

Full Length Research Paper

The implementation of schools' policy in the development of the local content curriculum in primary schools in Pacitan, Indonesia

Maryono

STKIP PGRI Pacitan Jl. Cut Nya' Dien 4A, Ploso, Pacitan, Jawa Timur, Indonesia 63515.

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This study aims to describe the culture and local potential in Pacitan, East Java, as well as the implementation of local content in primary schools in the area, and some factors that support and hinder their implementation. This research is a qualitative case study. There were five primary schools used as samples obtained through purposive sampling. Every school brought five subjects used informants to obtain the primary data: a principal, a teacher, a school committee, and two students. The methods used were questionnaire, interview, document analysis, and forum group discussion (FGD). The data was analyzed through exploratory research by using interactive model analysis. The results are; (1) Pacitan has much wealth; natural potential, community potential, social and cultural environment and arts; (2) the majority of primary schools in Pacitan use the Javanese language as local content. It is based on the potential and local culture of Pacitan. There are no specific subjects taught at a given time; they are only integrated in a contextual learning and thematically in other subjects; (3) There were some positive supports in the form of a guarantee policy or regulation (the government), moral and material support (school committee, community, non-governmental organizations), as well as school commitments. However, in practice, it was hampered by several factors, namely limited material, knowledge, and skills of the teachers; the constraints in the implementation of the methodology related to the management of time and means, source of funds, monitoring and evaluation, and lack of school infrastructure.

Key words: Curriculum implementation, local content, primary school.

INTRODUCTION

The implementation of the education policy

In the effort to implement and maximize the implementation of the regional autonomy system of education in Indonesia, it is implemented the concept of

School-Based Management (SBM) and the management-based quality of the improvement school (School Based Management). They enhance the role of the school and the surrounding community (stakeholders) in the management of education. It is hoped the education and

E-mail: gusmaryono56@yahoo.co.id.

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the graduates quality to be improved. This management gives the freedom and power to the school, accompanied by a set of responsibilities.

In this case, the policy created to provide the guidance in acting, and directing the activities in educational organizations to achieve its intended purpose. The policy implementation process can be started if the goals and the objectives of a general nature have been detailed previously, the action programs have been designed and some funds have been allocated to achieve the goals and the objectives (Kurnialloh, 2013). To describe the results of the implementation of the policy is needed an educational policy analysis. Based on the policy directions and identified priorities, an implementation strategy is designed. In this step, a series of concrete outputs, targets, actions and timelines are defined. The monitoring and evaluation framework should also be clearly defined in this step. The planning and budgeting activities are implemented to achieve the targets. The activities are regularly monitored and reviewed; the adjustments are made in a necessary condition. Various aspects, such as: relevance, efficiency, effectiveness, impact, and sustainability are evaluated. The results of the evaluation are informing and improving future policies (Satoko, UNESCO, 2013; p.8-9).

Ripley and Franklin (1982) explained that the implementation happens after the legislation is adopted. It gives authority programs, policies, profit (benefit), or a type of real output (tangible output). The implementation includes the actions by multiple actors, particularly the bureaucrats, who are intended to make the program to run (Winarno, 2007). Furthermore, Carl Frederic in Agustino (2008) explained that the policy is a set of actions or activities that are proposed by a person, groups or government in an environment where there are some obstacles (difficulties) and the possibilities, occasions where the policy is proposed to be useful to achieve their intended objectives.

The analysis of education policy is a process that can produce information as one of the inputs for the formulation of the several alternative policies. According to Patton and Sawacki, it is a reaction between the decision maker by the thinkers or analysts in order to solve the policy issues which occur in a sustainable mannerthe problem-solving process management (Suryadi and Tilaar, 2005). Thus, the implementation of the policy in its principle is a suggestion that a policy can be implemented in order to achieve the goal or the series of activities and decisions that facilitate the formulation of the policy statements to materialize the organizational practice.

Tilar and Nugroho (2009) said that a policy is formulated, approved and published by the general public and then implemented based on education policy. The implementation of the education policy is the insistence that the education policy formulations may apply on its practice.

As a part of its policy, the Indonesian School Council is

empowered to respond to the national and local curriculum requirements, and also to evaluate the school policies (Education Law No.20/2003). In Indonesia, the policy of decentralization will likely have a mixed impact in the short run for several reasons. The reasons for the mixed impact are contained in the culture and geography of Indonesia where they have played and are likely to continue to play a significant role in the decentralization process (Green, 2005, p.8). Indonesians do not assess the success or failure of decentralization based on economic indicators; they appreciate the opportunities for greater political participation and expression of local identities (Mietzner, 2013). The impact of decentralization policy, the implementation of SBM in Indonesia can be both positive and negative (Maryono, 2015). SBM can drive the decision-making on the management of the school to consider and adjust the potential of the schools (Pitoyo, 2003). SBM also improves the students' academic achievement, including the local content curriculum (Bandur, 2008: p.207) . Sutton (1999, p. 25) wrote that the policy process is influenced by a range of interest groups that exert power and authority over the policy-making. These influences affect each stage of the process from agenda setting, to the identifying alternatives, weighing up the options, choosing the most favorable, and implementing it.

Thus, the analysis of education policy is very important to be assessed on an ongoing basis for quality improvement because each region has some characteristics such as the potential advantages and the problems in encircling the area. The implementation of SBM forces each region and school to compete to become a quality school through the development of the local content curriculum. However, a study on its implementation is apparently still not done either by the school organizers or researchers. The SBM policy evaluation, especially related to local content curriculum implementation should be accomplished in order to achieve the national education goals.

The school policy on the local content curriculum

One of the functions of SBM in Indonesia is implementing a local content curriculum (mulok) as a compulsory subject in primary and secondary education. Dharma (2008) said that curriculum implementation is based on the learners' potential, development, and condition to master useful competency. Learners must have quality educational services and opportunity to freely, dynamically, and comfortably express themselves. Curriculum is implemented by employing multi-strategy and multi-media approach, sufficient learning and technology sources, and by utilizing immediate environment as learning source.

The cornerstone policy of the local curriculum for primary schools in the province of Jawa Timur or East Java is in accordance to the Jawa Timur / East Java

Governor Regulation No. 19 Year 2014 about the subject of local language for the mandatory local content at schools or Madrasah. Furthermore, an effort to follow up the development of tourism in Pacitan Regency, the local content at the elementary levels in Pacitan is the Javanese language.

In accordance with the article 2 (Pergub Jawa Timur / East Java, 2014), the local language is taught separately as the compulsory local content subjects to all schools / madrasah in Jawa Timur / East Java. The local content is a way to instill education ethics, aesthetic, moral, spiritual character (Article 3). The aim is to preserve, develop, and create local language and literature (Article 4). For the primary school level, the local content of Javanese language is given in classes I-VI at least 2 h of lessons per week. The regional language learning strategies are based on the culture, values, and local knowledge developed within the community to create an active, innovative, creative, effective, and fun learning (Article 8). The artery of teaching the local languages is prepared by the provincial government and regency governments, and they work together with the institutions and stakeholders. The local language teaching materials are sourced from the culture, values, which developed within the community as a thematic integration utilizing the local knowledge (Article 10). The assessment of the learning outcomes is conducted with the respect to the content of standards, the competency standards, and the standards of process (Article 11). The implementation of the local content of the local language in schools or madrasah is the responsibility of the Head of the Provincial Education Department and Head of the Education District / Municipality (Article 13).

