

DEVELOPMENT OF LOCAL WISDOM CULTURE IN THE LEARNING OF INDONESIAN LITERATURE

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Abstract

Local wisdom is something that must be maintained by humanity at this time because local wisdom is a historical heritage that is very important to a country. Local wisdom and culture are inseparable. Lots of romance stories of cultural life in the past that can be found. Either in the form of writing or pictures which are often displayed in caves, on beaches, in forests or in mountains. Basically all human beings on this earth have contributed to writing, especially in writing literature. For examples Gurindam, Pantun, Syair and so on. Learning literature and culture is a relationship between process and content, namely the process of taking over culture in the sense of cultivating humans. Another aspect of the function of learning literature is that by utilizing literary works it can be done by paying attention to the characteristics of children's literature adapted to the applicable curriculum. Culture and literature have dependence on each other. Culture is heavily influenced by literature, literature is also heavily influenced by culture, both in writing and orally. Prose, which is included in literature. sometimes referred to as narrative fiction, prose fiction, or simply action. If culture is a system that regulates human interaction in a wider society according to their culture, then literature is a system that functions as a means for the ongoing interaction of feelings in a very beautiful life. This article seeks to provide ideas regarding the development of local wisdom in this case culture so that it can be used as a reference source for learning literature, literature learning materials are used as an alternative source of teaching materials by teachers during the learning process.

Keywords: Local Wisdom, Culture, Literature Learning

Abstrak

Kearifan lokal hal yang harus tetap di jaga oleh umat manusia saat ini karena kearifan local merupakan peninggalan sejarah yang sangat dipentingkan oleh sebuah negara. Kearifan local dan kebudayaan merupakan hal yang tidak bisa dipisahkan. Banyak sekali roman kisah kehidupan kebudayaan di masa lampau yang dapat dijumpai. Baik berupa tulisan ataupun gambar yang banyak terpajang di gua-gua, di pantai, di hutan atau di pegunungan. Pada dasarnya seluruh umat manusia di muka bumi ini sudah berkontribusi untuk menulis, terkhusus dalam menulis sastra. Seperti contohnya Gurindam, Pantun, Syair dan lain sebagainya. Pembelajaran sastra dan kebudayaan adalah suatu hubungan antara proses dengan isi, yaitu proses pengambilalihan kebudayaan dalam arti membudayakan manusia, aspek lain dari fungsi pembelajaran sastra adalah dengan memanfaatkan karya sastra dapat dilakukan dengan memperhatikan karakteristik sastra anak disesuaikan dengan kurikulum yang berlaku. Budaya dan sastra memiliki ketergantungan satu sama lain. Budaya sangat dipengaruhi oleh sastra, sastra juga sangat dipengaruhi oleh budaya baik yang tertulis maupun secara lisan Prosa, yang termasuk dalam sastra. terkadang disebut sebagai narasi fiksi, prosa fiksi, atau hanya aksi saja. Jika kebudayaan adalah sistem yang mengatur interaksi manusia di dalam masyarakat luas sesuai kebudayaannya, sastra adalah suatu sistem yang berfungsi sebagai sarana berlangsungnya interaksi rasa dalam kehidupan yang sangat indah. Artikel ini berupaya memberikan ide mengenai pengembangan kearifan lokal dalam hal ini kebudayaan untuk dapat dijadikan sebagai sumber referensi pembelajaran sastra, materi pembelajaran sastra dijadikan alternatif sumber bahan ajar oleh guru pada saat melakukan proses pembelajaran.

Kata Kunci: Kearifan Lokal, Kebudayaan, Pembelajaran Sastra

INTRODUCTION

Local wisdom is knowledge that is not realized by society in general. Local wisdom is local cultural elements that can be used to solve problems both in the past and present. The potential of local cultural elements to solve a problem is definitely not known by the general public even though this local wisdom can become a trajectory of life from generation to generation so that local wisdom is a legacy from time to time passed on by our ancestors.

Local wisdom can emerge anywhere, both in the family environment, the surrounding community and the surrounding area, as a result of interactions with the natural environment and interactions with other communities and cultures. Therefore local wisdom is not always traditional, because it can include current wisdom, and because of that it can also have a broader meaning. Therefore, local wisdom is not always traditional, because it can include contemporary wisdom, and because of that it can also have a broader meaning than traditional wisdom.

