

# The Local Wisdom Value in Literary Teaching Material in Indonesian Language Textbook

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## ABSTRACT

Inserting the local wisdom in the learning process is one of the effective ways to instill character in students. In the realm of formal education, the implementation of local wisdom can be incorporated with the Indonesian language textbook, especially in literary teaching materials. Literary is considered as a means of implementing the value of local wisdom in learning since it reflects human life. This research aimed to explore the local wisdom contained in literary teaching materials in Indonesian language textbook of grade VIII of junior high school. This current research deployed a qualitative descriptive approach with content analysis techniques. The data were originated from literary teaching material in Indonesian language textbook for grade VIII of junior high school of 2013 curriculum in the form of poetry, drama text, and short story. The findings of this research informed that there were several local wisdom contained in Indonesian language textbook dealing with literary teaching materials such as 1) religious value, 2) social value, and 3) moral value. Moral value was the most prominent values in the literary teaching materials compared to religious and social values.

**Keywords:** *local wisdom, literary, Indonesian language textbook*

## 1. INTRODUCTION

The replacement of the school-based curriculum (KTSP) to the 2013 curriculum is an attempt carried out by the government to improve the quality of education. Among the new things in the curriculum is a self-published textbook by the government. A textbook is something used by both teacher and student to facilitate language learning, increase knowledge, and experience the language [1]. A textbook serves as a presenter of learning materials, a source of activities for students to practice interactive communication, linguistic information references, stimulant sources, ideas of an activity in class, syllabus, and assistance for less-experienced teachers to foster self-confidence [2].

Indonesian language textbook has changed following the 2013 curriculum revision. Before the revision, the textbook presented non-literary text, but after the revision, it involves literary text. In addition, the presentation of Indonesian language textbook has the main concept of sharpening communication effects and their social impact functions. Language teaching emphasizes four important elements in the form of content, language, cognition, and culture called Content Language Integrated Learning (CLIL). Culture and education are two inter-related things because one of the tasks of education is to form more cultured-students, especially students with national culture identity [3]. National culture is rooted in a regional culture, which is part of local wisdom.

Local wisdom is defined as an entity that determines the dignity of human beings or groups of people in a community [4]. Local wisdom refers to the cultural wealth that develops in a society that is recognized and trusted as an important element that can strengthen social cohesion among people [5]. Local wisdom functions to form attitudes, perspectives, and the ability of a community or spiritual community and environment to survive [6]. Besides, local wisdom also has a function to form a well-behaved and wise individual [7].

The local wisdom has six dimensions, which are 1) local knowledge, 2) local value, 3) local skills, 4) local resources, 5) local decision-making mechanism, and 6) local group solidarity

[8]. Those six dimensions are implemented in literary teaching materials in Indonesian language textbook in the form of 1) religious value, 2) social value, and 3) moral value.

## 2. METHOD

A descriptive qualitative approach using the content analysis technique was employed for the purpose of the current research. The object of the research was local wisdom contained in literary teaching material in Indonesian language textbook of the eighth-grade students of junior high school. Data were collected by using documentation. The data in this research is in the form of local wisdom contained in literary teaching materials in Indonesian language textbook for junior high school. For the trustworthiness of the data, the triangulation technique was employed. There were two kinds of triangulation applied in this research; theoretical triangulation and logical triangulation. Theoretical triangulation was performed by confirming the results of data analysis with the existing theory. While logical triangulation was done by confirming the results of data analysis with experts or advisors. The data were analyzed by using content analysis, which covered six steps 1) grouping, 2) determining the sample, 3) coding, 4) simplifying data or reducing, 5) drawing conclusions, and 6) discussing research findings[9].

## 3. RESULT AND DISCUSSION

Indonesian language textbook for eighth-grade students of junior high school of the 2013 curriculum is a text-based textbook. This textbook consists of 3 literary topics, namely 1) poetry, 2) drama, and 3) short story. Literary is a work that was born based on the reality that comes from human life so that it can provide benefits and several experiences to the reader about the meaning of life [10]. Thus, literary can be used in educating, teaching, and forming the character. The discussion of the findings of this research is divided into a) local wisdom in poetry, b) local wisdom in drama text, and c) local wisdom in short story.

### 3.1. Local Wisdom in Poetry

Poetry is a form of literary art that uses aesthetic qualities and language rhythm to construct meaning [11]. Based on the analysis of the Indonesian language textbook, there are 17 poetry texts found in the book. However, there are only six poetic texts which contain local wisdom. There are six poetry containing religious values and two poetry that contain moral values. Poetry that contain religious values are 1) *Tuhan* (God) by Bahrum Rangkuti, 2) *Doa* (Prayer) by Amir Hamzah, 3) *Tengadah ke Bintang-Bintang* (Looking to the stars) by Jujus S. Surjasumantri, and 4) *Doa* (Prayer) by Chairin Anwar.

