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Inculcating of sasak local cultural values in learning at elementary school

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ABSTRACT

This study aims at exploring information about inculcating Sasak local cultural values through learning. Designed using descriptive qualitative through interviews, observations and documentation, this study used teachers, principals, and students in the district of East Lombok as informants that chosen randomly. The data obtained can be described as follows: first, the majority of local sasak cultures are almost extinct due to the rapid development of technology that exhibits external cultures that are easily accessed by the younger generation, while the local culture of the Sasak cannot keep up with these technological developments. Second, the inculcation of local culture through learning at school cannot be carried out because there are no guidelines as a reference for curriculum and policy development from the government (east Lombok education department). Third, there is no Sasak local culture curriculum that can be used as a reference in learning in elementary schools. Most elementary school students do not know Sasak culture because most schools cannot instill Sasak cultural values through learning as a culture that must be understood and as a guide in students' daily life. As the results, Elementary school students are more familiar with various types of Indian and western dance and food rather than their their own culture.



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Introduction

Sasak is one of the tribes in the Lombok region of West Nusa Tenggara. Sasak tribe has a variety of arts, food, social and economic patterns of life as a cultural identity that is characteristic and becomes a cultural style in the nation of the Unitary Republic of Indonesia. Therefore, the culture of the Sasak tribe is a symbol and identity of the Sasak tribe itself.

Culture has a value that is always inherited, interpreted and implemented along with the process of social change. The implementation of cultural values is evidence of the community's legitimacy of culture. According to (Karmadi, 2007; Luthfi, 2016; Yunus, 2013); the existence of culture and the diversity of cultural noble values possessed by the Indonesian people is a means of building the character of citizens, both related to personal character and public character. In addition, according to (Brennan, Flint, & Luloff, 2009; Ferreira & Waldfoegel, 2013; Geertz, 1992b, 1992a; Suttles, 1984) Culture is a pattern of understandings or meanings that are intertwined as a whole in symbols transmitted historically, a system of conceptions inherited in symbolic form so that people communicate, preserve and develop their knowledge and attitudes towards life.

Some of the opinions above explain the meaning of culture or culture which is the work of humans who can develop attitudes toward life and be passed on to subsequent generations through the process of communication and learning process so that the inherited generation has character in carrying out cultural life in accordance with their respective identities .

The Unitary State of the Republic of Indonesia is a country that consists of thousands of islands and is inhabited by various RAs, ethnic groups, languages and diverse cultures. Based on the 1945 Constitution Article (Pasal) 1 paragraph (Ayat) 1 NKRI (Unitary State of the Republic of Indonesia) is a unitary state in the form of a Republic. This provision has been compiled in article 18 of the 1945 Constitution paragraph (1) which states that the Unitary State of the Republic of Indonesia is divided into provincial regions and the provincial area is divided into cities and regencies. Each city, regency and province has regional government which is regulated by law.

Cultural Values are ways of thinking, behaving, and doing that show loyalty, care, and high respect for language, physical environment, social, and economic. Maintaining the nation's cultural wealth, willing to sacrifice, excel and excel, love the motherland, protect the environment, obey the law, discipline, respect cultural diversity, ethnicity and religion (Ghufron, 2017; Karmadi, 2007; Yunus, 2013), (Ministry of Education and Culture , 2016).

As a nation that has a long history, it is inevitable that Indonesians live in a variety of cultures (Brata, 2016; Mubah, 2011; Niman, 2019). Understanding of culture and cultural from various parts of society and from various aspects is very important in carrying out daily life, which means instilling a culture that shown with a sense of pride and love of diverse local cultures carried out in everyday life that is reflected in the students' behavior and attitudes (Mardhiyana, Nasution, & Fatih'Adna, 2018; Widiastuti, 2012; Wuryandani, 2010). Embedding local culture in elementary school students as a character and culture in schools is expected to be a cultural character that will be understood through learning from elementary school level (Kumbara & Anom, 2008; Pawitro, 2011; Zaenal, 2020). Learning local culture in elementary schools can make students more in love with their culture. Besides that, the school can show to the community that the school participates in preserving local culture through learning local culture to instill the culture contained in Sasak culture to their students.