Culture which is abstract in relation to 'culture', 'local wisdom' as an instrument of innovation is itself a part of culture. 'Local wisdom' is also a device of symbols. These symbols can mean positive or negative symbols in the culture of the past. 'Wisdom' is always interpreted as 'good' or 'positive' in Indonesia and abroad. The choice of words itself is a way to find a culture in a literature. Culture is very closely tied to local wisdom. We can find many traces of local wisdom in Indonesia that we can meet. As in Sumatra, there is something called the Mangongkal Holi Tradition North Sumatra, the Belian Ceremony tradition from Riau. Nganggung Tradisi Bangka Belitung. Ngobeng Tradition – Palembang. Tabuik – West Sumatra.

From several examples of culture in Sumatra it is clear that Indonesia is rich in culture. So that this research journal will discuss local regional culture, especially in West Java. West Javanese Traditional Arts such as Wayang Golek, Jaipongan Dance, Degung, Rampak Kendang, Sisingaan., Renggong Horse, Bajidoran, Cianjuran.

METHODS

The research method that the author uses is a qualitative descriptive analysis method. Qualitative research is in the form of descriptive or describing phenomena or research facts

as they are. This research was conducted with a qualitative approach. All research activities are directed at exploring local wisdom values in their possibilities for the development of character literature learning. Data collection was carried out using document studies, observations, interviews, and focus group discussions (Faisal, 1990; Arikunto, 2006; Iskandar, 2008; Emzir, 2010; and Sugiyono, 2012). Local wisdom objects are focused in the Cigugur Girang area, Parongpong, West Bandung Regency, West Java. As for the learning aspect, the Daarut Tauhiid Boarding School Middle School sample was used. The choice of this school took into account the variation of schools based on the origins of the students' areas, orientation of community interests, completeness of facilities, climate, and school culture.

RESULT AND DISCUSSION

First, the form of local wisdom in the local area, namely Parongpong has a sasapian culture that is remembered throughout the ages. If we remember culture then literature will also develop both in writing and orally. A number of data show reality, as quoted from the following interview data:

If you remember our culture, it's a shame if we can't use it to the fullest. We ourselves often do not understand and even forget. But if it can be utilized properly in learning, of course this will be good. And this is a challenge for teachers (interview with Respondent A, 10

The data from the interview with Respondent A above is a general tendency related to the teacher's views/opinions regarding the potential for local wisdom in the Parongpong area, namely sasapian, in the context of its usefulness in learning. Teachers generally have the same understanding that with proper understanding and utilization, local wisdom will make a positive contribution (Wahab, 2012; Putrayasa, 2013; and Fathurohman, 2014). However, efforts to preserve culture in literature require an effective learning model conducted by an Indonesian Language and Literature Teacher. This is as stated in the following data:

Of course Indonesian Language and Literature teachers have to be creative, right? This is not normal. So, the teacher must be bold and creative. We have to use the local culture a lot as our learning (interview with Respondent B, 10/11/2022).

What is the local wisdom, just adjust it. Local wisdom in the West Java area, for example, uses the art of bobodoran or lalaguan which is adapted to the concept of learning Indonesian literature (interview with Respondent C, 10/11/2022).

The data from interviews with Respondents B and C above show an inseparable connection with one another, related to learning literature at school. Based on this kind of reality, the forms of local wisdom that have the potential for literary development can be raised by current students to get to know culture, as follows.

- (1) Teachers with the right understanding will provide appropriate learning and innovative renewal of the work;
- (2) the form/type of local wisdom that has the potential for the development of literary learning includes writing and oral

Second, the Types and Scope of Literature Learning Materials for the implementation of Adaptation of Local Wisdom Values. Regarding the scope of literature learning materials for the implementation of adaptation of local wisdom values, it is revealed as a number of data from the following interviews.

When viewed from the curriculum, the material in the field of literature includes short stories, drama poetry, inspirational stories. There is drama, but it is oriented to dramatize local culture. Through drama, children can create. Apart from that, through poetry, children are able to work beautifully to elevate local culture (interview with Respondent D, 11/11/2022).

Another variation is related to literary appreciation activities. This can be seen in the excerpts of interview data, as follows.

