

The Existence of Local Wisdom at Sdn Kemuningsari Lor 02, Panti Jember District

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Abstract: Schools as formal educational institutions that carry out the learning process to create students who have the intelligence both cognitive, affective and psychomorph can run in accordance with the objectives of national education. The aims of national education include forming virtuous people in accordance with the values of the Indonesian nation, so that schools also play a role in shaping personality through culture. The type of research used in this study is qualitative research. Moleong (2012: 6) argues that research using a qualitative approach is research whose purpose is to understand phenomena such as perceptions, actions, behaviors, motivations, etc. holistically, as well as through descriptions in the form of words and languages in a context by utilizing various natural methods. Existence is dynamic so that its existence is in harmony with the business that has been run to increase, stagnate, or even experience setbacks so that this depends on the way humans internalize and actualize the potential contained in a particular object.

Keywords: Existence; Local Wisdom; Qualitative Research

1. Introduction

Schools as formal educational institutions that carry out the learning process to create students who have the intelligence both cognitive, affective and psychomorph can run in accordance with the objectives of national education. The aims of national education include forming virtuous people in accordance with the values of the Indonesian nation, so that schools also play a role in shaping personality through culture. Culture is a form of initiative, human creativity that is taught and actualized, according to (Brameld, 1955) in his work "Philosophies of Education in Cultural Perspective" states that there is a close relationship between education and culture so that schools as formal educational institutions play a role in cultural development. The above statement is supported by (Fitriyah, 2016) which states that education is a process of transforming the culture of the nation to be socialized to the next generation in accordance with the principles of education.

The principle of the administration of education is regulated in the RI Law on national education chapter 3, article 4 paragraph 3, namely that education is carried out by involving empowerment and civilization processes which take a lifetime. There is no educational process without culture and without a community, otherwise there is no culture in the sense of a process without education. In accordance with other functions of the school as a cultural transmission that all learning and teaching activities are characterized by efforts to preserve culture, utilize wisdom and pass on values, and form all the skills that are useful in the future.

The process of cultural transmission through schools can be carried out starting from the level of basic education to tertiary institutions (Siswoyo, 2007: 18). Primary schools have the main role because as the initial foundation in the process of cultural transmission that will be taken to the next school level. The school tries to provide maximum teaching facilities as forming personality and forming intellectual intelligence which is expected to improve quality and better quality.

Schools as a cultural transmission act as a means of transmitting knowledge through learning processes and skills. The learning process in school is simply useful as a step in forming valuable students so that they can harmonize the personality and culture of the surrounding environment. Schools also have the role of transmitting values, attitudes, and norms that apply in an already entrenched school environment.

Danin (2008: 2) says that schools have a conservative function which means that schools are responsible for paying attention to cultural values as forming self-authenticity as human beings within the scope of their culture. School culture as a picture of how the process of behavior in learning in the school environment to form an image and stigma or personality in the school environment. Each school has a different culture from one school to another. This is guaranteed in the RI Law on the National Education System chapter 1 of 2003, the general provisions of article 1 paragraph 16 which states that the implementation of education is in accordance with the cultural characteristics, social diversity, the potential of the community as a form of education from, by, and for the community.

2. Theoretical Review

2.1 Existence

"Existence is a dynamic process, a being or being. This is in accordance with the origin of the word existence itself, which consists of the word *existere*, which means to get out of, beyond or overcome. The definition of existence is flexible and dynamic and does not stop in accordance with the development of both developments in the direction of nature and setbacks, which means experiencing dynamic changes in a negative direction depending on the extent to which it can develop its potential.

The scientific dictionary explains the meaning of the word existence as the existence of visible beings. Existence is defined as being where the existence is seen due to the causality of something that has been cultivated both those that have positive and negative impacts. Existence is used as proof of effort that can be seen in the results of work or final performance in an event. Existence means explaining something in the form of recognition between one party and another party.

The word existence also comes from Latin which means *Existere*, the word *ex* means out, and *sitere* which means to make it stand, so that the word existence is defined as what is, what has actuality, and what is experienced. The existence of something becomes a concept that exists in terms of existence. The concept of existence means that it is the distinguishing factor between what exists and is not a fact. Every thing that exists has an existence which is an existence.