Thus, the implementation of the local content policy for primary schools in Pacitan, such as the preparation, implementation, monitoring, evaluation, development, and financing are the responsibilities of the provincial and the local governments, as well as the education units or schools. It has legality. Every unit of education applies it at the elementary school curriculum of each school year. Every school can implement two local contents as specialized subjects with the allocation time of 2 h lesson for a week. The schools may also develop the local content as an extra-curricular activity.

At the beginning of the semester, the principal decides the primary curriculum including local content. The objectives of the local content of Javanese Language are for (1) the students to appreciate and be proud of the Javanese language as the language of their area and their obligation to develop and preserve it; (2) the students to understand Javanese language in terms of form, meaning, function, and use it appropriately for various purposes; (3) the students to have the ability to use the Javanese language in good and right forms to increase their skills and intellectual abilities; (4) the students to be positive and polite in the governance of their daily life.

The scope of the Javanese language competence as the local content is the rule of; (1) mastery of the language (Parama literature); (2) the ability to understand (craft, kawruh language); (3) appreciate literature (literatures); (4) the ability to use the Javanese language (the language forms). Subsequently it is translated into the skills of language (1) listening; (2) speaking; (3) reading; (4) writing; and (5) appreciation of literatures.

Some policies on local curriculum are centrally controlled by the central government, for example the financing of BOS (School Operational Assistance) (Maryono, 2015). However, the techniques of operations are responsibility related to the school. The consequence is a district or school must compete in organizing school programs through partnerships of school boards, parents, and stakeholders. The different conditions of schools will create the differences in the schools' achievement and progress (Wahyudi, 2004).

Every person is a social and cultural being. Man is a social being because humans cannot stay without interacting with others. Human beings are called civilized because they are always utilizing their intellectual to create happiness. Humans think that happiness can be achieved through the path of goodness, truth, and justice in social interaction. Culture is a result of the human mind; its shape and manifestation are not rigid, but is always evolving, changing and fostering people to adapt to changes in order to become modern. Humans as sentient and cultured people always seek to conduct these changes; one of them is through education. Culture includes philosophy, art, literature, religion, interpretation and assessment of the environment. Culture is passed down from one generation to the next generation. Inheritance is conducted through a learning process called socialization and enculturation. According to the concept proposed by Freeman Butt in his famous book *Cultural History of Western Education*: education is the activity of accepting and transferring knowledge so that culture can be passed from one generation to the next generation (Jalaluddin and Abdullah, 2013).

In order to maintain and preserve their owned culture, it is very important and effective through an education. Education is practically inseparable from cultural values. Both of them are very closely related because they complement and support each other. The efforts to improve the quality of a nation will be effective through improving the quality of the education. The United Nations through the institution of UNESCO (United Nations Educational, Scientific and Cultural Organization) declared the four pillars of education both for the present and future, namely: (1) learning to know, (2) learning to do (3) learning to be, and (4) learning to live together. The four pillars of education combine the goals of IQ, EQ and SQ. The purpose of education is to preserve and constantly improve culture itself.

The implementation in Indonesia, according to the descriptions of the 1945 Constitution on education set

forth in Law No. 20, 2003 Article 3, "National Education serves to develop the ability and character as well as civilization development in the context of intellectual life. It aims at developing students' potentials in order to have faith, fear of God, be noble, healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens. "

Anthropologists and social scientists see education as an attempt to civilize and socialize people. This is known as enculturation process (cultivation) and socialization (the process of forming a child's personality and behavior to become a member of society so that the child is aware of his existence by the community concerned). Education aims are to form a human being in order to socialize in the community and adjust to the environment in an effort to maintain the viability, both personal and group or society.

Related to this case, education is based on local wisdom as one of efforts to meet human needs to be an intelligent, cultured and dignified person as the national education goals. Local wisdom is the human intelligence that is owned by a particular ethnic group obtained through the community experience (Rahyono, 2009). It means that local knowledge is the result of a particular society through their experience and it is not necessarily experienced by other communities. These values will be attached very strongly to certain communities and the value has been through a long course of time; the whole existence of the community. Local excellence is the result of the earth, the creation of art, cultural traditions, services, natural resources, human resources, or others that are the hallmark of an area.

The cultural inheritance and potential of a region are implemented early. In the sphere of education, basic education provides the right time to introduce culture and local advantages. It is strategic because ages 7-12 years are in the development of attitudes and psychomotor aspects. The embodiment of everyday behavior in children already has to reflect the prevailing norms in the society. With time, the consumption of technological developments will affect the attitudes and behavior of young peoples. Thus, the schools should be a place of cultural preservation and development of local potential in order to face globalization era. The school as a place of education program is a part of the community and a miniature of society.

Considering that Indonesia as a country is diverse geographically, socio-culturally, and economically, the decentralization policy encourages the independence in the management of educational unit in Indonesia. The enforcement of School-Based Management becomes a form of the implementation of the enhancement of partnership, participation, transparency, and accountability in quality improvement through collaboration or an empowerment of government and society. In this case, it is necessary the role of the local government partnerships as the part of the school community relations.

Therefore, the education programs in schools need to provide a broad insight to students about the region as well as the peculiarities that exist in the environment.

The introduction of the state of environmental, social, and culture to the students enables them to familiarize with the environment. The introduction and development of the environment through education geared to support the quality of human resources, and ultimately directed to improve the ability of the learners. Based on this description, it is important to investigate the implementation of local curriculum in primary schools. The focus of this research is related to the social situation of (1) the implementation of the local content in the basic education in Pacitan, East Java/ Jawa Timur, Indonesia; (2) the factors that support and hinder the implementation of the local content.

The local wisdom-based education is one of the government's efforts to preserve the Indonesia culture through the national education program. In fact, in this globalization era, young people begin to leave their culture.

Case 1: Some young people do free sex. (<http://alhada-fisip11.web.unair.ac.id>)

Case 2: The underwear model of young people in Indonesia imitates the western styles. It is eliminating the identity of Indonesia. They are more proud to wear western clothes which are suitable with Indonesia culture. (<http://alhada-fisip11.web.unair.ac.id/>)

Case 3: Some young people do not know their own culture. They lack of knowledge about the local culture. (<http://kaltim.prokal.com/>)

Case 4: Recently, the Ministry of Culture and Tourism continually gives attention to the young generation to preserve Indonesia cultural heritage. (<http://news.okezone.com/>)

Case 5: Some young people underestimate to their traditional culture. They more enjoy a modern culture than theirs. (<http://www.kompasiana.com/>)

Some young people do not want to learn their owned culture.

Herimanto (2010, p. 34) said that in some cases, young people reject their owned culture. The result of the author's interview with a culturalist in Pacitan Regency (December, 15th, 2015) mentioned that the cause was the lack of local culture forum in the scope of primary schools. So, it is needed some extracurricular activities or the forums of cultural preservation, such as, dance, music, or seminar with the themes of culture. Based on some facts, the author is encouraged to carry out this research.

