

Internalization the Concept of Local Wisdom for Students in the Listening Class

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Abstract

The purpose of this study is to find out the principle of composing listening materials that contain local wisdom based on the dimensions of roles and parts. The problem formulation of this study is how the principle of composing listening materials that contain the value of local wisdom based on the dimensions of roles and parts. The findings of this study can be used as a reference in making learning models, especially listening materials which can be used as a means to foster students' characters related to their culture and appreciation toward local wisdom. The research design used in this study is research and development (R & D) design. This research produces roles with local wisdom to be an emotionally better person for a harmonious life, especially when the students are engaged in group discussion activities. To teach local wisdom related to environment care can be done through learning activities. It can be seen how the students are actively participating in the listening activities. Then, cognitive domain can be carried out in the learning process in the form of memorizing or remembering. Meanwhile, the affective domain can be performed through performance, discussion, and group work. It is expected that the finding can be an alternative reference to develop listening activities by internalizing local wisdom as a national identity. Also, the listening activities prepare young generations to preserve local wisdom from a nation.

Keywords: local wisdom, listening activity, internalization of local wisdom in listening activity

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Introduction

Education is a conscious and systematic effort in developing the students' potential. Education is also an effort of the people and the nation in preparing their young generation for a better life of the people and nation in the future. This success is marked by the cultural inheritance that has been owned by the people and the nation. Therefore, education is a process of cultural inheritance for the younger generation and also the process of cultural development to improve the life quality of the people and nation in the future (Irianto, 2010). In the process of cultural education, the students actively develop their potential, internationalize, appreciate values into their personalities in social interaction, develop a more prosperous society, and develop a dignified life of the nation.

The motivation to explore local wisdom as a central issue is generally to look for national identity which may be lost due to the dialectical crossing process or acculturation and transformation that has been continuing as an inevitable process. The efforts to find a new national identity on the basis of local wisdom are important for the unification of national culture on the basis of the identity of some ethnic groups that characterize this nation (Sayuti, 2012). By considering local wisdom through cultural education, the students are not expected to be trapped in an alienation situation. They will not also be "someone else" from the reality of himself in the sense of "being like someone else". Hence, local wisdom in cultural education must always be interpreted in the context of independence in order to know more about themselves and the environment, and not as a socio-cultural domestication.

Local wisdom is a set of knowledge and practices to solve problems or difficulties faced in a good and right manner. The knowledge and practices imply (1) elements, (2) inter-elemental relationships, (3) the relationship between elements which is neither mechanical nor functional, and (4) a unity form without empirical boundaries (Putra, 2011). Here, the practice refers to behaviors and actions carried out based on knowledge. This practice is needed because the knowledge will have a certain impacts or effects in the real life and problems faced. By this practice the problems faced can be completely eliminated or resolved.

Human life cannot be separated from other humans. They are interconnected. Dananjaja (1983) gives a limitation about a good person is a person who can overcome difficulties constantly without being hectic, and emotional in solving complex problems for a long harmony. In the interaction with others, the human beings often create good and bad relationship. In a bad event, they can solve the problems or difficulties in a good and right manner and become a person who can quickly overcome the difficulties without being hectic, and emotional in solving complex problems in harmony. To be such a person, it requires honesty, tolerance, a friendly attitude, and caring for the surrounding environment (Badan Penelitian dan Pengembangan, 2010).

The implementation of education seeks to teach culture education for the students. The culture education is, of course, not presented in the form of separate subjects under the name of culture education but through materials that contains culture education in a wish that the students can know, apply, and respect their culture. The students' low skill in listening and the difficulty of teaching listening skills were also stated by Naryatmojo (2010) and Prasetya (2007). Based on a research conducted by Naryatmojo (2010), it was reported that listening has become the basic course in the Education Study Program (BSI) of Indonesian Language and Literature Department Universitas Negeri Semarang, so the students' understanding of each sub-competence of listening is expected to be learned by the students to get maximum learning outcomes. However, based on

academic data in 2010/2011 it is shown that students with A score is 10% with grade AB, B 20%, and BC to C 70%.

