



The implementation of thematic learning in primary school based on polewali mandar local wisdom, western Sulawesi province

Syarifuddin¹, Sulthoni², I Made Suardana³, Rafiuddin⁴, Salmiah⁵

¹ Awardee Indonesia Endowment Fund for Education LPDP, Department of Basic Education, State University of Malang, Graduate Student, Malang, Indonesia

^{2,3} Lecturer, State University of Malang, East Java, Indonesia

⁴ Teacher, Public Primary School of Palapi, Middle Mamuju, West Sulawesi, Indonesia

⁵ Teacher, Public Elementary School of Alluka, Gowa, South Sulawesi, Indonesia

Abstract

Education through learning in schools can be a medium for transferring cultural values to future generations. Education is a process that allows students to develop their potential according to what they see, hear, read and learn from their cultural heritage. One of the efforts to transfer the value of culture to students can be conducted by developing learning materials based on local wisdom. The purpose of this paper is to assess local wisdom of Polewali Mandar Region, West Sulawesi Indonesia as a contextual based learning resource in thematic learning in elementary school. The current problems in elementary school thematic learning are based only on textbooks provided by Ministry of Education, so schools have not used local environment as learning resources. To face the existing problems it is need to integrating the values of local cultural wisdom Polewali Mandar into learning materials so learning can be more contextual and meaningful. The assessment was conducted on the 2013 curriculum thematic lessons as national curriculum of elementary school of Indonesia and explore the potential development of Polewali Mandar local wisdom as learning resources.

Keywords: thematic learning, local wisdom of polewali mandar

1. Introduction

Education through learning in schools can be a medium for transferring the cultural values to the future generations. Education is a process that allows students to develop their own potential according to what they see, listen, read, and learn from their cultural heritage. One effort to transfer the value of culture to the students can be done by developing the learning materials based on local wisdom.

The local culture is a culture which highly upheld by indigenous peoples. However, today many young people forget the existence of local culture because of the influence of foreign culture. In order for cultural existence to still remain strong, it needs to be instilled a sense of love for local culture, especially in the region. One way that can be taken in school is by integrating the values of local wisdom in the learning process through teaching materials.

The teaching materials can be used as a reference in learning that allows the students to learn. Prastowo (2013: 297) argued that "teaching materials are a set of materials that are organized systematically, both written and unwritten, so as to create an environment or atmosphere that allows students to learn". The thematic materials in the context of the 2013 curriculum in elementary schools are prepared in the form of teacher handbooks and student handbooks already provided by Ministry of National Education. However, the existing teaching materials still need to be developed by the teacher so

that the habit of presenting the material from one material source can be avoided (Abidin, 2016: 264) ^[1].

The problems that exist in schools, especially in Polewali Mandar found several problems namely: 1) teacher's books and student's books in grade IV are still used books published by the Ministry of National Education (Kemendikbud) where the book does not yet accommodate the local wisdom of Polewali Mandar; 2) the subject matter presented in the textbook is still general, that is, it has not fulfilled the target characteristics in the social and cultural environment of Polewali Mandar; 3) the content of the material in the textbook has not taken advantage of the living environment of the learners, and 4) The teachers sometimes have difficulties in relating learning materials to the environment around the students, this is because the thematic books used are still national, the books are less related to teaching materials with examples of application in the environment around the student.

In facing of these problems, as teachers need to nurture students by instilling local cultural love, especially in the region. One way to be done in school is by integrating the values of local cultural wisdom in the learning process, that is, creating or developing an interesting local wisdom teaching materials where the activities can bring the motivated of students in learning the local culture, and implement the results of teaching materials in extracurricular activities or

student activities at school.

