



Research Article

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Local Account Analysis that can be Integrated into the Basic IPS Competence in Class VI Basic School

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Abstract

Education is a forum for building human character, noble character and interacting with the environment. Interaction with the environment is made into a good habit to be preserved and then passed on to the younger generations hoping that, the younger generation will have the character expected by the environment. The character expected by the environment can be read in students if they can recognize local wisdom because local wisdom has the right, noble values and contains rules used in running life. So that life becomes more meaningful. This research uses a qualitative approach. A qualitative approach is to collect information from various sources with a natural object. In this study, sources of data were two traditional leaders, two community leaders, two teachers, and three education and cultural offices. Data collection techniques are interviews, observation, and documentation study. The data analysis technique uses Miles and Huberman's opinion, namely, data reduction, data display, and decision making. Meanwhile, the validity of the data used specialized triangulation techniques. After conducting interviews with traditional leaders, community leaders, and teachers, then analyzing the 2013 curriculum, local wisdom, the object of research, namely local wisdom of the nek pung dance and ngubat padi, can be integrated into all essential competencies of Class 6 social studies.

Keywords: Education, Curriculum, Local Wisdom, Elementary School

1. Introduction

Education is the interaction that occurs between students and teachers (Aziz, 2018: 129). Education is used as an effort to develop insight into the knowledge of values and character and even efforts to preserve culture (Shufa, 2018: 48). Character education is a challenge at present and in the future as an effort to place a nation's strength (Asriati, 2012: 107). Teachers can reinforce character education

through material sourced from community activities, culture, and the potential in the surrounding environment (Rachmadyanti, 2013: 203). This is also in line with Karama (2016) opinion, which states that: According to UNESCO, environmental education emphasizes these themes: Awareness and sensitivity about the environment and environmental challenges. Knowledge and understanding of the environment and environmental challenges. Attitude concerns the environment and helps to maintain environmental quality. Skills to mitigate environmental problems. Participation in exercising existing knowledge and environment-related programs. Therefore, education about the environment emphasizes awareness and sensitivity, knowledge and understanding, helps protect the environment or culture, participates in using environmental knowledge, and learns about life.

Through education, we can learn a lot about life (Pertami, 2017: 40). Meanwhile, Bausad & Musrifin (2017: 135), education aims to develop students' potential to become human beings with noble character. This is in line with Prasetyo (2013: 4), education is a learning program that expects behavior change. It can be concluded that through education, we can learn about life and good behavior in order to become human beings with noble character. According to Law Number 20 of 2003 concerning the national education system, it is stated that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials, as well as the methods used as guidelines for implementing learning activities to achieve specific educational goals. Several schools in Indonesia implement the 2013 curriculum. This is because one of the goals of the 2013 curriculum is to be able to contribute to social life (Annex to the Minister of Education Regulation Number 69 of 2013 concerning the Basic Framework and Structure of the Senior High School / Madrasah Aliyah Curriculum). To be able to contribute to society, an understanding of local policies, knowledge, and intelligence is needed, which is called local wisdom (Fajarini, 2014: 124). This is also in line with Nuraini (2018), which states that local wisdom is an idea that has good values in an area.

Indonesia has diverse traditions and cultures, which, of course, contain good, noble values. In Jambi Province, precisely in Tebo Regency, there are various traditions and cultures or local wisdom that are still preserved today. Among the local Tebo Regencies are "Tradition wisdom Ngubat Padi and nek pung dance." The ngubat padi tradition is a tradition related to nature, and this is because the activities in the traditional ngubat padi are carried out in the ngubat padi fields belonging to the local community. The values in traditional medicine this ngubat padi are in the form of religious values, social values, cultural values, and economic values. Whereas in the nek pung dance, the values contained are in the form of cultural values, religious values, and acceptable, noble values such as gratitude and an invitation not to dissolve in sadness. These fair values need to be introduced to students because local wisdom can be seen as a national identity (Afiqoh, 2018: 43).

