ENHACING LOCAL WISDOM THROUGH LOCAL CONTENT OF ELEMENTARY SCHOOL IN JAVA, INDONESIA

Giska Adilah Sharfina Saputra
Faculty of Social and Politic Science
Social Anthropology Studies
Universitas Indonesia
giskaadilah@ymail.com

Abstract

The government has made decree number 423.5/27/2011 in Local Content Curriculum Subjects (Javanese) for the Study of Education (The example: in Central Java). But, the local content nowadays is not really giving big impact to enhance the local wisdom in the school. According Koentjaraningrat in his book, *Pengantar Ilmu Antropologi* (1990: pg 203-204), there are seven elements of cultures: language, knowledge systems, social organization, living systems equipment & technology, livelihood system of life, system of religion, and the arts. The seven elements of cultures which containing character, values, morals and javanese cultures. Hence, they are very important to be appointed and implemented in the local content in Java. Local content education can enhance cultural values in Indonesian society. This education will be given suitable with local knowledge in every region in Indonesia, not only Javanese culture. We just use Java as turning point to explain other local content. In this article we want to explain that giving local content in education is very important to fill elements of cultures and it makes cultural endurance from the era globalization

Keywords: local wisdom, local content, cultures

I. INTRODUCTION

Education is highly preferred to advance civilization character of Indonesia in the future. One educational media distribution through local content in formal educational institutions (elementary, junior high, high school). Local curriculum into educational programs and media content delivery is associated with the natural environment, social environment, and cultural needs of the region and must be studied by students in that area (the Education Minister Decree No. RI. 0412/U/87).

In general, local content aims to provide sufficient knowledge, skills, and attitudes to students. So that they have an extensive knowledge in accordance with the local values or the rules prevailing in the region and support the preservation of regional development and national development. The author feels the development of an increasingly globalized world sufficiently erode the character values of the culture of Indonesia. Attitudes, behavior, morals and culture replaced the local wisdom that goes beyond through globalization and modernization. Starting many schools brawl, smoking, drinking, and even free sex style.

Community groups considered vulnerable in this civilizations are school students. Culture and national character education is important especially students inculcated
early elementary school level. It is seen from the psychological basis the children at primary school age have explores nature, always wanting to try new things, especially regarding (Dakir, 1988).

It is known that Java has a population density that is much larger than islands archipelago others (Koentjaraningrat, 1984:10). Of migration occurring opportunities in and outside groups inhabiting the area of Java. Not only ethnic Javanese are living, but many ethnicities present, namely Chinese, Betawi, Batak, Minangkabau, and many other ethnic groups, even western influence entered.

Therefore, the authors decided to take one sample is being viewed Java payload content is widely used local students at the elementary level. Then decided to take the theme of "Enhancing Local Wisdom Through Local Content of Elementary School in Java, Indonesia."

II. LOCAL WISDOM

Wisdom consists of two words: wisdom and local. In dictionary English-Indonesia, whereas local (lokal) means local (setempat); wisdom (kearifan) means wisdom (kebijaksanaan) (John M Echols and Hassan Syadily). In general, the local wisdom can be understood as local ideas that are thoughtful, full of wisdom, good value, embedded, and followed by the people (Sartini, 2009). In the disciplines of anthropology, the term local wisdom has known as local genius. Moendardjito that cultural elements as a potential area for local genius has proven its ability to survive to the present (in Ayatrohaedi, 1986: 40-41). Its features are:

1. Able to withstand foreign cultures
2. Having the ability to accommodate the elements of foreign cultures
3. Having the ability to integrate elements of foreign culture into the native culture
4. Having the ability to control
5. Being able to give direction to the development of culture

Local genius or local wisdom is widely applied by indigenous communities,

"Tribal peoples in independent countries whose social, cultural, and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations." (definition of indigenous in International Labor Organization, 1989)

Therefore, as the Java community or indigenous communities to preserve important social and cultural environment in accordance with, the laws and traditions of local knowledge (indigenous knowledge), "the need to live in balance with available resources and Understood has been accepted for generations by indigenous communities "(Anderson, 1996).