The score value of the course shows that only a quarter of the students who took the course achieved good competence. Then, the students from the survey consider listening skills is as a less expected course subject since this learns how to understand information. The low score of the students is also influenced by the lack of interest in the learning process because some students still consider that listening class is not fun and can be done alone.

Even though every normal human being is equipped with listening skill, not everyone has become a good listener. It can also be seen from the students of Indonesian and Literature Department (Prasetya, 2007). The students are demanded to be good listeners because it can affect the success of their learning as prospective teachers. Listening will always be high value, valuable, and useful.

Referring to the test results, it is necessary to improve students' interest and motivation in listening classes due to the low level of student learning interest, a great number of theoretical learning materials, and the difficulty to teach listening. One method to increase students' interest and motivation in learning is by developing a constructive environment model. This learning model is considered to develop the students' competence in constructing thoughts or ideas independently so that it will encourage a good learning process. Another advantage of this model is developing the students' competence in giving questions, cases or problems, correlation between a case and question, learning source, knowledge design, conversation and collaboration, and social or contextual support so that the model can be implemented in listening activities.

Based on some observations conducted in several universities in Central Java, Indonesia including the University of *Panca Sakti* Tegal, Pekalongan University, IKIP PGRI Semarang, Sebelas Maret University, and the University of Jendral Sudirman show that in listening classes, the learning process only focused on cognitive aspect about memorizing and understanding, but the affective as well as the psychomotor are ignored. In the listening class three learning aspects that include cognitive, affective and psychomotor must be implemented in the learning process so that the learning objectives can be achieved.

To achieve affective and psychomotor domains, local wisdom is needed. It is to measure the level of students' success in listening class that is not limited to the cognitive domain. The affective domain cannot be measured like in cognitive domains because in the affective domain the abilities measured cover skills of receiving, responding, appreciating, and organizing. Then, the psychomotor learning outcomes can be measured through (1) direct observation and assessment of students' behavior during the practical learning process, (2) post-learning activities by giving tests to the students to measure knowledge, skills, and attitudes, and (3) completed learning and relationship with the environment.

Literature Review

The essence of local wisdom

Local wisdom is something that is specifically related to a particular culture, and it reflects the way of life of a particular society. Therefore, the dissemination of certain local wisdom

practices has become a challenge. The application of local wisdom is a process and it requires involvement of broader stakeholders and policy support.

Local wisdom can also be interpreted as attitudes, views, and abilities of a community in managing its spiritual and physical environment. Local wisdom gives people the resilience and power to grow within the community's territory (Saini, 2005). In other words, local wisdom is a creative answer toward geographical, political and historical situation as well as local situation.

In line with Saini, (Departemen Sosial Republik Indonesia, 2006) local wisdom is defined as a view of life and knowledge as well as various life strategies in the forms of activities carried out by local communities in answering various problems related to their daily needs. The system for fulfilling their needs includes all elements of life such as religion, science, economics, technology, social organizations, language, communication, and the arts. They have understanding, programs, activities, implementation related to maintaining, improving, and developing need elements and ways of how to fulfill them taking into account human resources and the surrounding natural resources.

Every community has its local wisdom. Local wisdom of traditional communities has a process to be smart and knowledgeable. This is related to the desire to maintain and sustain their life, so that citizens of the community will spontaneously think of ways of how to do and create something. Local wisdom is seen as very valuable and it has its own benefits in the people's lives (Hadi, 2006). The system is developed due to the need to live up, to maintain, and to live according to the situation, conditions, capabilities, and values used by the community.

Local wisdom can be in the form of ideology and tradition. It means that many Indonesian cultures are taken from ideology and values that become the model in the diverse communities. These ideologies and traditions are in the form of a local belief as the basis for the legitimacy of social action, (2) cultural teachings that become a reference system in the manifested behavior, (3) social ethics as the principles governing relationship between human and others as well as humans and their environment, (4) work ethic as the driving force for achieving the development goals, (5) tradition values that determine something ideal in the society, (6) norms as the instruments that govern behavior, and (7) symbols to “regulate individual and group behavior” (Abdullah, 2009, p. 12)

Local wisdom has six dimensions, namely “local knowledge, values, skills, resources, decision-making mechanism, and group solidarity” (Permana, 2010, p. 4-6). The description of each dimension is as follows.

