

## **INTEGRATION OF LOCAL WISDOM IN EDUCATION**

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### **Abstract**

In the midst of a morality crisis that has been peaked, the existence of local wisdom becomes one of the media to solve the problem. The existence of local wisdom in public society shows the importance of this aspect in people's lives. It is because local wisdom is always born out from the context of people's lives. On the other hand, it was directed to provide the public owners of generation to the next with the noble values of life which summarized in the meaning of the symbols contained in such wisdom. However, in the life practice, local wisdom turned out to be more dominant in interests of the preservation of traditions or entertainment and rarely used as medium to build the character of its people. This fact is also occurred in Ponorogo Reyog art. It has a symbol on the instrument as well as variety of dance which is loaded with the noble values of life. This art has a very strategic position to be packed into the media transformation of moral values in order to prepare intelligent and virtuous national generation. This research is qualitative by using phenomenological approach. Data analyses were performed using analytical descriptive. Data collecting techniques are depth interviews, observation, and documentation

**Keywords: Education, Integration, Local Wisdom, Values**

### **INTRODUCTION**

The development of science and technology runs rapidly, one hand has led human to obtain various conveniences of life, in all phases of life. On the other side, it also gives space to the emerge of the various behaviors that are less productive, even deviate from the norm of life, social, and religious norms. Science is neutral, it is not directing people to be good or evil. It is man who determines whether it is used for good or bad things. Thus, the human factor becomes the most vital things in the course of escorting the progress of science and technology.

Indonesian society crisis actually began in the financial and economic crisis in 1997 which has spawned a total meltdown of the entire public life including education. At the same time, the world around us is constantly changing which is called the third millennium which change very rapidly, form closed society into opened society and relate people without limits of space and time, and one thing is very important that the advances of information technology have brought together and change the way of people's lives.

The rise of moral decay that plagued the society at large, including among children at school, is being the evidence of human error in posturing science and technology. Crime caused by human error in the use of science and technology advancement occurs frequently every day. The impact of misapplication of science and technology developments, actually have been pursued by the actors of education (school and teachers) by improving the quality of good education especially the aspect of character building (moral construct/ morals sublime). However, the intensity of technology (especially via Internet access) with ease via the mobile phone is not dammed by the school education. Thus, Internet access by using phone as the mean of communication become a culture and establish a "new world" which is very interesting.

Counterbalancing the "new world" means providing a balanced substitute, especially from the interesting aspect. Arts and culture become one of the options in this regard, considering its' attractive characteristics. Arts and culture, in general, contain the noble values that can be derived as guidance. Ortner, for example, saw the importance of the role of symbols in public because a symbol system is the source where the owner found and passing on culture from one generation to the next (Ortner, 1971: 94). Ahimsa Putra (2007) explained that the cultural inheritance from one generation to the next is possible because there is learning processes by using symbols which then makes the culture belong to a community.

Reyog Ponorogo art, as the local wisdom, become an option as a moral decadence counteract medium through the actualization of the potential glorious messages in art and culture. The effort to manage this aspect as well to cultivation of noble character in *Konco Reyog* (Reyog Ponorogo performers) and the wider community based on the importance of moral and educational values that exist in the instruments and dance is very possible because the tendency of artful culture like this will evolve an option to the preservation and development of the art of community character development. Character is a set of properties that have always admired as a sign of kindness, wisdom, and moral maturity of a person (Zuhdi , 2008: 39). Based on this character , someone educated , nurtured , and developed toward strengthening in order to grow into a good image, In practice , the development or character building has always been associated with values or traditions in the society , which they need to be passed down from one generation to the next ( Frondizi , 2011: 1-3). The purpose of character building, as written Zuhdi (2008: 77), is taught certain traditional values that is widely accepted as the basic of good behavior and responsibility. It fosters respect, responsibility, compassion, discipline, loyalty, courage, tolerance, openness, work ethic, and the love of God in a person soul. According to Ratna (2014: 195), the whole works of literature, arts, and culture is a source of character building. In the midst of many people who are not longer believe in the parents, leaders, and the government even though the religion, it is possible for literature, art, and culture to became the most important source of character education. Ratna added something that is conveyed aesthetically, ethically and logically will make people more confidence in the arts and culture compared to the narratives of science, including religion (Ratna , 2014: 195-196 )

## **LITERATURE REVIEW**

### **Meaning And Scope Of Local Wisdom**

#### *Meaning of Local Wisdom*

Local wisdom can be interpreted in many meanings, including local wisdom, local knowledge, local intelligence, etc. Local wisdom is also meant as a thought about life which is based on clear reasoning, the good mind, and contains positive things. Based on these definitions, local wisdom can be translated as a work of the mind, deep feelings, character, temperament shape, and suggestions for human glory. Thus, the control over local wisdom will carry them to have more virtuous souls.

