Internalisation the Elements of Javanese Culture into Learning Process In Formally School

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ABSTRACT

The instructional purposes of Javanese language learning not only practice language skills, but also embed the sense of belonging with Javanese language and culture. One of the other way, to reach that point teachers can use learning method based on Javanese local wisdom. This matter can be done with developing the existing learning method (like jigsaw, NHT, make a match, TGT, etc.) then combine with some elements of Javanese local wisdom. Such as, jigsaw learning method combines with wayang. The aims of the Javanese local wisdom elements integrated on learning methods are for embed-knowing Javanese local wisdom to the students. Considering of phenomena, in this time most of the young generation who already eroded the sense of belonging with their own culture, especially the Javanese culture. By applying learning method based on local wisdom Javanese indirectly can be used for re-actualizing knowledge of Javanese culture.

Key Words: elements of Javanese Culture, Javanese local wisdom, learning process.

INTRODUCTION

In presenting a lesson, teachers should pay attention to the non-physical component, such as teaching methods and approaches used in presenting the material. In essence, not all learning methods can be used to achieve specific learning goals. Of course, be adapted with the characteristics of learners, learning materials, and the environmental context in which learning takes place, (Yaumi, 2015: 190). Referring to the explanation above, it can be said that there are many considerations in choosing teaching methods on learning process. Included also contextualized of learning environment unit.

Language learning as revealed by Haryadi, Musfiroh, and Endraswara focuses on cognitive abilities in two major domains, that are actively receptive and active productive that includes sub-cognitive, cognitive, and communicative abilities (2015: 23). Furthermore, the teaching of the Javanese language that refers to the East Java Governor Regulation Number. 19, 2014, shall be taught starting from the level of Elementary School (SD/MI) to High School (SMA/SMK). Furthermore, it is mentioned that the local content of learning the local language –in this context is the Javanese language– directed so that students have the ability and skills to communicate using the language properly and correctly, both orally and in writing, and to develop an appreciation of literature and local culture. Thus, the main purpose of learning the Javanese language, in addition to developing student's language skills also have to integrate material on culture in it. Specifically, it would be able to build a love and belonging of Javanese culture. So that the students know the elements that exist in Javanese culture even able to preserve Javanese culture. If this point can be achieved, there will be a good cultural regeneration that will make a culture still exist.

Planting the knowledge about a culture cannot be removed with an understanding of the cultural components that are involved in it. Kluckhohn (in Setyawan, 2016: 14) outlines the Universal Categories of Culture or Seven Elements of Culture that are universal, such as: 1) Equipment and supplies human life (clothing, housing, tools, household, weapons, means of production, transport, etc.); 2) livelihood and economic systems (agriculture, animal husbandry, production systems, distribution systems, and so on); 3) the social system (kinship systems, political organization, the legal system, the system of marriage); 4) languages (both oral and written); 5) arts (art, sound art, the art of movement, and so on); 6) the knowledge system; and 7) religion (belief system). All are the product of a culture that shapes and different variety each area, or hereinafter referred to as local wisdom.

Local wisdom is a form of cultural specificity which only found in certain area. This refers to the word "local", which refers only to a particular region or certain area. Local wisdom is the local knowledge that is so integrated with the system of beliefs, norms, and culture and express in the traditions and myths espoused in the long term, (Rusilowati, 2015: 43). Further explained that the form of local wisdom can be a tradition (which is reflected in the values prevailing in a particular society), physical objects (such as buildings of heritage, traditional houses, traditional weapons, etc.), can also be reflected in an act or behaviour routine performed by a society as a manifestation of the views of life and belief espoused.

In Javanese culture, a form of local wisdom is very diverse, ranging from the form values and way of life, as stated in *sesanti, paribasan, wewaler, myths,* and *gugon-tuhon* already contained in the pattern of the Javanese communities who still adhere to the teachings of the ancestors. Not only that point, forms of the Javanese community work like artwork, excellent craftsmanship, architecture, art and literature are many and varied. Javanese cultural products, today more and more are not known by the Javanese communities, especially the younger generation. Terms such as *Wayang, Sesanti, Tembang Dolanan, Tembang Macapat,* is seems to be a foreign term. This phenomenon occurred because they –young generation– are more familiar with the terms that originated the term culture from the outside. This fact cannot be denied as a result of technological developments and rapid information, and is not accompanied by self-control and filter based on principles and ideology of Javanese culture.

Another underlying factor disintegrates cultural phenomenon in the younger generation is less intensive education on insight into the local culture. Either in the family environment or in the school environment influences. Though both of the environments are determine the developing mind-set and character of the child, especially in adolescence. Therefore, the need for intensification of educational and cultural character that refers to the cultural local wisdom in the formal school environment. To embed and deliver material relating to local culture, the teacher must have a strategy that is appropriate so that the results obtained are truly significant. Thus, students or incidentally young generation have a comprehensive understanding about Javanese culture, not only partial but also temporary.

