:

Local wisdom in primary school: students' perception of the kampung dolanan values

Eka Wahyu Kinanthi[1], Yusinta Dwi Ariyani[2] , Lazhynul Ulfah[3] , Dewi Hesti Ambarwati[4] , Supriyanto[5], Okni Rindhia Sari[6]

[3] Department of Elementary Education, Faculty of Tarbiyah And Teacher Training, Universitas Alma Ata, Indonesia

201300192@almaata.ac.id

201300194@almaata.ac.id

201300220@almaata.ac.id

201300193@almaata.ac.id

201300116@almaata.ac.id

Abstract.

Implementation of Kampung Dolanan Local Wisdom at SD 2 Wojo. This article aims to implement the implementation of village local wisdom dolanan so that students have the skills (skills) in applyingcultural learning in elementary schools. The research method use in this article is a qualitative research method, namely interviews. Studying local culture or regional culture is very much emphasized in character student. And the independent curriculum also has a very Pancasila profile emphasized on the character of each student and students are also taught local wisdom. This local wisdom aims for students to understand and understand the environment kampung dolanan even the surrounding community. So this school did visit to dolanan village to hone students' skills in make pottery according to the interests and abilities of each. Skills making crafts aims to teach from an early age the meaning of local culture it self so that these students love the culture of their own country. Another factor what supports this activity is that Kampung Dolanan is very close with the school, this school explores village dolanan activitiescan generate positive activities. Apart from this village learning dolanan aims to train students to know their identity and honethe skills he has. In local wisdom activities, students introduced to its products such as cutting board illustrated with batik patterns adjusted to the interests of each individual student. Because lack of human resources in local wisdom, the school will bring student guardians to become a tutor in kampung dolanan activities. Village local wisdom dolanan can be implemented in the subject matter of sbdp (arts and culture and crafts). This class 1 makes creativity in the form of batik cutting boards and for pottery made by high class.

Keywords: *local wisdom, kampung dolanan, sbdp content, elementary school.*

INTRODUCTION

Implementation of local cultural learning on the local wisdom of Kampung Dolanan in elementary schools. This local wisdom is highly prioritized in this school in honing the skills possessed by students in order to create student independence. Kampung Dolanan strives to direct students in the craft of pottery and then exhibit it at an exhibition when taking student report cards. Local wisdom has the intention to train students to find and know themselves or their potential. So that kampung dolanan is a place and activity in improving skills, attitudes and courage in any situation. Local wisdom in activities from the school is highly recommended for students of all ages, both low and high class students.

In Kampung Dolanan, the student's guardian happens to be a graduate of the arts department at the ISI campus, therefore the student's guardian is the source person as well as the tutor. So that Kampung Dolanan can be developed in terms of various activities such as making pottery from clay. Apart from that, Kampung Dolanan also makes various handicrafts that can be exhibited at exhibitions to the fullest. Therefore, the local wisdom of Kampung Dolanan can be increased in its activities so that students are not too bored. Kampung dolanan which can also be called local wisdom which gives experience to students in their creativity.

Objective;

The aim is to apply the implementation of local culture-based learning through kampung dolanan as local wisdom. To achieve this goal, the Kampung Dolanan Local Wisdom Program can be carried out as follows.Plan and create a schedule of activities In planning and making schedules involve all school parties including student guardians. Before the

Kampung Dolanan local wisdom activities were carried out, the school formed a deliberation that involved all members of the school

community, even the parents of the student. Conducting deliberations Deliberations are held every semester and involve the guardians of students and everyone needed to be involved in deliberation activities. In this deliberation it is also necessary to give each other opinions so that the local wisdom activities of Kampung Dolanan can be carried out optimally.

Kampung dolanan local wisdom activities. Namely this activity includes a visit to the dolanan village. From a very close location, students and the school support them to hold visits to these locations and learn to hone pottery making skills. That's one of the activities emphasized on these students, namely the lower class or advanced class. Local wisdom-based education is education that teaches students to always face certain situations with them. This is in accordance with the opinion of Suwito (Wagiran, 2012) who suggested that the pillars of local wisdom education include:

1) building educated people must be based on the recognition of human existence from within the content

2) education is based on truth and nobility, whether it comes from right thoughts or not

3) education is to develop the moral world and spiritual (affective domain), not only cognitive and also psychomotor

4) The synergy of culture, education and tourism is needed, to be developed synergistically in the character of education.

