

# Character and Local Wisdom-Based Instructional Model of Bahasa Indonesia in Vocational High Schools

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## Abstract

This research aimed at establishing a character and local wisdom-based instructional model of Bahasa Indonesia. The learning model based on local wisdom literature is very important to prepared, because this model can enrich the knowledge and develop the character of students. Meanwhile, the textbook can broaden the student teachers about the importance of local knowledge and how learning model application literature in schools. The objects of this current research were the tenth graders of senior high schools. This research was conducted in SMK Muhammadiyah located in Tlogomas Malang. This research yielded character and local wisdom-based instructional model of Bahasa Indonesia. There were some driven conclusions: 1) the students were able to identify the local wisdoms and try to present them when the instructional materials were well-suited to the students' daily lives; 2) the students could follow the instructional activities successfully when the teachers chose appropriate instructional strategies; 3) the content of local wisdoms could be inserted into reading texts as well as students' activities so that the students could find them familiar and preserve the existence of such local wisdoms; and 4) the character and local wisdom-based instructional model of Bahasa Indonesia could enrich the students' mindfulness regarding the local wisdom in addition to being able to strengthen the students' characters.

**Keywords:** instructional model, character, local wisdom, SMK (Vocational School)

## 1. Introduction

Culture refers to any behaviors, habits, and moral values that are collectively set within certain societies. This habituation has already been fossilized and become an authentic identity of the societies in a wider scope. Indonesia, that is identical with its demography, is best-known to have many kinds of culture, comprising; the culture of being good, polite, well-mannered, hospitable, democracy, and social consensus in any aspects of life. This is deemed to become the calcified authenticity or culture that affects each behavior for ages (Koentjaraningrat, 1993).

In contrary, the aforementioned reality has been gradually out of essence. This is affected by globalization and technological stream that radically invades the nation as if it were a two-sided coin of which one side is profitable and the other side is damaging. The benefit of globalization and technological stream refers to an ease in life. It is in line with the fact that there is no space free from the touch of globalization. On the other hands, the damage refers to the tendency of globalization and technological stream in making the individuals to be spoiled, egoistic, and instant-based.

The stream of globalization changes everything as if it altered every single component that has been rooted among societies. This is absolutely clear, considering the alteration of values and culture that have become an authenticity of the societies. Indonesian societies that are identical to wisdom, hospitality, politeness, well manner, democracy, and social consensus, show a trend of gradually being altered to be instant and pragmatic. Frighteningly, those who were born around 1995 above are digital-native generations that have utilized globalized and technological products. They could not be freed from any ease offered by globalization and technology. They have likely developed as dependent generations on technology and information in performing their activities.

Those facts have provided some significant effects on the social culture and habits. This looks more terrifying other than the previous generations who were not terrorized by the radicalism of globalization and technology in which they were very strict to keep and preserve their authentic cultures as the symbols of their lives. In addition, it can be postulated that those symbols be fundamental and sight of life within the society. However, along this time, such sight of life has jumped out to be a pragmatic and instant point of view. Furthermore, this kind of point of view is deemed to be contradictive to the indigenous identity of Indonesian societies – being hospitable and well mannered.

As a consequence, it is necessary to have a good attitude that can help stabilize and conserve the

cultures of Indonesia from the globalization invasion. One of the ways is by reusing all life strategies in solving any problems and fulfilling the necessities. Those strategies are referred to local wisdoms (Yunus, 2014).

## 2. Methodology

Qualitative method was chosen due to its properness to facilitate this current research that concerned on the instructional model for Literary Studies through content analysis of local wisdoms in Senior High Schools of Malang. Here, the researcher team explored and analyzed the instructional materials of Indonesian Literatures for senior high school in Malang.

