

An Analysis Of Implementation Learning Media Based On Local Wisdom Involves Using Materials And Resources Rooted In The Cultural Knowledge And Traditions At SMA Negeri Plus Satu Atap Wasur Merauke

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ABSTRACT

This research aimed to analyze how local wisdom involves using materials and resources rooted in the cultural knowledge and traditions can be implemented as the learning media. English Teachers of SMA egeri Plus Satu Atap Wasur were the subject of this research, which was consisted of 3 teachers. This research was conducted from November to December 2024. This research used a descriptive approach based on the qualitative method. The data analysis technique were collected through observation and interviews. Research result shows that of the 5 existing aspects only 4 aspects could be implemented in teacher's teaching media and 1 aspect that could not be implemented. 4 aspect that can be implemented in teacher learning media is; Identity as the Basis for Nationality, Respecting Local Wisdom as a Type of Intellectual Freedom, Learning Relevant to Local Realities, Creating Responsible Citizens. One of the aspects that cannot be implemented is Honoring Variety in Harmony. This cannot be incorporated into the learning media because there is no special initiative from the school, limited facilities, and lack of direct relationship with traditional leaders. Therefore, further support is needed to realize these programs to preserve local culture and instill the value of togetherness to students. Formerly teacher implemented the local wisdom use folklore, food, dance and local people's livelihoods into their learning media.

Keywords: *Implementation, Local Wisdom and Learning Media*

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INTRODUCTION

Teachers utilize learning media as a means of communication with students. Arif (2022) in his article argued that the purpose of using educational media is to transfer knowledge and information to students in a way that allows them to understand what is being taught. The success of the learning process can be determined by the use of learning media. However, children become less interested in learning when teachers neglect to optimize learning media. This is unfortunate because learning media can greatly accelerate the learning process. There are many types of learning media, but print learning media is one that is often used by schools in general.

These learning media, although widely available and seen as practical, have many limitations, such as not displaying objects like sound and moving images (Max Ki, 2023). In addition, teachers often deliver materials orally rather than using educational resources, which lowers the level of student understanding and engagement. Students who use boring learning materials usually quickly get bored and look for alternative ways to pass the time. Instead of paying attention to teachers and reading textbooks, students prefer to play games on their smartphones or chat with their friends. Given the current environment, researchers are interested in incorporating computers or mobile phones into educational materials, as the rapidly developing modern world plays an important role in education. Students can understand previously confusing and complicated learning materials by using media as a mediator. Certain easy-to-understand terms or sentences cannot fully express some.

Hamidjojo (2011:4) states that “media is as any form of intermediary used by humans to convey or spread ideas, or opinions so that the ideas or opinions expressed reach the recipient properly. Meanwhile, Briggs (2011: 14) argued that media is any physical tool that can present messages to students to learn. It is expected that the use of learning media that are aligned with the content offered researchers increase student enthusiasm and interest. That conducted to enable the successful achievement of competencies and learning objectives. One of the learning media is the local wisdom. The independent curriculum includes local wisdom, so researcher was focus this research on the implementation of local wisdom in learning media.

Local wisdom are ideas, values or practices that come from the traditions of local communities and are passed down from generation to generation to govern daily life. This wisdom covers various aspects, such as customs, culture, ethics and norms, which help people live in harmony with the surrounding environment. Keraf (2002), defines local wisdom includes knowledge, beliefs, and insights that guide people's behavior in interacting with the environment. Meanwhile according to Sartini (2012), local wisdom is traditional knowledge that develops in the culture of a community to overcome life's challenges. It includes moral values, ethics and guidelines passed down through oral tradition, art or daily habits.

There are 5 aspects of local wisdom that can be applied as learning media; Identity as the Basis for Nationality, Respecting Local Wisdom as a Type of Intellectual Freedom, Learning Relevant to Local Realities, Creating Responsible Citizens and Honoring Variety in Harmony. Identity as the Basis for Nationality the recognition of the distinctive cultural characteristics, values, traditions and history inherent in a group of people, which form the identity of the nation. This concept emphasizes the importance of understanding and pride in national identity to strengthen unity and awareness as part of a nation. Respecting Local Wisdom as a Type of Intellectual Freedom is respecting local wisdom as a form of intellectual freedom means giving due respect to the traditional knowledge, cultural practices, and local values that develop in communities. This includes recognizing the right of every community to preserve and develop their traditions without pressure or discrimination, as part of freedom of expression and creativity.

