

The Insertion of Local Wisdom into Instructional Materials of Bahasa Indonesia for 10th Grade Students in Senior High School

Purwati Anggraini*, Tuti Kusniarti

Bahasa Indonesia Education and Literature Department, University of Muhammadiyah Malang
Jl. Raya Tlogomas 246 Malang

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Abstract

This current study aimed at investigating Bahasa Indonesia textbooks with regards to local wisdom issues. The preliminary study was utilized as the basis for developing instructional materials of Bahasa Indonesia that are rich of characters. Bahasa Indonesia instructional materials containing local wisdoms not only equip students with broad knowledge, but strong characters as well.

Qualitative research method was employed for the purpose of this current study. After analyzing the contents of seven Bahasa Indonesia textbooks for Grade 10 Senior High School, there were some tapped local wisdoms. However, some of texts were subject to changes, replaced by various texts originating from a number of regions throughout Indonesia. Those intended texts contained more local wisdoms and contributed to students' broadened knowledge about diversities in Indonesia.

Keywords: Local wisdoms, instructional materials, Grade 10.

1. Introduction

Instructional activities at schools, by nature, comprise processes to sharpen students' abilities, skills, and character buildings. Knowledge, skill, and character are deemed to best equip students to be highly competitive human beings so as to respond to challenges of global and modern eras. This is a continuous process until students pass the grade for graduation. Students are to take a number of subjects offered at school. One of which is Bahasa Indonesia subject.

Students' gaining knowledge, skills, and strong characters is required and encapsulated in the Regulations formulized by the Government (Taufik, 2002). In effort to achieve this goal, teachers, instructional materials, as well as schools are to be ready to come up with various innovations and strategies (Tianto, 2010). One of necessary instructional materials to pay closer attention to is teaching material. Teaching materials are not only to equip students with knowledge, but far more beyond. They are supposed to build the characters of students (Pusat Kurikulum dan Perbukuan, 2011). One among Indonesian assets not maximally utilized is local wisdom.

Local wisdom owned by Indonesia could potentially build the nation characters as well as the identity of Indonesia. It is ironical that local wisdom, constituting the character traits of Indonesia, erodes along the modernizing periods of time. Local wisdom is defined as the local richness that contains policies or life view points. Local wisdom serves with its function as to shape human beings to be wiser in undergoing their lives. In Indonesia, local wisdom is not necessarily applicable within local context or ethnic, but cross-cultural or cross-ethnic natures as well, in hope of establishing national cultural values.

There is never any guarantee that local wisdom could be inherited from one to another generation. Local wisdom has been eroded along the time due to globalization and modernization. It is without any doubt that local wisdom, which serves as guidance for good deeds, will be in extinction and remain as history. This symptom has been tapped lately. Young generations start to behave individualistically as they are used to modern facilities and thus no longer need to be in direct contact with their peers. They are also accustomed to something instant as the impact of globalization and modernization that persistently offer ease and speed in accomplishing things.

In response to those concerns, it is crucial that local wisdom be reintroduced to students, especially students in urban areas with more vast impacts of globalization and modernization. The introduction of local wisdom to

students could be done by selecting proper teaching materials. In order to select proper teaching materials, a study on content analysis of Bahasa Indonesia textbooks is of urgency to be conducted to investigate teaching materials inserted in textbooks used in Senior High Schools in Municipality of Malang. The results of the analysis could be utilized as the basis for characterized Bahasa Indonesia material development.

2. Previous Studies

This current study was based upon the previous studies conducted by the writers. Tuti Kusniarti and Purwati Anggraini (2013) conducted a study on “The Model Reconstruction of Character Education for Primary School Students through Empowerment Theater”. That study has concluded that character education model held at schools in Malang did not vary yet. The implementation of which was still classical and not incorporating all parties. As a consequence, character education model through empowerment theater was of importance to be conducted, as this sort of model is not necessarily conducted by focusing on class activities, but in line with the characters of primary school students who are keen on playing while studying and requiring the involvement of various parties. Character education will result in more contributions provided that the implementation of which incorporates all parties, to name: parents, schools, and surrounding societies of students. The more involved parties, the better process of students’ character building will be.

In 2008 and 2009, Tuti Kusniarti conducted study in the field of literature teaching, entitling “The Development of Instructional Model for Writing Drama Script through Guided Writing Strategy in Effort to Increase Senior High School Students’ Literary Creativity in Malang”. That study has come into the conclusion that drama script teaching by means of guided writing strategy could potentially improve students’ creativity and skills in writing drama scripts. The process of teaching literature ended to be fun and building students’ characters. Accordingly, guided writing strategy not only equipped students with knowledge, but skills and strong characters.