Local wisdom-based learning can be used as an analysis of the potential abilities of each student in developing regional potential. (Wagir, 2012).

However, in reality, many local wisdom teachers have not been integrated into their subjects so that the educational goals achieved are not familiar with local wisdom towards the environment. Based on the explanation above, the authors draw conclusions to learn more about how important it is to integrate local wisdom in learning in schools as an effort to create learning. Not only providing information but also as attention students will like local diversity, the environment and can have the effect of implementing local culture-based learning. (Marthen Rummar, 2022).

Pandes is a village in the Administrative Region of Panggungharjo Village, Sewon District, Bantul Regency, Special Region of Yogyakarta Province. Several years ago, Pandes declared itself as Kampoeng Dolanan. Children's toys such as Angkrek dolls, Manukan paper dolls, Othok-Othok, umbrellas, Klunthungan and Blimbingan dolls, etc.

Actually produced in this village since the reign of Sultan Hamengku Buwono VII. Many residents work as craftsmen of children's toys and flock to other areas to sell these toys. However, as time goes by, the presence of dolan craftsmen for children is decreasing along with the declining interest of today's children to buy traditional dolan. This challenge has encouraged some Pandes residents to keep up the prayers of the children who lead the development of Kampoeng.

Dolanan Pandes (Nuryani, 2013) Pandes Village is thus a Dolanan Village which carries the concept of introducing and achieving traditional games by inviting guests to make traditional toys and various traditional games such as mushrooms, cublakcublaksuweng,

beans, dingklik oglak to Aglik-aglik games and others -other. (Sofi Wildan Pertiwi, 2017)

The importance of this study being carried out by research to train and hone the skills of SD N 2 Wojo students in creativity and innovation so that this research needs to be carried out so that a researcher will know about the local wisdom of Kampung Dolanan in this elementary school.

METHOD

Basically this section describes how the research was conducted. The main material of this section is:

According to qualitative research which has its roots in qualitative versus quantitative research, Kirk and Miller (1986) argue that qualitative methodology is a distinctive social science tradition that is fundamentally based on observation of people and dealing with those people in their language and terms. Research shows characteristics or characteristics that distinguish it from other types of research. In general, the definition of qualitative research focuses on diverse methods that include both interpretive and authoritative approaches to each topic. This means that qualitative research works in a natural setting that tends to rationalize and interpret phenomena in terms of the meanings that people attach to them. Qualitative research involves the use and collection of a variety of empirical materials, such as B. Case studies, personal experience, introspection, life stories, interviews, observations, historical texts, interactive and visuals: which describe everyday and problematic moments and their meaning in individual and collective life . (Denzim & Lincoln, 1994).

Qualitative research is essentially a multi-method research with a problem-oriented focus. The use of multimethod or better known as triangulation reflects an attempt to achieve a

deeper understanding of what is called objective reality that can never really be captured. Triangulation is not a proof tool or strategy, but an alternative proof. a combination of multi-methods, empirical materials, viewpoints and regular observations seems to be a better strategy for adding strength, breadth and depth to a study. (Galang Surya Gumilang, 2016)

(2) population and sample

Students in grades 1-6 are students from low to high grades at 2 Wojo Public Elementary School who take part in Kampung Dolanan local wisdom activities.

(3) data collection techniques and instrument development;

a. Observation

Observation time takes 2-3 days but not routinely. When observing together with group 3 and we are also looking for the resource person, namely Mrs. Desi Puspita Hidayat, S.Pd. as homeroom teacher for class 1 so we also conducted an interview with him.

b. Interview

Done in brackets of about 3 days but not often to the elementary school. We conducted the interview, which took 1 week, but time was too limited, so we went straight to the 2 Wojo Public Elementary School to find the various information we needed.

c. Tool Specifications

The tools used in conducting interviews and observations include cellphones to record video interviews and also need books and pens to write down the results of interviews with informants.

d. Documentation Using a video that has been uploaded on YouTube as a group assignment regarding the implementation of local culture-based learning. And we attach a photo with the resource person.

Picture 1. Photo with the resource persons

(4) Data analysis techniques.