Learning Relevant to Local Realities integrates the conditions, needs and potential of the surrounding environment into the teaching-learning process. Learning materials become contextual and applicable, making them more meaningful to students in their daily lives. Creating responsible citizens means educating individuals to understand their rights and obligations in society, contribute positively to development, and respect the law and moral values. The goal is to build a harmonious, democratic and just society. Respecting diversity in harmony is the principle of valuing different cultures, religions, ethnicities and views in society while fostering unity and cooperation. It creates an inclusive environment where all individuals can coexist peacefully without compromising their respective identities. SMA Negeri Plus Satu Atap Wasur Merauke as one of the school which is involves using materials and resources rooted in the cultural knowledge and traditions in their learning media based on the local wisdom.

1. Learning Media

Fatria (2017: 136), assumes that media is anything that can be used to channel messages and can stimulate the mind, can arouse the enthusiasm, attention and willingness of students so as to encourage the learning process in students. It is clear from the previous explanation that the media serves as a vehicle and intermediary to communicate ideas or information to the intended audience, making it easier for them to understand. Any instrument or resource used in the educational process to assist students in understanding and mastering subject matter is referred to as learning media namely (1) books and printed material, (2) media audiovisual, (3) interactive media, (4) visual reality (VR) and augmentation reality (AR), (5) online media and E-Learning, (6) data visualization media and (7) narrative teks material

2. Local Wisdom

Local Wisdom is a form of indigenous knowledge in society that comes from the noble values of local culture to regulate the order of community life or it is said that local wisdom. (Sibarani, 2012). Preserving and respecting local wisdom is an important step in preserving cultural diversity and promoting sustainable development. Here is the importance of learning local wisdom. There are several aspects that highlight the importance of integrating local wisdom in the Merdeka Belajar curriculum (Suhartini, 2021), namely (1) Identity as the Basis for Nationality, by integrating local wisdom values into a Merdeka Belajar curriculum helps students have a better knowledge of the historical and cultural foundations of their country. This can create a sense of national pride and a sense of rootedness in the diversity that makes a nation strong., (2) Respecting Local Wisdom as a type of Intellectual Freedom, Including local wisdom gives people the opportunity to reflect critically, raise issues, and investigate a better comprehension of the values that are present in their community, (3) Learning Relevant to Local Realities, Students develop a more practical and applied understanding when they perceive the link between what they learn in the classroom and their everyday experiences, (4) Creating Responsible Citizens, Moral and ethical principles that guide decisions and behaviors are included in local wisdom. We are raising a generation that is responsible and free by incorporating this element into the curriculum, (5) Honoring Variety in Harmony, The path to joining in celebration of variety is opened by local wisdom. This becomes crucial in an Merdeka Belajar curriculum to foster a deeper comprehension of the diversity of cultures, languages, and customs. This promotes unity in variety and tolerance at the same time

3. Benefits of Learning Media

In general, the benefits of learning media are to facilitate teachers and student interaction, which intends to help students learn optimally (Suhartini, 2019). According to Suhartini (2019), the benefits of learning media are (1) delivery of subject matter can be

uniformed, (2) learning process becomes clearer and more interesting, (3) Improve the quality of student learning outcomes, (4) Media allows the learning process to be done anywhere and anytime, and (5) 5. Media can foster positive attitudes of students towards material and the learning process.

RESEARCH METHOD

The method used in this research is descriptive method which covers qualitative approaches. This research was carried out at SMA Negeri Plus Satu Atap Wasur Merauke. The population of this research is 3 teaching media from 3 English Teacher. In this case, this research used total sampling method as the sampling of the research and become representatives of a given populaion. There are two instruments used in this research that is observation and interviews. The observation was done at the first in order to know the learning media that is used by the teacher which is involves using materials and resources rooted in the cultural knowledge and tradition. The interviews was given to the teacher in order to support the data taken from the observation

RESULT AND DISCUSSION

From the observation it was found that there were 5 local wisdom that can be implemented by the teacher as the teaching media. The 5 local wisdom classified based on the activities at the classroom.