The followings are the designed procedures (Sukmadinata, 2009):

- a. The research and data collection comprised need analysis, literature reviews, low-scaled research, and value consideration. In this case, the design of local wisdom-based instructional model for Bahasa Indonesia was departing from the study on textbooks of Bahasa Indonesia for the tenth graders of senior high school level that had been executed in the previous year;
- b. The planning stage consisted several skills that were needed for this research, formulated goals that were intended to be achieved, research procedures, and also possible examinations in a narrower scope. The researcher team intended to design local wisdom-based instructional model for the students of senior high school in effort to achieve desired goals so that the process of instruction would be more meaningful.
- c. The product draft was in the form of local wisdom-based instructional model for Literary Studies supported by a guidance book for teachers and students. In addition, this research also yielded a draft of teaching book for students projected to be prospective teachers by means of providing them with the local wisdom-based instructional model for Literary Studies.
- d. The initial try-out was administered in SMK Muhammadiyah Tlogomas, Malang. In this procedure, the researcher team conducted observation, interview, and distributed questionnaires. The teacher of Bahasa Indonesia for tenth graders was interviewed regarding the implementation of local wisdom-based instructional model for Indonesian Literary Studies. In addition, the researcher team also distributed questionnaires in order to collect the data regarding respondents' experiences in joining the instructional activities of Bahasa Indonesia utilizing local wisdom-based instructional model;
- e. The researcher team revised the results of the try-out to improve the established model of instruction;
- f. The researcher team conducted field try-out. After the researcher team revised the modeled draft, the team retried the model in SMK Muhammadiyah Tlogomas, Malang.
- g. The researcher team refined the product based on the results of field try-out.

The objects of this research were the tenth graders of senior high schools. The study was conducted in SMK Muhammadiyah Tlogomas, Malang. The consideration of selecting SMK Muhammadiyah Tlogomas, Malang was because this school constituted one of several schools under the supervisory of University of Muhammadiyah Malang and to contribute a significant effect to this school.

Data analysis adapted a technique proposed by Bogdan and Biklen (Emzir, 2010). The procedures were as follows:

- a. The researcher team decided the kind of study. Literature-based instructional model was designed by means of content analysis of local wisdoms in Bahasa Indonesia textbook for the tenth graders. The result of the implementation of local wisdom-based instructional model for Indonesian Literary Studies was aimed to compose a teaching book draft for prospective teachers of Bahasa Indonesia;
- b. The researcher team developed several analytical questions;
- c. The next stage was collecting more data in the form of model try-out;
- d. The researcher team evaluated and revised the model. Thereafter, the model was retried out;
- e. During the research, the researcher team explored numerous literatures to validate the existing theories;
- f. The researcher team also dealt with metaphoric, analogical, and conceptual aspects that were related to the development of local wisdom-based instructional model; and
- g. The results of the try-out were employed to arrange the book draft of local wisdom-based instructional model for Indonesian Literary Studies to be utilized by prospective teachers.

## 3. Results and Discussion

In the second year, the researcher team arranged the model draft as well as the book draft. The model draft was inserted into the guidance book for teachers that could be used as supplementary book for character-based instructional model of Bahasa Indonesia. This guidance book was given the title "*Kearifan Lokal dalam Materi Bahasa Indonesia Untuk siswa kelas X SMA/Sederajat*" (the supplementary book for Bahasa Indonesia). This book was about the importance of local wisdoms in the instruction of Bahasa Indonesia, the materials regarding local wisdoms to be taught during the instructional activities, and the examples of lesson plans applicable for classroom activities. This guidance book was composed operationally so that it is readily used by the teachers. After the draft was accomplished, it was sent off to the school and was to be read by the teachers. The location of

model try-out was in SMK Muhammadiyah Tlogomas Malang. In this stage, the teachers were requested to give expertise feedback regarding the draft so that the book could later be functioned as the supplementary book of Bahasa Indonesia for the tenth graders.