RELATED STUDIES

Local content curriculum

The local curriculum is a set of plans and regulations regarding the content, learning materials, and methods used as the guidelines for the organization of learning activities defined related to the area in accordance with the circumstances and needs of the area. The local curriculum is a program of education whose content and its delivery media are associated with the natural, social and cultural environment as well as the needs of the region and it must be studied by the students in the area (Subanjiah, 1996; Dakir, 2014). The local content is a curricular activity to develop the competencies that are tailored to the characteristics and potential of the region, including the area excellence, that the material cannot be grouped into the existing subjects.

The local content in the curriculum subjects can stand alone or be a subject of study in materials that already exist. As a stand-alone subject, the local content has its own time allocation. As a subject of study materials, the local content is the additional study material that already exists. Thus, the local content can have its own allocation of time or not.

The local content is intended to bridge the gap between the needs of families and communities, and it is adapted to the national educational goals. The local content can also provide an insight into the learners and provide the opportunities to develop their skills which are deemed necessary by the relevant area (Farid, 2012).

The term local content exists after the implementation of the Education Unit Level Curriculum (SBC or KTSP Curriculum). The SBC or the KTSP Curriculum is an operational curriculum developed and implemented by every educational unit. The SBC consists of the unit level of education objectives, the structure and content of the education level curriculum, educational calendar, and syllabus (Depdiknas, 2006). The implementation of the local content is the primary gauge of the success or failure of the implementation of the SBC or KTSP Curriculum. The schools are required to explore and develop the local potential owned; so the role of the schools is not only vertical but also horizontal. The position of the local content in the curriculum is 20% of all applicable curricular programs. The allocation of time given is 20% of the overall curricular programs in schools. The allocation of time for the local content subjects at every level of education is almost the same, that is, 2-h per lesson. It is different in time allocation for every level (Mulyasa, 2007). The local content is a subject, so the education unit should develop a Competence Standard and the Basic Competence for every type of the local content organized. The education unit may organize a local content subject for each semester. It means that within one year of education, the units of education can hold two local content subjects.

A local content is to inheritance the excellences values

of local wisdom. Theoretically, this policy is to reinforce the identity of national education. Practically, it will always bring the barriers because there are gaps in understanding and availability of instruments or supporting facilities.

The development of the local content curriculum in Indonesia

The substance of the local content subjects is determined by the education unit and not limited to the subjects of skills. The local content is a part of the structure and the curriculum's content on the Content Standards in Education Unit Level or KTSP Curriculum (The Decree of the Republic of Indonesia No. 22 of 2006 on the Content Standards) as well as the curriculum in 2013 (The Decree No. 32 of 2013 regarding the Amendment to the Government Regulation No. 19 Year 2005 on the National Standards).

The regulation of the Minister of Education and Culture of the Republic of Indonesia, Number 79 Year 2014 about the Local Content Curriculum 2013 states that the local content is study materials or subjects in the educational unit that contains the content and process of learning about the potential and local uniqueness that is intended to form the students' understanding of the advantages and wisdom in the area of residence (Article 2).

The purpose of the implementation of the local content as stated in the book "The Model of the Subjects of Local Content" is to equip the students with the attitudes, knowledge, and skills necessary to (a) know and love the natural, social, cultural, and spiritual environment in the region; and (b) preserve and develop excellence and knowledge areas in order to support national development (Article 2). The local contents are (a) arts and culture, (b) craft, (c) physical education, sports, and health, (d) languages, and / or (e) technology (Article 4).

The local content is developed in stages: (a) the analysis of the context of the natural, social, and / or cultural environment (b) the identification of the local content; (c) the formulation of the basic competencies for each type of local content; (d) the determination of the appropriate level of the education unit for each basic competence; (e) the integration of the basic competence in relevant learning cargo; (f) the determination of local content as a part of the payload of learning or being a stand-alone subject; (g) the preparation of the syllabus; and, (h) the preparation of textbooks (Article 6).

There are several steps that must be carried out by the organizers of the schools which develop a local content based curriculum, such as analyzing the context related to the potential area. Some schools were not able to do that. They were too busy with a series of administrations in order to support the teaching and learning process. Finally, the school only implements the policy in the school's routine activity.

Scope of local content

The type of local content includes four clumps of local content which are the intersection of the local culture (the dimensions of socio-cultural-political), the entrepreneurship, the pre-vocational (the economic dimension), the environmental education, and the other local specificities (the physical dimensions). The local culture includes the views of fundamental of social values, and artifacts (the material and behavior) that are locally sublime. The entrepreneurship and pre-vocational are the local contents including education, and focus on the development of the potential of business spirit and skills. The environmental education and the other local specificities are the subjects as the local content aiming to get and know the environment, developing the environmental awareness, and developing the potential of the environment. A mix of the local culture, entrepreneurship, pre-vocational, environment, and the other local specificities can foster the life skills.

The scope of local content is as follows:

First, it is the scope of the circumstances and the needs of the region. That is, the area is all things that are in certain areas which are basically related to the natural, socio-economic, and socio-cultural environment. The needs of the area are everything needed by the people in an area, in particular for the survival and improvement of people's lives, who adapt to the development direction of the area as well as the potential of the areas concerned. The region needs are: (a) preserving and developing the culture of the area; (2) Improving the ability and skills in specific areas, related to the local economy; (3) Enhancing the mastery of the English language for everyday purposes, and to support individuals undergoing further learning (the long life education); (4) Increasing the ability of entrepreneurship.

The second is the scope of the content or the types of the local content. The scope of contents or the local content types can be: the local language, local arts, local handy craft, customs, and the various characteristic of knowledge and the surrounding natural environment, as well as the things that are considered necessary by the regions concerned.

The scopes of the local content in some schools are; (a) the local content can be: the local language, foreign languages (Arabic, English, Mandarin and Japanese), local arts, local handy crafts, customs (including the etiquette and manners), and knowledge about the characteristics of the surrounding environment, as well as the things that are necessary considered by the regions concerned; (b) the local content must be given to the primary and secondary education, both in general education, and vocational education or special education; (c) some possible scopes of the territory enforced in the local curriculum in all regencies or cities within a province, especially in SMA / MA / SMK (Arikunto and

Said, 1998: 48).

There are some scopes which are potential to develop the local content based curriculum, such as the language, arts, crafts, culture, and environment. Formally, according to the SBC, schools can develop a required local content (Javanese Language) and one selected local content related to the potential of the area such as the arts, culture, environment, and skills. To promote the school and the area through the local based curriculum, a school should increase the allocation of time. Consequently, the school must manage the human resources, financial resources, infrastructure and facilities.

Local content-based on local wisdom

Nakorntap et al. (1996) said that local wisdom is a basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on. This wisdom can be both abstract and concrete, but the important characteristics are that it comes from experiences or truth gained from life. The wisdom from real experiences integrates the body, spirit, and the environment. It emphasizes respect for elders and their life experiences. Moreover, it values morals more than material things (Mungmachon, 2012).

In relation to the globalization era, the efforts to preserve the wealth of the nation in the form of local wisdom are something that cannot be underestimated. As stated by Na Thalang (2001), "maybe the biggest problem humans face these days is the inability to live harmoniously together". This ability can come from using local wisdom. The people living in modern cities should learn the old local wisdom and adapt it to their circumstances (Mungmachon, 2012). Further "As a product of culture, local wisdom is not sterile of change" (Briggs and Sharp, 2004; Mungmachon, 2012; Orcherton, 2012; Jayadi et al., 2014).

