about the characteristics of the Sumba's region
		Sumba's Mother Tongue
		The territory division based on ethnicity or clan
		Woven fabric motifs by region or village
		Traditional house forms based on ethnicity
2	Social diversity, social interaction and social change	Local Poem about: women and men, children, parents
		Baby naming system
		Local Poem about nobility and servants
		Beliefs about life and death
		Local Poem about the forms of good and bad social relations
		Woven fabric motifs about social patterns
		Carving in a tomb stone
		The division of space in traditional houses
3	Economy Activity of the People	Local poem about the cultivation of gardens and fields
		Traditional tools used

4	The changes in Indonesian society since the days of Hindu Buddhism until now	The food of kings and servants
		Read natural signs
		Barter system
		Flora and fauna on woven fabrics and tombstone carvings
		Custom poetry about beliefs from the mountains and beliefs from across the sea
		Read natural signs
		Woven fabric motifs contained certain religious symbols
		About the traditional house or chief
		Belief about God
		The division of tribes who worship certain objects

The form of local wisdom in the Sumba community on the table above is an issue that can be developed in elementary school learning in social science by teachers or researchers. The form of local wisdom can be mixed in teaching materials, learning media, and field trips.

CONCLUSION

Knowledge education in elementary schools teaches about knowledge, skills, values and attitudes developed from society and social science disciplines. Social science can make society as a contextual learning source in accordance with learning material. Contextual learning is a meaningful teaching and learning process because students learn from the environment.

Local knowledge or local wisdom is a contextual learning resource. Besides making it easier for students to digest learning material it also helps to pass on positive local values as national and state identity. The Sumba community is rich in local wisdom that can be developed by teachers or researchers to be applied in school learning. Issues of local wisdom of the Sumba community can be a guideline in developing learning based on the local wisdom of the Sumba people in Sumba Island or Eastern Indonesia regions that have similar culture.

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