Naritoom as quoted Wagiran (2010) define Local wisdom as the knowledge that discovered or acquired by local people through the accumulation of experiences in trials and integrated with the understanding of surrounding nature and culture. Local wisdom is dynamic by function of created local wisdom and connected to the global situation.

Based on the definition above, it implies some concepts of local wisdom, they are : ( 1 ) had a long experience which are deposited as a guide one's behavior ; ( 2 ) can not be separated from the social context of the owner; and ( 3 ) always be dynamic, flexible, open , and constantly adapt to the times surrounding. Local wisdom is always associated with human life and environment and its functions as the guardian of global climate which hit human life. Wisdom is the process and product of human culture which used to maintain life. That definition resembles with Geertz theory (1973): "*Local wisdom is part of culture. Local wisdom is traditional culture element that deeply rooted in human life and community that related with human resources, source of culture, economic, security and laws. Local wisdom can be viewed as a tradition that related with farming activities, livestock, build house etc*".

Based on the explanation above, it can be said that local wisdom is part of the culture. Local wisdom of Java is certainly a part of Javanese culture, which has a certain life. It is similar with Ponorogo's local wisdom. Local wisdom is a cultural context. It always is sourced from human life which means when life is changed then the local wisdom will change anyway. Local wisdom has its characteristics such as: (1) *local wisdom appears to be simple, but often is*

*elaborate, comprehensive, diverse; (2) It is adapted to local, cultural, and environmental conditions; (3) It is dynamic and flexible; (4) It is tuned to needs of local people; (5) It corresponds with quality and quantity of available resources; and (6) It copes well with changes.*

### *Scope of Local Wisdom*

Local wisdom covers a broad and complex phenomenon. It has quite a lot of scope and variation that makes it difficult to border in spaces. It includes traditional wisdom and modern knowledge (current). This is because local wisdom is more emphasis on the place and locality where it was born, so it does not have a wisdom that has been passed down from generation to generation. Therefore, local wisdom is not always traditional in nature because it can include the present wisdom, and it also could be wider meaning than the traditional wisdom. Local wisdom can be a wisdom that has recently appeared in a community as a result of interaction with the natural environment, society, as well as other cultures. Based on the time of its appearance, local wisdom can be differed into traditional wisdom a contemporary wisdom. The emergence of wisdom in diverse categories, though it still boils down to the variety of traditional and contemporary, based on the classification of time of occurrence. At least, there are two categories of local wisdom, namely: (1) traditional, classic, old local wisdom and (2) contemporary, new, present local wisdom. This categories are also flexible and the meaning of terminologies such as traditional, classic, old and contemporary, new, contemporary are frequently change. Meanwhile, from a philosophical view, wisdom can be categorized into two aspects, namely: (1) ideas, thoughts, and abstract mind; and (2) concrete, empirical, and visible. The first wisdom covers a wide range of knowledge, vision, values and practices of community life from previous generations to present, including the result of interaction with the community and other cultures. The second wisdom is usually in the form of artifacts objects or other objects which has symbolic meanings.

The chosen terms of local wisdom indicates that not all local wisdom interpreted positively. Therefore, Indonesian wants to emphasize that the term "local wisdom" is always defined as something good and positive. It is because local wisdom is always contextual with the owner community. It was always born from original generations communities to put a good life expectancy, mark and save it in the local wisdom that to be passed on to the next generation. It includes the noble values of life, such as good manners, obedience to God, etc. Anything can be included in local knowledge such as; thoughts, attitudes, actions in speaking, arts, and literatures; thoughts, attitudes, and actions in a variety of cultural artifacts; and thoughts, attitudes, and actions in the social community.

