

THE LOCAL WISDOM AND ENGLISH READING TEACHING MATERIAL AS NEW PERSPECTIVE

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ABSTRACT

With the backdrop of the Indonesian nation condition characterized by multidimensional crisis and the downturn in many fields, it certainly needs to be careful thought to overcome them. One way around that is through the implementation of character education. Character education is a process of transformation of the values of life to be cultivated in one's personality to become one in the behavior of that person's life. In the context of English language teaching, character education can be inserted in the English language teaching materials. Under these conditions, the insertion of local moral values education in the teaching of English reading materials can be used as a new perspective which can be applied by teachers in schools in the framework of character education.

Keywords: local wisdom, reading material, perspective

1. INTRODUCTION

Against a backdrop of the Indonesian nation condition characterized by multidimensional crisis and the downturn in many fields, it certainly needs to be careful thought. As we know the Indonesian nation that has declared its independence since August 17, 1945 its development to date is viewed as a unique situation. Indonesian people go through their lives as an independent nation and as a state that is recognized by other countries. The uniqueness is visible in terms of the diversity and richness of the components of the Indonesian nation. Parts of Indonesia consists of diverse social and cultural context which continues to evolve over time. In terms of property owned by the Indonesian people, it can be categorized as a nation that has the abundant natural resources along with the location of the islands which lies on track equator which has fertile soil, and a wealth of natural energy resources and minerals, either in land or existing in the sea. All provide unique characteristics of the Indonesian nation. However, this uniqueness can also be seen and felt from the existing conditions.

Existing conditions shows that the socio-cultural conditions and property owned by the Indonesian people are very abundant, and the people of Indonesia should be able to feel prosperous life from time to time based on this fact. However, reality shows that the conditions are very different. The natural resources exploited on a large scale, industrial development that occurs continuously, as well as governments are always changing from time to time, do not cause the Indonesian people then get a prosperous life. The reality experienced by this nation shows the different conditions with logic. Conditions unique to Indonesia shows that despite the natural resources exploited on a large scale, and industrial development happens constantly (although the conditions fluctuate from time to time), and the change of government continuously takes place from time to time in peace, in fact there are many people of Indonesia, which has not received and experienced a prosperous life.

Then the real question now is: 'what happens to this nation? What is wrong with these people? To be able to answer that question there should be an indicator that can be used as a reference indicator for answering the questions referred. The indicators to be used as a reference to answer the question referred are as follow:

1. Condition of morale of the younger generation are increasingly damaged / destroyed
2. The more educated, the alarming increase in unemployment
3. Corruption, immoral, criminal acts, etc.constute the damage to the nation's morale
4. The existence of a disaster persistent which are experienced by this nation (which is used as the punishment for this nation or to show how stupid this nation in solving environmental problems)
5. Poverty has reached 40 million and counting
6. Competitive power low
7. Inefficiency cost of education, which indicates the low impacts resulting from the costs incurred

Based on the indicators above, it can be used as a trigger to draw a conclusion to find out what causing the nation's problems is. After the causes of

these problems are found out, the government then tried to find a solution to make changes in education to bring up the character education.

2. DEFINITION OF CHARACTER EDUCATION

Character education is a term that is increasingly growing in the world of education. The terms of character education is then become "*booming*" when in the community occurs imbalance between educational outcomes and the reality on the ground. For example, corruption, development of free sex, drugs, fights, and so forth, all of which showed the presence of problems in education.

So in the end came the term character education. Character education according to Megawangi (2004: 95), is 'an effort to educate children to make decisions wisely and practice it in our daily lives, so that they can make a positive contribution to the environment, While according to Fakry Gaffar (2010-11), character education is a process of transformation of the values of life to be cultivated in one's personality to become one in the behavior of that person's life. Based on these definitions it can be concluded that in the case of character education (1) the transformation process, (2) the grower developments, (3) the integration process embodied in the forms of behavior.

In the context of educational activities in schools, character education can be defined as "learning aimed at developing the child's behavior in their entirety by reference to a certain value that is referenced by performing school education" Under these conditions, the definition contains two meanings:

1. Character education is an education that is integrated with the learning that occurs in all subjects.
2. Directed at the development of the child's behavior in their entirety by reference to the specific value set.