III. LOCAL CONTENT

Local content is a curricular activities to develop competencies that are tailored to the characteristics and potential of the region, including areas of excellence, the material
cannot be grouped into subjects that exist. The substance of the subjects of the local content can be determined by the education unit, is not limited to skill subjects (www.dikti.go.id). The scope of local content such as the scope of state and local needs. The state of the area is everything contained in a certain area that is basically related to the nature, social economic, cultural and social environment. While the needs of the area is all that is needed by the people in an area, especially for the survival and improving the quality of life of these communities, which are adjusted to the direction of development of the area as well as potential areas concerned (www.dikti.go.id). Therefore contents can be any local content local language, local arts, local skills, customs, local foods as well as things that are considered necessary by the area concerned.

IV. THE ELEMENT OF CULTURES IN JAVA

Elements of local content in Java less specialized. Many elements of values, ethics, norms lacking taught or socialized properly by the teacher. Several local contents only primary school language teaching Java without the values of local wisdom in it. Therefore, the authors tried to specialize the contents of local content through the seven elements of culture that made Koentjaranigrat. The elements of culture does not necessarily give a positive story for students. But where the role of the teacher in selecting essential elements for socialized education aims to build character and culture of Indonesia. Here is the seven elements of culture as well as several examples that represent the culture of Java:

a. Language

Java language consists of two main levels are different in words and grammar. First, the krama language express respect. Second, the language ngoko express intimacy. About 850 of the most important terms of everyday life, has the form ngoko Java language and manners of its own. Then 260 words must be added a third language level is krama inggil and actions reveal some things that are closely related to personal and reveals a high respect. The krama inggil language is combined between krama and ngoko. Using Java language presupposes awareness of their social standing.

Respectful attitudes in Java also been taught from an early age in the family. According to Clifford Geertz there are three feelings that demand respect, that wedi, isin, and sungkan. The wedi means fear of physical threat or due to lack of an action on people feeling respected. Children being praised when wedi against older people and to strangers. Then the isin education means shame and guilt. Children embarrassed in front of the neighbors, guests, and so if he did something to deserve being reprimanded. As a result, the children often seem shy when there is so cannot be called, even by their own mother. Then, the sungkan education rather polite respect for others who have not known. The sungkan education is a more positive sense. The more master’s courtesy of etiquette, the more he is recognized as a full member of the Java community. Wedi manners, Isin, and Sungkan that determine a child put herself in arranging language when dealing with others. Selection of language use manners, or etiquette ngoko inggil, then the child’s personality is formed with a polite and smart nation to put hisself in both Javanese and foreign.
b. Knowledge systems

The knowledge systems every place is different. They have a culture of its own. This is what also felt the Java community. The dominance of the Java community has a system of knowledge is heavily influenced by religion and magic system. For example, knowledge of the Javanese of treatment techniques. Shamans believed to be the person who can do treatment and have the special ways of doing medical treatment practices. \textit{As petungan} a day and how to determine a good date to hold various ceremonies, celebrations, and other important events based on the Javanese calendar. Javanese system of medical knowledge is only part of the various systems of knowledge they have. All system this knowledge may not reveal all the authors in this paper, because it is so diverse and complex. This treatment system, properly held by elementary school students in the present so that they can appreciate and preserve the diversity of existing treatment systems in their environment.

c. Religion

The existence of various religious practice in the social system \textit{Agami Jawi}. \textit{Agami Jawi} is a variant of Islam that is owned by the Javanese. Form \textit{Agami Jawi Islam} is a complex beliefs and concepts of Hindu-Buddhist inclined toward mysticism, which mixed and purportedly as Islam (Koentjaraningrat, 1984:312). This proves the existence of syncretizing Islam and Hindu-Buddhist beliefs in their religious practices. The most important ceremony is the ritual meal, which in English is called \textit{wilujengan (Krami)} or \textit{slametan (Ngoko)} (Koentjaraningrat, 1984: 343). As in religion, ritual death also involves a wide range of slametan, associated with ancestral spirits. Visit the graves of family and ancestors (\textit{nyekar}) are still considered important in \textit{Agami Jawi}. In addition there are also applied to the various stages of the childbirth ritual: naming ceremonies, \textit{kekah} ceremonies (cutting hair), \textit{tedhak siten} (ceremonial ground), circumcision (\textit{sunatan}).