1.   Data collection A. Data collection. Data collection in this field is of course related to data mining techniques, also related to the source and nature of the data. Qualitative research data sources are at least:

(1) words and (2) actions, the rest is additional information such as written documents or data sources, photographs and statistics. The words and actions of the people observed or interviewed were formed as the main data source. The main data sources are recorded through written notes or through recording video/audio tapes, taking photographs, or films. Meanwhile, additional data sources derived from written sources can be divided into sources of scientific books and magazines, sources from archives, personal documents, and official documents (Moleong, 2000: 112- 113).

2.   Data Reduction Data reduction is a selection process that pays attention to simplification, abstraction, and transformation of raw data generated from the subject's written notes. This process continues throughout the research, even before the material is completely collected in relation to the research conceptual

framework, research problems and data collection methods chosen by the researcher. Data reduction includes:

(1) summarizing the data,

(2) coding,

(3) exploring themes,

(4) forming clusters.

Method: carefully select information, summaries, or short descriptions and group them into larger patterns.

3. Presentation of Data

Presenting information is an activity that involves compiling a set of information that provides an opportunity to draw conclusions and take action. Forms of presenting qualitative data can take the form of narrative text in the form of field notes, matrices, charts, networks, and graphs.

These forms combine the information arranged in a cohesive and easy-to-grasp form, making it
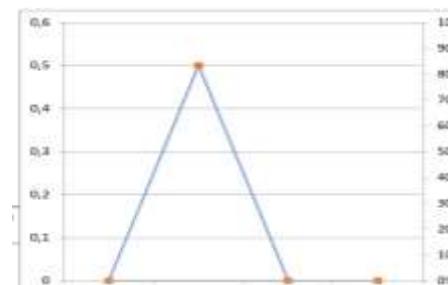
easier to see what is going on, whether the conclusions are correct or otherwise re-analyze.

4. Inference Drawing

wojoGraph 1. 1 Percentage achievement of local wisdom of dolanan village

Efforts to draw conclusions are carried out by researchers continuously while in the field. From the beginning of data collection, qualitative researchers began to look for the meaning of the final design of the object, finding regularities of patterns (in the field).

Objects, find pattern regularities (theoretically), explanations, possible configurations, causal flows and propositions. These conclusions are treated loosely, openly and skeptically, but conclusions will come. They are vague at first, but then become more detailed and firmly embedded. Conclusions are also confirmed during the research:

(1) rethinking while writing, (2) revising field notes, (3) peer review and brainstorming to develop intersubjective agreement, (4) extensive efforts to incorporate copies of findings into other materials. (Rijali & Banjarmasin, 2018). We conducted a series of descriptions to check the validity of the research results by conducting interviews again in digging up more information.

RESULTS AND DISCUSSION

Table 1.1 Percentage results of the achievement of local wisdom of dolanan village

Based on the table above, it can be concluded that the percentage of achievement of local wisdom, one of which is kampungb dolanan, is very prominent and is strongly emphasized in all lower grade students and advanced classes. So from all school parties or parents must take part in these local wisdom activities. So that students can improve skills, especially in pottery crafts and others. The activity has the intention to train and realize that they can really preserve the culture of our own country. And so that students love the homeland and can protect it in the future.

The Unitary State of the Republic of Indonesia There are thousands of islands in Sabang Merauke, where different people live. Some communities or tribes have their own language and culture, typical of the culture or local wisdom in any region making Indonesia a country with high pluralism. The diversity in it produces a diverse social life of human society (Herimant & Winarno, 2017). That diversity must be saved to save the cultural heritage in this country. Learning that is local is local or will characterize the area in the form of food, customs, dances, songs and local ceremonies. (Asmani, 2012)

I nterpreting local wisdom or local excellence is everything that characterizes the region including economy, culture, information technology, and communication. Local wisdom is a collection of knowledge that grows and develops in a sociological perspective. Local wisdom to be trusted philosophy, values, ethics and behavior institutionalized traditionally in the management of natural and human resources, as a community life (worldview).

This worldview comes in the identity of a community that distinguishes it from others

with other groups. (Musanna, 2012). Local wisdom-based education is training that teaches

No	Activity Name	Low Grade	High Grade	Description Percentage
1.	Local wisdom of kampung dolanan	v		50 %
2.	Local wisdom of kampung dolanan		v	50 %

something to students in learning to always connect with the situation in order to face certain problems.

According to Suwito (Wagiran, 2012), who suggests the Pillars of Education Learning Implementation of local culture Local wisdom includes:

1) Building an educated person based on the recognition of existence in the human womb

2) Education must be based on the truth and elekan without going out of the wrong way of thinking

3) Education to develop moral, world and even spiritual, not only conductive psychomotor and affective.