Benefits in the development of teaching materials for teachers are described by the Ministry of National Education (Kemendiknas, 2010b: 7) ^[7] as follows: 1) increase the knowledge and experience of teachers in writing teaching materials, 2) creating the effective learning communication between teachers and learners; and 3) increase the teacher's credit score if the book and book have been published. In line with that Ministry of National Education (Depdiknas, 2008a: 10) suggests the benefits of preparation of teaching materials, for students also have some benefits including: 1) learning activities become more interesting, 2) opportunities to learn independently and reduce dependence on teacher attendance, and 3) gain the ease of learning every competence that must be mastered.

Polewali Mandar has a unique and save the local cultural treasures that have the potential to continue to be preserved to this day. Various local cultural wisdom is reflected in the cultural aspects as well as the social relationships that are still sustainable in its existence such as "marriage activities (*Mappakaweng*), the show of *Khatam Al-Quran* (*Mappatammaq*), martial art (*pa'macca*), traditional woven silk of sarong (*lipaq saqbe mandar*), traditional musical instruments such as *kecaping*, *calong* and *keke*" (Kahar, 2017: 1) ^[5].

The potential of local local culture is very important to be created as a learning resource in elementary school so that learners can recognize local cultural values and give the awareness to build the attitude of learners that the rich regional potential needs to be guarded and preserved.

2. Materials and Methods

The method used in this research is literature analysis by collecting various studies from various sources. The study was conducted on the curriculum of 2013 Primary School thematic books, books, journals and previous research related to the object of the research. The data analysis being done are: (1) investigate data, (2) present the data, and (3) draw conclusions and verification data (Miles and Huberman, 1992) ^[10].

3. Results & Discussion

It is important to note that one of the things that determine the success of curriculum implementation is the development of adequate learning resources in the learning, so that the curriculum that has been designed can be implemented optimally. The success of the learning process depends on the ability of teacher appreciation and creativity as well. Teachers need to understand the soul, vision, applicable curriculum mission, perspectives, and approaches of each educational unit, using teaching methods that match the level of students' abilities, utilizing learning media as well as optimally available objects (Zahra, 2014: 18) ^[15].

Rohmad (2013: 2) ^[11]: stated that the teacher as a facilitator is a process mentor, resource person, person who shows and introduces to learners about a material in teaching and learning activities. Understanding the subject matter becomes easier if the teacher uses good and appropriate learning resources. The variety of natural resources that can be utilized as a learning resource is inseparable from the role of a teacher who has a role as a facilitator in the learning process that is

required to have creativity in developing learning materials by utilizing the environment as a learning resource in the learning process so that the natural wealth can be embedded in knowledge students.

Thematic learning is a learning approach that links the various fields of study that reflect the real world around the student and within the range of ability and development of learners (Majid, 2013: 86) ^[8]. Through the process of applying competence in everyday life, learners feel the importance of learning, and they gain deep meaning to what they learn (Mulyasa, 2006: 217).

Some research on the development of local wisdom teaching materials has been done by Kahar (2017: 1) ^[5] argued that the problems in the social science teaching in schools today are where teachers teach only based on the existing package book and not yet utilize the surrounding environment as a source of learning. Dealing with these problems, learning in schools should apply contextual learning, one of which is by raising local cultural wisdom in the social science learning. In this case, the phenomenon of social change that occurs in the student environment is a driving factor that becomes the determinant in improving students' understanding in every learning.

Sukmawati (2015) ^[12] states that local wisdom-based teaching is an appropriate teaching material for the education of Indonesia's young generation, can foster nationalism, harmony and moral values to establish identity. Therefore, it is necessary to present teaching materials by adding local wisdom thinking materials to accelerate globalization in the field of education. Research conducted by Astawa (2015) ^[2], regarding the role of local wisdom. The development of curriculum should be adapted to local potentials by accommodating local cultural values (local wisdom) into the curriculum. Regions and schools have a decisive role in the curriculum development process of education, in the hope of optimally developing the potential of the region in the process of organizing education.

