

## The Role of Local Language Education in Cultural Transformation

Kharisma Pratidina<sup>1</sup>, Suharti<sup>2</sup>

Student of postgraduate program, Universitas Negeri Yogyakarta<sup>1</sup>  
Lecturer of postgraduate program, Universitas Negeri Yogyakarta<sup>2</sup>  
[Kharismapratidina@yahoo.com](mailto:Kharismapratidina@yahoo.com)<sup>1</sup>

### ABSTRACT

Country can stand upright against the scorching sun is a country that has an educational foundation. Primary education the most active of the time period is the Local Language. The local language is often called the mother language is the first language introduced by the family to the child. Meanwhile, the family is the main container in the character formation of children. From here, it can be accessed education into a strong foundation in the character building of a country. On the other, the local language education can pull a country to fly into the international arena because the persistence defense of the local language education in every region can provening to all ranks of regions, have a language culture. Thus, local language education have an important role in cultural transformation.

**Key Words:** roles, national character, culture, local language education, education, cultural transformation

### INTRODUCTION

Indonesia is a country based on law. Every act has a rule and provision from the government, including education. According to Law no. 20 year 2003 Education is an effort made consciously and planned to realize the atmosphere of learning and learning process so that learners actively develop their potential to have spiritual power of religion, build personality, self-control, intelligence, noble character, and skills needed, society, nation, and State. An Epistymologist, Prof. Zaharai Idris has an opinion that Education is a series of communication activities aimed at, between adult human beings with the students face to face or by using the media in order to provide assistance to the development of children completely. Thus, education is a process of learning through communication to shape the character of a child.

Character of children first formed from informal education that is family. The family has a very important role on the other hand from formal education. The main element in education both informal, informal and formal is the language. Language becomes the bridge of an educator with learners. An educator will successfully deliver the taught material if the learner is able to apply what the educator has said. It is undeniable that the language is easy to catch when the child enters the (formal) educational world between languages is the mother language or regional language. Regional languages are able to bring positive behavior toward existing education.

An Education aims to establish that human beings can demonstrate their behavior as cultured beings capable of socializing in their communities and adapting to the environment in order to sustain life, individually, in groups, as well as society as a whole. This is considering that Indonesia is a diverse country of culture, race, and language.

From the diversity of the potential of the region brought Indonesia to the forefront of its independence because it was able to unify the various differences.

In the Era of Globalization today is a complex process involving all elements of human life such as social, political, economic, cultural, religious, linguistic and technological aspects. M. Atho Mudzhar (1999) globalization marks and tests the emergence of a global cultural system due to various social and cultural developments, such as the world satellite system, cosmopolitan lifestyle extraction, the emergence of global consumption and consumerism patterns, the emergence of international sporting events, the world of tourism, the decline of the sovereignty of the nation state, the emergence of a global military system (in the form of peace keeping force, multinational forces and regional defense pacts etc.), recognition of world environmental crises, the development of worldwide health problems (AIDS), and so on. This raises a very deep concern for local culture, especially local language culture, as each individual is required to follow global developments. Thus, the need for defense and planting of local cultural character in each individual. One satony with the application of local language education from primary school to university and even private institutions also play a role in developing local language education.

## LOCAL LANGUAGE EDUCATION

Every society in a region, must have their own local language that is consciously or unconsciously will be transformed to the next generation. The process of local cultural inheritance in the form of this language can be done by anyone and by any educational institution, whether formal, informal or informal, even in daily conversations can also be applied. The most important cultural element will be transformed to the next generation, must be well and complete.

According to Prof. Dr. Arief Rahman in his research (*kompas*, 22/5), in Kalimantan one of 50 languages is no longer used. In Sumatra, out of 13 languages two are critical and one extinct. In Sulawesi, one of 110 languages has disappeared, and 36 are in danger. In Tomor, Flores Bima and Sumba, recorded 50 languages still survive, but eight of them are threatened. In Papua and Halmahera, out of 271 regional languages, 56 are almost extinct.

How to transform the local language culture appropriately and appropriately among other education centers. Education centers have different goals and means, but have the same goal that the local language culture is good, appropriate and efficient it can be passed on by the next generation. In addition, the Center also has validated structures, procedures and instructors.

### Formal Education

In formal Education, especially in primary school education, teachers have full authority in the classroom. Teachers play an important role in the learning process including the transformation and defense of local language culture. So the teacher / educator in doing the learning in formal education is to communicate using the local language. Submission of material about *owah* (changes) present in the present.

In Indonesia, local language education has not been fully mandatory in every region. This is because SDM (human Resources) educators who are certified in each region have

not met the qualifications. Many regional universities do not have local language majors. So that every area *kualahan* (off) in the delivery of regional language curriculum which will then be ruled out unconsciously.