Meanwhile, Khusniati et al. (2017) state that local wisdom is an effort and a guide to act and behave. So that it is wiser in living life (Albantani & Madkur, 2018). Also, Tanjung et al. (2018) stated that local wisdom could solve problems in life. It can be concluded that local wisdom is fundamental to be linked to education. As stated by Setyaningsih et al. (2018: 278), who argues that in the world of education, local wisdom is fundamental to be applied because, currently, the meaning of local wisdom in education is very lacking.

In developing the educational curriculum, stakeholder involvement is required (Alsubaie, 2016). The stakeholders are the education and culture office, traditional leaders, community leaders, and teachers. Communities and traditional leaders become supporters of cultural preservation to be made by stakeholders in cultural development (Alus, 2014: 14). This is in line with Sardi (2019: 137) local people have dynamic local wisdom in their interactions with the environment. Besides, indigenous people have good values passed down from their ancestors (Ahmal, 2017: 63). Therefore, customary and community leaders should be made stakeholders because they have good values and knowledge and understanding of local wisdom passed down from their ancestors. The Education and Culture Office can be said to be a stakeholder, as Karthago (2014) stated, which has a role in fostering a culture is the education and culture office. Besides, teachers understand the conditions that exist in the school environment (Alsubaie, 2016). Therefore, teachers can also be said to be stakeholders because teachers better understand the characteristics of students.

In developing the educational curriculum, it is also necessary to analyze students' characteristics because education affects the characteristics of students (Taufiq, 2014). Nowadays, the erosion of one's moral ethics and manners has begun (Sumardjoko, 2013). So it is necessary to develop a curriculum based on local wisdom (Anih, 2015). Students from an early age have a high curiosity (Burhaein, 2017: 51). So it is appropriate if the teaching of local wisdom is given so that it takes root from an early age to adulthood. Local wisdom can help humans act ethically appropriately (Widarmanto, 2018) because many young people do not know local wisdom in the local area (Wahyuni, 2015: 157). So that many young people are not able to behave appropriately. This decrease in behavior occurs due to the lack of cultural integration in learning (Anwar et al., 2017). Thus, it is crucial to integrate local wisdom in the learning process. This is in line with Pieter (2016: 2), local wisdom is used as a tool in the learning process to motivate students to increase knowledge. The tool in question can be in the form of teaching materials. Teaching materials are components that have an essential role in the learning process (Nitriani, Saehana & Darsikin (2017). Teaching materials can be used as a source of material information that is important for a teacher and students (Tanjung & Fahmi, 2015). whether arranged based on the student environment, student characteristics, and student abilities, learning can run well. (Puspita & Purwo, 2019) Teaching materials are a set of subject matter that spurs the curriculum used in order to achieve predetermined competency and basic competency standards (Lestari, 2013: 134)

Based on the background described, this study's problem is how to integrate local wisdom under the educational curriculum, especially in grade VI of elementary schools. So the purpose of this study is to analyze local wisdom in the form of traditional medicine. Ngubat padi and nek pung dance to be linked to the basic competence of social studies in grade VI Elementary School.

2. Method

This research is qualitative. Qualitative research is a research method used to reveal various life problems, one of which is related to art and culture, which can be used as a policy for mutual welfare (Nilamsari, 2014). The qualitative research method is used to answer research problems related to data in the form of narratives that come from interviews, observations, and extracting documents (Wahidmurni, 2017). This means that the data collection techniques used to obtain data are obtained based on the results of interviews, observations/observations, and extracting documents/documentation. Qualitative research data collection techniques, according to Creswell (2014), *"The data collection steps include setting the boundaries for the study, collecting information through unstructured or semi-structured observations and interviews, documents, and visual materials"* (p. 239). According to Rosaliza (2015), "Interviews are used to obtain information related to facts, beliefs, feelings, desires, and so on which are needed to fulfill research objectives" (p. 71). Therefore, the questions to be used in the interview must cover or fulfill the research objectives to be achieved. Interviews were conducted with traditional leaders, community leaders, the Tebo District Education and Culture Office, and elementary school teachers. Observations are made in elementary schools to see and observe the learning process that occurs. This study's documentation is to analyze curriculum documents starting from the syllabus, KI, KD, themes, and sub-themes, which are used as references in carrying out the learning process.