The teaching materials based on local wisdom which the result can be concluded that the learning that is contextual by raising local wisdom of a region in thematic learning resulted in a more meaningful learning. Make a positive contribution in improving the concept and scientific performance for students as well as preserving the culture. Cultural diversity in Polewali Mandar Regency is very suitable to be appointed as teaching material in school. Beside to facilitating students in learning as the primary task of a teacher, namely as a facilitator in the learning process so that students more easily understand the materials and add insight of students related to culture, other more important thing, that is preserving culture through the introduction of local culture through education in the school.

Some local cultural treasures of Polewali Mandar that can be presented on thematic teaching materials in primary schools are:

The local dancing and folk performance
Sayyang Pattuqduq dancing

Sayyang pattuqduq dancing by the Mandar community is held in commemorating the show of *Khatam Alqur'an*

(mappatammaq), and some people put it together in a circumcision event (massunnaq), the celebration of prophet Muhammad SAW maulid (mammunuq), marriage (tokaweng), or enliven the thanksgiving event. Sayyang pattuqduq ridden by beautiful girls and boys who have al-Qur'an caution accompanied by the rhythm of drum beats while traveling around the village. Meanwhile, a group of people reciprocate pantun in Mandar (kalindaqdaq) in front of the dancing horse.

Lopi Sandeq

Sandeq is Mandar culture in marine field. Lopi Sandeq is a type of traditional boat has a big screen, curly, long katir, as well as the shape of the bow and stern that pointed flat. In connection with its function, lopi sandeq is used by fishermen (Posasiq) as a means of transportation hunting flying fish eggs (Motangga), now more developed into a means of sports activities Sandeq Race in enlivening the celebration of Indonesia's independence day, followed by various circles in Sulawesi to foreign countries.



Fig 1: Sayyang Pattuqduq dancing



Fig 2: Lopi Sandeq

Performance and literature

Pakkacaping

Mandar society in art life there is an art display called pakkacaping. The performing arts are often used as mappadottong tinjaq (fulfill vows) media in various traditional ceremonies such as khatam, circumcision, and marriage. Kacaping is the type of instrument that is played by picking and the person who plays it is called pakkacaping. The story is presented in sequence in the form of a package of problems (religion), toloq (story), and tedhe (satire) performed by using Mandar language.

Parrawana

Parrawana is a type of traditional musical performances in Mandar since the entry of Islamic teachings in Mandar, which

is usually displayed on religious events such as accompanying participants reading al Qur'an and also accompany the bride accompaniment. Parrawana is not only played by a group of men but also a group of women called parrawana towaine. Poems sung are songs that nuanced religion both in the context of syar'i and in the nuances of Sufism in the language of Mandar commonly called Masaala. Besides occasionally quoting poems in the temple Barzanji.

Kalindaqdaq

Kalindaqdaq is one of the local literature that exist in Indonesia is the literature of Mandar, West Sulawesi Province, by local people named Kalindaqdaq. Language, kalindaqdaq can be interpreted "contents of the bosom" or expressions of feelings and thoughts expressed in beautiful sentences. There are several themes or types of kalindaqdaq, including Kalindaqdaq Masaala (religion), Kalindaqdaq Tomawuweng (parent), Kalindaqdaq Pettomuaneang (knight), Kalindaqdaq Naqibaine (girl), Kalindaqdaq Nanaqeke (children), Kalindaqdaq Papatudu (advice), Kalindaqdaq Pangino (humor), Kalindaqdaq Paelle (satirical), Kalindaqdaq Sipomongeq (Romanticism or romance), and Kalindaqdaq Pappakaingaq (social criticism)



Fig 3: Pakkacaping



Fig 4: Parrawana



Fig 5: *Kalidaqdaq*

4. Conclusions and Recommendation

Learning in primary schools today still many which have not utilized the environment as a source of learning. Should be with the wealth of local cultural wisdom Polewali Mandar can be used as a contextual based learning resources in thematic learning, so that learning is more meaningful and local cultural wisdom can be preserved through the teaching materials.