In regards to the results of interview session with the Principal of SMK Muhammadiyah Tlogomas, Vocational Schools, Islamic High Schools, and also Senior High Schools in Malang that have been implementing 2013 Curriculum, there are some revisions in 2013 Curriculum. One of which is that the schools are allowed to set the students' basic competencies based on their students' condition and the capacity. As a consequence, the schools are the decision-makers of students' graduation. National Examination would no longer be used as one and only aspect that decides students' graduation. Schools also have the right to determine if their students pass or fail their education. The revision on 2013 Curriculum has been disseminated to the whole teachers of SMK Muhammadiyah Tlogomas, Malang. It was expected that all teachers are able to implement the results of the revision on 2013 Curriculum, especially in designing syllabus and lesson plans. Most of the teachers of SMK Muhammadiyah Tlogomas, Malang graduated from undergraduate program (Bachelor Degree) and only one teacher holds a master degree. Nearly 70% of the teachers have been standardly certified with the purpose of improving the teacher's capability. The implementation of local wisdom-based instructional model could enrich the knowledge and also the experiences of the teachers during the instructional process, to be specific Bahasa Indonesia. The local wisdom-based instructional model for Indonesian Literary Studies has synergized with 2013 Curriculum since, in Curriculum 2013, the students are equipped with knowledge, skill, and characters (Pusat Kurikulum dan Perbukuan, 2011).

In accordance with the interview results with the two Bahasa Indonesia teachers of SMK Muhammadiyah Tlogomas, Malang, the school has already equipped the teachers with ample preparation, in the form of syllabus and the guidance book for teachers and students as well as student worksheet. Technically, both Bahasa Indonesia teachers enter the class altogether, which means that the teachers always teach Bahasa Indonesia collaboratively in every single meeting. The first teacher was to teach, while the other one was to condition the students. Therefore, the students are better facilitated and ready to study.

Based on the result of the interview with the teachers of Bahasa Indonesia, they stated that they have never implemented the local wisdom-based instructional model. In addition, they did not fully understand the procedures of implementing such model. They only delivered the materials that were included in the student worksheet and assigned an additional task for homework. From this result of interview, it could be summed up that it was of necessity to insert lesson plans into the guidance book composed by the research team so as to help the teachers practice the model.

The local wisdom-based instructional model was applicable for SMK Muhammadiyah Tlogomas, Malang as long as the core and basic competencies were not altered. This meant that the local wisdom-based instructional model would not deal with a couple of obstacles and could be of profit for the school due to the fact that this model did not interrupt the instructional activities and the materials taught by the teachers. It would help the teachers direct the students to strengthen their characters.

The draft of the guidance book for local wisdom-based instruction of Bahasa Indonesia has been used as the material for FGD (Forum Group Discussion) that invited university students as well as lecturers. FGD aimed at giving comments on the guidance book for betterment. The result of FGD signified additional suggestions for inserting lesson plans that contained the aspect of local wisdoms; therefore, the teachers would be facilitated when doing the classroom teaching. In addition, this guidance book was to be based on the core and basic competencies regulated in the running Curriculum, so that the materials regarding local wisdoms would be easily synergized with the textbooks for the teachers and students that have been officially released by the government. In addition to acquiring some suggestions from the students and lecturers, FGD was also of benefit to enrich the knowledge of the students related to the urgency of local wisdoms in the process of character building. Therefore, the students that were prospecting as the teachers were invited to make an improvement on the existing model.

The draft of the teaching book for the university students was also brought to FGD engaging the lecturers and students. The discussed materials during FGD were covering some issues related to the lecturing activities of Literary Appreciation, the most understandable materials, the most meaningful materials, and the students' points of view regarding the content of local wisdoms in every single lecturing activity of Literary Appreciation course. The result of FGD showed that the students had already understood the materials delivered in the lecturing activities of Literary Appreciation and Drama courses. The students got the ideas of intrinsic and extrinsic contents of literatures. In addition, they were also able to use several approaches in Literary Appreciation, to make a judgment on the literary works based on the reader responses and the structure of the drama itself, either in the form of drama script, performance, or literary appreciation in schools. To the students, literary appreciation on the drama script that was compared to the video of its performance was considered as the point of interest due to its challenges. However, there were several students who still lacked comprehension about the literary appreciation of poetry by means of semiotic approach. It was because the students had not fully

apprehended the fundamental concepts of semiotic approach in addition to being lack of skill in understanding every single meaning of the diction worded in the poetry.