Wisdom is understood as a person's ability to use his mind in a sense of act or behavior as a result of an assessment of things, objects, or events. The term of local specifically refers to a limited interaction with the system of limited value. As an interaction space, it has been designed in such a way that it involves a relationship patterns between people or people with their physical environment. The pattern of interaction that has been designed is called setting. The setting is an interaction space where one can construct relationships face to face in their environment. A setting of life that has been formed directly would produce values. These values will be the foundation of their relationship or a reference for their behavior (Ridwan, 2007).

Value or the basic grip in life is an abstract concept that becomes the primary reference or guideline to recognize the fundamental and common problem which is very important and exalted in life in a society, nation, or even in humanity life. It becomes a reference of the behavior of most of the people concerned, crystallized in their minds

and their beliefs, tend to be lasting, and not easily changed or replaced (Sutomo, 2007; Ismawati, 2012).

The value of living differs in societies, but in many ways, it is universal. It means that the value of truth is widely accepted. Further, Ismawati (2012) said that the system of cultural values in general covers the nature of human life, the nature of people's work, the nature of human time, the nature of human nature, and the nature of human relationship.

Local wisdom is a community's wisdom or local genius derived from the lofty value of cultural tradition in order to manage the community's social order or social life. Local wisdom is the value of local culture, having been applied to wisely manage the community's social order and social life (Sibarani, 2013; Khusniati 2014).

Local wisdom based on the above definition refers to the identifier of a community in an area that becomes the character, excellence, entrenched pride, in an act in social interaction; it can be passed on to the next generation. A society is a collection of human beings who live in a particular area within long periods and have the rules that govern them toward a common goal. People are the source of culture. Culture is impossible without the community. And, the existence of a society can only be perpetuated by the culture. According to Koentjaraningrat (2009), a society is the unity of human life communities that interact related to a certain customs system that is continuous, and which is bound by a sense of shared identity.

In an effort to maintain its viability, potential, value, and value system prevailed in the community, it is important to be maintained and manifested in the various aspects of life. In this regard, the wealth of local knowledge of an area should be preserved, developed by the community itself, both local communities and the public system nationwide. It is important because of local knowledge is part of the embodiment of people's lives that make up a country.

Thus, the values of local wisdom can be inventoried, organized, and integrated in people's life. Local wisdom which is the identity of a region is the wealth of a nation. It requires media of education as a bridge, effective transfer tool, and how the inheritance of local wisdom studied, interpreted, transferred in the form of knowledge, attitudes, values, and action daily.

Contextually, some people who live in the era of information technology development will chose the lifestyle which is not relevant in personality aspects. Textually, an education system builds values and national culture. In practice, the system is weakened by the culture of the society itself. For examples, the cases of corruption in education, so an anti-corruption education based on ethics should be implemented (Amukowa, 2013).

Education based on local wisdom

Humans are the subjects of education and as the objects

of education, therefore, they have the attitude to be educated and be prepared to educate. Education is practically inseparable values, primarily covering the quality of intelligence, scientific values, moral values, and religious values of which are summed up in the educational purposes, namely to foster the ideal personality (Jalaluddin and Abdullah, 2003). However, the success or failure of a business depends a lot on whether the goal is clear or not. Therefore, the education in Indonesia is based on the philosophy of Indonesian life, Pancasila, which is a staple education, through some educational efforts, in families, communities, schools, and universities. To set a basic education goals, it has to go through several approaches such as: (1) an historical analysis of a social institutions; (2) a scientific analysis of the reality of an actual life; (3) the normative philosophy values (the normative philosophy).

In relation to the educational development based on local wisdom on the basic of education in Indonesia, the educators are expected to perform their duties in an effort to present a person who is honest, noble, and role models for the students and the community and act in accordance with religious norms, law, social, and the culture of Indonesia through mastery of the learning theory and the principles of learning to educate. The competence of the teacher can be done through the learning activities of the preparation and the instructional design or lesson plans, practice and evaluation.

The sources of local wisdom embodied in the field of education can be a matter of local excellence. Thus, the education based on local wisdom or local advantage is an education that takes advantage of the local and global economic, cultural arts, human resources, languages, information and communication technology, ecology, and others in the school curriculum that are ultimately beneficial to the development of the learners' competence that can be used for global competition.

It can be said that the development of local curriculum is the foundation of the implementation of the local wisdom-based education. The teacher becomes a source of the school to achieve the planned destination. The teachers are as the models in thought, words and deed for the students.

Sources of local content on the education of local wisdom

Local wisdom education is integrated in the utilization of the potential of the area that becomes the local advantages as a source of learning, namely (1) the potential of nature, (2) human resources, (3) social culture. Culture is in the form of beliefs, customs, art, morals, values and norms, and so on.

Natural potentials are water, soil, minerals, quarry, agricultural products, marine products, and so on. The natural potential of a region becomes local advantages that develop into a tourism places, such as beaches,

lakes, caves, waterfalls, agro forest, orchards, flower gardens, zoos, and others. The naming, cultivation, management of the natural potential of each area is the embodiment of the values of local wisdom as gratitude for God's creation; value of conservation (protection), value of beauty, cleanliness, comfort, peace, and so forth.

Human resources as source of local wisdom mean the goods and services produced in human social interaction and economic activities in a community. Social interaction is the social relationship which is dynamic, and concerns the relations between individuals and, between group of people (Soekanto, 1999). In the social and economic interactions, people try to meet several needs. In this regard, the product of each region has a uniqueness that gives meaning to the owner community such as food (catering), drinks, clothing, housing, shelter, transportation, and others. For example, the batik clothing products, each region has a different motif that becomes the pride of the local community to preserve it. Batik is made through the value of creativity, by using high moral values, the readiness of body and soul on pencil outline, or moving the canting on the textile; it involves using the rhythm of serenity, discipline, tenacity, and patience. As the example is the product of batik, a pride, a form of local advantages such as the Batik Pekalongan (Central Java / Jawa Tengah), Batik Cirebon (West Java / Jawa Barat), Batik Madura (East Java / Jawa Timur) and the others.

The potential of art is the form of the creation of an art such as; dance, voice, music, painting or drawing, woodwork or sculpture, and so on. The art of carving in Jepara district (Central Java / Jawa Tengah) will vary with the art of carving from Bali. The Central Javanese / Jawa Tengah gamelan art with the art of Indigenous culture can be the ritual or ceremony performed in local communities on the date, day, month, place, or a certain time with a specific purpose and carried from generation to generation. Indigenous boards can also be fulfilling, clothing in the local community and the form of custom homes, traditional clothing, and traditional ceremonies and so on. The diversity of religion in a society shows the local wisdom, namely the values of tolerance, the value of unity, the common values, and others. In the practice of the local communities, e.g. in the Java community, the value of art is realized as presented in the culture of many religious ceremonies. Examples are traditional wedding ceremony, circumcision, birth, harvest, warning 1 Suro, and so on. The values of heritage contain the local wisdom into the wealth and pride of the local community.