It can be different if literary appreciation was carried out and celebrated on a literary appreciation day or language month by holding poetry writing contests, reading poetry, writing romances, dramatizing, monologues, musicalizing poetry, compiling cultural articles, compiling literary articles (interviews with Respondent E, 11/11/2022).

Second, representative data from interviews with Respondents D and E above show that the types and scope of literary learning materials, for the implementation of adaptation of local wisdom values, the main description is obtained as follows.

- (1) types of literature learning materials are grouped by genre, which includes poetry, prose, and drama;

- (2) the types of literature learning materials are grouped based on their nature, which includes knowledge and skills, receptive, and productive.

Third, the Strategy for Adapting Local Wisdom Values in Cultural Development. Local Wisdom in Literature Learning, in general, is defined as an adjustment. In the socio-cultural context, the notion of adaptation leads to the meaning of an element to function better (Ritzer, 2008; and Pasaribu, 2016). The problem of adapting local wisdom in teaching literature at school, of course, leads to the establishment of spaces for involving local wisdom values in aspects of learning literature. Pay attention to the following direct quotations from the interview.

Of course creative steps are needed to be able to lead students to be able to write a literary work, be it romance, poetry, drama, short stories, inspirational stories, rhymes, poetry, gurindam. There are many patterns of activities carried out by a teacher while in class with local wisdom which he brought up during literature lessons (interview with Respondent F, 11/11/2022).

Another thing related to the strategy of adapting local wisdom values in learning literature is to utilize forms of local wisdom as a building element for students' work in literary activities. This is based on ideas, as revealed through interview data, as follows.

In relation to literary works, local wisdom values can be used as a basis for ideas or messages that can be raised in local cultural performances or exhibitions. By still focusing on the beauty of the world of literature both orally and in writing. Let's sing happily, as if we are promoting the breakfast culture. Sasapian art is considered as an original art originating from West Bandung Regency. This art has been played since the 1930s in Cihideung Village, Parongpong District, West Bandung Regency. "If the renggong horse is in Sumedang, the sasapian is from West Bandung. Sasapian has existed since 1932, but received a slight modification after the independence of the Republic of Indonesia. From Cihideung, Sasapian spread to several other villages in the northern Bandung area, (interview with Respondent G, 11/11/2022).

From the two data from interviews with Respondents F and G above, basically, a general picture can be obtained that the strategy for adapting local wisdom values in developing character literature learning is by.

- (1) using it as a source and media for learning literature in class; and

- (2) making it a building element for students' literary creations. Both are based on the current context and student creativity.

Fourth, the Draft Formulation of Basic Concepts (Philosophical) Model for Adapting Local Wisdom Values in the Development of Literature Learning. The basic concept of adapting local wisdom values in the development of learning literature requires learning conditions that are able to support its implementation.

From the data and various discussion events during the research, a general picture was obtained that the adaptation model of local wisdom in learning literature that was developed required a context that led to: (1) creative, innovative, democratic, and contextual learning concepts; (2) the local wisdom values that are developed lead to values that have a flexibility of meaning contextually, contemporarily, and students' social life; and (c) the learning stages used: orientation, exploration, creation & actualization, presentation, and evaluation.

The form of activity for each learning stage is as follows:

Stage 1: Orientation.

This orientation stage is the stage of introducing literature to students according to (Wahab, 2012; Putrayasa, 2013; and Fathurohman, 2014). At this stage, the important thing that needs to be emphasized by the teacher is "orientation in learning literature. In this context, local wisdom can be adapted to be a source and learning media.

Stage 2: Exploration.

The exploration stage is the stage of student activity, both individually and in groups, independently or guided, in exploring learning materials in the field of literature and local wisdom, as well as various other matters related to learning assignments. In the context of learning, local wisdom can be used as a source and learning media (Liliweri, 2005; Abdullah et al., 2008; Wahab, 2012; Putrayasa, 2013; and Fathurohman, 2014).

Stage 3: Creation & Actualization

The creation & actualization stage leads to forms of learning activities that provide creative space for students to: relate, collaborate, and reflect on the subject matter or learning themes in literature with local wisdom (Wahab, 2012; Putrayasa, 2013; and Fathurohman, 2014). The important thing that needs to get the teacher's attention is how students (individuals or groups) determine how to adapt local wisdom values and actualize

them in learning tasks with the principle of contextuality in current or current conditions (Liliweri, 2005; Abdullah et al., 2008; Wahab, 2012 ; Putrayasa, 2013; and Fathurohman, 2014).