A professional teacher should be able to package a learning becomes fun and improve student interest. Teachers like the view Nurhasanah, Wurianto, and Arifin (2014: 268) should be able to create an atmosphere of learning attractive and fun so that students are willing to learn well from guidance and direction in accordance teachers. Furthermore,

they explained that the existence of a learning media will be able to teachers in presenting the material and students more easily understand the material that was submitted. To that end, the need for better collaboration between the selection of learning methods and learning media are used, even if the teacher can bringing the eminent props to support a subject matter.

METHOD OF LEARNING, LEARNING MEDIA, AND TEACHING PROPS BASED ON LOCAL WISDOM

In teaching methods, teachers may use more than one method in a learning process. For example, a teacher in a learning process using lecture and discussion method, which is packed into a jigsaw cooperative learning model for teach the material. This is fine, as long as the selection of proper methods and in accordance with the learning material is taught, and can facilitate the students understand the material. Once I emphasize, that the teacher's skills in choosing teaching methods determine the success or failure of a lesson. It including in choosing and using the media as well as props.

Learning the Java language, as already disclosed in the previous discussion has the ultimate goal is not only to develop student's language skills but also develop values that in line with Javanese culture. This of course should be a good teacher attention in selecting methods, media, and props are used. Teachers not necessarily used methods and media that are already common, but also have to be adjusted to the rules and norms of Javanese culture. Or it could be said, the selection of methods and media to be innovative, but not to leave the elements of local culture. Refer to that point, the need for integration of the forms of local wisdom in the Javanese culture methods, media, and learning aids.

Integrating form of local wisdom of Javanese culture does not change the essence of the method already, but are modified so as to create a learning method that contains elements of local wisdom of Javanese culture. On the media selection and props of course can use the products of Javanese culture, such as the use of *wayang, gamelan,* or even teachers can develop media and props from the original products of Javanese culture. This concept is called by Zuriah (2014: 176) with etnopedagogi term, which is a notion that looked at elements of knowledge or local knowledge as a source of innovation and skills that can be empowered for the welfare of society. To be able to give a concrete outlook on methods and instructional media based on local wisdom, following the author will give a few examples of learning methods that have been packed with local knowledge.

WAYANG JIGSAW LEARNING METHOD

Type of jigsaw cooperative learning methods are well-known in academic circles, be it teachers, lectures, and students. Jigsaw is a teaching-learning method with syntax as follows, providing information materials, create a heterogeneous group, then each student assigned to discuss a specific field, create a group of experts, exchange information, and then back to the early groups to convey the material obtained from the expert group, conclusion and concludes with an evaluation and reflection by teachers, (Ngalimun, 2014: 169). The procedure is the activity in the learning process using the jigsaw. If we are going to develop a model based on local wisdom jigsaw (*Wayang* Jigsaw) learning procedure will not be changed, but modified by incorporating elements of

wayang in it. Of course in this case need some tolls for props such as a doll or puppet characters image. The steps of teaching-learning process use puppet jigsaw method are as follows:

1. Participants were given materials and guidance before then divided into heterogeneous groups.
2. Each group was assigned to discuss a particular matter, was also given a *wayang* characters with the information engaged with the puppet characters, such as his name, his kingdom, how nature and character, as well as some other information. Keep in mind the *wayang* characters of each group must be different.
3. Once students find information on the matter mandated by the teacher. Students then spread into the expert group to the concept of information exchange activities of the group came from.
4. Before expressing the concept given by the teacher, each student assigned to describe the *wayang* characters according to pictures taken in each group in turn each group of experts. Continued discussion and convey to each other about the concept of information from the teacher.
5. Furthermore, after finishing the discussion in expert groups of students back to the original group and convey the concept of what is obtained from the expert group. Of course also conveys a description of the *wayang* characters from each group.

Wayang jigsaw activity, but used to convey the specific learning materials are also used as the integration of knowledge on *wayang* characters to students. This is because the existence of *wayang* (both characters and story) among the younger generation have started extinct, they prefer to see modern performances (modern dance, movies, concerts) than watching *wayang* show that in fact containing many moral values. Furthermore, this method can also be used to develop the nature and character of students, because by knowing the nature and character of each *wayang* characters (both good and bad character) can be used as a reference in action in their daily lives.

