



The Local Wisdom in Bahasa Indonesia Text Books in a Low Class: Ethno-Pedagogy Study



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Abstract

This study aimed at producing an integrated thematic book in terms of Indonesian Language and Literature for grades I and II with local Balinese wisdom. Therefore, in year 1, exploration of themes/sub-themes of the materials was conducted. In year 2, the draft plan was developed into a draft of the book. In year 3, the draft of the book was tested from the validity of experts, content, design, and media (Nieveen, 1999, Yamasari, 2003, Thiagara Jan 1974). Users' responses were based on field testing (Borg and Gall 1989 and Kusmaryatri, 2012). The methods of data collection were a questionnaire, observation, interview, and test. The results showed that: (1) integrated thematic book with sustainable local of Bali was qualified as a textbook. (2) The validity (experts, content, design, and media) was qualified as valid. Students' understanding valued 75 (good). Thus, this thematic book was qualified as teaching materials.

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1. Introduction

Approaches should result in good characters, but on the contrary, they created people with bad behaviors (Mu'in, 2012: 21 & Sandeka, 2014: 2). Lickona (2012) mentioned that 1) the moral of our society was not strong; 2) many members of societies lived a less moral life than they once had that were characterized by a) a moral decline in attitudes and behavior; b) a sexual behavior; c) a bad language (impolite); and a brutal and vulgar media culture (Lickona, 2012: 2-3). This was proven by the ISIS movement that changed the world and claimed the death toll through terror bombing in France in 2015 and the bomb terror of Jakarta on January 14, 2016 (Bali post, January 15, 2016: 1). This suggested that modern knowledge merely conferred on past welfare, which prompted humans to pursue temporal satisfaction, but was unable to resist the appetite of conforming to the

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'chaotic' condition as what was written in Kompas in an article entitled Mortifying Moral Damage ([Kompas on Monday, June 20, 2011, 1](#)) it was stated that during 2004-2011, Kemdagri recorded that 158 regional heads (governors, regents, mayors) were involved in corruption. During 2008-2011, 42 DPR members were involved in corruption. Cases of corruption occurred in a number of institutions such as KPU, judicial commissions, KPPU, General Directorate of Tax, and Bank Indonesia. Based on this, the aims of this research were 1) to develop a draft of an integrated thematic book in order to fulfill the requirement as a teaching material 2) to fulfill the validity requirement (expert, content, design, and media). It was important to reduce these adverse effects.

The world of education could not be separated from cheating such as cheating by students in the form of exam cheating, cheating by lecturers in the form of plagiarism ([Kompas, Monday, June 20, 2011, page 1](#)) it was mentioned that plagiarism occurred in several universities, they were, Bandung, Gorontalo, Yogyakarta, and Jakarta. Academicians' plagiarism and students' cheating were identical to corruption ([Samani & Haryanto, 2012: 5](#)).

The scrutiny of the current state inspired the researcher to flash back to the past, which was traditional knowledge. The traditional knowledge, although it was not systematic and had not been studied with scientific systems, empirically proven for centuries to have organized the community with its cultural attributes nicely and regularly related to astrology, agriculture, religious, sociocultural, traditional health as recognized nowadays ([Dualey, 2011](#)). This meant that western knowledge was not always better and or better suited than eastern knowledge. Because knowledge based on western cultures was different from eastern cultures. As a result, there was a cultural conflict in students' learning. Therefore, learning needed to be based on local cultures / local wisdom through ethno-pedagogy. Because cultural incompatibility resulted in conflicts ([Subagia, 1999 and Jegede, 1995, and 1989](#)).

There was something substantial that needed to be examined in terms of formal education system. The formal education system of Indonesia tended to follow the curriculum developed in the western countries. Western education tradition viewed education as a subculture. Therefore, education would determine the development of the cultures. Indonesia, which used the western education system, would automatically incorporate western cultures in Indonesia's education system. This was where conflicts arose not only from the theoretical cultures, conflicts would also happen in learning, democracy, drugs, sex, and so on.