3. LOCAL CONTENT

As mentioned earlier that character education is learning that is aim at developing the child's behavior in their entirety by reference to a certain value that is referenced by performing school education. ". So that the behavior of children will develop properly in , accordance with the value of the set value, then to do

that , it required local content. Local content, as mentioned in the explanation of Law No. 20 of 2003 on National Education System, is a study material which is intended to form the students understanding of the potential in the area where he lives. In Article 77 of Government Regulation No. 32 Year 2013 regarding Amendment to Government Regulation No. 19 Year 2005 on National Education Standards states that: (1) Local content for each educational unit containing cargo and learning about the local potential and uniqueness; (2) Local content is developed and implemented at any educational institution.

Local content itself further constitute the study materials in the education unit that contains the content and process of learning about the local potential and uniqueness that is intended to form the students understanding of the potential in the area where he lives. As for the scope of the content / types of local content can be: the local language, the English language, local arts, skills and crafts area, customs, and knowledge of the various characteristic natural environment, as well as things that are considered necessary for the development potential of the region concerned.

The development of local content education is based on the culture, potency, and problems of the found in the existing areas. The Local content types selected by the education unit and the timing is flexible according to the conditions and characteristics of the educational unit. Local Content itself was developed through the following steps:

1. To identify and analyze the context of the curriculum.

Identify the curriculum context includes analysis of a characteristic, potentials, advantages, local wisdom, and the needs / demands of the area. Methods of identification and analysis tailored to the ability of the team.

2. Determine the type of local content will be developed.

Local content type includes four clumps of local content which is the interface between the local culture (the dimensions of socio-cultural-political), entrepreneurship, pre-vocational (economic dimension), environmental education, and other local specificities (physical dimensions).

- a. Local culture includes the views of fundamental social values, and artifacts (material and behaviors) that sublime locally.
- b. Entrepreneurship and pre-vocational is local content that includes education focused on the development potential of the business spirit and skills.
- c. Environmental education and other local specificity is the local content subjects which aims to get to know better the environment, develop environmental awareness, and develop the potential of the environment.
- d. A mix of local culture, entrepreneurship, pre-vocational, environmental, and other local specificity that can foster a skill.

Based on the stage of development of local content above, we will limit our subject in the context of character education in conjunction with local wisdom or local knowledge as values set to be a reference in the development of students' character to produce graduates who have a value of positive values with behavior in accordance with the ultimate goal education, that is, the development of students to be a man of faith and devoted to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent and responsible become citizens of a democratic and responsible.

4. CHARACTER EDUCATION AND THE CONCEPT OF LOCAL WISDOM

In the 2013 world character education curriculum has been inserted. Character education is education that is intended to provide knowledge about the values that are expected to bring their students to be human that share good morals and noble, not just a man who has the knowledge, but a man who has the knowledge to moral or good person in accordance with future goals of national educational goals.

National education goals that the ultimate goal of our education is essentially intended to create a soulless man of Pancasila. Pancasila as the human soul is certainly very important part of character education. Character education itself can basically be done in various ways. One of them is through the context of English language teaching, in which character education can be carried out

through the reading material. Ideally, a teacher can insert the values of local wisdom in reading texts he used to teach. By inserting the value of local knowledge, it expected the teacher can inculcate the noble values to shape students' personal ethics and morality.

Then the question now is how a teacher incorporates the values of local wisdom in reading text? To be able to do that, a teacher must:

1. Understand what character education is
2. Understand what local wisdom is
3. Understand the relationship between character education and local wisdom
4. Determine the type of local wisdom values that can be inserted into the reading material
5. Identify what type of local wisdom can be incorporated into the reading material

4.1 Definition and Rationale for the Need of Character Education

Definition of character education is basically already discussed earlier, "which aims to develop the learning behavior of children in their entirety by reference to a certain value that is referenced by performing school education". The rationale for the need for character education are (1) the existence of problems that arose against this nation, and (2) the final destination of the national education values is positive values with behavior in accordance with the ultimate goal of education, that is, the development of students to be man of faith and devoted to god almighty One, noble, healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and accountable

4.2 Local Wisdom

Banjarmasin is community ecology of the river. This river is gathering stage of various community groups and eventually form a community with a colorful variety of cultures. (Putro Nugroho, 2009: 10). Staining of various cultures in turn formed in a patterned format Banjar with Islamic touch. Although Islam has entered the political institutions and has a formal legitimacy in the Sultanate of Banjarmasin since crossroad early 16th century as the official religion of the

palace, but the spread and development through time and ongoing process. According to Azra, the Islamization process in Dayak -16 century until the mid 18th century is running very slow. (1999: 251). This is where the involvement of the song "bottom up" with the song on the "top down", requires a brief explanation balanced so that the assessment of the development of Islam in the Sultanate of Banjarmasin was institutionalized through no generalized as engineering, cultural, political and especially military technique is absolutely necessary. Therefore, the role of history that describes the process of Islamization naturally with "wa bil bil mau'ijatil hasanah wisdom" (by the way expect God's wisdom and guidance in a good way) will show the face of Islam Rahmatan lil'alamin as the character of the street preaching Banjarmasin is factual that spawned the Islamization of Banjar Sultanate of synergies produce a new identity and culture, namely Banjar culture and cultural identity with the character of the characteristics of Islam in its various forms.