In the area of Java Regional Language Education began to be considered and raised. Seeing the existence of a declared Governor Decree. As in the islands of Java, the local government issued the Regulation of the Governor of Special Region of Yogyakarta No: 64 / KEP / 2013 and also the Central Java Governor Regulation no. 57 of 2013. Do not want to miss the government of East Java also issued a regulation No. Governor. 19 of 2014. It is considering the 1945 Constitution of Article 32 paragraph 2 on Regional Language.

### **Non Formal Education**

Many of the areas that exist in non-formal education, one of them is the field of youth. The organization is diverse; teenage mosque, youth club, art community, and so on. Inside there are administrators, new boards and old boards. It is this old organizer who is in charge of transforming the culture or the use of his speech to the next generation. In the organization, many agenda activities will be held in that period.

Delivering the task from the old to the new period should use good and polite language. Here language education has a very important role. When a senator speaks with courtesy, reciprocity from the listener and his subordinates will be equal or even more polite. Speaking areas must teach politeness in the delivery of opinions, in any area.

### **Informal Education**

Informal education is a learning activity / education conducted by family or the environment. Informal education is the foundation for the character formation of children because the family is the first socialization agent for children. Children will imitate the behavior or habits performed by family members. So, the family must be able to provide good examples and teach good cultural values, one of which is to teach the use of language well.

To transform local language culture in informal education can be done always communicate with family. When the family gathering in the TV room tells what one day is doing using the local language correctly and courteously. This will educate the child and shape the child's character directly.

In the year 2018, the world of education shaken by the behavior of children's character that is less praiseworthy to be negligent and fatal. The case of teacher Budi, an educator in one of the high schools in Madura had to blow his last breath due to the act of one of the learners who was reprimanded by the victim for being disobedient in the learning process (1/2/2018). From experience the world of education gets a very hard slap because of failure to shape the character of students. The hammer is also deep about the informal education of the case. When communication in the family and environment goes well, similar things will never happen.

Thus, the role of local language education in everyday life and various education became the main elements of character formation and also cultural preservation began to turn

(change). The depletion of local languages used has several factors, such as in the study of Imelda (Innovation, Vol 8 / XVIII, 2006) that in the Indonesian territory, the sudden disappearance of language may have occurred because of Indonesia's disaster-prone areas (meeting place of three world plates: Eurasian, Indo-Australian, and Pacific plates). Throughout the year 2000-2006, Indonesia experienced at least seven times the devastating earthquake (more than 6.2 on the Richter scale) and twice the *tsunami* overflow. Given this, the defense of local language education needs to be highly elevated.

### CONSERVATION VALUE ON LOCAL CULTURE

In addition to the role and use of regional languages on cultural transformation. Other tangible cultures also have conservation roles and values. Other ancestral heritage such as; tradition, ceremony, sacralization of objects and places. It needs to be interpreted from every cultural heritage. According Sugiyarto in *Adiluhung Javanese Cultural Studies* (2011) there are 3 main strategies in the conservation / conversion of biodiversity, namely: study, save, and use in a sustainable manner. Of the three preservation can be understood type and its character.

Taking the example, *Ngaben* tradition ceremony is a cremation ceremony or burning corpse in Bali, Indonesia. According to his belief *Ngaben* traditional ceremony is a ritual performed to send the corpse to the next life. In this ceremony, the corpse is placed in a position like a sleeping person. The abandoned family will assume that the deceased person is asleep. The invisible spirit still exists in the world. The tradition has a meaning that will be expressed by the surrounding area. If connected with the three entry strategies in cultural transformation is learning. The emergence of traditions in a region background with existing events and habits.

In Java there are also traditional ceremonies such as marriage ceremony, death, house building, pregnancy (*tingkeban*), and so on. Each ceremony definitely requires equipment (*ubarampe*) including a variety of food, drink, and that of biological riches. For example a pregnancy ceremony (*tingkeban*) with equipment: yellow rice, eggs, snacks, and so forth. According to the surrounding community, the *ubarampe* has a meaning as a symbol petition. However, from a scientific point of view, the equipment provides knowledge for the surrounding community, introduces various needs of life and also maintains the existence and preserve the tradition.

In the other cultures mentioned and given such examples, it provides the knowledge and the addition of vocabulary to the local language itself. The names of ceremonies and traditions that exist in every region in Indonesia largely use the local language, because it will become a cultural symbol in the region.

### CONCLUSION

From the above description it can be concluded that local language education has a role and become a key element in cultural transformation. In addition to the local language education raised, cultural values of tangible traditions and ceremonies can provide meaning, so the need for conservation. Cultural preservation in a strategy: studying, saving, continuing is able to maintain the local language in cultural transformation.

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### BIODATA

**Kharisma Pratidina**, was born in Jayapura May 27, 1994. Completed the bachelordegree of Local Literature Sebelas Maret University, Surakarta (2016). Currently taking a Master of Education program at Yogyakarta State University. Non-formal education *Pawiyatan Bima Aji* (Javanese wedding emcee' studio). Email: kharismapratidina@yahoo.com.