According to (Kumbara & Anom, 2008; Murahim, 2019; Siregar & Nadiroh, 2016; Zaenal, 2020); learning of local culture is done in the hope that it can enhance the nationalism values of elementary school students so that foreign cultures that will damage the culture of the Indonesian nation will be filtered out and not quickly wear off the national culture. Thus the values of nationalism can be embedded in the nation's generation and implemented in everyday life. According to (Mas Kumaidi 2011, Aswasulasikin) in this era of globalization and digitalization, the values of nationalism of the nation's generation have begun to fade and will eventually disappear from the lives of the nation's generation. One example of the loss of nationalism is the loss of their love for local cultures. According (Kumbara & Anom, 2008; Murahim, 2019) the arts of gendang belek, jangger, cupak gerantang have started to disappear. On the other hand, the local culture of Sasak began to erode. The traditional sasak foods that were almost extinct and various traditional games such as the game of Rempak, Sungkit, Sebok pete are no longer played by children and the current generation

Various local culture Sasak almost extinct due to technological developments that are mushrooming. Elementary school children now prefer to play online games with various types of games on their gedged. Children are addicted to playing games and are more absorbed in themselves than communicating and playing with their peers. This condition causes the nation's generation not recognize various types of traditional games, do not know the various types of traditional foods, and never know the various types of local Sasak art as the treasures of local Sasak culture.

To overcome these problems, local cultural values must be instilled through learning local culture as one of the steps to anticipate the entry of western culture which results in the destruction of local culture and results in the loss of their love of national culture, especially local culture of the nation's generation.

Based on the description in the background above, it can be seen that local cultural values have begun to erode and almost extinct. So, it is necessary to instill local cultural values of Sasak in students through learning local culture since elementary school, in this case the learning of Sasak local culture in primary schools in East Lombok Regency.

Method

This research is a descriptive qualitative research through ethnographic studies in elementary schools in East Lombok Regency by taking several random samples. The use of the ethnographic study design of elementary school education provides a detailed explanation of the conditions of the inculcating of local culture of Sasak which can be reconstructed according to the perspective of the research subject that occurs naturally. The cultural phenomenon in question is explained (Cullen, 2020; Krueger, 2020; LeCompte & Goetz, 1982; Mu, 2020; Sahid, Idrus, Naping, & Lampe, 2019) examines phenomena in the form of student knowledge, values, beliefs, norms, symbols, language, and habits of students in daily life. Reconstruction of students' cultural experiences at school is data obtained from interviews, observations and documentation. There are two sources of data obtained in this research, namely primary and secondary data sources.

Referring to opinions (Hox & Boeije, 2005; Martono, 2010; Rabianski, 2003; Sugiyono, 2011) Primary data sources referred to in this study are students, teachers and principals in East Lombok Regency who are directly involved in the learning process. Whereas the secondary data sources referred to the community, the condition of the regional monograph and the description related to the activities of inculcating the local cultural values of the Sasak tribe in elementary school students in East Lombok Regency. Research subjects as sources of data for this study were several schools that carried out local content learning as primary data sources. After that, the data and information obtained were analyzed with a qualitative scheme (Agusta, 2003; AM, 1994; Hashimov, 2015; Setyosari, 2016; Sugiyono, 2011; Wijaya, 2019). To check the validity of the research data, triangulation is carried out, namely checking data from various sources to get data from different sources with the same technique.