This study's subjects were traditional leaders, community leaders, the Tebo district education and culture office, and elementary school teachers. The number of sources who were the subject of this study was nine sources. Cohen, Manion, & Morrison (2007) stated that *"Qualitative data often focus on smaller numbers of people than quantitative data, yet the data tend to be detailed and rich"* (p. 461). According to Raco (2010), "The qualitative method sample does not emphasize the number or representation, but rather the quality of information, credibility and wealth of information held by the informant or participant" (p. 115). Therefore, this study's sample can be obtained from interviewees because the information obtained is the more credible and broad and direct interaction between informants and researchers. Data analysis in this study used the opinion of *Miles and*

Huberman starting from data reduction, display data, and decision making.

The data validity technique is a triangulation technique. Triangulation is combining various kinds of data collection techniques (Shaleha & Purbani, 2018: 31). Valid data analysis can be obtained through data display, data reduction, data reflection, emic and ethical studies of data to drawing conclusions that must have a level of trust based on the measures of Dependability, Credibility, Transferability, and Confirmability (Satori & Komariah, 2017). According to Rijali (2018), "Data reduction is a process of selection, focusing attention on simplifying, abstracting and transforming crude data that appears from written notes in the field" (p. 91). This means that researchers will select and sort out data such as local wisdom, the existence of local wisdom, and the relationship between local wisdom and the learning process. Researchers perform data display or present data as a reference in making decisions or conclude from the results of research that has been done.

The research procedure starts with planning, implementation to completion (Sugiyono, 2014). At the planning stage, the researcher determines the sources to be interviewed and designs the interview instruments that will be used. Researchers also prepared several documents to be analyzed, such as documents in the Annex to Permendikbud Number 37 of 2018 concerning Core Competencies and Basic Competencies of Primary and Secondary Education, Syllabus, Teacher Books, and Student Books. At the implementation stage, the researcher conducted interviews guided by the interview sheet and made observations in elementary schools based on the observation sheet. The completion stage means that the researcher completes the research by analyzing and writing down the results of the interviews, observations, and document analysis that has been carried out.

3. Research

3.1 Results of interviews with traditional leaders

Tebo Regency is a place used as a research site, from several districts in Jambi province, researchers chose Tebo Regency for several considerations, namely distance from researchers and costs. From many places, the researcher chose Teluk Rambah Village and Sungai Keruh Village. Because the two villages have local wisdom that deserves to be studied for their cultural values. In Teluk Rambah Village, there is a tradition that has the meaning of togetherness and gratitude, namely the Ngubat Padi Tradition, according to its name, which means giving medicine to ngubat plants to avoid animals that can interfere with ngubat growth. Providing medicine is a form of a community effort to protect nature, which is used as a livelihood source for the local community. There are other ways, namely praying fervently and eating food together as a sense of gratitude for the local community.

The meaning of gratitude is not only found in the traditional ngubat padi. In local wisdom, the nek pung dance also means being grateful for what you have. According to local traditional leaders, the local wisdom of the nek pung dance originates and develops in the village of a murky river, which states that local wisdom of the nek pung dance contains good, noble values, namely gratitude and not being sad in facing a problem. This gratitude is described through the chanted sentences and movements of the dancer. The nek pung dance danced by a mother, child, and maids. It is depicted that a girl is crying and feeling profound sadness, then her mother and the ladies waiting to invite her daughter so that she does not drag on in sadness. Each community's local wisdom certainly has differences and contains good values that need to be preserved. So that the traditional leaders hope that the younger generation will be able to recognize their own culture and even develop the existing culture so that its existence will not be eroded.

3.2 Results of interviews with community leaders

Community leaders are figures who are usually directly involved in activities in the local environment. Community leaders in the two villages where the research was conducted acknowledged the existence of this local wisdom. They are often involved in the customs that exist in

the village. However, he considers that the younger generation has less role in preserving local culture. Even so, there have been preservation efforts, namely establishing dance studios in the village of murky rivers, while in the village, they are always active in holding the tradition of Teluk Rambha Repeating ngubat in the hope that the younger generation will see the habits of the previous people and make it a habit too in the future.