Culture becomes a source of local wisdom because it is a way of life that is developed and shared by a group of people and is passed down from generation to generation. Population growth accelerates the growth of life aspects that include social, economic, political, cultural life, and so on. In contrast to other creatures, humans have an edge in life. Humans can utilize and develop their minds. The utilization and development of

the intellect has been revealed in the development of culture, both spiritual and material culture. The existence of cultural development has changed the way of human thinking in getting their needs. Culture is made up of many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Humans can meet their needs and address the challenges of their life. Humans are different from other creatures. Humans live in accordance with applied rules in the neighborhood. Therefore, humans must socialize and be articulated by other people.

In the case of analyzing a culture, there are four components, namely (1) the cultural system; (2) the systems of social, (3) the system of personality; (4) the system of the organism. The system of culture is an abstract component of a culture and it consists of thoughts, ideas, concepts, themes of thinking, and beliefs. The cultural function is to organize and establish a follow-action and human's behavior. The human personality system serves as a source of motivation for social action. The organic system also determines personality, actions, and even the ideas (Koentjaraningrat, 2009).

Related to the implementation of local content as a part of the education curriculum in Indonesia, the local culture is placed as a source of the local wisdom. The goal is developing the local potentials and advantages. They will strengthen the national culture. A culture can be the identity of an individual or society. Thus, the behavior or education will reflect the quality of a nation.

The relevant research studies

In relation to Khusniati (2014)'s study, it was found that science learning model based on local wisdom could be done through the reconstruction of the original science (indigenous science) into the western science or scientific science. The applications of science learning model based on local wisdom is observing the culture in the community and then reconstructing the science concepts which in turn raise the value of the conservation characters of the learners. The research also recommends other cultures that will enrich the scientific science which is reconstructed from the original science.

The research findings by Martiastuti (2013) showed that the implementation of the education-based on local wisdom in the art of musical high school PangudiLuhur Yogyakarta has components as follows:

(1) communications made to all the school's communities, (2) the coordination was reached by all parties, (3) the human resources already have the skills, dedication, and the competence to implement the policy.

The education based on local content implementation has several contributing factors that consist of external factors which include the government agencies, institutions, parents, partnerships outside the school. Then, the internal factors namely, smooth communication, high

enthusiastic of the students and teachers, a sense of community as well as complete infrastructure strongly support the implementation of the musical arts in the PBKL of high school PangudiLuhur Yogyakarta. The obstacles in the implementation of the local excellence based education include the integration of the musical arts subjects is not easy for the teachers' and students' understanding, lack of time for exercise or practice of the musical arts, the interest of students who are still little on the musical arts. It is recommended that the school conduct some competitions related to musical arts activities, where the students become more enthusiastic.

The research of Suttisa and Ratanaphet (without year), on exploring knowledge revealed that community knowledge and local wisdom have been transmitted from their ancestor and became the local knowledge in the community, through the process of cultivating the life style of the people of the coming generations. There are 8 learning bases as follows: Learning base 1, knowledge of culture and religious beliefs, traditions, principle and rituals; Learning base 2, knowledge of ancient history; Learning base 3, knowledge of local arts and crafts; Learning base 4, knowledge of sufficient economy; Learning base 5, knowledge of Thai boxing; Learning base 6, knowledge of folk wisdom on Northeastern food and processing; Learning Base 7, knowledge of local wisdom in health care and Learning base 8, knowledge of local wisdom of herbs and traditional plant. Cultural learning center and local wisdom of Kamphi Sub-district have characteristics of creating the learning community through community of practice. It is not only the database or the source of practical collection as an excellent example, but it is the group of collaborative learning interactions with creation of relationships with common sense and jointly owner. The knowledge and practice is the product of coexistence. The factors contributing to the community to review their knowledge effectively are (1) support from the community unit of research, (2) People in the community having unity (3) Leadership that has influence on people in the community (4) Infrastructure makes learning successful, (5) Technologies to explore the knowledge of the person for communication devices such as media creation, sharing and learning with the source of learning.

The results of the research of Suwarno (2013) show that: (1) preparation of Education Unit Level Curriculum of Javanese Gamelan Music was a collaboration of several parties consisting of the principal, teachers, committee, and stakeholders of SDN Wonosidi II Tulakan Pacitan. (2) Implementation of Javanese Gamelan Music was started by greeting from a teacher, motivation and apperception. The instructional methods used included: (a) Expository method (explaining), (b) Question and Answer, (c) demonstration, and (d) direct practice. Instructional instrument used was a set of gamelan Slendro and Pelog. (3) Evaluation of Javanese Gamelan Curriculum was done at SDN Wonosidi II Tulakan Pacitan.

This evaluation aimed at evaluating the extent of roommates learning programs being realized. It was done in a micro evaluation. Evaluation model used was the CIPP evaluation model.

RESEARCH METHODS

Research Design

This study applied qualitative method. The researcher described in detail the implementation of the local curriculum in primary school level, the case study in Pacitan, East Java / JawaTimur, Indonesia. A case study is a study of a particular case or set of cases, describing or explaining the events of the case (s) (Yin, 2011). By using this approach, in addition to explaining what kind of objects or cases studied, it also explains how and why the existence of such cases may occur. According to Muhadjir (1996), a case study is more explorative, and the conclusions are more descriptive. Case study is important for natural situation.

This qualitative study intends to understand the phenomenon of what is experienced by the research subjects holistically and by way of the description in the form of words and language, in a specific context naturally and by utilizing a variety of natural methods (Moleong, 2014). The explanatory descriptive approach was chosen to understand the whole case, systematically, factually, and accurately of the information on empirical facts related to the implementation of the local content curriculum in primary schools. The researcher as an observer studied the natural discovery process, took the records and analysis, interpreted and concluded the findings. Furthermore, the researcher explained the implementation of the local content as a part of the curriculum in primary schools. The focus of the study will involve; the students, teachers, programs, and the patterns of the relationship or the interactions wherein all shall be viewed in its natural context.

This study is about education policy. It analyzed and described the implementation of the local content policy in primary schools in Pacitan. The analysis used the model adapted from Dunn (2003) (Figure 1).

The input data was the identification of problems associated with data and facts that occurred or existed in the field as a policy initiated by the government on local content about the potentials in the area. Second, the processes of gathering data and the action or implementation in the field were compatible with the existing base of execution or other findings. Third, compiling all of the information and data of the proper implementation of the policy related to the formulations of the problem. Fourth, providing an assessment or an evaluation of the performance, which interprets the results of policy implementation after being compared with the basis of implementation. Fifth, projecting or recommending to the concerned parties as the alternative problem-solving contributions for next policy implementation.

The subject of the research and technique of selecting the subjects

The research was conducted in August-November 2015. There were five primary schools in Pacitan selected as the samples. The sampling technique was purposive sampling. This technique was an internal sample because it does not represent all the population. The five schools had been selected to apply the old curriculum (SBC, 2006) and the new curriculum (Curriculum 2013). Another consideration is five schools reflected superior schools with good achievements in academic and non-academic aspects. At each school was taken five subjects as informants to obtain the primary data: the principal, a teacher, a school committee, and two students.