LEARNING METHOD OF MAKE A MATCH *DOLANAN*

Make a Match Learning typically by using a card that contains the problems and another card that contains the answer. Then each students seeking a partner to the question of who gets the card. Make a Match *Dolanan* also does not change the essence of the method Make a Match. However, such methods *Wayang* jigsaw, only slightly modifying procedures and learning activities combined with traditional game or called a *Dolanan bocah.*

The phenomenon of *Dolanan Bocah* starts to isolate among children. The main factors that affect disintegrating of *dolanan bocah* is the development of technology that is not addressed wisely, either by parents or by the child himself. Parents are no longer know-taught forms *dolanan bocah* told her and prefers to introduce technology in the form of gadgets. The reason for *Dolanan bocah* is not considered relevant to do in this era of sophisticated, they will be proud when the children were able to operate the gadget at an early age due to be rendered technological literacy. Regarding traditional games, Piaget asserts that traditional games can shape and form the concept of cognition skills that can foster creativity and intelligence children, (Yudiwinata & Handoyo, 2014: 2). In addition, in *Dolanan Bocah* (traditional games) has enormous cultural value because it

contains folk songs as accompaniment of *Dolanan bocah*. Traditional games will be able to develop a child's character and build a love of their own culture.

Integrating *Dolanan Bocah* in methods make a match of course does the process of adjustment and modification. Methods make a match main characteristic, namely the use of media in learning cards must be combined with a *Dolanan Bocah* containing elements of movement and song. Steps for implementing the method *dolanan make a match* of this can be illustrated as follows:

1. Students explained the matter and learning objectives to be achieved in the learning process at the time.
2. Formed group whose members adapted to the number of students (average amount earned each group). Then divide the coloured cards in each group according to the material being studied. Each group then demonstrated one form of simple *dolanan bocah*, such as *Cublak-Cublak Suweng* or *Jamuran*. While playing each students rotate the card alternately to the other in their own group.
3. When the song was finished, the teacher mentions random colour. Students who hold coloured cards as mentioned by the teacher then look for a couple or answers of questions contained in the cards in his hand.
4. If just met the right card, the students then gathered with his partner and discussing the concept of the material that they have just discovered.
5. Other group members are still holding back cards demonstrate a form of *dolanan bocah* to completion. Then followed the teachers mention the colour of the card and the card owner looking for a partner who is in the other groups to find answers to questions or concepts that exist in the cards in his hand.
6. This activity continues to be repeated until the card contained in the group exhausted and students may find the concept of the lessons learned at the time. Furthermore, teachers provide learning reinforcement and reflection on the newly implemented.

The output of the learning method make a match *dolanan,* besides achieving instructional objectives, which students can master a new concept of the subject matter, it is also used as a means of renewal of elements of Javanese local wisdom that is *Dolanan Bocah.* Another advantage of this use can make the learning environment more attractive, interactive, and meaningful.

In addition to some of the above learning methods, teachers can choose and combine their own methods, media, and props in the learning process. Other examples of methods that have been modified with elements such as the Javanese culture. The following were outlined some form of learning methods based on local wisdom of Javanese culture. Actually, to make a design learning method based on local wisdom, if the teacher has a critical and creative skills. The role of the teacher in the learning process is very important, because the teacher is the first and foremost that directly interact with students in the classroom. Therefore, teachers are the cornerstone for the success of the learning process, (Rival, 2013: 146). The creativity of teachers in developing learning tools that can integrate multiple payloads into subjects of teaching is required to be able to streamline processes and facilitate student learning goals and learning competencies.

CONCLUSIONS

Integrating elements of indigenous culture in the learning Java will not change the essence of learning methods, but only modify it to suit the views of Javanese culture. The learning design remains the same, the procedure may be slightly different, as the use of some elements of Javanese culture. The learning method that already exists then combined with elements of Javanese local wisdom so that can make the form of learning method more newly and efficient. The elements of Javanese local wisdom can be used as props, learning media, learning resources, and even can be used as a learning procedure. This is because the elements of indigenous Javanese culture very much and varied.

Teachers when developing the method firstly have to know the learning objectives and competencies will be developed. After that teachers just pick and choose the method that will be used in teaching-learning process. Furthermore, teachers choose and determine one of the elements of Javanese culture is combined in a learning method that has been determined. Of course elements that supports their local wisdom and related with the material being studied. In this case, the element of Javanese local wisdom are more flexible and follows the existing methods. So, once again the expertise of teachers in presenting and bringing the learning materials combine with elements of local culture is very influential to create a new quality of learning methods and appropriate.

Methods such as *Wayang Jigsaw, Ketoprak Role Playing, Make A Match Dolanan, and Numbered Heads Together Aksara Jawa* are several learning methods that have collaborated with the elements of local wisdom from Javanese culture. For that to the readers, especially teachers and lecturers are expected to develop new learning methods based on local wisdom of Javanese culture. Of course, in developing such methods should be based on several factors, such as learning goals, presentation materials, state of learners, school facilities and infrastructure, the effectiveness of the time, as well as socio-cultural background of education unit. Even geographic aspect sometimes also be a limiting factor to use a method of learning.

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