3.3 Results of Interview with the Department of Education and Culture

The Department of Education and Culture certainly has a significant role in regional preservation efforts. Tebo district's education and culture office know about the existence of local wisdom about the remedy ngubat padi and nek pung dance back. Some of the things that have been done by the Tebo education and culture office are the formation of PPKD, namely the main idea of regional culture, environmental content (LH), artists entering schools, and appeals in several KKG clusters for teachers to integrate local wisdom in learning. Although several attempts have been made, this has not yet had a significant effect on local wisdom development in the Tebo area. There are still many young generations who do not recognize their own culture. So that the Education and Culture Office also gives great hope to the education curriculum so that it can integrate local wisdom in learning.

3.4 Results of Teacher Interviews and Observations in Elementary Schools

Interviews were conducted in two schools, namely SDN 55 / I Sridadi and SDN 112 / I Perumnas Muara Bulian. Teachers in both schools stated that there were no teaching materials that supported the introduction of local wisdom to the community. The introduction of local wisdom is only conveyed through the story method, which means that it is only oral from the teacher to the students. This is reinforced by the results of observational observations, based on observations in the learning process that have not used various teaching materials, mainly to introduce local wisdom. So that the understanding of students is not optimal because of a lack of meaningful learning, this happens because it is constrained by inadequate facilities and infrastructure so that it is unable to help teachers and students in the learning process.

3.5 Document Analysis Results

The document used to analyze the curriculum under the local wisdom of Ngubat Padi and the Nek pung dance is Permendikbud No. 37 of 2018. Teacher's books and class VI student books. To produce the following analysis:

Table 1: Results of Document Analysis

Basic Competencies	Indicators that have been developed
3.1 Identify geographical characteristics and socio-cultural, economic, political life in the ASEAN region.	mentioning the socio-culture in the local environment
3.2 Analyzing socio-cultural changes in the context of modernizing the Indonesian nation.	I am examining the socio-cultural changes that have occurred due to modernization.
3.3 Analyzing Indonesia's position and role in cooperation in the economic, political, social, cultural, technological, and educational fields within the ASEAN scope.	Analyzing Indonesia's role in the development of ASEAN culture
3.4 Understanding the meaning of the proclamation of independence, efforts to defend independence, and efforts to develop a prosperous national life.	Describe efforts to develop a prosperous life

4. The Discussion of Findings

Local wisdom of ngubat Padi and the nek pung dance are two of the many local wisdom in Jambi, Indonesia. Several local community leaders conveyed this. Having various local wisdom is a matter of pride for the Tebo Regency in particular. Several cultures of the Tebo Regency have been recognized by the government, such as the nek pung dance. As for local wisdom, ngubat padi is recognized by the local community and remains a traditional culture from generation to generation. Local wisdom has emerged from time to time due to human interaction with the environment (Vitasurya, 2015). However, in reality, many generations do not recognize the local culture, so that it needs to be integrated into the learning process. So schools as educational institutions need to pay special attention to students' moral attitudes (Murti, Gunarhadi, & Winarno, 2020).

UNESCO (*United Nations Educational, Scientific and Cultural Organization* Educational, Scientific and Cultural Organization) or is a special UN agency established in 1945. To improve the quality of education, there are factors involved in the education process, such as teachers, curriculum, infrastructure, and environment. Therefore, there must be efforts to make a strong foundation so that Indonesia's goal of quality education can be achieved. Due to the many problems that arise, UNESCO (*United Nations Educational Scientific and Cultural Organization*) initiated the Four Pillars of Education to improve education quality in a nation. The Four Pillars include *learning to know, learn to do, learn to be, and learn to live together*. (Juliani & Widodo, 2019: 66). That is, the purpose of learning is to know, do, be, and live together. In this case, the intention is that interactions arise from the education and learning process, both interactions with humans and the environment. To learn with the environment, it is necessary to integrate local wisdom in the learning content and use of learning assessment tools related to culture (Hashimoto, Sueda, and Yagy, 2019). However, before making an assessment, it is necessary to take action to analyze the basic competencies and indicators of achieving the competencies to be achieved.