1) Local Knowledge Dimension.

Every person will always have local knowledge related to his environment. This local knowledge is related to changes and cycles of dry and rainy seasons; types of flora and fauna; and geographic, demographic and sociographic conditions. This happens because people inhabit an area for long period and have experienced varied social changes causing them to adapt with their environment. This adaptive ability becomes a part of their local knowledge related to nature.

2) Local Value Dimensions.

To regulate how the people live together, each community has local rules or values that are adhered to and agreed upon by all its members. These values usually regulate the relationship

between humans and their God, humans and humans, and between humans and nature. These values have time dimensions in the form of past, present, and future values. These values will change according to the progress of the community.

3) Local Skill Dimensions.

Local skills for each community member are used as survival skills. The local skills are from the simplest ones such as hunting, gathering, farming and making home industries. These local skills are only sufficient for the family needs.

4) Local Resource Dimensions.

Local resources in general are natural resources from non-renewable and renewable natural resources. The community will use local resources in accordance with their needs and will not exploit in a great number of quantity or commercialize them. These local resources have been divided into some forms such as forests, gardens, water sources, agricultural land, and settlements. The local natural resources are used collectively.

5) Dimensions of Local Decision Making

Every society basically has its own local government, or is called a tribal government. Tribe is a legal entity that orders its citizens to act as citizens. Each community has a different decision-making mechanism. There are societies that do democratically. There are also people who do hierarchically, multilevel, or tiered.

6) Dimensions of Local Group Solidarity

A community is generally united by communal ties to form local solidarity. Every community has media to bind its citizens that can be done by religious rituals or ceremonies. Each member of the community gives and accepts each other according to their fields and functions, such as in a solidarity of cultivating rice plants and mutual cooperation work.

Furthermore, according to Permana (2010, p.10) "local wisdom is often associated with local communities". Local wisdom in foreign languages is often interpreted as local wisdom, local knowledge, or local intelligence. These three terms underlie the understanding of culture used continuously from generation to generation for hundreds or even thousands of years by local or local people. Local wisdom that has strong roots is not easily influenced and contaminated by other cultures.

In line with the previous information, Putra (2011) expresses his opinion regarding to the understanding of local wisdom. According to him, local wisdom is a set of knowledge and practices to solve problems or difficulties faced in a good and right way. The device implies (a) the existence of elements, (b) the existence of relations between elements, (c) the relationship between non-mechanical or non-functional elements, (d) forms of a unity without clear empirical limitations. The word practice refers to behavior and actions carried out based on their knowledge. This practice is needed because without practice their knowledge will not have a certain impact or effect in the real life, and the problems they are facing. By this practice the problems can be completely resolved.

This is different from traditional wisdom. Tradition is a number of beliefs, views of values and practices given from generation to generation without writing forms (usually in verbal or

actions), which are accepted by people or community so that they become established and have the power of law (Putra, 2011). This means that it has been inherited from generation to generation.

Thus, it can be concluded that local wisdom, local knowledge, and local intelligence basically have the same nature. These three terms underlie the understanding that culture has been inherited continuously from generation to generation for hundreds or thousands of years by local or local people.

The benefits of local wisdom

Basically, every community including traditional communities, there is a process for 'being smart and knowledgeable'. This is related to the desire how to maintain and sustain life so that the community members will spontaneously think ways how to do or create something such as how to make food, how to produce the equipment needed to process natural resources for its availability, etc. (Hadi, 2006). This process may produce a very valuable discovery accidentally.

As cultural property, ethnicity should always be understood as a cultural concept that is centered on the distribution of norms, values, beliefs, symbols, and cultural practices. Thus, ethnicity will always assume the existence of relations - the relationship with self-identification and social awareness (Sayuti, 2012). In this context, developing local culture and potential will find its significance and relevance.

Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In this way, local wisdom can be called as the soul of local culture. It can be seen from the expression of local wisdom in daily life because it has been well internalized. Every part of the local community is wisely directed based on their knowledge system, not only useful in daily activities and interactions with others, but also in unexpected situations such as unexpected disasters.