4) The synergy of educational culture is needed to be developed synergistically in character education. Local wisdom-based learning can be used as an opportunity to preserve the potential in every learning within elementary schools. Local wisdom itself must be developed from regional potential. (Wagiran, 2012). But from

the reality, this does not happen to many teachers integrating local wisdom in learning because of that the purpose of education has not been achieved except that there is local wisdom in each region. Based on the explanation above, the author can draw closer the importance of incorporating local wisdom in learning in elementary schools in order to improve and create learning not only to equip students but information about the concern for loving the local diversity of the environment and resulting in the implementation of learning implementation of local culture based on local wisdom of kampung dolanan. (Marthen Rummar, 2022). Based on (Asriati, 2012) said that the form of local wisdom in society can be in the form of culture (values, norms, ethics), beliefs, customs, customary laws, and special rules). The noble values related to local wisdom are

a) Love for God, the natural semester and its contents;

b) Responsibility, discipline, and independence;

c) Honest;

d) Respect and courtesy;

e) Compassion and care;

f) Confident, creative, hard work, and unyielding;

g) Justice and leadership;

h) Kindness and humility and;

i) Tolerance, love of peace, and unity.

In society, local wisdom can be found in songs, proverbs, tales, advice, mottos, and ancient books that are embedded in daily behavior. Similar to the opinion (Ridwan, 2007) which says that this local wisdom will manifest into a traditional culture, local wisdom will be reflected in the values that apply in certain groups of society. Local wisdom is expressed in the form of words of wisdom (philosophy) in the form of advice, proverbs, rhymes, poems, folklore (oral stories) and so on; rules, principles, norms and social and moral rules that become social systems; rites, ceremonies or traditional ceremonies and rituals; and habits that are seen in everyday behavior in social interactions. (Marthen Rummar, 2022)

Traditional game development should be done by collecting as many games as possible along with the rules and how to play them. In addition to playing in Kampung Dolanan Di Sidowayah, children are also invited to make their own toys. In addition to creativity, visitors will also get information on how to use environmental materials to make fun toys.

In Kampoeng Dolan gantung they focus on making traditional toys and making them interesting, while in the Kampung Dolan Surabaya community does not teach how to make toys but how to play and try to apply the values contained in the toy. . every game is played with participants. Organizing an exhibition of traditional toys Holding an exhibition of traditional games and their tools from various regions can be used as a venue to increase knowledge about traditional games, not only Javanese, so that many parties can participate in the preservation of traditional games. Kampung Dolanan Sidowayah has several window and wall displays of old Javanese traditional toys such as wayang, othokothok, jengi, etc. housed at the Secretariat of Kampong Dolanan Sidowayah. Visitors can also look around there and those interested in playing can play with their friends in the outfield. However, there are no special exhibition activities. (Sofi Wildan Pertiwi, 2017)

2. Analysis of the internal condition of the school

a) Identify actual internal school data, including students, education, infrastructure, funds and school programs,

b) identify the strengths and weaknesses of the school that can support the development of identified local excellence and

c) describe the school's readiness based on the results of the analysis of identifying the strengths and weaknesses of the school.

3. Make an analysis of the school's external environment.

a) Identify correct information about the school's external environment, including the school council, education council and other agencies.

b) Identify opportunities and challenges. The application of local wisdom in schools in developing the identified potential of local excellence that exists,

c) Describe the willingness to support the development of local wisdom-based education based on the results of the identification of opportunities and challenges of the analyzed school. In addition, in analyzing the school's external environment.

The application of local wisdom in the School in developing the identified existing potential of local excellence, c) Describe the willingness to support the development of local wisdom-based education based on the results of the identification of opportunities and challenges of the school analyzed. In addition, in analyzing the school's external environment, it is necessary to pay attention to three things, namely the topic of local excellence,

understanding the types of local excellence and local excellence capabilities.

4. Determining the nature of local excellence is achieved through Achieved through the implementation of local wisdom-based learning implementation strategies that become a reference in setting strategies.

The implementation of local wisdom-based learning are:

a) Related to cognitive domain competencies (informational), the strategy is to integrate it into relevant subjects or through local content,

b) Related to the competence of the psychomotor domain. (skills), then the strategy is to form competent subjects,

c) qualifications in the affective field (attitude) can be done through self-development, civic subjects, religious subjects or school culture, and

d) implementation strategy, carried out in accordance with the capabilities of each school.