Stage 4: Presentation

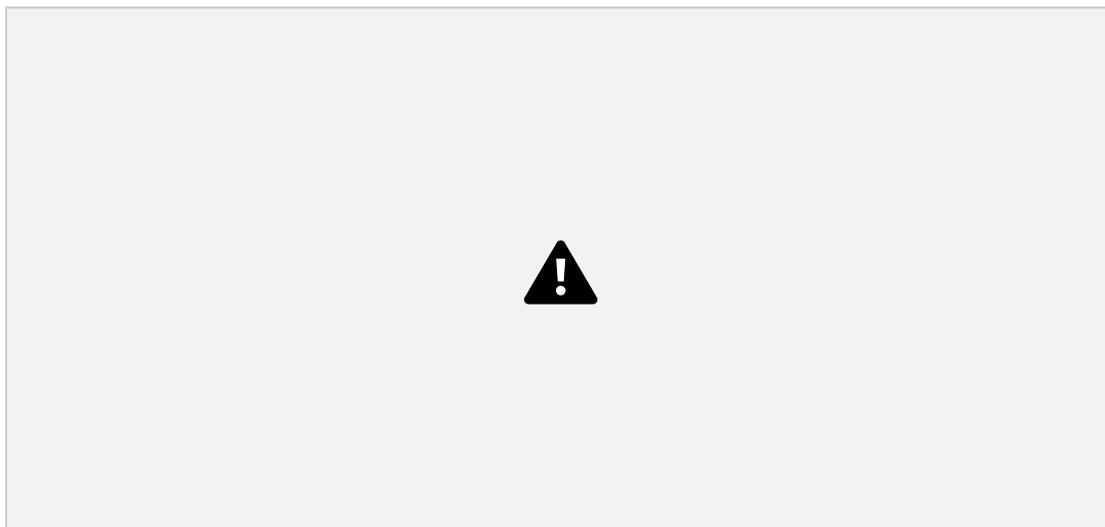
The presentation stage is a learning stage that facilitates students to present their learning outcomes in class, either individually or in groups (Wahab, 2012; Putrayasa, 2013; and Fathurohman, 2014). This presentation can be in the form of conveying (communicating) information on various findings (if receptive) and/or displaying or exhibiting, and demonstrating (if productive).

Stage 5: Evaluation.

The evaluation stage is the stage of digging up information on the learning achievements of students or students carried out by the teacher. This stage is basically carried out along with all the learning stages carried out. Thus evaluation includes the process and learning outcomes (Sudjana, 1995; Arifin, 2009; Arikunto, 2009; and Herliani, 2009).

The assessment aspect is directed at three things, namely: (1) the substance of the teaching material in the field of literature; (2) adaptation of local wisdom; and (3) learning process. See chart 1.

Chart 1 Design of Literature Learning for Adapting Local Wisdom



Local wisdom

Local wisdom can be defined as all forms of knowledge, belief, understanding or insight as well as customs or ethics that guide human behavior in life within an ecological community, is human intelligence possessed by certain ethnic groups obtained through community experience (Rahyono, 2009; Keraf, 2002). Local wisdom is unique because the community itself has created its culture. The values of local wisdom are very strong if they are in the Indonesian Archipelago, every corner has the potential for local wisdom that needs to be preserved.

This local wisdom is actually stored in the language and literature (written and spoken) of a community. This means that by analyzing language and literature, various local wisdoms of a society can be revealed, which can then be revitalized for the benefit of the community itself. To reveal the local wisdom contained in the language here, component analysis is used, which sorts out a linguistic unit into the elements that make it up, and semantic analysis, which aims to find out the meanings of words in the local language found in a field. certain. Hermeneutic analysis, interpretation, is used to be able to provide an appropriate interpretation of the discourse or episode of the literary work at faced

Culture

Culture is the result of the interaction of human life with other humans. There are many cultures spread across Indonesia, especially when it comes to literature. Lots of literature that has developed in Indonesia is related to culture in the local area. As we take the example of culture in Sumatra, West Java, East Java and so on. It is actually a mirror of the progress of the civilization of the community. The basic difference that places humans as the highest beings is that humans have a mind or mind so that humans are the only living beings who have the ability to create things that are useful for the survival of their lives (cultured beings). In the process of its development, creativity and the level of civilization of society as its owner so that the existing culture in a society. When talking about culture, we must be willing to open our minds to accept criticism and many new things. Culture is complex, broad and abstract.