Local wisdom can give a better impact. Students can apply their knowledge and practice to solve problems or difficulties faced in a good and right way. The word practice refers to behavior and actions carried out based on their knowledge. This practice is needed because without practice their knowledge and actions will have certain impacts or consequences toward the real life and the problems faced. By this practice, the problems faced can be completely resolved (Putra, 2011). In addition, local wisdom in each region has its own character. In essence, local wisdom has purposes that the stories inherited by ancestors inherit a wise character that contains the noble values from each region. By understanding the purpose of local wisdom, the people will be virtuous human, have tolerance, and open for different thoughts. Also, they will solve the problems in a harmonious situation.

The attitude of human life in society

A human's life cannot be separated from other humans. They are interconnected and they need one another. Dananjaja (1983) gives a boundary about a good person is a person who overcomes the problems in a good way with harmonious situation.

In the interaction with others, they often have good and bad events. When a bad event occurs, they can solve problems or difficulties in a good and right way. To be such person, it needs honesty, tolerance, friendliness and caring for the environment (Badan Penelitian dan Pengembangan, 2010).

1. Honesty

Honesty is something said by someone in accordance with conscience (Sujarwa, 2010). It can also be interpreted as someone who has warm heart from actions prohibited by religion and law. People who keep good promises can also be said to be honest. For those who cannot keep their intentions are meant to deceive themselves.

Everyone should learn how to be honest because honesty brings peace, eliminates fear, makes people firm, and most importantly brings justice. This is important because justice brings eternal glory. People who can be honest and act in accordance with reality will become individuals who can do right and just. Thus, honesty and honesty must be based on moral awareness to recognize equality of rights and obligations, and have a fear of making mistakes and sins.

Honesty is a behavior that is based on efforts to make himself trusted in words, actions, and work (Badan Penelitian dan Pengembangan, 2010). In the learning process, students can (a) carry out tasks in accordance with the academic rules applied in college or university, (b) clearly state the advantages and disadvantages of a subject matter, (c) tell about their problems in how to accept the opinions of their friends, and (d) express opinions about something in accordance with what is believed.

2. Tolerance

Tolerance etymologically comes from Latin "Tolerare" which means patiently allow something. Hence, it in broader understanding is an attitude or human behavior that does not deviate from the rules and respect from others. Tolerance is the attitude that appreciate a thought, opinions, views, beliefs and others that are different from his owns (Karim, 2000). It is an attitude and action that respects differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others that are different from theirs. In the learning process, the students can (a) give opportunities to friends for different opinions, (b) be friends with others regardless of religion, community, and ethnicity, and (c) listen to opinions expressed by friends about their culture.

3. Friendship

Friendship is a situation that shows the pleasure of talking, associating, and cooperating with others (Badan Penelitian dan Pengembangan, 2010). In the learning process, the students can (a) give opinions in group work, (b) give and listen to opinions in the discussions, and (c) be active in social and cultural activities in the class.

4. Environment care

The environment is not a natural object. It is a set of understandings for a cultural product (Kaplan & Manners, 2002). The relationship between a society and its environment can only be understood when it is organized into verbal categories constructed by those who use it.

The environment must be treated and utilized wisely and responsibly according to its capacity and capabilities so that it will not cause disaster for human life. This is because the relationship between humans and their environment is not an exploitative relationship, but rather an interaction that supports and nurtures dynamic harmony, balance and order (Nurjana, 2008).

When the students adapt to their environment, they get new information and or experience that will add or shape something new through the process of assimilation and accommodation. Assimilation is a cognitive process that occurs when information obtained from the environment is integrated into existing schemes. Through assimilation, the students get new information.

Accommodation is a cognitive process that occurs when the existing scheme is modified, or the new system is restructured to adapt with a particular environment. Through accommodation, they change their picture of the world on the basis of the new information they obtain (Sayuti, 2012).

Environmental care is an attitude that always strives to prevent damage to the surrounding environment and develop efforts to repair the damage that has already occurred. In the learning process, the students can (1) plan and implement various environmental damage prevention activities, and (2) solve a problem in a good way.