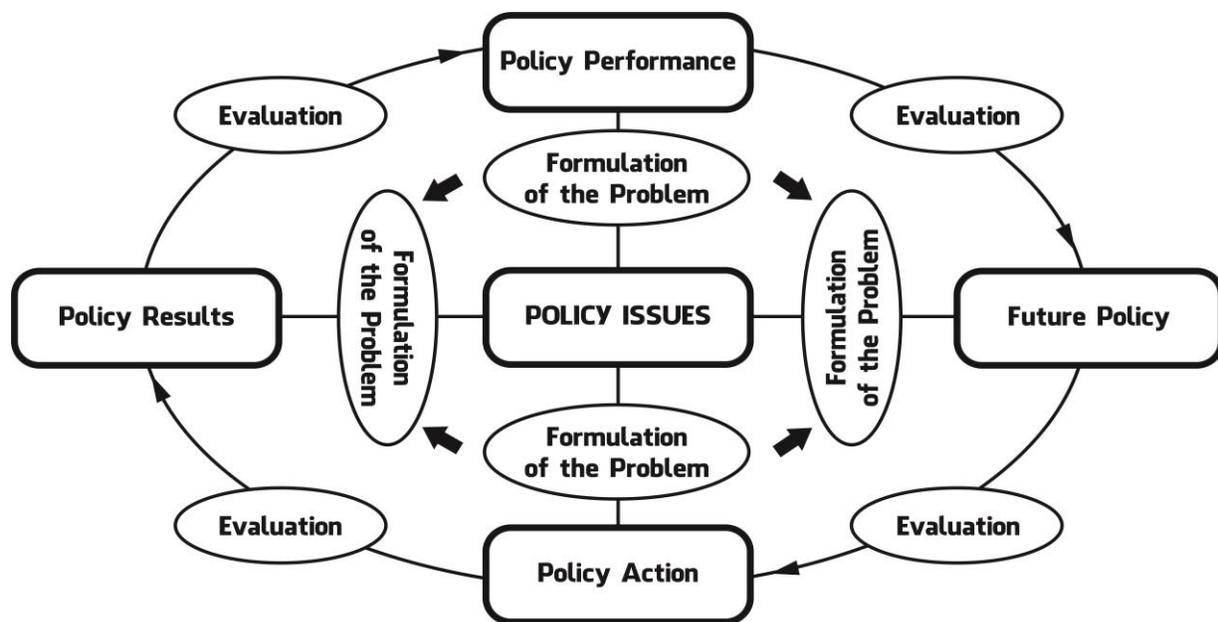


Figure 1. Policy Analysis Model.

Data collecting technique and instruments of the research

The data collection can be done in a variety of settings, a variety of sources, and a variety of ways. Related to its setting, the data could be collected in a natural setting (natural conditions), as the primary data source. The method of the data collection was the use of questionnaires, interviews, document analysis, and forum group discussion (FGD). Thus, there were two types of data: primary and secondary data. The primary data were the result of in-depth questionnaires and interviews of the parties to the right informants; the community included the principals, teachers, students, and elementary school committees.

The questionnaire contained a question addressed to the informant, the elementary school principal in accordance with the formulation of the problem which was the focus of the research. Related to in-depth interviews, the primary data were reduced, presented, and verified and eventually became the research findings.

This interview aims to find the problems openly, in which the parties were invited to interview for some instructions and ideas. The interview used in this study was an unstructured interview. The unstructured interview is an interview which is systematically arranged and fully equipped for the data collection (Sugiyono, 2011). The secondary data were taken from the interview and documentation from the stakeholders (the department of education and culture). The documentation data contained the school curriculum, syllabus, instructional design or the implementation of the lesson plan, source books, as well as other documents that supported the research (Table 1).

In a qualitative research, the main instrument in this study was the researcher. Bogdan and Biklen (Sugiyono, 2011) stated that one of the characteristics of a qualitative research is that it is carried out in natural conditions directly to the source of the data. The data and sources are in Table 2.

Data validity and analyses techniques

The test validity of the data in this qualitative research used a test of credibility (internal validity). According to Sugiyono (2011), a test

of credibility is done by extended observation, increased diligence in research, triangulation, discussions with colleagues, analysis of negative cases, and a member check. The test of credibility of the data in this study was done by triangulation. According to Moleong (2014), triangulation is a technique that checks the validity of the data that utilizes something else outside the data for the purpose of checking or comparing the data. Triangulation was done in this study. A triangulation technique is a technique to test the credibility of the data by checking the source of data with different techniques (Sugiyono, 2011). In this study, the triangulation was done by comparing the results of the documents' analysis, instructional design, book resources, the results of questionnaires, and in-depth interviews of different informants.

The processing of the data resulting from the exploratory research was conducted by using an interactive model analysis (Miles and Huberman, 1984). The interactive analysis included: (1) data collection, (2) data reduction, (3) display of the data, and (4) verification or the conclusion.

Data processing is made by coding which is carried out by (Poerwandari, 2011; Heywood, et al, 1999) namely, (1) formulating a verbatim transcript (word by word) of field reports to allow large empty columns at the left side of the transcripts. The right or blank columns may be used to impute certain codes or notes on the transcript. (2) Methodically and continuously number lines in the transcript and / or notes of field reports. (3) Name each file with certain codes. The selected codes should be easy to remember and appropriate to represent the said file, as well as provide date, and its location.

The stage of data reduction means summarizing, choosing things that are basic, focusing on things that are important, looking for themes and patterns (Sugiyono, 2011). The reduced data will provide a clearer picture, and facilitate the researcher to conduct further data collection, and look for it when needed. The stage of the presentation of the data can be done in the form of brief descriptions, charts, relations between categories, flowchart, and so on (Sugiyono, 2011). Yin (2011) said that qualitative data are more alphabetical than numerical. The data are likely to be represented in narratives or in the data arrays, such as word tables, hierarchies, matrices, and other types of diagrams discussed herein (Table 3).

Table 1. Sources of data

Primary data (elementary school)	Secondary data(stakeholders)
Principal Teachers	Department of Education and Culture
Students School committee	Local Government

Table 2. The list of the data and the research instruments.

Problem formulation	Required data	Instrument
What are the potential and local culture found in Pacitan?	The profile of culture and the local content in Pacitan	Questionnaire
How is the implementation of a local content at primary schools in Pacitan?	The profile of local content applied at primary schools.	Guidelines for the interview
What are the factors that support and hinder the implementation of the local content in the elementary schools?	The supports and hinders in the implementation of the local content curriculum	Documents

Table 3. The stages of the data analysis.

Collection of data	Reduction of data	Data presentation	Verification	Conclusion
Primary and secondary data	(1) Collection of data documents, syllabus, and learning design in the form of any local content contained in an elementary schools; (2) Collected data from questionnaires given to the elementary schools' principals; (3) Conduction of an interview with the informants, principals, teachers, students, and stakeholder parties (the government of the education policy providers); (4) Simplifying of the interview language and then transforming into the field notes.	Narrative text and tabular presentation of the data	Re-checking of the findings data.	It was made based on the valid findings results during the research.

Source: Miles and Huberman, (1984).

Table 4. The profile of culture and local potential.