5. Developing Schools Based on Local Wisdom Content (Asmani, 2012) describes several alternative tips for the successful development of Schools Based on Local Wisdom, among other

No	Findings
1.	Local wisdom at 2 wojo public elementary school is highly upheld and emphasized in all school residents even student

	guardians participate in the implementation to guide local wisdom activities that empty the dolanan village itself. activities that empty the dolanan village itself. In searching for information we get is the local wisdom of dolanan village that makes students happy and excited in doing its activities.
2	Education based on local wisdom is education that teaches students to always stick to the concrete situation they face. This is in accordance with Suwito's opinion in (Wagiran, 2012) which suggests that the pillars of local wisdom education include: 1) the development of educated human beings must be based on the recognition of human existence already in the womb; 2) Education must be based on truth and nobility, avoiding wrong ways of thinking; 3) education must develop moral,

	spiritual (effective areas), and not only cognitive and psychomotor areas; and 4) the synergy of culture, education and tourism must be developed synergistically in personality development. Local wisdom-based education can be used as a tool to preserve the potential of each region. Local wisdom must be developed from the potential of the region. (Wagiran, 2012). (Marthen Rummar, 2022)

Table 1.2 Differences in Findings, Existing Research and Modifications

Table Head	Head Column Table	Sub-column head
Table 1. 1	Results Percentage Achievements Local Wisdom of Dolanan Village	Result Percentage Achievement Achievement of Local Wisdom of Dolanan Village

Table 1. 2	Differences in findings and existing research	Differences in findings and existing research	
Table 1. 3	Modification of existing theory.	Modification of existing theory.	

Figure 1.1 Photo with resource persons

(4) Data analysis techniques.

Data collection A. Data collection. Data collection in this field is of course related to data mining techniques, also related to the source and nature of the data. Qualitative research data sources at least in the form of:

(1) words and (2) actions, the rest is additional information such as written documents or data sources, photos and statistics. The words and actions of the people who were observed or interviewed were formed is the main source of data. The main data sources are recorded through written notes or through recording video/audio tapes, taking photos, or films. Meanwhile, additional data sources derived from written sources can be divided into sources of scientific books and magazines, sources from archives, personal documents, and official documents (Moleong, 2000: 112-113).

Data Reduction Data reduction is a selection process that pays attention to the simplification, abstraction, and transformation of the raw data generated from the subject's written records. This process continues throughout the study, even before the material is actually.

CONCLUSION

Planning for the implementation of local culture itself can be concluded that these local wisdom activities must be held in advance so that the activities can be carried out properly so that there are no obstacles at all. Then in the Merdeka curriculum, it is stated that the Pancasila profile which emphasizes the character of students will be taught about local wisdom. Which aims to understand the surrounding environment and understand the ability to learn to hone skills through the dolanan village. So that the dolanan village becomes an activity that must be carried out and implemented by all parties involved, even parents of students also participate in the local wisdom activities of the dolanan village. Basically, the resource person and at the same time the art teacher in the dolanan village program is the student's guardian who has an artistic background and graduated from the art department at one of the ISI campuses. And the local wisdom of kampung dolanan can be implemented into cultural arts subjects because kampung dolanan teaches many skills such as making pottery crafts or can also be called workshop skills.

REFERENCES

Marthen Rummar. (2022). LOCAL WISDOM AND ITS APPLICATION IN SCHOOLS. Journal of Syntax Transformation, Vol. 3 No. (p-ISSN: 2722-7782 e-ISSN: 2722-5356),

1581. https://doi.org/https://doi.org/10.46799/jst.v3i12.655

Rijali, A., & Banjarmasin, U. A. (2018). Qualitative Data Analysis. Alhadharah Journal, Vol. 17 No, 85-95. https://doi.org/http://dx.doi.org/10.1892/alhadharah.v17i33.2374

Sofi Wildan Pertiwi, I. A. (2017). CONSERVATION OF TRADITIONAL GAMES AS A VILLAGE TOURISM ATTRACTION.

Cakra Wisata, Vol. 18 Jil (1411-3546 (Print) 2745-9403 (Online)), 40-41. https://jurnal.uns.ac.id/cakrawisata/article/view/34379