According to [Jegede and Aikenhead \(2002\)](#), different students' cultural backgrounds became a problem for students to understand western science. In line with this, [Suparman \(1993\)](#) also found that there was a socio-cultural linkage to students' learning. Therefore, the need for alignment should be done, between the traditional knowledge (local wisdom) with the modern knowledge ([Stanley & Brickhouse, 2002](#)). If this alignment led to a harmonious learning, then the teaching of knowledge would reinforce the learning outlook about nature ([Cabern and Aikenhead, 1996](#)). This indicated the opening of opportunities to integrate local wisdom in education both related to sociology, geography, cultures, ethno-pedagogy, and psychology ([Muslich, 2007](#)).

The availability of textbooks in elementary schools, containing Balinese science and the pedagogy context of Catur Pramana was high ([Suja, 2012: 188](#)). This high level of accessibility indicated the importance of sociocultural, religious sociology, and religious psychology ([Orphans 1985: 207-217](#)). Therefore, psychology, especially the psychology of education became one of the contributions of the material selection ([Salaludin, 2005: 125](#)). Materials as learning discourse were related to achievement. Achievement began with the accommodation relationship between the communication structure and the structure of science ([Green, 1982 and Cazden, 1986](#)). Discourse in the context of science production needed to be oriented to the structure of science ([Hendriksen, 1986](#)). Chapter structure of science based on writing should be centered on the pedagogical explanation of textbooks to be matched with the ability of readers ([Siregan, 1993: 20](#)). Teachers were not given too many tasks, except reading books ([Suryadi and Tilaar, 1993: 123](#)).

Matching pedagogical explanation of textbooks with readers' ability needed to be done/arranged to support learning activities ([Chootijah 2012: 1, Rasna 2000: 8](#)) therefore, valid learning tools such as books should be paid attention. Therefore, the validity of the book affected the cognitive and effective learners ([Lubana et al, 2013: 1-5](#)). The effect of validity towards effective meant that it affected the value of a character in the formation of personality ([Zakania, 2013: 43 and Christianity and Rildo, 2012: 110-120](#)). Therefore, the preparation of learning tools, particularly textbooks, became important in the efforts to optimize learning services ([Mapaloteng et al, 2005: 48-60](#)). This service was important because it would affect the politeness, including language politeness ([Sulastriana, 2005: 70-85](#)). Modesty was integral to the character. Character education was delivered and integrated into every subject ([Washington et al., 2008: 60-81](#)). This integration could support effective learning ([Hodiq, 2015: 118-126](#)). This meant that teaching was done in a multidisciplinary approach ([Adeyeni et al, 2009:](#)

95-106). This approach benefitted that education was done without reducing the time of delivering the materials. As the impact, there was an influence of character education on self-esteem and personality progress (Tannvi and Al-Hroub, 2013: 45-60). Self-esteem and personality progress were the individual motivations that influenced students' response. Students' response, in this case, elementary school students, grades I and II had a positive motivation to the course of research (Widiarso, 2012: 120). A negative response was the source of bias so that it influenced the interpretation (De Jong, Pieter, and Fox, 2010). Beyond that, motivation also affected the response (McGrath, 2010).

2. Research Method

Regarding with the purpose, the focus of this study was to develop an integrated thematic book in terms of Indonesian Language and Literature for grades I and II with local Balinese wisdom. In order to accomplish this goal, there were some processes conducted: 1) validity of experts from the contents, the sequence of the materials which were based on local Balinese wisdom, 2) teachers' responses, students' responses and 3) the revision of the textbook based on the experts judgments, teachers, and students in order to be implemented as teaching materials. This research had several phases. In the year 1, defining and designing phase were conducted. In the year 2, the development phase was conducted and in the last phase, precisely, in the year 3 (in 2017), the evaluation was conducted.

The evaluation phase was in the form of formative evaluation. It was conducted at the end of teaching and learning process in March and April 2017. Every week, the teachers were given questionnaires and students were observed as the test of evaluation. The purpose of this process was to provide suggestions or recommendations on the weaknesses of the textbook. The result of the questionnaires and observation were discussed and reviewed by the team as the basic process of developing the revision of the textbook.

The subject of this research were students and teachers of grades I and II in Bali, which comprised of 4 elementary schools in Buleleng, 4 elementary schools in Klungkung, 4 elementary schools in Denpasar, and 4 elementary schools in Tabanan. The sample of the teachers was 8 and the sample of the students was 8 classes in every regency. Thus, the total samples of the teachers in Bali were 32 (teachers for grade I and II) and the total of the students' sample was 32 classes (students of grade I and II). The object of this study was an integrated thematic book in terms of Indonesian Language and Literature for grades I and II with local Balinese wisdom.