Humans also make plans to solve problems in life. Everything that is produced and created by humans in meeting various needs of life is called culture. Everything that is

produced and created by humans in meeting various needs of life is called culture. Gazalba (1979: 72) defines culture as "a way of thinking and feeling, (inner culture) which expresses itself in all aspects of the life of a group of people, which forms a social unit in one space and one time". In general, culture or culture is a way of life that develops and is owned by the community and is passed down from generation to generation. For example, talibun, poetry, gurindam, rhymes, mantras which developed in the Mealyu area, especially in Sumatra.

The Relationship between Culture and Literature

Literary works are never created from a void. it's just that the object conveyed will not be separated from the culture and social life of society. Culture is a literary work of long thought. Culture and literature have dependence on each other. Culture is heavily influenced by literature, literature is also heavily influenced by culture, both in writing and orally. Prose, which is included in literature. sometimes referred to as narrative fiction, prose fiction, or simply action.

Culture is a system that regulates human interaction in the community of a region, literature is a system that functions as a means of ongoing interaction that can be used in writing. For example, Indonesian literature reflects the course of Indonesian history, cultural anxieties and manifestations of the thoughts of the Indonesian Nation. Indonesian literature is a socio-cultural portrait of the Indonesian people who are spread from Sabang to Merauke. For example, the literature of the Balai Pustaka era (1920-1933). The literary works of that era showed the cultural problems of the Indonesian people and the colonial people who had different cultures. The literary works of the old (traditional) and the young (modern) groups present representative (fictional) figures. In addition, there is an old culture, such as the problem of arranged marriage customs that dominates Indonesian novels during the Balai Pustaka era as told by Siti Nurbaya's romance. The relationship between culture and literature, this relationship is rarely found, when compared to the relationship between literature and other sciences.

Anthropology of cultural literature occupies a secondary position while cultural studies of culture is the primary object. In short, various cultural elements in literary works, such as a sense of nationalism, love for the motherland and so on, can be analyzed anthropologically by relating it to the past, but will be a cultural study in relation to today's

society. The area of literary anthropology is thus dominant in old literary genres, on the other hand, cultural studies is in contemporary literary genres. There are many literary poets who have contemporaneous studies in the past, such as Chairil Anwar, who has raised a lot of poetry for independence. The manifestation of Chairil Anwar's struggle as one of Indonesia's youth fighters is to use literary works. In Indonesian history, the name Chairil Anwar has been recognized as a reliable poet who started his career in literature in 1942. For example, some say that language is heavily influenced by culture, so that everything contained in culture will be reflected in literary language. Based on the available information, culture and literature cannot be separated from one another because they depend on one another. On the other hand, there are also those who say that language is heavily influenced by culture and the way of thinking of humans or speakers of the language themselves that bring their culture.

CONCLUSION

Forms of local wisdom that have the potential for development as well as meaningfully improve the quality of learning literature, the main description is obtained as follows:

1. Students gain the ability to analyze a work of art;
2. Forms/types of local wisdom that have potential for the development of learning literature include oral and written.
3. Types of literature learning materials are grouped by genre, which includes poetry, prose, and drama; and the types of literature learning materials are grouped based on their nature, which includes knowledge and skills, receptive, and productive.
4. Utilizing it as a TPACK-based learning resource and media;
5. Making it a building element for students' literary creations. Both are based on the current context and student creativity based on TPACK.
6. The draft model for adapting local wisdom in learning literature that is developed demands a context that leads to creative, innovative, learning concepts.
7. The local wisdom values that are developed lead to values that have a flexibility of contextual meaning (current and social life of students); as well as

8. The learning stages used are orientation, exploration, creation & actualization, presentation, and evaluation.

Furthermore, an important note as a recommendation is that this research is an attempt to preserve culture in literature. Literature is preserved in learning for students with contemporary concepts to create a generation that has creativity, power, and imagination in literature encompassing local regional culture.

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