In order for the preservation of local culture to be preserved, there is a need for cooperation between parents, teachers and the surrounding community in introducing local culture to every successor generation. One way to be done in school is to integrate the values of local cultural wisdom in the process of learning that creates or develops interesting local wisdom teaching materials that can bring the spirit of students in learning the local culture, and further implements the results of teaching materials in extracurricular activities or student activities at school.

5. Acknowledgments

Thanks to the Indonesia Endowment Fund for Education (LPDP) for the full funding support of the author in publishing this journal and the aauthor's parents for their support and prayers for completing this journal.

6. References

1. Abidin Y. Desain Sistem Pembelajaran dalam Konteks Kurikulum Bandung: PT. Refika Aditama, 2013-2016.
2. Astawa. Pengembangan Kurikulum Geografi Berbasis Kearifan Lokal Untuk Sekolah Menengah Pertama (SMP) Pada Kawasan Upland Bali dan Implikasinya Terhadap Sikap Kosmosentris Siswa, Disertasi tidak diterbitkan, Malang: PPs-Universitas Negeri Malang, 2015.
3. Depdiknas. Pedoman Penulisan Buku Nonteks (Buku Pengayaan, Referensi, dan Panduan Pendidik), Jakarta: Depdiknas, 2008.
4. Depdiknas. Panduan pengembangan Bahan Ajar, Jakarta: Depdiknas, 2008.
5. Kahar. Pengembangan Suplemen Bahan Ajar IPS Materi Dinamika Interaksi Manusia Berbasis Kearifan Budaya Lokal Kabupaten Polewali Mandar Provinsi Sulawesi Barat, Tesis Tidak Diterbitkan, Malang: Universitas Negeri Malang, 2017.
6. Kariasa. Efektivitas Model Pembelajaran Sains Berbasis Budaya Lokal Untuk Mengembangkan Kompetensi Dasar Sains dan Nilai Kearifan Lokal di SMP, Universitas Pendidikan Ganesha, hlm. (Online) 2011; 5(3):260. (<https://scholar.google.co.id/>).
7. Kemendiknas. Kerangka Acuan Pendidikan Karakter,

- Jakarta: Kemendiknas, 2010.
8. Majid, Abdul. Pembelajaran Tematik Terpadu, Bandung: PT. Remaja Rosdakarya, 2013.
9. Majid, Abdul. Pembelajaran Tematik Terpadu, Bandung: PT. Remaja Rosdakarya, 2014.
10. Milles MB, Huberman AM. Qualitative Data Analysis, London: Sage Publications, 1992.
11. Rohmad. Pengembangan Lembar Kerja Siswa (LKS) Berbasis Eksplorasi, Elaborasi, dan Konfirmasi (EEK) Serta Kebencanaan Sebagai Bahan Ajar Mata Pelajaran Geografi SMA/MA di Kabupaten Rembang, Universitas Negeri Semarang, 2013; 1(2):2. (Online), (<https://scholar.google.co.id/>).
12. Sukmawati. Pengembangan Suplemen Bahan Ajar Pengetahuan Lingkungan Berbasis Kearifan Lokal Tentang Pelestarian Hutan Adat Ammatoa di Kabupaten Bulukumba Sulawesi Selatan, Tesis tidak diterbitkan. Malang: PPs-Universitas Negeri Malang, 2015.
13. Sumarmi. Model-Model Pembelajaran Geografi, Yogyakarta: Aditya Media Publishing, 2015.
14. Tejokusumo. Pengembangan Buku Pengayaan Perubahan Sosial di Kecamatan Rembang Kabupaten Purbalingga Jawa Tengah Sebagai Sumber Belajar IPS di SMP, Tesis tidak diterbitkan, Malang: PPs-Universitas Negeri Malang, 2015.
15. Zahra. Pengembangan Bahan Ajar Sejarah Pokok Bahasan Islamisasi Berbasis Peninggalan Sejarah Masjid Agung Demak. Universitas Negeri Semarang. 2014; 3(1):18. (Online), (<https://scholar.google.co.id/>).