Existence is dynamic so that its existence is in harmony with the business that has been run to increase, stagnate, or even experience setbacks so that this depends on the way humans internalize and actualize the potential contained in a particular object. Holistically, existence can be interpreted as a parable of verbs that refers to results. The word existence means as a verb in which there is a need for sustainability and continuity of the object that appears as a continuation of certain activities.

2.2 Local wisdom

Local Wisdom consists of two words, namely *wisdom* (wisdom) and *local* (local), in the English-Indonesian dictionary John Mechols and Hassan Syadily, *local* means local, whereas *wisdom* means wisdom equal to wisdom, x. wisdom, good value, embedded, and followed by the members of the community.

Magdalia (2013: 428) defines local wisdom as a strategy and outlook on life and knowledge that is realized through activities or activities and traditions that are internalized by local communities as a form of meeting needs.

Setiyadi (2012: 75) states that local wisdom as a traditional activity that has been ingrained carried out for generations by a certain group of indigenous people whose existence has not been eroded by time to become a tradition.

Zuhdan K. P. (2013: 3) said that local wisdom (local wisdom) was inspired as a local area idea that has something of good value, contains wisdom values, and shows the values of wisdom as a guideline of the community followed by other community members.

Nuraini (2012: 111) considers that local wisdom is a conceptual idea that grows consciously and there is a preservation effort from one generation to the next and is related to the essence of life that is considered important and sacred to the value of life that is considered ordinary or profane.

(Sartini, 2004) states that local wisdom (local wisdom) are local ideas that are wise, wise, good value that is embedded, growing and its existence is able to attract the attention of the community to make it a tradition so as to form dynamic life patterns.

"Local wisdom is basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on" (Mungmachon, 2012) The understanding of local wisdom is understood as knowledge gained through cultural interconnections between communities that are collected at a certain point and occur over a long period of time and continuously.

Wulansari (2009: 64) says "Local wisdom refers to the knowledge that comes from the community's experiences and the accumulation of local knowledge. Local wisdom is found in societies, communities, and individuals. This opinion means that local wisdom is formed from the knowledge of the community, both the community and individuals who contribute in accumulating local knowledge.

Ahmad (2010: 5) defines that local wisdom is obtained as a result of cultural cultivation by local actors whose processes are continuous and repetitive through internalization, and religious and cultural interpretations so that they can become guidelines as the norm in daily life by local communities.

The conclusion that can be drawn from the understanding of local wisdom in the opinion of experts, that local wisdom is a concept, and ideas that grow and develop due to the sustainable lifestyle of people who continuously have virtues and values of wisdom so that their existence can influence life towards better.

3. Research Thinking Framework

Diversity of local wisdom needs to get the attention of everyone in each region in order to foster an attitude of nationalism, an attitude of love towards one's own culture. The undermined nature of local wisdom makes local wisdom a tool to fortify oneself from negative and distorted influences in the current era. Local wisdom is important to be developed in the field of education given that one of the goals of education as cultural transfer. Schools as formal education channels play a role in preserving local wisdom of each local culture and culture. Local wisdom should be implemented in schools from an early age. It is intended that students learn local wisdom as early as possible and as an effort to introduce the culture of the local area. Preservation of local wisdom in schools can be implemented through learning activities, extracurricular activities, and annual school activities. Local wisdom that is tangible, such as regional art, regional music, and regional languages can be developed in the subject of personal development in each school.

4. Methodology

4.1 Research Types and Design

The type of research used in this study is qualitative research. Moleong (2012: 6) argues that research using a qualitative approach is research whose purpose is to understand phenomena such as perceptions, actions, behaviors, motivations, etc. holistically, as well as through descriptions in the form of words and languages in a context by utilizing various natural methods.

Masyhud (2016: 34) states that descriptive qualitative research is research that seeks to describe an existing condition or condition objectively based on available data. In general, descriptive research does not test research hypotheses, but there is still data collection in the field, data presentation, data analysis, interpretation, and conclusions from the results of data analysis.