The textbook was tested for the validity of content, design, and media. In this stage, the process of validation was validated by the experts of Indonesian Language and Literature. Meanwhile, the validation of design and media was validated by experts in those fields. The users' response was conducted by the teachers and the students of grade I and II in Bali. To get the users' responses, the researcher conducted the test in small scale in one of the schools in Bali, SD Lab Singaraja Undiksha. Meanwhile, the test for the big scale was conducted in all school samples in Bali.

The method of data collection is based on the types of the data needed. The obtained data, which have been validated (content, design, and media) were collected through questionnaire and observation. The teachers' responses were collected through questionnaire. Meanwhile students' responses were collected through observation. The test was used to assess students' comprehension.

The obtained data from the teachers' questionnaire and students' observation during the learning process were analyzed by descriptive qualitative analysis. The validated data, therefore, were analyzed using descriptive statistics.

3. Results and Analysis

3.1 The Review of Teaching Materials with Local Balinese Wisdom

The result of the validity from teaching materials with local Balinese Wisdom was 3.1 (valid). The validity of this result can be reached because, in the first phase, the development of the textbook with its literature review was selected and described in narrative, descriptive and exposition text. After that, the texts were illustrated in pictures. Based on the pictures provided in the textbook, then students were asked to tell the text orally as the aspect of speaking skill. The selection and the classification of the vocabulary and language structure in the books aimed at introducing the lexical, grammatical, and 4 major aspects in Bahasa Indonesia, namely, listening, speaking, reading and writing for the students. This book also intended to foster students' understanding of the materials.

The texts that have been created were selected and arranged on their sub-themes of character education based on the core competencies, basic competencies, indicator and the instructional objectives. In line with this

statement, the researcher arranged the themes, subthemes, core competency, basic competency, indicator, sub-themes combined with the first draft until the final draft systematically and logically with the insertion of the local Balinese wisdom in order to be clear. These can be seen briefly in table 1 and table 2 as follows.

Table 1
Theme/sub-theme, core competency and competency in Bahasa Indonesia for grade I and II

Class/ Lvl. (1)	Theme/ themes of local Balinese Wisdom (2)	Subthemes (3)	Core Competency (4)
1/1	Theme 1: Myself/ <i>Atman Budhi Manah Indria</i>	Subtheme 1: My New Friends and I	1. Appreciating and practicing the religious value that students are following 2. Appreciating and practicing honest behavior, discipline, responsibility, caring and feeling confident in interacting with family, friends, and teachers.

Table 2
Basic competency, indicators, sub-themes of local Balinese wisdom, and sources of local Balinese wisdom in Bahasa Indonesia for grade I and II

Basic Competency (5)	Indicators (6)	Subthemes of Local Balinese Wisdom (7)	Sources of Local Balinese Wisdom (8)
1.1 Being grateful for the opportunity to learn Bahasa Indonesia as a medium of national communication.	<ul style="list-style-type: none"> Identifying the steps of introducing self. Introducing self by stating the complete name. Introducing self by stating the nick name. Mentioning friends' names. 	Purusa dan pradana	Theme: Bhagawad gita III. 42 and Kathalepanisad 1.3.3-4 Subtheme: Bhagawad Gita XIII. 23

Based on table 1 and table 2, it can be seen the relationship among column (1), (2), (3), (4), (5), (6), (7), and (8). Those are related to each other. Theme/ sub-themes, core competency, basic competency, indicator, sub-themes of local Balinese wisdom and the sources of local Balinese wisdom in Bahasa Indonesia for grade I and II were developed as the book plan of character education with the insertion of local Balinese wisdom.

3.2 The Validity of Teaching Materials

The validity of the book was seen from: a) Content validity including 1) the structure which consists of (a) the appearance was 3.1 (valid), and (b) the organization was 3.2 (valid). 2) The material which consists of (a) the relationship between materials and local Balinese wisdom was 3.3; (b) the suitability of material, basic competency, and indicator 3.2; (c) the clarity was 3.1 ; (d) The attractiveness was 3.2 ; (e) The level of difficulty 3.2; (f) ethno-pedagogy was 3.5; (g) eco-pedagogy was 3.5; (h) the relevance of character education 3.5; (i) The integration of character values in the textbook was 3.5; 3) language consists of: a) The language used in textbook was 3.5; b) age compatibility was 3.5.