Henceforward, to the students, the most memorable and meaningful materials on literary appreciation were literary appreciations by means of reader responses, feminism, and structural approaches (in the form of poetry, novel, and also drama). This was due to the fact that, in reader responses, the students were commanded to execute the project of novel/poetry appreciation by making use of reader response approach. By this project, the students were supposed to comprehend the main concepts of appreciation and reader responses. Meanwhile, in feminism approach for literary appreciation, the students were asked to create a brief report in a long-large paper. Afterwards, the paper was to be displayed on wall before they presented it in front of the classroom. Through this model, the students would be much more mindful, to be specific about the essence of feminism approach used in literary appreciation. In addition, the students were also inspired and gained some pivotal experiences regarding women. On the other hand, in structural approach for literary appreciation, the students were requested to bring up and read poems, novel, drama script, and the video of drama performance which they would discuss collectively before presenting them in front of the classroom. This instructional model was deemed effective since the students did understand much more the concepts and structural approaches in Literary Appreciation.

The students commented that the materials delivered by the lecturers in Literary Appreciation course had been of adequacy to prepare the students for the next level of subject matters. Based on the students' points of view, it was of necessity to insert some additional materials or sub-materials regarding local wisdoms due to its urgency and interconnectedness with Literary Appreciation. The social values were to be deeply explored, or even be more appreciated through literatures and drama. By the existence of local wisdom, the students would be easier to catch some information related to prior values, then, synchronize the cultural values through literary works. This also would affect the preservation of the local wisdoms that have been agreed within the societies as the inheritance from the ancestors. By means of local wisdom-based instructional activities for literary studies, the students were supposed to be well-equipped with wisdoms that were based on the values of virtue, trusted and preserved by a group of people in certain area (Fajarini, 2014).

The result of FGD was, therefore, utilized by the researchers to refine the draft of the teaching book so that the students were able to utilize this book for Literary Appreciation and Drama courses. It was expected that the students master the concepts of literary appreciation and are rich of characters (Santoso, 2013). Therefore, the students are ready to be teachers of Bahasa Indonesia.

The further procedure was trying out the instructional model. There were several procedures employed by the researcher team. According to Borg and Gall (in Sukmadinata, 2009), there are 10 procedures of conducting Research and Development. The followings contain the detailed information about the try-out results of local wisdom-based instructional model for literary studies.

The research and data collection that included need assessment, literary studies, and low-scaled research

The researcher team conducted preliminary research regarding the contents of the textbooks of Bahasa Indonesia for the tenth graders of Senior High, Vocational, and Islamic High Schools. There were 10 textbooks that had been explored. The results unveiled that there were several local wisdoms included in the textbooks of Bahasa Indonesia, namely; 1) attitude, including: (a) feeling ashamed for not doing good deeds; (b) adherence to regulations or customs; holding social life principles; (d) strong beliefs (e) attitudes towards secrets; (f) being responsible; and (g) family life principles; 2) the use of names; 3) myths; 4) buildings; 5) leadership system; 6) traditional arts; 7) handy-crafts; 8) traditions; 9) traditional costumes; 10) traditional medication; 11) local language and writing system; 12) environment management; and 13) jobs. All basic competencies for the tenth graders of Senior High School could be achieved through utilizing the texts containing local wisdoms. Inserting local wisdom was supposed to enrich the students' comprehension as well as develop the students' characters.