Broadly speaking, local wisdom consists of things that are invisible (intangible) and the things that are visible (tangible). Invisible wisdom can be in the form of a noble idea to establish ourselves, prepare to live more wisely, and build noble character. Instead, the physical and symbolic wisdom are interpreted through the wealth symbol and should be easily implemented in life. Based on its kind, local wisdom which stated by Sungri cited in Wagiran (2010) include; agriculture, handicraft, herbal medicine, natural resource management and the environment, trade, art and culture, local language, philosophy, religion, culture and traditional food. While Suardiman (2010) revealed that local wisdom is identical to human behavior related to God, the signs of nature, environment / agriculture, houses building, education, marriage and birth ceremonies, food, the cycle of human life and character, health, and natural disasters. It also could include; local norms were developed, such as the Javanese behavior, restrictions and obligations, rituals and traditions of society and its implicit meaning, folk songs, legends, myths, and folklore are usually instructive or certain messages are only recognizable by the public local, data information and knowledge collected on self elders, elders, spiritual leaders, manuscripts or scriptures are believed by society, the ways local communities in meeting their everyday lives, tool - material used for needs certain; and the condition of natural resources / environment is commonly used in people's daily activities.

Local wisdom can be extracted from a certain area. For example in Ponorogo, a study of local wisdom can be revealed from the philosophy of Ponoragan cultural values which contained Ponorogo Reyog art including the variations symbol of instruments and dances. A wide variety of local wisdom is a possible potential to develop the education based on local wisdom. Therefore education department should immediately conduct a deeper study on local wisdom, as well as designing local wisdom -based education to be promoted as one of the alternative education character building based on nobility of character in order to prepare the great generation in the future.

### **Local Wisdom Education**

Paulo Freire cited in Wagiran (2010) stated that education based on local wisdom is education that teaches learners to always attach with concrete situations they faced. By facing the problems and concrete situations, learners will be increasingly challenged to respond critically. In details , the pillars of local wisdom education proposed by Suwito (2008 ) can be seen as follows: ( 1 ) build an educated man must be based on recognition of human existence in the womb ; ( 2 ) education should be based on truth and magnanimity ; ( 3 ) education should develop the moral aspects , spiritual ( affective domain ) is not just a cognitive and psychomotor domains ; and ( 4 ) the synergy of culture , education and tourism need to be developed in synergy with character education.

Local knowledge is a principal formation of noble character. It is a necessity for the society development toward moral civilization. Education through local wisdom requires the support power of all society components. Local wisdom in a particular art form has a value to arouse noble character culprit, as was exist in Reyog Ponorogo art. Noble values contained in the instrument and dance variety can be a potential media to build nation’s character.

The definition of integration described by Bustaman (2000: 270) is sufficiently detail with the point of view of education. He added that integration is the process of complementation between one aspect to another in order to mutually complementary. Furthermore, he confirmed that the integration to combine the general science and religion are not only complementary and reinforcing, but also maintains each other's existence. Based on this opinion, Bustaman would like to emphasize that all knowledge was integrated and inseparable.

### **METHOD**

This study is a qualitative research with culture phenomenological approach. This research was conducted in Ponorogo, Indonesia with learning objects Reyog Ponorogo art conducted in schools both through intra-curricular and extracurricular. The research data extracted from key people (key person) , namely the Reyog Ponorogo stakeholders (teachers) studied in schools , as well as artists companion. Data collection techniques include interviews, active participant of observation and focused-discussion. This research was conducted with the following steps; permits through Balitbanglinmas Ponorogo to obtain structural legality. In-depth interviews and observations conducted to assess the action of the transformation of religious values through arts learning Reyog (theoretical and practical / stage). The data analysis techniques are descriptive analysis. The data obtained in the field in such process before entering the analysis phase. At this stage, the data get an editing process and systematization. Editing is intended to supplement, clarify, and find the relevance of data with a research focus. Systematization carried out as a follow up of the editing process so that data is systematically arranged in order to exposure data (Miles and Huberman, 1987: 33). For data analysis technique that has been obtained from various sources , the data is processed in following step ; ( 1 ) selection and grouping data ; ( 2 ) data processing ; ( 3 ) data analysis ; ( 4 ) data interpretation and ( 5 ) conclusions

### **Character Values Contained In Arts Reyog Ponorogo**

Character values contained in Reyog art can be divided into two aspects, namely the character values in the instrument and in the variations of dances. In the stage, these two aspects can not be separated because it is belong to one package.