4.2 Data and Data Sources

Data is all facts and figures that can be used as material to compile information (Arikunto, 1996: 100). The data contained in this research are in the form of writing, which are described in the form of sentences, words, and paragraphs that can explain, describe local wisdom contained in SDN Kemuningsari Lor 02 Jember, and data that describe the obstacles and difficulties in the formation culture school.

Arikunto (1996: 114) argues that the source of data is the subject from which the data is obtained. Based on the process of data acquisition classified into primary data sources and secondary data sources. Primary data source is the process of collecting data directly where the informant provides information related to research directly to researchers. Sources of data obtained not directly to the researcher are called secondary data sources. This study uses a mixture of primary data sources and secondary data sources. The speakers in this study consisted of the Principal and SDN Kemuningsari Lor 02 Primary School, Panti Jember District.

4.3 Method of collecting data

Data collection techniques aim to obtain data because in the data collection section measures must be applied systematically so that its existence is strategic and determines the course of research (Sugiyono, 2013: 62). Qualitative research, data acquisition is done in natural conditions, and data collection techniques are driven by triangulation. Triangulation consists of:

a. observation

Observation is a method of collecting data by observing and recording systematically the symptoms being investigated. The observation also called the observation term. The method of observation is an activity of focusing on an object by using all five senses. Researchers looking for data by observing directly on objects and recorded with the help of observation instruments. The object of observation in this study is the local wisdom found in SDN Kemuningsari Lor 02 Jember as a school of culture

b. Interview

Interviews are conversations conducted by two parties, consisting of observers giving questions and informants giving information on questions raised with the intention that the conversation in an interview is meaningful. Several types of interviews according to Estenberg (in Sugiyono, 2013) are structured, semistructured, and unstructured interviews. The interview process as a step in carrying out data collection in the field in this study uses a semi-structured interview in-depth interview category.1) Structured

interview, used as a data collection technique if the researcher or data collector already knows for certain what information will be obtained. In conducting interviews the data collectors have prepared a research instrument in the form of written questions that have alternative answers already prepared.

2) Unstructured interviews are free interviews where the researcher does not use interview guidelines that have been arranged systematically and completely for the collection of data. This method is used to collect data through interviews.

c. The documentation study is examining references that relate to the focus of the research problem. The documents in question are personal documents, official documents, references, photographs and cassette tapes. This data can be useful for researchers to test, interpret and even predict the answers to the focus of research problems, in qualitative research documentation studies, researchers can search for and collect text or image data.

5. Conclusion

The form of local wisdom in SDN Kemuningsari Lor 02 Panti Jember District as a cultural school can be found in the use of nature where the school utilizes the park as a library replacement reading room, local wisdom in the form of rules by creating green or adiwiyata schools which aim to form character students especially discipline and love of nature. Local wisdom in the form of art can be found in the principal's room equipped with ornaments that elevate cultural richness ranging from batik paintings, paintings that draw rich women, and mini reog masks in various forms. Forms of local wisdom in the form of art such as gamelan, traditional dance, and hadroh are also found at SDN Kemuningsari Lor 02, Panti Jember District as extracurricular activities.

Existence local wisdom in SDN Kemuningsari lor 02 Panti Jember District through extracurricular activities namely hadroh, gamelan and traditional dance. Gamelan uses a set of traditional musical instruments in which there are meanings of noble values such as the delicate depiction of Javanese people's lives in accordance with the procedures for playing gamelan. Traditional dance as a form of depiction of cultural wealth in which there is local wisdom, as well as local wisdom in hadroh art can be interpreted from Islamic songs that are delivered that are full of wise values as advice. The extracurricular fostered results at the school serve as a display or welcoming of several activities such as the Jember district education office visit, FKKS, the object of comparative study. Existing local wisdom in SDN Kemuningsari lor 02 Kec Patan Janti Panti in the form of gamelan and hadroh art is actualized in commemoration of Islamic holidays such as grebeg maulid, and grebeg suro.

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