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# POST-PANDEMIC LEARNING: INTEGRATION OF LOCAL WISDOM AS A LEARNING CONCEPT FOR ELEMENTARY SCHOOL STUDENTS

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Diterima 28 November 2022, direvisi 10 Februari, diterbitkan 1 April 2023

## Abstrak

Penelitian ini bertujuan untuk mengkaji dan menganalisis nilai kearifan dan budaya lokal sebagai sebuah konsep pembelajaran di masa dan pasca pandemi Covid-19. Penelitian ini merupakan penelitian deskriptif dengan menggunakan pendekatan kualitatif. Penelitian dilakukan dengan metode studi pustaka. Pengumpulan data dilakukan dengan cara mengkaji referensi-referensi yang berkaitan dengan topik yang dikaji. Data yang telah dikumpulkan kemudian dianalisis dengan metode triangulasi data. Hasil kajian menunjukkan bahwa untuk memaksimalkan kualitas pembelajaran dan ketercapaian tujuan belajar, maka pemikiran untuk mentransformasi dan mengintegrasikan nilai kearifan dan budaya lokal dalam pembelajaran sangat penting dilakukan. Hal ini karena kearifan lokal dan budaya merupakan jembatan penghubung bagi siswa, untuk menghubungkan pengetahuan awal mereka yang diperoleh di rumah dan lingkungannya dengan pengetahuan akademik yang diperoleh di sekolah. Budaya daerah yang dapat digunakan diantaranya filosofi Tri Hita Karana dan Satua Bali. Dengan mentransformasi dan mengintegrasikan nilai kearifan dan budaya lokal dalam pembelajaran, maka siswa terbantu untuk belajar bermakna pada dan pasca masa pandemi.

Kata Kunci: Konsep Pembelajaran, Kearifan Lokal, Pasca Pandemi.

## Abstract

This study aims to examine and analyze the value of local wisdom and culture as a learning concept during and after the Covid-19 pandemic. This research is a descriptive study using a qualitative approach. The research was conducted using the literature study method. Data collection was carried out by reviewing references related to the topic under study. The data that has been collected is then analyzed using the data triangulation method. The results of the study show that in order to maximize the quality of learning and the achievement of learning objectives, it is very important to think about transforming and integrating local wisdom and cultural values in learning. This is because local wisdom and culture are a bridge for students, to connect their initial knowledge obtained at home and their environment with academic knowledge obtained at school. Regional cultures that can be used include the philosophy of Tri Hita Karana and Satua

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Bali. By transforming and integrating local wisdom and cultural values in learning, students are helped to learn meaningfully during and after a pandemic.

Keywords: Learning Concept, Local Wisdom, Post-pandemic.

## I. INTRODUCTION

*Corona Virus Disease-2019*, hereinafter often known as Covid-19, has had various impacts on various sectors of human life (Peng et al., 2020). The health emergency status which is classified as a global pandemic has been going on since the end of 2019 and is still going on today. This pandemic period required humans to adapt various new habits to prevent transmission of the virus and start living side by side with SARS Cov-2 (the virus that causes Covid-19) which can attack anytime and anywhere (Cahapay, 2020). This situation also creates new arrangements in various fields of human life, one of which is education (Kristina et al., 2020).

The education system in the world has undergone many radical changes due to the Covid-19 pandemic (Diningrat et al., 2020). Educational institutions were completely closed at the start of the pandemic. There is a process of transforming learning activities that were originally carried out face-to-face in class to online. The transformation process that occurred caused various kinds of obstacles (Gunawan et al., 2020). These obstacles are mainly experienced by developing countries that do not yet have sufficient progress in the digital field. Some examples of obstacles that occur include accessibility, policies, and facilities and infrastructure (Torres & Constain, 2009). Inadequate support for facilities and infrastructure, especially in rural areas and 3T is a major obstacle in the process of digitizing the learning process during the Covid-19 Pandemic. Such unpreparedness can hinder the achievement of the quality of the learning process (Tria, 2020).

The instantaneous transformation of the process of implementing learning also creates unpreparedness for the human resources involved in the process of providing education. These human resources (in this case the teachers) are still groping about the process of digitizing the implementation of learning (Dewi, 2020). This is because there is still no standardized digital learning implementation system. Another aspect that becomes an obstacle is the limited competence of teachers in utilizing various technologies to support the learning process. In addition, other aspects such as infrastructure, economic conditions of students' parents, and various other obstacles have also become obstacles in the implementation of learning during the Covid-19 pandemic (Qurrotaini et al., 2020). In order to overcome these obstacles, an effort is needed to adapt to an environment that was not a culture/custom that was practiced before the pandemic in order to carry out quality learning.