In 2013, Purwati Anggraini conducted another study in the field of literature teaching, entitling “The Instructional Model Implementation of Literature Circle and Reflexive Pedagogy in Effort to Improve College Students’ Abilities in Appreciating Literary Works and Building their Characters”. That study resulted in the notion that literature circle and reflexive pedagogy model enables more lively instructional process of Literary Work Appreciation course. The alteration on learning situations and processes in class was reflecting on the results, to name just a few: students’ characters are more well-directed and stronger. In addition, the implemented model could equip students with ample knowledge and skills.

Some previous studies conducted by the writers have shown that the proper model and strategies result in positive impacts in instructional process at schools, either in Primary Education, Senior High School, or university level. The instructional process in class became livelier; students not only get knowledge but skills and character guidance. All are possible, more meaningful and optimum, provided that all instructional components are paid attention to as well (Sukmana, 2009). One of the less investigated components of literature teaching is instructional materials that contain local wisdom. Local wisdom is the asset of Indonesia, less frequently utilized as the instructional materials at schools. It is in fact really good that local wisdom be introduced and mastered by students. Local wisdom could protect students from committing wrong doings. Accordingly, a study on content analysis is of urgency to be conducted to investigate teaching materials containing local wisdom inserted in textbooks used in Senior High Schools in Municipality of Malang.

3. Methodology

Qualitative method was employed in this current study. The objects of this study were materials in Bahasa Indonesia textbooks for Senior High Schools Grade 10. There were seven analyzed books, namely:

- a) Kosasih, Engkos (a). 2013. *Cerdas Berbahasa Indonesia untuk SMA/MA Kelas X*. Jakarta: Erlangga.
- b) Tatang, Atep, dkk. 2015. *Bahasa Indonesiaku Bahasa Negeriku untuk Kelas X SMA dan MA*. Surakarta: PT Tiga Serangkai Pustaka Mandiri.
- c) Kosasih, Engkos (b). 2013. *Cerdas Berbahasa Indonesia untuk SMA/MA Kelas X Kelompok Wajib*. Jakarta: Erlangga.
- d) Kosasih, Engkos (c). 2014. *Cerdas Berbahasa dan Bersastra Indonesia untuk Kelompok Peminatan Ilmu Bahasa dan Budaya*. Jakarta: Erlangga.
- e) Yustinah. 2014. *Produktif Berbahasa Indonesia untuk SMK/MAK Kelas X*. Jakarta: Erlangga.
- f) Mulyadi, Yadi. 2013. *Bahasa dan Sastra Indonesia untuk SMA/MA Kelas X Peminatan*. Bandung: Yrama Widya.
- g) Suryanta. 2014. *BUPENA Bahasa Indonesia untuk SMA/MA Kelas X*. Jakarta: Erlangga.

4. The Insertion of Local Wisdom into Instructional Materials of Bahasa Indonesia

2013 Curriculum is no longer the sole curriculum implemented in Indonesia. Based upon Government's policies, some schools which are not ready yet to implement 2013 Curriculum are to implement the former curriculum, which is School-based Curriculum (further known as KTSP). In other words, there are two implemented curriculums in Senior high Schools throughout Indonesia. The textbooks under investigation were Bahasa Indonesia textbooks that utilized KTSP and 2013 Curriculum.

The materials presented in Bahasa Indonesia textbooks for Grade 10 Senior High Schools have met the requirements of the curriculum. For 2013 Curriculum, students were exposed to materials about anecdote, expository, observation, complex procedures, and negotiation. For KTSP, students were equipped with the following materials: news report, new poetry, short stories, main idea of text, descriptive paragraph, narrative paragraph, expository paragraph, news broadcasting, speech, inferring information, argumentative paragraph, and persuasive paragraph. Local wisdom was inserted into those materials; however, not all materials contained local wisdom.

One of the results of analysis on local wisdom in Bahasa Indonesia textbooks for Senior High Schools Grade 10 was local wisdom related to attitude. The taken attitude as the reflection of local wisdom is normally referred as character (Dewi, 2011). This so-called attitude appeared in a number of stories written in Bahasa Indonesia textbooks, from anecdote to folklores. Some attitudes appeared in several stories, namely: feeling ashamed for not doing good deeds, adherence to regulations or customs, holding social life principles, strong beliefs, attitudes towards secrets, being responsible, and family life principles.