There are many other things related to religion that has not been presented. The point is an important religious rituals known to elementary school students. But the teacher should choose smart sort are important parts notified. In addition, the curriculum should lead students made reference to the appreciation of diversity and preservation purposes these cultural practices.

d. Livelihood systems

Matters related to agriculture for its own use, an essential element in Javanese culture (Koentjaraningrat, 1984: 98). In general, a villager in Java only with immediate family and extended family. It seeks to manage the household economy, such as working in the agricultural sector. They help one another. In addition, in Java there is the phrase "a lot of kids a lot of luck", is related to parental occupation as a farmer. They feel a lot of children will help the work of farming. Research in a village nears Yogyakarta, "average income for a year gained peasant households of the work of the children exceeded the average costs over the same time issued a children's" (White and Stoler, 1976). Cultural expression is becoming an important positive lesson socialized teachers on students that not everything is right about a lot of kids a lot of luck. Instead of poor families are often difficult to finance the needs of many children.
e. Art

Arts that exist in Javanese culture is quite diverse, ranging from art weaving, painting, to batik. However, the author will discuss here is the performing arts. In general, in all areas of Javanese culture folk performing arts may manifest: (1) fragment of a mask dance drama, (2) comedians masked dancing and singing, (3) a show with dancers dressed up like a giant, (4) dancing horses braid, (5) who danced the dance of teenage girls, (6) magic show. Unless revue and so forth, drama which is still the most important form of performance are: (7) puppet show, (8) performances expert stories, and (9) show selawatan Islamic-oriented. (Koentjaraningrat, 1984:213).

The authors will focus on the art explanation puppet show. Puppet show teaching and educational value for the audience. The story and characters in wayang reflects the behavior, character, and practices are highly dynamic life. Puppet reflect social life, politics and culture of the Javanese. Mastermind who became director of the wayang often wise counsels insert a reference to behave. The characters in the puppet is what will provide models of human life and behavior (Franz Magnis, 1995:4). One example is the physic of Semar is not as beautiful as the knights. He likes to release fart, fart, but his heart is better and more noble, so refined, more sensitive, better and more noble than the handsome knights that (Franz Magnis: 38). This shows us that the most important thing is not beautiful appearance, but the attitude of mind that is so sublime, because the attitude of the mind is the size of a human being. Teaching about the nature that is in very good Semar taught early that the younger generations are always striving for virtue in the mind and not always differentiate humans from the physical form.

f. Social Organization

Koentjaraningrat see this as an element of social organization are universal. Therefore, where there is human society, then that is where there are elements that encourage people to be in one setting, organization or grouping functions supporting the needs directly related to life, and ultimately preserve the values that have been agreed upon by all members. One of these social organizations created in the Java community is mutual cooperation and deliberation. According to research in Yogyakarta Heppel (2004), when the respondents were given the question: do they want to build or renovate houses will use the help of family members / friends or contracting for construction companies / builders to do so, most of the respondents chose the second option. They are more inclined by the habits of modern life waves that say 'do not rely on others, becoming more independent.’ Development of the more modern era, and advanced means to make people busy with their work so do not have time to join into a system of mutual assistance.

This is an important point about the teacher taught his students from an early age, they are mutual cooperation and deliberation. That two values must applied to the students today.

g. Living System Equipment & Technology

The Javanese society generally produces products that have been declared as a heritage of Indonesia, such as batik clothes. They also produce the products equipment life through crafts such as weaving, pottery, cookware and more. These days it has started
to manufacture products using the technology innovation. Making batik using canting but now have started using printing.

The author thinks that the teacher is very important to introduce the living system equipment & technology to the students early in order to love Indonesian products.

V. THEORETICAL FRAMEWORK

VII. CONCLUSION AND FUTURE RECOMMENDATION

Local content of education should be implemented in elementary schools. The local content should include the value of local knowledge of their respective regions. There are two main objectives: first, the short-term: building a culture of Indonesia in character education from an early age, and second, the long-term: building the necessary potential areas for improving standards of living. The value of local wisdom can be adapted through the seven elements of culture (Koentjaraningrat, 1990). They are the language, the knowledge system, the religion, the livelihood system, the art, the social organization, and the living system equipment and technology.
VIII. REFERENCES


8. http://repository.ipb.ac.id/bitstream/handle/123456789/39734/A98WUL_abstract.pdf?sequence=2