The source of the local content	The objects of study	Developed / inherited values
Natural potential	Mountain, caves, beaches, forests, rivers, geysers, agate, karst rocks, fields, gardens	Loving the nation, implementing conservation, environmental care.
Human or community potential	Creating batik skills, pottery, farming skills	Creativity, hardworking, perseverance, discipline, cooperation.
Social environment	Local language / Javanese language, traditional games, Javanese songs, the cleaning village ceremony	Work cooperation, politeness, respect, honesty, affection, passion.
Local arts	Puppets, wayangbeber, dance of KethekOgleng, Pacitan Earth Kaloka dance, musical art Shalawatan art	Love, friendship, brotherhood, beauty, heroism, and leadership.
Culture	Tetaken ceremony, ceremony of floating an offering, ceprotan, birth ceremonies, the rites of Thanksgiving in harvest time	Crops, cooperation, trust in God, diligence.

FINDINGS

The profile of culture and local potential in Pacitan

Pacitan is one of the 38 regencies in East Java / Jawa Timur, Indonesia which is located between 07° 55'-08° 17' South latitude 110° and 111° 55'-25' east longitude, with an area of 1389.87 km² or 138,987.16 ha. The majorities are the hills, mountains and cliffs which are included in the longitudinal row of the Thousand Mountains along the southern of Java Island. Administratively, Pacitan is divided into 12 districts, 171 villages.

Based on the population data related to the Pacitan Central Bureau of Statistics, the total population in 2012 (the estimated number of the national survey in 2012) amounted to 543.391 people. By sex, Pacitan in 2012 consisted of 264.587 males and 278.804 females, with a population density of 391 people / km². Most of the males are farmers in Pacitan and have diverse socio-economic and educational aspects (www.Pacitankab.go.id).

The profile and potential of the local culture in Pacitan, East Java / Jawa Timur province, Indonesia, can be used as sources of the local content based curriculum related to local culture (Table 4).

The implementation of the local content in the primary schools

This research took five elementary schools in Pacitan Regency, consisting of two private schools and three public schools that had academic and non-academic achievements equally. The summary of the research data is presented in Table 5.

The factors that supported and hindered the implementation of the local content

The local content curriculum in primary schools in Pacitan Regency could generally be carried out properly in accordance with the policies that have been implemented by the central government, provincial governments, and local governments through the legislation, government regulations, and ministerial regulations, rules of governors, regent and regulations. However, there were still some obstacles faced by the schools (Table 6).

Based on Table 6, there were four findings on the supporting capacities of the local content implementation in Pacitan, namely the guarantee of policy, supports of the government and community, their commitment to the school, as well as the positive responses of the students. The characteristic found was that each school took the Javanese language as a compulsory local content, and one or two optional local contents based on the environmental education, such as environmental or public art; for example the musical art of "karawitan". It was

meant that the schools in Pacitan set the Pacitan local culture was merely in extra-curricular activities only. Based on interviews, it was found that the schools had not fully understood the policy on the local content as a result of lack of knowledge and skills of the teachers. The common constraints were the difficulty in managing learning hours, limited funds, as well as poor management of the evaluation. Based on the discovered information, the classical causes in Pacitan as a small town were first, the human resources factor; the majorities of the senior primary teachers were approaching retirement ages, thereby reducing the power of creativity, innovativeness, as well as the quality level of their performance in school. Secondly, limited funds, that despite a school operational funds (BOS) as the positive impact of the implementation of the school-based management (SBM) on each student Rp. 580,000.00 per elementary school student every year (Maryono, 2015), but the funds related to the head master where the research had been done was not sufficient to cover all of the needs of the organization of the school. Third, the monitoring and evaluation of the superintendents of the educational offices in Pacitan district and district superintendents had not been structured since the amount was not proportional to the numbers of the existing SD (primary or elementary schools). Fourth, the factors of financing become the obstacle in local content implementation because each school might not charge a fee to the students' parents, while the funds from the government and non-profit institutions were still very limited. That is, some other factors such as economic and social factors of society generally affected the optimal implementation of the local content in some areas, especially in small towns.

DISCUSSION

Schools are institutions in society to educate children. Schools are also expected contributing the moral education to children, by having lessons in good manners (Winch & Gingell, 2005, p. 17). Students must be given an opportunity to make a choice of value freely. However, the individual choice must be defended in a framework of democratic values such as civic equality, justice, and cosmopolitanism (Gutmann, 2004; Oliver and Shaver, 1966). The student should be encouraged to predict and to consider the possible consequences of alternative values. They should be helped to clarify conflicts and confused values (Banks, 2006, p.89). In this case, the school becomes strategic areas to develop the ethical, moral. It can be achieved through the education which based on the local and national culture development. This concept is related to the policy of the directorate general management of primary and secondary education, the Ministry of National Education that improving the quality, relevance and competitiveness to achieve the quality of

Table 5. The profile of the implementation of the local content in primary schools.

The Schools	The name of the local content	No.	Description of the implementation	Supporting evidence
A (The sub-district of Pacitan)	Javanese language, Environmental education, arts and handy crafts (extra-curricular)	2	The Javanese language was a compulsory local content; 2 h of lessons for a week, taught by the classroom teachers, covering theory and practices, evaluation was done by test and practices.	The documents are syllabus, instructional design, photographs, textbooks, plants, products, props, and practice room.
			Environmental education is a special local content, covers the art of gardening, farming, and making fertilizer; taught by a team of teaching, more than 2 h per week, the teaching and evaluation involved theory and practices. Art and handy craft in accordance with the potential of the region, 2 h of lessons for a week, the teachers were related to their fields, it was implemented as a program of extra-curricular, the teaching and evaluation involved theory and practice.	
B (The districts of Tulakan)	Javanese language, arts and crafts (extra-curricular)	1	The Javanese language is a compulsory local content, 2 h of lessons for a week, taught by the classroom teachers, covering theory and practice, the evaluation involved test and practice.	The syllabus documents, instructional design, photographs, textbooks, music instrument of gamelan
			Art and culture in the form of musical arts, covering theory and practical, taught by special teachers, evaluation involved test and practice.	
C (The sub-district of Pringkuku)	Javanese language, art and culture (extra-curricular)	1	The Javanese language is a compulsory local content, 2 h of lessons every week, taught by the classroom teachers, covering theory and practice, the evaluation involved test and practice.	The syllabus documents, instructional design, photographs, textbooks, music instrument of gamelan, dance props.
			Art and culture were in the form of dance and music, covered theory and practice, taught by specialized teachers, implemented as an extra-curricular program, the evaluation involved test and practice.	
D (The sub-district of Ngadirojo)	Javanese language, art and culture (extra-curricular)	1	The Javanese language is a compulsory local content, 2 h of lessons each week, taught by classroom teachers, the teaching and evaluation involved theory and practice.	The syllabus document, instructional design, photographs, textbooks, musical instrument of gamelan, dance props
			The art and culture were in the form of dance and musical arts, taught by specialized teachers, the teaching and evaluation involved theory and practice.	
E (The sub-district of Arjosari)	Javanese language, art and culture (extra-curricular)	1	The Javanese language is a compulsory local charge, 2 h of lessons for a week, taught by the classroom teachers, the teaching and the evaluation involved theory and practice.	The syllabus documents, instructional design, photographs, textbooks, music instrument of gamelan, props of dance
			The art and culture were in the form of dance and musical arts, they were given every week, taught by special teachers, implemented as a program of extra-curricular, the teaching and the evaluation involved theory and practice.	