The essence of listening skill

In this section, the understanding of listening, the purpose of listening, the benefits of listening, the types of listening, and the selection of material in listening learning are discussed. The definition of listening

Listening is a process that includes listening to language sounds, identifying, interpreting, evaluating, and reacting to the meaning. Listening involves hearing, seeing, appreciating, memorizing, understanding, even situations that accompany the sound. Vella (2002) explains that listening is the learning needs which have the development in the assessment. Both are principles in the listening practice. Listening activities are activities that are not just listening, so they have development and levels. Segmentation in listening activities also different depending on the materials and the subjects who will do listening activities.

Then, Rost (2002) argues that listening is a process that involves the brain of active processes, which are under listener's control, and passive processes that are not under the control of the listener. The difference between listening and hearing is the level of intensity. Hearing is a form of perception. This perception refers to the current contact between the smallest objects and the receptor, while listening is the process that starts after the electrical signal from the sound obtained by the auditory cortex to the brain. This is because the listening process cannot be used to measure objects or describe them, but we need many subjects that can define and metaphor to describe them. Thus, listening is to interpret signs with a higher level of language than just hearing because it is necessary to interpret the signs of the language being listened.

Broughton, *et al* (2003) more specifically defines that listening is a receptive skill involved in understanding the message. It is important for every speaker to believe that his words are being understood. This is usually signaled in the conversations by nodding, glancing, body movements, and often by non-verbal voices. Thus, listening is understanding each word and attitude coming from the speaker.

From some of the definitions above, it can be concluded that listening is a process of listening symbols to get information conducted in intentional situation accompanied by understanding, appreciation, and interpretation in capturing content and responding to the meaning.

The advantages of listening

Listening is an activity that is very beneficial for humans. If someone can listen well, he will be able to train his thinking process better. It means that good listeners have a lot of knowledge and insight when they speak so that they have good performance in speaking.

Setiawan (2007), says that there are some benefits of listening. First, listening give more knowledge and valuable life experiences for the students since it has an informative value providing certain inputs to be more experienced. Second, it increases intellectuality and deepens the appreciation of science and the treasures of our knowledge. Third, listening enriches our vocabulary and improves appropriate, qualified and poetic vocabularies. People who listen more will have better communication skill and more varied vocabularies.

Then, listening broadens perception, increase life appreciation, and foster open and objective mind. People who listen a lot are not insular, narrow-minded, fanatic, but tend to be warm-hearted and they can respect opinions and the existence of others. Fifth, it increases social sensitivity and concern. By listening we can see life in all its dimensions. Better materials often bring reflections on the value of life so that it inspires enthusiasm to solve existing problems based on their ability.

Sixth, it inspires creativity and produces self-evident utterances and writings. Listening a lot will get brilliant and fresh ideas and valuable life experiences that will encourage us to actively work and be creative. Furthermore, there are four factors as the basis of the benefits from listening activities. According to Purwaningtyas (2007), the four bases for listening are 1) language learning foundation, 2) supports for speaking, writing and reading skills, (3) oral communication facilitator, and (4) information enhancer.

As mentioned above, listening has some benefits that are very important for the listeners themselves. It can be concluded that the benefits of listening include increasing knowledge and experience for listeners and facilitating verbal communication by listeners with others. The more knowledge and experience possessed by listeners, the more fluent they are in communicating with others.

Research Methodology

The research design used in this study is Research and Development (R & D). There are ten steps of the research according to Borg and Gall (2007). They are (1) research and data collection or information about the need of product development, (2) planning for product development, (3) draft or product prototype development, (4) pre-trial of the product development prototype, (5) pre-revision of product development prototypes, (6) pre-field trials of product development prototypes, (7) revision of the product from the pre-field test, (8) operational trials or implementation test, (9) final product revision, and (10) dissemination and implementation.

There are four research variables namely local wisdom values and listening activities. The data of the students' needs containing local wisdom values in listening activities are in two types. The first data is in the form of a trend score of each answer choice for each question from the students. The second data is a description of the answers chosen by the students. The data from the students' choices are grouped into two, namely the data of the students' reason choosing the answers. The source of the data is in accordance with the data needed in this study; they are the data of the learning needs, expert assessment, pre-field test data, and data on the results of test implementation.