Identity formation and Banjar cultural requires a local intelligence (local genius) which of course is owned by Banjar community. Local intelligence (local genius) would appear on a variety of Banjar culture form. (Noor, 2016: 10). South Kalimantan region is mainly inhabited by the tribe of Banjar. The original Banjar tribe is Muslim. They still adhere to the tradition of the ancestors, but tailored to the teachings of Islam. If the tradition deviates from Islamic teachings, they replace it in order not to deviate from the teachings of Islam. The goal is to prevent *kemusyrikan* on society in general and people in particular Banjarmasin. Thus, tradition or habit constitutes a local wisdom that must be preserved.

Along with the times, local wisdom Banjarmasin especially indigenous communities are being abandoned by the younger generation because there have been changes in society. Therefore, the need for the movement "Love of the Regional Culture" which is the goal for the preservation of local traditions or local knowledge is maintained with local wisdom *mengakulturasi* with Islamic teachings. While in the learning context, local knowledge is necessarily embedded in learning materials, for example in reading course materials on the subjects of English.

Then what is local wisdom itself? Local wisdom, consists of two words, namely wisdom and local. So local wisdom is local ideas that are thoughtful, full of wisdom, good value, embedded and followed by members of the community. According to Gobyah the important value of local wisdom is the truth that has become a tradition, or steady in an area. Conceptually, local wisdom and local excellence is the human wisdom that rests on the philosophy of values, ethics, and behavior in ways that they have been traditionally institutionalized.

4.3 Relations between Character Education and Local Wisdom

As we know that the local content is developed through various stages. One of the stages is the identification and analysis of the context of the curriculum, one of which is the analysis of local wisdom. Local wisdom as we know is a local idea that is wise, full of wisdom, good value, embedded and followed by members of the community. Based on the values of local knowledge possessed, then the character education can be pasted on the subject matter. In the context of English subjects, especially reading, of course plenty of local moral values can be entered as a means of personal formation of students

4.4 The Values of Banjar Local Wisdom for Character Education

As discussed previously that local wisdom is a local idea that its nature is wise, full of wisdom, good value, embedded and followed by members of the community. The values of local wisdom that we can find in the community, in this case, the people of Banjarmasin is particularly religious values contained in the local wisdom, for example, Banjar folklore about Putmaraga contains religious values that instill the importance of respect and filial. And still there are many stories that contain religious values or other values will be very useful for the educational character.

4.5 People's Stories of Banjar Containing Local wisdom

Because the subject of local wisdom leads to the values of local knowledge possessed by Banjar people, then there are a number of Banjar folklore containing the values of local wisdom that can be inserted into the subject matter reads as a means of education in the context of behavioral development of children so that children become protégé of character that will ultimately achieve

the ultimate goal of education, the development of students to be a man of faith and devoted to God Almighty, noble, healthy, Knowledgeable, skilled, creative, independent and responsible become citizens of a democratic and accountable.

The intended folk tales of Banjar are:

1. Putri Junjung Buih
2. Hikayat Putmaraga
3. Lok si Naga
4. Pulau Kambang dan Penghuninya (Asal-usul)
5. Kota Banjarmasin (Asal-usul)
6. Telaga Bidadari
7. Datu Kandangan wan datu Kartamina

And there are still many other stories constitute the Banjar folklore. Of course before using the Banjar folklore as local content material for character education in the context of local wisdom, a teacher must analyze every story that will be used. Whether the story is true contains the values of local wisdom that can be used as a means of character education of children or not. Otherwise though a repertoire of folklore Banjar should not be used.

5. IMPLEMENTATION OF THE CONCEPT OF LOCAL WISDOM AS NEW PERSPECTIVE

Based on what has been described above authors concluded that character education in the context of English language teaching can be done by inserting a material that contains material values of local wisdom in the teaching of reading in English. This way is expected to be used as a new perspective which can be applied by teachers in schools in order to improve the state of the character education of our nation.

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