First, the values of the characters contained in the instrument art Reyog Ponorogo include; religious education, character education, and physical and spiritual education. Religious education appears before Reyog staged art performing. It is normally carried ritual / ceremony to invoke force. Among *Konco Reyog* ( performers Reyog ) who have background of animism - dynamism , Hindu , and Buddhist, ritual done to bring the "spirit " of tigers and barongan, with the goal to perform a recital with a safe and orderly (on charisma tiger ) , and to be able to perform Reyog which is beautiful and dazzle (on charisma barongan). This meaning symbolize strengthen by the head of a tiger and barongan which are packed in barongan instrument or barongan.

Noble education character includes in this instrument. The principal instrument Reyog Ponorogo (a tiger's head and barongan) becomes a central character which being the aims of the whole performing Reyog Ponorogo arts. Strong and beautiful are the two main pillars of the personality and this message is expected spreading in Ponorogo Reyog overall performing arts which underlies all philosophies of Reyog Ponorogo art.

Meanwhile, physical and spiritual education are explained in the bead symbol. Beads hanging in beak barongan are not standardized forms and the materials depend on the tastes *Konco Reyog* who have it. In fact the beads is intended as a counter Zikr when a Muslim doing dhikr to Allah "Subhana God , wa al hamd li - Allah , wa Allahu Akbar which typically includes 33 beads in one round. Thus the rosary beads become empirical media that can be used as an entrance of moslem in Reyog Ponorogo. Beads are also intended as a pearl that come out from the mouth of the barongan. It describes someone who has gained the power of himself physically and spiritually, physically strong as the strength of a tiger , the psyche is also strong as the king of the jungle (high kanoragan) , which come up as a gem and pearl life , which will always give the benefit for the universe. Second, the values of the characters which are included in Reyog Ponorogo dance art are leadership, civics, patience , and optimism. The educational value of this leadership aspect is explained in *Klanasewardana* dance. This dance is performed in stage to who the leadership charisma of King *Klanasewardana* which are brave , powerful , up through his best named " *Pecut Samandiman* " that could paralyze *Singa Barong* - the embodiment of a powerful and wild king of the jungle (in the form of *barongan* Reyog art). In leadership practice, the dance can be performed with a plot that marks a mandate leadership. *Klanasewardana* is believed as a powerful king which symbolize a leader who should lead the people; have extensive knowledge and experience, physically healthy and strong, professional, and trustworthy , and obedient to God.

Civics education values are explained in Horse Dancing (*Jathil*). It is intended as a symbol of patriotism (heroic) owned by generations of Ponorogo civilization; an attitude that is always ready - alert / alert to face tomorrow with a number of skills and life skills required to build a superior civilization. This dance not only contains stunt generation of people in the battle against the enemy from the outside, but also the fight against the passions within himself. Therefore, the dance performance should reflect decisiveness, vigilance and rigor. The sharp eyes staring straight ahead are an attitude that is always future-oriented. Meanwhile the movement's head turned to the left and the right shows how their attitude smartly looking at the context of circumstance era. Based on it, *jathil* dance become inaccurate when performed gracefully, especially containing eroticism moreover the dancers are women.

Patience education and optimism which is showed in *Pujangganong* Dance (*Anom Poet*) that seemed funny , a lot of the act , and always create a sensation as a symbol that life is not always smooth and straight in this world. There are any obstacles and trials with various types. Even in



Islam has outlined its adherents, that the qualified person will get the more severe and multiform trial or test. High servant who has faith, will not be dissolved by any kind of test of life but then faced it with a hardness of heart that is swathed in high optimism. Thus, pujangganong dance is not only importance as fascinating entertainment but also has deep meaning that learn Ponorogo generation to be the people who are always optimistic face life continues to fortify themselves with some knowledge, skills, and greatness of soul to get a bright future.

Based on the description of the education values in the Reyog Ponorogo arts above, it specifically contains the pillars of Islamic education namely; faith, worship, and morals which is explained within the meaning of the symbols, both contained in the appliance and diverse dance instruments. The moslem scholars developed the concept based on values of religion, namely faith that produce the study of faith, Islam creates the sharia concept study and ihsan make the concept of character study. (Mahmud Aziz Siregar, 1999: 6).