This problem is felt very hard for teachers at all levels of education, including the elementary school level. Therefore, transforming local wisdom and culture is an important concept for teachers to overcome online learning problems during and after the Covid-19 pandemic. This library research aims to examine the value of local wisdom and culture as a learning concept during and after the Covid-19 pandemic.

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## II. METHOD

This research is a descriptive study using a qualitative approach (Sugiyono, 2018). This research is a literature study, namely research conducted by examining relevant material by analyzing literature sources. Literature study includes all efforts made by the author to collect information relevant to the topic or problem to be or is being written (Lichtman, 2013). This information can be obtained from scientific books, research reports, scientific essays, theses and dissertations, rules, regulations, yearbooks, encyclopedias, and other written sources both print and electronic (Hamzah, 2019). Various information that has been collected is then reviewed, formulated, analyzed, and set forth in written form using the data triangulation method. Data collection was carried out using documentation techniques, namely by reading, studying, studying, and recording the essence of literature. This writing is descriptive in nature, that is, the author describes systematically, factually and actually about the value of local wisdom and culture as a learning concept during and after the Covid-19 pandemic.

## III. DISCUSSION

Local wisdom and culture are important things that can affect a person's success in doing something (Tinja et al., 2017). Local wisdom and culture can take the form of values and norms, knowledge, thoughts, beliefs, practices, experiences, places, cultural heritage, and language (Mahartini, 2020). Since the beginning of its development, a human being has studied local wisdom and local culture, at least the culture at home and in the surrounding environment. Similarly, when receiving academic education, they learn various local wisdom and culture in the learning process at school, although they still carry their own culture. That is, local wisdom and culture become guidelines and guides for someone to shape their perceptions and experiences (Susanti, 2017). In other words, the culture that a person has is very influential in him to direct himself in thinking, saying, and doing/acting.

The strong influence of local wisdom and culture on a person can be used as a powerful weapon in achieving goals, one of which is the goal of learning activities. Referring to *Culturally responsive/relevant education* and *Cultural-Historical-Activity Theory*, culture is the basis of learning which is a bridge connecting academic knowledge, home culture, and one's environment (Wunangun, 2020). In the context of teaching and learning activities, learning carried out by teachers is more appropriate using methods that are appropriate to the culture in their area, not importing other methods from different cultures. The use of imported methods that are not adapted to their own culture is the cause of the unsuccessful implementation of learning. In the context of learning also applies so. If students learn in ways that are appropriate to their culture, higher mental processes can be achieved. To achieve such a target, teachers must help students cross the cultural boundaries of students and the culture of academic knowledge. Teachers can do this by integrating learning with local artifacts and activities. Another way is to use learning methods that are appropriate to the student's culture. Thus, the adaptation of external culture to the local culture of students really helps them find the meaning and relevance of knowledge for themselves.

One of the philosophies in Indonesia that underlies the concept of integrating cultural values that a person has in learning is the philosophy of Ki Hajar Dewantara (Yanuarti, 2017). The basic thinking of this philosophy comes from local wisdom. Two of the basic ideas of Ki Hajar Dewantara's philosophy are the education trilogy and the leadership trilogy. Trisentra or three education centers is the concept of involving three sources of education in the learning process, namely the home, school and community.

The knowledge and culture of the learners that they get through education at home and in the community become *prior knowledge* for them. At school, this *prior knowledge* must be connected with the academic and cultural knowledge it carries (Ismail, 2012). In other words, culture and education are inseparable. Education becomes a process of placing students' culture in learning activities, then bringing another culture of academic knowledge into them. Such educational activities make learners become whole human beings.

Ki Hajar Dewantara's idea related to the role of the teacher in the process of organizing learning is the Leadership Trilogy. The leadership trilogy includes *Ing Ngarsa Sung Tuladha*, *Ing Madyo Mangun Karso*, *Tut Wuri Handayani*. *Ing Ngarsa Sung Tuladha* can be interpreted as a teacher as an example or role-model for his students. In other words, the teacher must be a good role model. *Ing Madyo Mangun Karso* means the teacher's actions as a motivator and facilitator for students to generate creative ideas. Creative thinking is one of the 21st century thinking skill needs, in addition to critical thinking, innovation, communication, and collaboration. Lastly, is *Tut Wuri Handayani*, which means that teachers act as guides when their students are in trouble while studying. That is, the teacher as a learning friend for his students. These roles are very important to be carried out optimally, so that they have a good impact on the meaningfulness of student learning.