In the first and second poetry, the poets express the relationship of a servant who implies a sense of love and longing for the Creator. Then, in the third and fourth poetry, the poets express his anxiety to God. The poets asked God for guidance and a sense of calm in life. The character developed in these four poetry is religious value. Humans, in living the life of the world until the hereafter, can not be separated from God. Humans should ask for guidance by always praying to God so that they do not go astray. Besides, humans need to remember that there is eternal life after this world.

In addition, other values contained in poetry are social values. The social values are reflected in a poem entitled "*Gadis Peminta-Minta*" by Toto Sudarto Bachtiar. The poem tells of a woman who is still a child who suffered misery. She lived in the surrounding that had lost its humanity. This social value is reflected in the line "*kotaku hilang tanpa jiwa* (my city is gone without a soul)," which means that the community has no concern for the lives of fellow human beings. While the poetry entitled "*Peninjauan Nuklir*" by Eka Budianta is a poetry of social criticism expressed by the poet because of his displeasure to a situation. In this poetry, the poet expresses his disappointment because his environment was damaged due to nuclear development. The character developed in the poem is social care that is addressed between humans and to the environment. Students, as individuals and social creatures, are educated to show their care to people and their environment. It is a characteristic of Indonesian, which is shown by the behavior of helping each other. Thus, students are invited to apply the character of social care through mutual assistance and cooperation.

Furthermore, there is a moral value in the poetry entitled "*Senja di Pelabuhan Kecil*" by Chairil Anwar. The moral values contained in the poem suggest people not to lose hope despite

experiencing extreme sadness. Moral values are reflected in the line “*sebab kini tanah, air tidur, hilang ombak*”. The parable of the sea that loses the waves is interpreted as a human who loses hope of what he is aiming for. Through this parable, students will learn the character of never giving up and being responsible for the problems faced in their lives.

Not all poetry in Indonesian language textbook contain local wisdom values. There are seven poetry containing local wisdom values in the form of religious values, social values, and moral values , as well as ten poetry that do not contain local wisdom. The poetry emphasizes the beauty of words. Also, the poets only want to express his feelings like love, admiration, longing, sadness, and so on

### **3.2. Local Wisdom in Drama Text**

Drama is a literary work that reflects the problem of human social life [12]. Drama is performed in several episodes which depict episodes or stages of life and called as round [11]. There are two drama texts containing local wisdom in the textbook, and those are “*Ketika Pangeran Mencari Istri*” and “*Kena Batunya*.”Based on the results of the analysis, the drama texts contain the value of local wisdom, namely moral values. The drama texts describe life and human nature in general. Human nature seeks for perfection in all aspects of life without remembering that everything created has advantages and disadvantages. In addition, humans need to respect and not demean other people. The moral values contained in the drama texts can affect the behavior of students. Students are guided to take the message by carrying out the good and leave the bad behavior that is reflected through the character of the story. Those who do good will get good. Likewise, disgraceful behavior will bring badness. Thus, students will think not to follow the bad behavior as presented in the drama.

### **3.3. Local Wisdom in Short Story**

On the topic of extracting information from fiction and nonfiction books, there is one fiction text in the form of a short story. The short story entitled “*Hukuman Manis Buat Arya*” by Lestari Danardana which contains moral value in the form of the importance of being honest. The moral value is reflected in the Arya’s behavior who cheated during the test. Through this short story, students are taught to be honest and compete fairly in life, one of which is to do the test by not cheating and peering about the test. It applies to other aspects of life; students, as part of social life must hold an honest attitude to achieve their goals.

Cultivating moral values is one of the most important aspects of education. Moral values contained in “*Hukuman Manis Buat Arya*” can be a means of instilling moral values and character in students. The local wisdom in short stories is a means of applying positive values that can be useful in the daily lives of the students [13].

Some research on local wisdom in teaching and learning processes have been conducted[14] [15] [16]. The research connect local wisdom and character education. Some of the research also show the importance of developing local wisdom-based teaching material. The development of teaching materials based on local wisdom becomes a media to instill moral values that are identical to character values for students [17]. Research on the use of teaching materials that contain local wisdom is proven to have an effective quality of the teaching and learning process and the inculcation of character values in students[18].Literary teaching material in Indonesian language textbook for grade eight of junior high school has contained local wisdom, but there are still literary texts that do not include the local [19] [20].

## **4. CONCLUSION**

Based on the discussion of the findings, it can be concluded that some of the literary texts in Indonesian language textbook have contained the values of local wisdom. The local wisdom is found in poetry, drama texts, and in the fictional book in the form of a short story. The local wisdom contained in the textbook is in the form of religious value, moral value, and social value. Moral value is the most prominent value of local wisdom.

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