The sixth-grade social science basic competence is "3.1 Identifying geographic characteristics and socio-cultural, economic, political life in the ASEAN region". Based on this competency, an indicator is developed using the taxonomic operational verb bloom, namely "mentioning the socio-culture in the local environment." Students are required to be able to mention the culture in the local environment and study the socio-culture. This is intended so that students can get to know more about and foster a sense of love for local wisdom around where they live. This is because cultivating and maintaining the planting of socio-cultural values is one approach that can instill social values in students (Rosala, 2016).

A local socio-culture would have changed from time to time. These changes can lead to a positive direction and a negative direction. In this case, following the necessary competences of IPS class VI, namely "3.2 Analyzing socio-cultural changes in the context of modernizing the Indonesian nation," students are required to be able to examine how the changes in local wisdom of ngubat padi and nek pung dance in the current modernization that is currently developing. In this current modernization, it is possible for a foreign culture from various parts of the world, especially ASEAN, which is very close to Indonesia, to enter the Indonesian nation freely. This is in line with Matondang (2019), which states that "Modernization includes changes in mental behavior, knowledge, and community skill structures in accordance with the demands of today's life" (p. 188). Therefore, it is necessary to educate local wisdom from an early age for students in elementary schools. The knowledge and behavior carried out cannot be separated from the existing socio-culture and can also adapt to modernization.

Indonesia must have a role in maintaining its own Indonesian culture. The right role is to introduce Indonesian national culture to students so that Indonesian cultures are widely known. So that the existing Indonesian culture is not recognized or claimed by other countries (Lusianti & Rani, 2012). The national culture is very diverse. Of course, Indonesia has a position in the ASEAN region as a country that has cultural diversity. So it is necessary to integrate into the learning process as an effort to introduce culture to students. Following the necessary competences of social science class

VI, namely "3.3 Analyzing Indonesia's position and role in cooperation in the economic, political, social, cultural, technological and educational fields within ASEAN, then an indicator can be developed in the form of "Analyzing Indonesia's role in the development of ASEAN culture." With these indicators, an introduction to culture can be carried out to students. So that students do the preservation of this culture, and Indonesia still has a position as a country that has cultural diversity in the ASEAN region.

Cultural diversity becomes an educational background that can attract students' interest (Merkley, K., Michaely, R., & Pacelli, J. 2020). Cultural diversity in Indonesia has many values that are appropriate to be developed, one of which is economic value. Local wisdom is an intellectual about the wealth of a local / an area, knowledge, beliefs, norms, customs, culture, insights, and others (Utari et al., 2016). Like local wisdom, the tradition of ngubat padi has economic value because by providing medicine to ngubat padi, it is hoped that the ngubat padi will provide results that can prosper the local community. Meanwhile, the nek pung dance's local wisdom can also make the dancers prosper under the opinions of local traditional leaders and the local community if they can perform the nek pung dance at several significant events. Following the necessary competencies of IPS class VI is "3.4 Understanding the meaning of the proclamation of independence, efforts to defend independence, and efforts to develop a prosperous national life". Then an indicator can be developed, namely "Explaining the efforts to develop a prosperous life." So it is closely related to the local wisdom of the nek pung dance and ngubat padi with the class VI IPS curriculum.

5. Conclusion

After conducting the research, and analysis is obtained that the local wisdom of the nek pung dance and ngubat padi have the accuracy to be integrated into all essential competencies of IPS class VI. Local wisdom is a potential that each region possesses in terms of traditions, culture, and customs of the local community, which can be in the form of natural resources or human resources. Local wisdom can be useful to face the challenges of the times in the form of socio-cultural changes that have occurred due to modernization. Therefore, local wisdom can be used as a filter for foreign cultures, not under Indonesia's local culture. In the world of education, local wisdom is instrumental in improving the quality of the learning process and developing a prosperous life.

6. Suggestions

The curriculum in Indonesia should contain the values of local wisdom to pay attention to the morale of students and preserve Indonesian regional culture. The development of teaching materials carried out should also contain the value of local wisdom from Indonesia.

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