#### 1) Research Planning

The researcher team arranged the plans of the research as follows: a) arranging the draft for local wisdom-based instructional model for literary studies; b) arranging the draft for Bahasa Indonesia teaching book based on the local wisdoms for the students; c) trying out and developing the model; d) conducting FGD for the betterment of the teaching book for the students; and e) refining the finalized product. These entire activities were conducted for one year.

#### 2) Developing Product's Draft

The product that had been explored by the researchers was in the form of local wisdom-based instructional model and the teaching book of Bahasa Indonesia based on local wisdoms. This product would be launched to be used by teachers in teaching Bahasa Indonesia at schools, as well as utilized by university students especially those taking Literary Appreciation and Drama courses.

#### 3) Initial Field Try-out

Referring to the plans, the initial field try-out was conducted on September 12, 2016 during the instructional activities of Bahasa Indonesia, at 3-4 periods (at 08.10 a.m. - 09.20 a.m.). The materials that would be taught



include identifying the values and contents inserted in the folklores. Further, the core and basic competencies were elaborated as follows:

Core Competencies: (a) to understand, implement, and analyze the factual, conceptual, and procedural knowledge based on the curiosity on the science and technology, art, culture, and humanism that are attributed with humanistic features, nationalism, patriotism, and civilization related to the existing phenomena and occurrences in addition to implementing the procedural information on the specific exploration regarding the talent and passion to solve problems; (b) to process, logically reason, and provide information in a concrete and abstract context regarding the development of what have been learnt individually in the school, and be able to employ the method based on the scientific procedures.

Basic Competencies: (a) to identify values and contents that are inserted in folklores, either spoken or written; (b) to make a comparison between the values and language styles of folklores and short stories; (c) to mention each of important points of two non-fictional books (supplementary books) and one novel that comprises values as well as styles of language; (d) to retell the main idea of the folklores that have been listened and read; (e) to develop folklores into short stories by paying attention to the contents and values; (f) to compose a summary of the two non-fictional books (supplementary books) and a resume of one novel.

In this initial stage, observation and interview were conducted. The try-out was held in Marketing classroom for the tenth graders. Alluding to the results of interview with the teachers of Bahasa Indonesia, this class consisted of heterogeneous students that were hard to be controlled. Based on the initial observation, the classroom was not conducive and having a high temperature. In addition, the students acted impolitely, talked too much to their friends, slept, kept coming in and out of the classroom for cliché alibies, and tended to ignore the teachers' explanation. Referring to this condition, two teachers of Bahasa Indonesia decided to get into the classroom altogether in which one teacher was to teach, while the other was to condition the students. However, the students were not well-conditioned yet. Studying this observation result, the researcher team was eager to try this instructional model in this classroom. It was expected that this try-out be able to help detect the students' responses, as well as facilitating the students to be more serious in joining the instructional process in the classroom and be well-characterized.

Another initial try-out was conducted on September 21, 2016, at 08.10 a.m. – 09.20 a.m. in Marketing classroom of the tenth graders. The result exhibited that, in the beginning of the instruction, the students were not well conditioned. They seemed to ignore, be low-motivated, behave impolitely, be unready to learn, be lazy, talk too much to their friends, and be not interested in the materials taught by the teachers of Bahasa Indonesia. When the teachers tried to elicit the students' attention and offered additional scores to the students who could answer questions, they were then more attracted to answer the questions.

During the instruction of Bahasa Indonesia in Marketing classroom, there were two teachers coming in to teach. As planned, the first teacher was assigned to deliver the materials, while the other one was to control the students. The students who were present were 22 out of 24 students in total. The first material was folklores. In this session, the students were to tell the folklores that had been prepared previously at home. Thereafter, the students were to be able to analyze the structures of the folklores and make a presentation in front of class.

After 10 minutes, when the teachers directed several questions, the students were well conditioned. The students paid more attention to their worksheets. Furthermore, the students were requested to present the folklores, which were assigned as homework. Every single student was given a chance for one-by-one presentation. There were only three students who did not accomplish the homework.