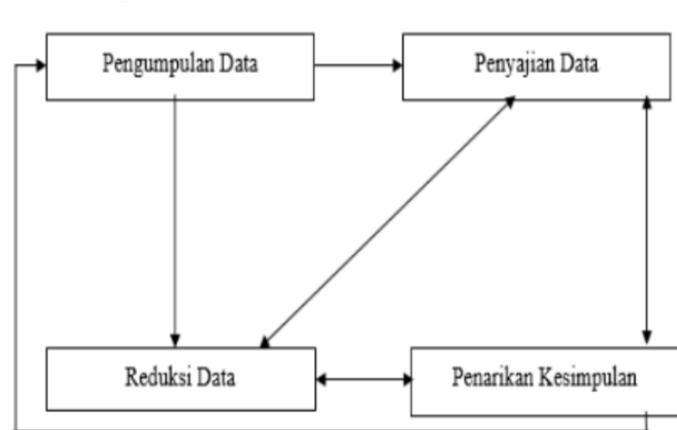


Figure 1 <Qualitative Data Analysis Scheme>

Discussion

Local culture provides very good benefits in community life to carry out daily life, because the community is a social human being whose life depends on the surrounding environment. Habits that occur in daily life will become a culture in an area, so these cultures need to be preserved. Broadly speaking, (Aswasulasikin, Dwiningrum, & Sumarno, 2015; Karmadi, 2007; Priatna, 2017; Susilo & Soeroso, 2014; Triwardani & Rochayanti, 2014) explained the importance of instilling local cultural values in students because local culture contains religious, social, economic, aesthetic, political, and leadership values. All the values contained in the culture are also found in local Sasak culture, so that the cultivation of Sasak local culture needs to be instilled early on in students.

Based on the results of research conducted at elementary schools in East Lombok district through interviews, obtained a description that the local cultural values of Sasak have not been done well. Most schools do not implement Sasak local culture learning because the Sasak local culture curriculum has not been included by the policy holder, in this case the East Lombok district education authorities. Yet the important role of local culture Sasak is understood as a form of wealth inheritance that must be preserved. The values contained in the learning of Sasak culture can be used as a guide in behaving in the community. Because the function of local culture can be as a guide in behaving in the community, maintaining the relationship between humans and the surrounding environment, maintaining human relations with God, so that the local culture of Sasak is the identity of the Sasak ethnic group who live on the island of Lombok. The values contained in the local culture of Sasak include: religious values, social, aesthetic, political, and leadership.

The inculcation of values through the learning of Sasak local culture can be done by adapting and adding them to the curriculum of learning in primary schools, with the hope of forming the character of the nation's generation who love local culture (Kumbara & Anom, 2008; Ramdhani, Yuliasri, Sari, & Hasriah, 2019; Zubair, Ismail, & Alqadri, 2019).

According to (A Aswasulasikin, Ibrahim, & Hadi, 2020; Faiziyah, 2017; Pawitro, 2011; Setiawan, 2017; Zaenal, 2020), local cultural values can be known through the concept of life in acting and behaving which generally represents the attachment of aspects of the noble character of the nation so that it will become the philosophy of life of the Indonesian people. The concept of life tends to maintain the balance of the nation and state, as a reflection of the harmonious relationship between humans, the environment, and God. The relationship is a form of local culture of traditional communities of various ethnic groups in maintaining the balance and harmony of life as a nation and state.

Data obtained in this study shows that the local culture of Sasak currently tends to be marginalized or even extinct and is no longer known by subsequent generations. Sasak local culture is largely isolated by the younger generation because it is considered no longer appropriate to the current conditions. Sasak local culture is almost extinct due to the internalization of foreign cultures through various media.

Seeing this condition, the school as the last bastion needs to prepare students as the front guard in preserving the local culture of sasak which is almost extinct and in very large numbers. From the results of interviews and observations in several schools in the district of East Lombok, students do not know Sasak local culture. They do not know some musical instruments and Sasak arts, for example when asked if they know about the "Gendang Beleq" most of them do not know. They do not know Gendang Beleq is a traditional Sasak music instrument. And the question continues, do they know the Sasak dance?. Most students do not know and do not know the traditional Sasak dance. When asked to practice Jangger dance, they cannot do it. However, when asked to demonstrate Indian-style dances, western dances, and Korean dances as of them swiftly demonstrate these dances. Sadly again, elementary school children are partly very memorized and adept at dancing in Western and Indian styles.