The sources: photographs, documents, syllabi, questionnaire, and interviews.

Table 6. The carrying capacity, identification of the problems and obstacles in the implementation of the local content curriculum.

Object	Capability	Problems identification	Constraint and the supporting factors
The five elementary schools	a. The existence of the policies or regulations as the implementation of the technical guidelines. b. The supports from the government, school committees, non-governmental, and the community c. The commitment of the school's parties d. The enthusiasm of the students	a. Implementing a mandatory local content, namely the Javanese language. b. Implementing one or two local contents based on the potential of nature or environment and art c. It had not carried out the local culture-based local content of Pacitan d. Leveraging the local culture as extra-curricular activities and/ or integrating them in other subjects	The constraints: (a) a lack of understanding to the policy, (b) limitations of the materials, knowledge, and skills of teachers, (c) constraints in the implementation of the methodology, related to time management and the means (d) evaluation constraints, (e) funding constraints. The causes: (a) human resource factors (b) source of funds, (c) monitoring and evaluation (d) school infrastructure.

outcomes. The concept of education is facilitating the personality in developing character (Warsitohadi, 2008).

Based on the Table 3, Pacitan is one of the cities in Jawa Timur / East Java, Indonesia which has a lot of wealth as the local advantages, such as; the natural potential, the potential of the community, the socio-economic environment, the culture and the arts. There are a variety of local products as the brand of Pacitan, such as the batik products and the agates. Pacitan natural environment is also heterogeneous in economic life, social, and customs. These potentials become its own values developed in the community of Pacitan that must be preserved through the early education in order to improve the students' character, such as the character of patriotism, loving the culture and local products, caring for the environment, the character of the conservation of the nature (Khusniati, 2014).

In line with these data, East Java or Jawa Timur Provincial Government has instructed the schools or madrasah to implement the local language the Javanese language as the local content. The East Java / Jawa Timur Governor Regulation No. 19 Year 2014 tell about the subjects of local language as the compulsory local content in the Schools or Madrasah. It is done in order to pass the local language that the Java community has a certain advantages compared with the other languages. The policy has been implemented by all primary schools in the province of East Java, including in Pacitan (Table 4).

Javanese language is as a local wisdom in the communities in Pacitan because it is used as the daily language. Javanese language as a source of values in the society, the grammar is adapted related to the level of social status and age. Wariboko (2009, p. 25) noted that in excellence, the possibility and intentionality are dynamically united.

However, the many potential of Pacitan as the educational

resources based on the local wisdom in the local curriculum had been implemented on a limited basis (a local content, the table 4 and 5). The majority of primary schools in Pacitan are applying a local content based on the potential local of Pacitan Regency. The local culture was not as a specific subject at a certain time allocation, but it only integrated in a contextual learning and thematically on other subjects (the interview data).

The various parties have given positive support, in the form of policy or regulation (the government), in the form of moral and material supports (the school committee, the community, the non-governmental organizations), as well as the commitment of the school to equip the students in the form of knowledge, attitudes, and skills optimally in accordance with the vision, mission, and the objectives of the school. However, in the practice was hampered by several factors, namely (a) the human factor, such as a lack of understanding of the policy; the limitations of the material, the knowledge, and the skills of the teachers; the constraints in the implementation of the methodology, related to the management of time and means, (b) the source of funds, (c) the monitoring and evaluation (d) the means of the school infrastructure. (Table 5). It is related to the research results by Suttisa & Ratanaphet; Suwarno, 2013; Martiastuti, 2013 about some factors that can support and hinder the implementation of the local content at the schools.

In fact, the implementer of the educational policy should be ready with the opportunities and threats. It means that the success of the decentralization of education is determined by the level of readiness of the macro capacity, institutions, resources, and partnerships. The capacities of the resources include the human resources, the resources of money, the equipment, the suppliers, and the materials (Rohman & Wiyono, 2010, p.173-174). Caldwell & Spinks (2005:p.4) wrote that resources were too broad. They included knowledge (the

decentralization of the decisions related to curriculum, including the decision related to the goals); technology (the decentralization of decision related to the means of teaching and learning); power (the decentralization of authority to make decisions); material (the decentralization of decisions related to the use of facilities, supplies, and equipment); people (the decentralization of decision related to the allocation of people related to the teaching and learning processes); time (the decentralization of decision related to the allocation of time); and finance (the decentralization of decision related to the allocation of money).

Stein (2005) noted one of effective instructions centering on how students learn, and determining how teachers should teach so that the instructional practice meets the diverse needs of the learners (p.136-137). The implementation of the education policy in local content based-curriculum should be supported by the teachers' role. The aims for the students are to know the potential local sources where they live, to understand the excellence of the area, and then the student will be capable in processing the resources in national and global competitions.

Conclusion

Based on the above discussion it can be concluded that (1) Pacitan is one of cities in Jawa Timur / East Java which has a lot of local wealth such as natural potential, potential of the community, social and cultural environment, and arts. There are a variety of local products of the communities of Pacitan, such as batik products and agate. (2) The majority of the primary schools in Pacitan implement the Javanese language as a compulsory local content. The local content based on the potential and Pacitan local culture is not a specific subjects given a certain time allocation, but it is only integrated in contextual learning and thematically in other subjects; (3) The various parties had given positive support, in the form of policy or regulation (the government), in the form of moral and material supports (the school committee, the community, the non-governmental organizations), as well as the commitment of the school to equip the students in the form of knowledge, attitudes, and skills in an optimal fit with the vision, mission, and objectives of the school. However, in practice, it was hampered by several factors, namely (a) human factor, such as a lack of understanding of the policy; limitations of the material, knowledge, and skills of the teachers; constraints in the implementation of the methodology, related to the management of time and means, (b) the source of funds, (c) monitoring and evaluation (d) the means of school infrastructure.

SUGGESTIONS

It is recommended that: (1) the local content needs to be given to learners so that they know and love the culture

and the regions' own products, have noble character, be independent, be creative and professional in order to be developed human. (2) The development of the local content material was determined by the education unit and it needs to be a separate subject. (3) The local content-oriented competencies. The implication of the development of the local content should refer to the content of standards, standardized processes, and the assessment standards in accordance with the government policy. (4) The evaluation of the local curriculum is one step in the development cycle of the basic education curriculum. Therefore, the understanding of the model needs to be in accordance with the situation, the character of the evaluated curriculum. CIPP (Context, input, process, and product) of Stufflebeam is one of curriculum evaluation models that can be applied starting from the needs of the assessment, and in accordance with the needs and development of the society. (5) There is need to increase the various parties, schools, communities of government and private institutions in order to collaborate in implementing the curriculum locally-based of the potentials and culture of the area through guarantee regulations, availability of resources (human, material, funds), as well as socialization, coaching, programmatic and effective monitoring and evaluation.

The research described in this article was undertaken as a part of the public administration and the policy implementation on education. All data and in-depth information were built up from all of the schools and informants. It is hoped, the results of this research would give the conceptual contribution to the society and government to improve the quality of education.

Conflict of interests

The author has not declared any conflicts of interest.

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