When there was a student presenting and telling the folklores, there were so many students ignoring the presenting student. There were also so many students who were behaving impolitely, daydreaming, enjoying their own world, and disrespecting the friend who was presenting. The teachers tried to complain, but it did not work at all. This, finally, yielded an uncontrollable condition especially to the student who was telling the folklores in front of the class.

The first instructional model try-out did not show significant result. Therefore, it was of urgency to change the instructional design. For the second try-out, the researcher team designed the instruction of providing the students with collective tasks (Trianto, 2007). The materials to be taught were exposition text, by focusing on the students' competencies in developing the contents (issues, arguments, knowledge, recommendation) of the spoken or written exposition texts. The teachers prepared some articles that talked about several issues the students found in their surroundings. The students were to discuss with the members of the groups about what the main issue was, how to solve, and what recommendations to be offered in order to overcome the issues/problems in the articles. By means of this kind of instructional model, the students were expected to be more concentrated and serious in joining the instructional activities. In addition, it was also able to incorporate the aspects of local wisdoms in relation to the faced problems. After completing this process, the teachers were expected to be able to give reinforcement in resolving the problems (Trianto, 2010).

4) Revising the result of try-out

The initial try-out was likely showing no maximum significance. There were some instructional materials and

strategies that needed modifications. The researcher team decided to enrich the instructional strategies that could be used by the teachers. It was expected that the teachers could acquire some experiences in applying several instructional strategies in addition to selecting the strategies that met the students' condition.

#### 5) Field try-out

The field try-out was held on September 23, 2016, at 10.10 a.m. - 11.20 a.m. In the second try-out, the students were more conditioned. The instructional process was initiated by reviewing the material that had been taught previously, which was exposition text. After reviewing the text, the teachers told the students what to learn for today. In this second try-out, the teachers had prepared instructional media in the form of exposition text. The text contained some issues the students found in their surroundings. From this exposition text, the students were to make a resolution in groups regarding the posed problems. It was expected that the students understand the issues and propose possible solutions. From the solutions exposed by the students, the aspects of local wisdoms were expected to be inserted. If there was no local wisdom inserted by the students, the teachers could give reinforcement in the end of the session.

When the teachers distributed some papers, the students seemed to be curious. The students also looked more attentive compared to the previous meeting, especially when the folklores were told. When discussing, the students were more nicely conditioned. There were group interactions. When discussing, the students encountered some issues and asked the teachers. The teachers, moreover, kept moving around the class to help the students. The results of group discussion were to be presented in front of the audiences. The results of the try-out were as follows: (1) The entire reading passages of Bahasa Indonesia were to suit students' streams (for Vocational High Schools); (2) The whole materials for teaching should be extracted from the activities around the students so that the students could understand well and could implement them in their daily lives; (3) The students gave the best solutions that contained local wisdoms without being given a prior explanation by the teachers; (4) When the teachers paid more attention to the students' works and the students were more challenged, the students were competing to present; (5) The recommendation was that it was crucial to select the most proper strategies for the implementation of local wisdom-based instructional model for Literary Studies, as this departs from the students' condition.

#### 6) Refining the product of field try-out.

The above results of field try-out were then used to refine the product. It was this product that would be launched, so that the guidance book for Bahasa Indonesia instruction based on the local wisdoms as well as the teaching book for Literary Appreciation course based on the local wisdoms and characters could be utilized by both the teachers and the students.

## 4. Results and Discussion

In accordance with the aforementioned elaboration, it could be summed up that:

1. The students could identify local wisdoms and try to deliver them when the instruction was well-suited to their daily lives;
2. The students could follow the instructional process well when the teachers were able to choose the proper instructional strategies;
3. The contents of local wisdoms could be inserted in the texts and students' activities, in effort to make the students understand, both directly and indirectly, and preserve the existing local wisdoms;
4. The local wisdom-based instructional model could improve the students' comprehension and strengthen the students' characters during the classroom instructional activities.

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