Sasak local culture is almost extinct because elementary school students in East Lombok Regency do not know and understand the local culture of Sasak. The results of observations and interviews with several teachers and primary school principals showed that the introduction of local Sasak culture could not be carried out in the learning process. Schools only place Sasak local culture in extracurricular activities that are trained on students as specialties such as dancing, introducing several types of Sasak foods. Related to Sasak art, most schools have never introduced Sasak art so it is natural for elementary school students not to know and are not familiar with Sasak art. From observations in several schools, in the morning before entering to the class, students are asked to dance in Korean, Indian and Western styles, instead of instilling and teaching Sasak dance. As well as songs, most schools in East Lombok teach children to sing the most up-to-date and viral songs rather than teaching them sasak songs that are more religious and motivational.

Then related to Sasak food, elementary students do not know the types of Sasak foods. Whereas Sasak people have a culture that needs to be preserved in terms of food. For example in the implementation of Islamic Holidays such as the birthday of the Great Prophet Muhammad SWA, Isro' Mi'raj, Nuzulul Qur'an, Eid al-Fitr, and Eid al-Adha, people flocked to make Sasak snacks and brought to the mosque to be a special dish during the implementation of the Islamic holidays. But now elementary students are no longer familiar with these types of foods.

Then related to Sasak culture which used to be very thick and became part of the life of Sasak community is mutual cooperation. Mutual cooperation is one of Sasak cultural activities which later became a national culture. But with the rapid development of technology, communication between human beings with one another no longer have to face to face. Mutual cooperation and silaturahmi which are part of the Sasak culture are no longer often seen.

From the results of these studies it is clear that local Sasak culture has begun to erode and almost become extinct. Elementary School students who become the successor of the community in carrying out the local culture of Sasak already do not know and no longer know the local cultures of Sasak. Never again can I hear sasak songs with regilius nuances and motivation for the nation's generation. Some schools were even found to consider local content lessons not necessarily local culture. Most of the principals considered that it was no longer important to introduce various types of local culture.

The obstacle of schools in instilling Sasak local culture in elementary schools is the absence of guidelines or technical instructions for learning local Sasak content. Sasak culture cannot be included in the curriculum because it is not scheduled by the education authority as a policy holder so the school does not dare to include

Sasak local culture learning as a formal lesson. Therefore, some schools include Sasak art as an extra curricular section.

From the results of the study, it was found that there were several problems in the growth of cultural character values such as; facilities and infrastructure, teacher understanding and in terms of the learning process and learning resources. Not only that, teachers also find it difficult to get references related to material or learning resources about local Sasak culture. Books related to various Sasak local cultures that will be used as a reference for learning are still lacking or non-existent. This is further complicated by the inadequacy of teacher creativity in fostering nationalist values in the teaching and learning process.

Conclusion

Sasak local culture are values that are very important to know and instill in students' lives. Because understanding the local culture of Sasak which contains religious, economic, social, aesthetic, ethical, politic and leadership values will become a guideline and reference in living everyday life. Cultural preservation through the inculcation of local cultural values in elementary school learning is participation in preserving the nation's culture. Along with the times and the rapid development of technology resulted in all the traditional Sasak culture almost extinct.

Elementary school students as the next generation of Sasak traditional culture are no longer familiar with Sasak local cultures, they are more familiar and more familiar with Western cultures that they often see and learn through social media. Songs and dances that they often see on various social media are also often practiced by elementary school students before they enter the class. The school did not emphasize the introduction of local Sasak culture (such as dance, musical instruments, food, and behavior) Sasak culture reflected in mutual cooperation culture.

This condition is caused by the teachers not having the references and guidelines in teaching the local culture of Sasak in elementary schools. Primary school teachers do not teach Sasak local culture because there is no policy from education authority that emphasizes the importance of instilling Sasak local culture to preserve local customs through learning local Sasak culture. Sasak local culture should be included in the curriculum so that teachers have guidelines in learning.

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