Education faith Pillar divided in two aspects, namely the opening stage and the weapon symbol "Pecut Samandiman" (weapons belonging to the king Kelanasewandana similar with shaped whip. The opening of Reyog performing arts express the education of faith, because when Konco Reyog started the stage, they begin to pray to Allah SWT through various creations (attitude, lyrics or song, dance, etc.. Meanwhile the pillars of faith education are express in Pecut Sandiman symbols which consists five belts and a pillar. Five belt intended as the five pillars of Islam (the Shahada, Prayer, Fasting, Zakat and Hajj). Moreover, the pillars in the form of a whip symbolize monotheism (oneness of God). When the weapon is used against Singabarong (Barongan) that supposedly invincible strong, he immediately collapsed and the universe around him get serious destruction. It illustrates, a person has a strong faith in God and practices the pillars of Islam could not be weaken because he had been adrift strong with the strength of Almighty God.

## **DISCUSSION**

Based on the explanation above, the glorious meanings in instruments and variety of Reyog Ponorogo dance contains characters dimension comprehensively in the context of character education. It contains the meaning that is always seeking the realization of attitudes and behaviors that emphasize harmony as expressed by Marwito (2004), that life will go well when it has realized the harmony between human beings, man and nature, and man with God. Ponorogo Reyog noble meaning of art is a vision or ideal of life which save people from harm, both as individuals and as society members.

Based on the description of the value of education in the arts Reyog Ponorogo, it contains the pillars of Islamic education, namely; faith, worship, and morals specifically. Education faith Pillar divided in two aspects namely the opening stage and the weapon symbol "Pecut Samandiman" (weapons belonging to the king Kelanasewandana similar with shaped whip. The opening of Reyog performing arts express the education of faith, because when Konco Reyog started the stage, they begin to pray to Allah SWT through various creations (attitude, lyrics or song, dance, etc. Meanwhile the pillars of faith education are express in Pecut Sandiman symbols which consists five belts and a pillar. Five belt intended as the five pillars of Islam (the Shahada, Prayer, Fasting, Zakat and Hajj). Moreover, the pillars in the form of a whip symbolize monotheism (oneness of God). When the weapon is used against Singabarong (Barongan) that supposedly invincible strong, he immediately collapsed and the universe around him get serious destruction. It illustrates, a person has a strong faith in God and practices the pillars of Islam could not be weaken because he had been adrift strong with the strength of Almighty God.

It is expected to create an education system that is able to prepare high quality and competitive human resources that have the strong character values based on religious education values through the integration of local wisdom. Bustaman (2000: 270) stated integration is the process of complementation between one aspect to another in order to complement and supplement.

Further, he asserted that integration combines a general science and religion that not only complementary and reinforcing but also maintains the existence of each other. Bustaman would like to emphasize that all knowledge was integrated and inseparable. In addition, through the integration of indigenous education, it is expected to increase local potential and richness for society benefit. The purpose of characters education is explained in the value and meaning of symbol Reyog art which give opportunities to the implementation of the Qur'an values that become a goal of Islamic education. According to an- Nahlawi (1989), Islamic education methods that is derived from the Koran and the Hadith is very touching, educate people, and uplifting. The method is as follows : ( 1 ) a method hiwar ( conversation ) Qur'an and Prophetic ; ( 2 ) methods of the story ; ( 3 ) the method of amtsal ( parable ) ; ( 4 ) The exemplary method ; ( 5 ) the conditioning methods and practice ; ( 6 ) the method ibrah and mau'izah and targhib methods. Some An- Nahlawi suggested methods have been used on a character building of Reyog Ponorogo art, particularly story, habituation, and exemplary.

### CONCLUSIONS

- 1) The meaning of the symbols in Reyog Ponorogo art which have noble values contained variety of instrument and Reyog dance which have a base dimension characters comprehensively related to the human quality resources development related with God, man , and nature . If it is accompanied by the integration strategy and implementation appropriately, the strategic role through the integration of the local wisdom noble values will provide optimal impact.
- 2) The inclusion of Reyog Ponorogo art in the teaching and learning process in school will be a very strategic ways as media of noble and especially religious values ( since the noble values of local wisdom has a strong base relevance with religious values) to Konco Reyog ( students). It is because educational institutions as the main department which develop human resources have a responsibility and a strategic role to formulate the right strategies in integrating these values and implement it in teaching and learning process or character building.

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