Apart from the above attitudes, local wisdom that also appeared in Bahasa Indonesia textbooks included: the use of names, myths, building, leadership system, traditional arts, handy-crafts, traditions, traditional costumes, traditional medication, local language and writing system, environment management, and jobs.

It is expected that all materials should incorporate local wisdom. Inserting local wisdom in Bahasa Indonesia textbooks enables students to be aware of local wisdom working in various regions as well as develop their characters by sticking to the already learnt local wisdom. As a result, students are completed with proper shield to fight against the negative impacts of modernization and globalization.

For descriptive paragraph, local wisdom could be represented by materials in the folklore Putri Mandalika from Sasak Tribe. It is in this folklore that the nature of interpersonal lives, responsibilities, and the relations between human and nature are presented (Endraswara, 2013). For narrative paragraph, the textbook writers could narrate the folklore Bathari Sri portraying the local wisdom of farmers in Bali. From that narration, students are to learn how to cultivate the land so as to produce plenty and quality yields and crops without damaging the environment (Endraswara, 2013). For expository paragraph, the textbook writers could describe in detailed the rituals in *Kebo-keboan* ceremony among *Osing* communities in Banyuwangi. It is necessary that all rituals be conducted in order without missing out any single step. Students could be assigned to study the processions that include *Selamatan* in Buyut Wadung Grave, a traditional ceremony in which an old gentlemen in trance of Buyut Wadung spirit is coming to the procession venue, dancing with *Gandrung* dancers, *Ider Bumi* (passing through mud puddles, the *Keboan* (buffalo-like) getting into the mud and dancing with communities), *Ngurit* (planting rice seed) on the procession venue, and sending the *Kebo-keboan* in trance of Buyut Wadung spirit into conscious stances (Endraswara, 2013). Students could also be assigned to search for information about *Grebeg Besar* ceremony held by Yogyakarta Palace or *Grebeg Besar* ceremony held by the heirs of Sunan Kalijaga Demak. In addition, it is essential that students be assigned to observe the steps of visiting others' houses politely or performing phone-call with the honored persons.

For argumentative paragraph, it is possible to insert the importance of folklore revitalization as the source of local wisdom. In this case, students are trained to be aware that folklore revitalization is of utmost importance. The revitalization is not solely aiming at revitalizing folklores, but local wisdom as well. It is because folklores could be utilized as the source of character buildings among young generations to achieve welfare and peace. For persuasive paragraph, the recommendations to conduct good deeds among students could be incorporated. The textbook writers could present the texts containing myths about the sea in effort to tap the sea concept among Indonesians. One myth asserts that the sea is symbolized as a lady. A lady is the portrayal of giver and protector of lives. Therefore, most Indonesians rely their livings on the sea. They become skillful fishermen. After presenting the myth, it is then the chance for the writers to close the paragraph with the messages for keeping the balance and beauty of the sea, as most of Indonesian areas are sea and local people rely their livings on the sea. The damage on the sea means the doomsday for human beings.

Other discussion sections in Bahasa Indonesia textbooks are also possible to be inserted by local wisdom. Prose

and poetry could be taken from writers and poets who concern on local wisdom. For prose, students are possibly introduced to the novel by Ahmad Tohari portraying the stories from Banyumas, Central Java. For complex procedures, textbook writers could dig out classical or local literary scripts, such as *Syair Haji* telling about the rituals in doing Islamic Pilgrimage procession known as Hajj.

For observation text, text writers could assign students to observe *Petik laut* ceremony or other traditional ceremonies in their local contexts. The results of their observation are then to be composed into speech scripts. The speech scripts contain the persuasion to preserve the culture as an effort to maintain the Nation identity and attract more tourists. For news report, students could be assigned to perform news reporting about local cultural events. They are, for instance, to report news about the launching of movies rich of local wisdoms. Besides, students are also to observe the politeness strategies in their local environments. This enables them to be aware of the importance of being polite in communication among local communities.

Above all, the materials presented in Bahasa Indonesia textbooks are not supposed to only be about theories, but examples and opportunities for students to explore knowledge and skills further. This will enable students to build their firm characters at their growing stages. Consequently, students are more equipped to be competitive in facing globalization and modernization eras, as well as becoming more mature.

To sum up, the varieties, usefulness, and richness of texts in Bahasa Indonesia textbooks for Senior High Schools Grade 10 depend on the skills, knowledge, and awareness of the textbook writers in serving best materials for young generations. Meticulousness in selecting text materials is of importance so as to enable students to not only gain knowledge, but build their characters based upon decent values brought by local wisdoms. Accordingly, students, teachers, schools, and parents should be more thorough in selecting textbooks to support better learning.

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