Based on the explanation above, it can be seen that the content validity was examined in accordance with (1) structure; (2) materials; and (3) language in order to be qualified as teaching materials. This integrated book was qualified as teaching materials because first, the process of composing the sentence structure was based on the findings of students' sentence structure in a low class (grade I and II in elementary school). The organization of the language structure of the book was based on the students' language structure. Thus, it can enhance the

effectiveness of communication in the process of learning. The second one, the insertion of local Balinese wisdom in the teaching materials was suitable with the local culture of the students so that it can foster students' understanding and strengthen the reliability of the teaching materials. The continuity of the materials with students' culture is not only beneficial for enhancing students' understanding, but also to make cultural endurance from the era globalization. Moreover, the language used in the book was qualified as valid because the vocabulary used fitted with students' vocabulary. It was based on the local Balinese wisdom of the students' culture (ethno-pedagogy) and from the students' environment (eco-pedagogy).

The validity of design comprises of cover's format including a) Attractiveness was 3.2 (valid); b) the adjustment of colour and cover image was 3.3 (valid); c) the font and its use was 3.4 (for grade I and II); d) image feasibility was 3.4; e) the relevance of the pictures with local Balinese wisdom was 3.4 (ethno-pedagogy); (f) the relevance of the pictures with the environment was 3.4 (eco-pedagogy). In this case, design and media are closely related to each other, thus those were integrated as one package. The validity of the design and media was examined based on the sequence of the draft plan with the local Balinese wisdom in accordance with the culture and environment.

Matching students' culture with the teaching materials, design, and media provided the suitable pictures of students' culture in the book. The suitability of environment also provided appropriate teaching materials, design, and media with the environment of the students (eco-pedagogy).

The insertion of local Balinese wisdom that covers students' culture (ethno-pedagogy) and students' environment (eco-pedagogy) in teaching materials is not only beneficial for the students and teachers, but the outcomes will also give positive long-term impacts for the society and governments. It is because the mental revolution was done through the implementation of character education in an integrated thematic book sustainable ethno-eco-pedagogy.

3.3 The review of users' responses

1) Teachers' responses

The teachers' responses towards an integrated thematic book for grades I and II were: First, the material of "semut-semut api" with its meaning was not suitable for students in a lower grade. It was hard for students in their age to understand the meaning of that song. Nonetheless, it will be good if the meaning of this song is inserted in teachers' book, but not on students' book. Therefore, it is suggested that the material "semut-semut api" concerns more in the aspects of its lexical, grammatical, and the speaking skills. Thus, the revision was only on the meaning of the story "semut-semut api" from students' book.

Moreover, the exercises in the book should match with the time allotment of some materials that should be learned by the students. However, after providing the explanation to the teachers that the exercises were not done in the school only, but also done by in students' as their practice at home.

The teachers' responses on the insertion of local wisdom in the national curriculum were good. The correlation of local wisdom inserted in teaching materials makes teachers easier to teach the students and the students were easier to understand the concept of the materials because it is closely related to their culture and their environment. It fosters the students in the process of learning and makes students more responsive in the process of learning. Therefore, it is suggested that the integrated thematic book with local Balinese wisdom can be developed more for grades III-VI.

2) Students' responses

Students were so enthusiastic in the process of learning either for the design, the pictures, and the materials given by the teachers. They were actively involved in the process of learning and showed good response towards the materials given by the teachers. Students were full of pep in answering teachers' question or answering the task given by the teachers.

4. Conclusion

- 1) An integrated thematic book with local Balinese Wisdom for grade I and II was qualified as teaching materials.
- 2) The validity (experts, content, design, and media) was qualified as valid (3.1)
- 3) Users' responses valued ≥ 70 (good)

Those can be reached because the teaching materials were integrated with local Balinese wisdom, which is closely related to students' environment (eco-pedagogy) and students' culture (ethno-pedagogy). Thus, it is suggested that the teaching materials were integrated with eco-ethno-pedagogy.

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