In line with the explanation above, the idea of transforming cultural forms which was originally only a guide and guide for someone to shape their perceptions and experiences into a concept for implementing learning during the Covid-19 pandemic has become one of the solutions that can be taken to overcome obstacles to implementing learning. To realize such a learning process, teachers can involve various local philosophies, approaches, concepts, and learning methods that are appropriate to the pandemic situation. Some examples of the transformation of local wisdom and culture into learning concepts during and after the Covid-19 pandemic are as follows.

### **Tri Hita Karana**

Tri Hita Karana can be linked to science learning in elementary schools. Tri Hita Karana is a local concept whose values apply universally (Indrawan et al., 2020). Tri Hita Karana is understood as three things that cause human happiness. These three things include harmonization of relations with God (*Prahyangan*), harmonization of relations with fellow human beings (*Pawongan*), and harmonization of relations with the physical and non-physical environment (*Palemahan*) (Krisnayanti et al., 2020).

The integration of Tri Hita Karana values in science learning in elementary schools, especially in online learning, can be done in two ways, namely through integration with learning content and the learning process. Integration through learning content is done by linking the Tri Hita Karana concept with related learning topics. Example: the concept of harmonization with the environment (*Palemahan*) can be related to environmental topics biotic, abiotic, ecosystems, food chains, pollution and environmental maintenance. The integration of the concept of Tri Hita Karana and the concept of the environment can be in the form of studying the problem of disharmony between humans and the environment which causes environmental damage; study of the disharmony of human relations with their creators in terms of human ungratefulness for the beauty of nature and its contents causing environmental damage; and study of harmonization of human relations with other humans so that environmental damage can be resolved. Through such material descriptions, the elements of Tri Hita Karana can be

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developed in a comprehensive manner, as well as achieving the formation of natural science knowledge in students based on local concepts.

From the point of view of the learning process, the essence of Tri Hita Karana can animate the science learning process on environmental topics. For example, students are assigned to observe the environment around their house, then express their gratitude to God for the beauty of nature given. This stage trains children to develop harmony in their relationship with God. The next stage, students are asked to find environmental problems that are entrenched in their area and analyze their causes. This stage helps students discover environmental knowledge, as well as develop harmony with nature. The next stage is students are asked to find solutions to solve environmental problems in their area, which involve the role of residents around their area. This stage helps students develop critical thinking and harmonious human-human relations.

### **Satua Bali**

Tri Hita Karana is only one of the local wisdoms that can be transformed and integrated into learning content. There are still many local learning methods based on local wisdom and culture. One other example that can be transformed and integrated into learning content during the Covid-19 pandemic is the Satua Bali (Balinese Folk Stories). The use of Satua Bali in learning is based on the idea that telling/listening to stories can provide many benefits, one of which is choosing and imitating the behavior of the characters in it. That is, Bali Units can be used as a medium for developing the character of students.

In an online learning situation during the Covid-19 pandemic, Satua Bali is the right choice to implement learning activities from home. Satua Bali is a Balinese folktale that is told verbally and passed down from generation to generation. Regarding the types of Satua Bali, there are various stories. Based on the type of story, Satua Bali can be divided into fables (animal figures), legends (events in an area with certain characters), and myths. Some examples of Satua Bali, namely I Buta Teken I Rumpuh, I Siap Selem, I Belog, Men Tiwas Teken Men Sugih, Kambing Takutin Macan, and Bawang Teken Kesuna. These stories can be related to science content in elementary schools. For example, Satua Bali I Buta Teken I Rumpuh can be associated with the contents of the human body, diseases related to the senses. In short, Satua Bali is an excellent choice of learning media for learning at home during and after the Covid-19 pandemic.

### **IV. CONCLUSION**

To maximize the quality of learning and the achievement of learning objectives, it is very important to think about transforming and integrating local wisdom and cultural values in learning. This is because local wisdom and culture are a bridge for students, to connect their initial knowledge obtained at home and their environment with academic knowledge obtained at school. Regional cultures that can be used include the philosophy of Tri Hita Karana and Satua Bali. By transforming and integrating local wisdom and cultural values in learning, students are helped to learn meaningfully during a pandemic. This means that the important role of face-to-face learning at school for students can be substituted for innovative and fun learning activities at home based on their own culture. Thus, learning through thinking back on culture will help students gain a sense of feeling like home when studying.



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