A. The Classification of Local Wisdom Aspect

No	Local Wisdom	Clasification	Activity
1.	Identity as the Basis for Nationality	The teacher facilitates a discussion on the importance of local wisdom as part of the nation's identity, helping students understand that cultural diversity is the strength of the nation.	Student will introduce their culture in front of class (Yosim dance, Gatzi dance or Pangkur sagu dance)
		Teachers use local folklore, traditions or customs as a context for teaching certain concepts.	Teacher giving narrative text material and procedure text (The origins of Cendrawasih story or how to make papeda)
2.	Respecting Local Wisdom as a Type of Intellectual Freedom	Teachers can engage students in local arts such as dance, music or crafts, which reflect the local culture.	Teacher giving art and procedure text material (making Sago Sep or Papeda)
		Teachers invite students to visit local cultural sites, learn from traditional leaders, or conduct interviews with local people.	School giving study tour for student (study tour to Papera Monument or Bomi Sai)
3..	Learning Relevant to	Provide projects such as documenting local traditions,	Teacher giving student a task attending festival or exhibition outside school (

	Local Realities	cultural festivals, or local art exhibitions.	Marind cultural festival or carnival)
		The teacher assigns students to find out the main livelihood of the community or relevant environmental issues.	Teacher giving task interviewing local people (interviewing farmer, fishermen and hunter)
4	Creating Responsible Citizens	Teachers engage students in traditional activities such as traditional ceremonies, dance, or traditional games that teach discipline, cooperation, and responsibility.	Teacher giving task to learn traditional dance and show a documentary about traditional dance and ceremony (Yospan, Sajojo, Welcoming guest dance)
		Read or tell local stories that contain moral messages, such as honesty, hard work and responsibility to the community.	Teacher giving narrative text material using folklore (two dogs in bevak)
5.	Honoring Variety of Harmony	Teachers can involve students in community-based projects, such as cleaning up the school environment, improving public facilities, or carrying out other social activities.	Cleaning and repairing school facilities and helping people in social activities
		Invite traditional leaders, religious leaders or village elders to speak at school about traditions of harmony in local communities.	Teacher bring village elders or religious leaders to school
		Organized a cultural diversity-themed event, where students displayed traditional clothing, typical food, and regional arts from various cultures in Indonesia.	School making local wisdom themed event like fashion show or traditional food fair

B. The Results of Learning Media based on the Local Wisdom

1. Identity as the Basis for Nationality

In making learning media through the local wisdom, the teachers facilitate students in order to make the students understand cultural diversity and national values easily. In addition to local wisdom, teachers also use the national values of the Pancasila state foundation, this Pancasila profile can be seen in the teacher's teaching module. The material contained will raise local arts and traditions in accordance with the original tribe of Merauke, namely the Marind tribe. Teachers used the local arts such as Gatzi Dance, Pangkur Sagu Dance, Guest Welcoming Dance. In addition, teachers also used folklore such as, The Origin of Cendrawasih, Batu Menangis, The Origin of Kali Bian, 2 Dogs in Bevak and many

more. The teacher incorporated this folklore into the narrative text material. The teacher then read the story or the students presented the folklore according to their tribal origin. In addition, the teacher also uses the typical food of the Marind tribe, namely Sago Sep. The teacher inserted the making of Sago Sep in the procedure text material and students asked to make a procedure text with the special food of the students' tribe of origin. Seeing from the facts above, it can be said that identity as the basis for nationality can be implemented in the teaching media as the contextual approach. Such as arguing Brown (2001) that a contextual approach in teaching procedural and narrative texts can improve students' understanding.

2. Respecting Local Wisdom as a Type of Intellectual Freedom

The school provides a space for teachers and students to explore local arts, culture and traditions. The teachers then relate a lessons how Merauke's unique resources are managed, such as sago, deer, bus wood, eucalyptus oil and rubber. Theachers engage their students in various traditional arts activities that reflect the local culture, such as dance, music or handicrafts. For example, teachers teach traditional dances, such as the Yosim dance. or make handicrafts with students, such as making headbands or loincloths typical of the Marind tribe. The teacher used tifa and demonstrated the use of the seasonal musical instrument at certain times. In addition, teachers also invite students to visit local cultural sites, learn directly from traditional leaders, or conduct interviews with local people to enrich their understanding of the culture in the neighborhood. Teachers and students did an outing classroom by visiting some cultural sites such as Tugu Papera Monument, Wasur National Park, or Seribu Musamus destination. Students then given the task of interviewing local people who work as farmers, fishermen, and hunters to learn theory as well as practice in everyday life. This kind of activity can strengthen students' connection with local culture and foster a sense of pride in their cultural heritage. Those facts above, shows that the respecting local wisdom as a type of Intellectual Freedom also can be a teaching media which is improve students's comprehension by seeing and experienced the context in real life. A local culture-based learning media can improve students' understanding because the context is closer to their lives (Sugiyono:2016)