Findings and Discussion

The principle of preparing learning listening skills with the value of local wisdom is explained based on the dimensions of the roles and the loaded parts.

1. Role

The characteristics of local wisdom content requirements in accordance with the needs of students from the role dimension consists of the embedded value of local wisdom which can be seen if the students can solve problems independently, properly and correctly. The listening conditions will be ideal if the students listen carefully and correctly. The implementation of the local wisdom to quickly overcome the difficulties can be done by questions and answers between the students and the lecturers.

The lecturer can implement the local wisdom of tolerance by asking the students to be quiet and focus in the listening class. This implementation can be done in a discussion activity to reduce and increase learning objectives. For example, a friendship can be achieved when they are doing a discussion with the classmates. This attitude can be seen when the students consult their difficulties to the lecturers. This discussion also teaches unemotional attitude. Teaching the local wisdom occurs in a group discussion. To teach friendship, the lecturers can use listening materials. Then, the environmental care can be implemented through activities before listening activities such as throwing the garbage into the trash.

The topic of teaching honesty can be seen from queuing up for *BLT* (a government program for the poor). Empowering the value of friendship can be done through main activities. Then, the wisdom 'how to be unemotional person' occurs in a group discussion. The need to cultivate harmonious local wisdom is needed in the learning activities. Meanwhile, how to solve the problem well can be seen how the students gives their opinion related to the fuel price. Also, the students are taught how to be wise by group work discussion. Finally, to improve students' awareness related to nature care is introduced in the learning process.

2. Learning Content

The characteristics of the local wisdom related to the students' need are the local wisdom in the orientation program given by the lecturers. The contents in the listening activities include religion, discipline, social caring, responsibility, hard work, democracy, independence, nationalism, patriotism, curiosity and peace.

The way to insert those values is by explicitly stating learning objectives. It can be done by stating explicitly in the standard competence. In the listening class the lecturer can state the listening assessment criteria. For example, the best student will get reward. Also, another method to introduce local wisdom can be seen in the learning materials.

The other method to teach local wisdom can be seen in the teaching practice in the classroom. Then, local wisdom may be explicitly found in the indicators. Next, in the assessment process the local wisdom is stated in how the students do essay. Meanwhile, the local wisdom will be found in the syllabus through achievement indicators. In addition, the students can also learn local wisdom in the learning process which can be conducted by observation and interview. The value of local wisdom in listening class is obtained in how the students solve the problems properly and correctly. Then local wisdom in the learning model can be actualized in the main teaching activity.

The local wisdom can also be implemented in the listening process and the learning benefits are introduced based on the learning discussion.

It is hoped that the students' local wisdom will succeed that can be seen from their concentration in the listening class. In the cognitive domain the local wisdom can be introduced with knowledge or memorization. Furthermore, discussions and group work may be given to the students based on the affective domain.

Conclusion and Suggestion

Based on the study, the conclusion and suggestion are as follow:

Conclusion

The study related to the internalization of local wisdom for the students through listening class can be concluded as follow:

- a. The internalization of the students' local wisdom in the listening class can be seen if the students can not only solve the problems or difficulties in a good and right way and but also become a person who can overcome the difficulties constantly without fuss, no emotion in solving complex problems, and longing for harmony. To be such a person requires honesty, tolerance, friendliness, and caring for the surrounding environment.
- b. Some topics that can be used as the media for internalizing local wisdom related to listening activities are standing in line for BLT (a program from the government for the poor) and increase of gasoline price
- c. It is expected that the internalization of local wisdom for the students in the listening class will make the students concentrate of the learning activities and produce students' attitude that is related to local wisdom of the learning process.

Suggestion

Based on the research, it is hoped that the study can be used as a reference for lecturers to assist them in both developing students' listening skills and internalizing the noble values of national culture as the national identity. Thus, the listening class will run based on the students' need and make the learning process to be more optimal. In addition, listening learning process can also prepare teenagers to always participate in preserving the value of the nation's local wisdom.

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