3. Learning Relevant to Local Realities

Teachers assigned projects to their students, such as documenting local traditions, cultural festivals or local art exhibitions. Such as, students can be assigned to visit and document traditional ceremonies or cultural festivals such as Sago Sep making ceremony, traditional wedding ceremony, and Tumbelo Dance (guest welcoming ceremony). In addition, teachers can also direct students to dig up information about the main livelihoods of the community or relevant environmental issues through interviews with resource persons, such as farmers, fishermen, or community leaders, as well as making direct observations of related activities or environmental conditions. By using this approach, the learning material becomes more relevant because it is directly related to the lives of local people. Teachers can also use learning media that displays examples or case studies based on local realities in order to strengthen students' comprehension and connect the theory with real practice. Sudh as Paulo Freire (2007) stated that education should be contextual and based on the real experiences of learners, including their local wisdom that is learning relevant to local realities.

4. Creating Responsible Citizens

In this case, teachers involves students in various traditional activities, such as traditional ceremonies, dances or traditional games that teach values of discipline,

cooperation and responsibility. For example, students learn a local dances such as the Gatz Dance. Teachers and students played a traditional games that require cooperation but the teacher does not know the original Marind traditional game. Then teachers include students in certain processions in traditional ceremonies, such as joint prayers or symbolic rituals. In addition, teachers also read or tell local stories that are full of moral values, such as legends or folktales that teach honesty, hard work and responsibility to the community. Teachers used folktales such as, Asal Usul Cendrawasi, Asal Usul Kali Bian, and 2 Dogs in Bevak (a story about the division of territory according to clans). Activities such as traditional dances, traditional games and traditional ceremonies strengthen the sense of belonging to their own culture. Using methods such as playing, dancing and listening to stories makes learning more interesting and meaningful for students. Students appreciate their local cultural heritage more and feel proud of their identity. Through folktales such as Asal Usul Cenderawasih and Asal Usul Kali Bian, students then understand the origins of their region and the values passed down by their ancestors. Students learn about *gotong royong* or communal work from the folktales. It is seen that this local wisdom, creating responsible citizens can be implemented by the teachers as the teaching media in their teaching material. Such as mentioned by M.Nasir (2019) that *Gotong royong* or communal work is an activities in society not only improve cooperation, but also foster a sense of responsibility and social care in everyday life.

5. Honoring Variety of Harmony

This aspect of local wisdom can be implemented by the teachers by involve students in various activities that can strengthen cooperation, togetherness and caring their culture. One way is through traditional games that require cooperation, such as Gatsi, traditional arrow games and clog races that teach the importance of cooperation, hunting exercises in achieving a common goal. In addition, teachers can invite traditional leaders, religious leaders or village elders to speak at school about the traditions of harmony in the local community. On the other hand, cultural diversity themed events can be a means to foster a love for Indonesian culture. In the event, students are given the responsibility of representing the culture of various regions by displaying traditional clothing, typical food (with the guidance of teachers and parents), dance, music, or other performing arts. This activity can also be implemented by extracurricular activities involving regional arts or sports. Unfortunately, these activities can not be implemented due to the absence of special initiatives from schools, the lack of adequate facilities, and the lack of direct connections with traditional leaders. Therefore, further support is needed to realize these programs in order to preserve local culture and instill values of togetherness in students.

CONCLUSION

After observed and interviewed the teachers and their learning media it was found that the learning media based on the local wisdom can be implemented by involves using materials and resources rooted in the cultural knowledge and traditions. According to the result, the local wisdom that can be implemented by the teachers are, identity as the basis for nationality, respecting local wisdom as a type of intellectual freedom, learning relevant to local realities, and creating responsible citizens. These four aspects can be implemented because teachers have facilities, general knowledge and even play a direct role in daily life related to the indigenous local wisdom of the Marind tribe, so that teachers can easily load local wisdom into their learning media. While there was an aspect that can not be implemented, namely honoring variety of harmony. This aspect can not be implemented due to the lack and limitations of facilities, and teachers and schools do not have direct connections with traditional leaders, so this program cannot be implemented by teachers and students.

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