

Developing a Student Management Model Based on Balinese Local Wisdom

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ABSTRACT

In the Covid-19 pandemic situation, various obstacles occurred in various life activities, including learning activities in the world of education. In this Covid-19 pandemic, education, especially in junior high schools, is facing difficulties in managing student subjects or students as a result of not being able to have direct contact between educators and students. In the midst of the current Covid-19 pandemic, we still have to give serious attention to the character of our students at school, especially at the Singaraja City State Junior High School. We are well aware that the current character of the millennial generation shows symptoms such as: various types of violence, both physical, psychological, and even sexual violence, deviations, insubordination, violations, abuses, and various frauds are some of the words that describe the problems that still occur in Indonesia. Schools, especially junior high schools. This research is development research that aims to produce a theoretical concept of a Local Wisdom-Based Student Management Model to Build a Character School Culture in the Covid-19 pandemic through library research, comparative studies, and field surveys. The results of the study are as follows: [1] based on the results of the FGD which was attended by principals, vice principals, guardian teachers, committees, and student councils, it can be concluded that the values of Balinese Local Culture (KLBB) are all human creations, both in the form of physical and non-physical works that are inherited from generation to generation and have elements of noble values for the Hindu community in Bali, and (2) Balinese Cultural Local Wisdom which is applied in student management among Singaraja City Junior High Schools can be formed as subhasita (aporism). In the form of short sentences or words that have noble values that have been and are being implemented by the Balinese community.

Keywords: Student Management, Local Wisdom, Character.

1. INTRODUCTION

In the last decade, there has been a multidimensional disharmony today marked by various types of violence, both physical, psychological, and even sexual violence, deviation, disobedience, violations, abuse, and cheating are some words that describe the problems that nevertheless happen in the schools. The subjects of the perpetrators were not only students, but also educators, staff, and also parents of students. Recent cases throughout April-December 2020 record that there have been or have just revealed dozens of cases of violence, especially sexual violence that afflicts and/or involves

school children. Frequently displayed on television programs, as well as news in print and also online newspapers, concerning violence, committed by school children, covering cheating, fights, and even extra harsh acts are absolutely far away from the expectations of the Indonesian education environment, namely to produce fully knowledgeable, religious and human beings Noble character.

Based on the outcomes of research conducted by UNICEF (2006) in numerous regions in Indonesia, it shows that around 80% of violence that happens among students is carried out by teachers. Violence perpetrated by teachers on students, such as being thrown with

erasers or rulers, drying students in the field, being beaten, and so on. Furthermore, some of the students also experience psychological violence in the kind of yells and swear words. Cases of violence are in stark contrast to the role of a teacher as educator, teacher, and mentor. Unfortunately, there are quite a lot of teachers in Indonesia who think that violence is still effective in controlling students [1]. In fact, this method can cause trauma on their psychological side, also students will endure grudges, become more resistant to punishment, and tend to release their anger and aggressiveness towards other students who are considered helpless and weak. If this negative cycle continues, it could immortalize the culture of violence in the general public.

In this case, school necessity takes responsibility and is the spearhead at the vanguard of the world of education to manage this social phenomenon, by taking strategic actions, starting from the strategy for the management system, curricular system, and non-curricular based on a fully mature pedagogical concept, man. Of course, schools are not alone, there are at least three parties who have an important role in the growth and development of children, namely schools, families and communities (Tricenter of Education, Ki Hajar Dewantara). Apart from schools, the family should have a hugely active role to execute. Rather than school, family is the central environment for the education of children. It is from the family that the child will get their first feedback based on their positive or negative behavior. If their family provides input that is not good, the child's behavior will tend to be not good, too. On the other hand, if the family presents a good education, it will tend the child's behavior to be good too.

Furthermore, for the schools as well as families, society also plays a particularly huge role. Everything that the children receive in their families and also at school, those things will be examined, being compared, and also modified, even changed as long as they are in the midst of society. The improvement of civilization as well as culture, particularly considering science and technology has developed rapidly, has had a lot of influence on the regulation of human life, both positive and also negative. Family life, too, has undergone various modifications and is far from the real values of family. Based on today's conditions, which are marked by globalization and followed by modernization, multiple parties consider that the living circumstances of today's civilization, particularly the younger generation, are in an alarming circumstance, and all of this is rooted in the family's living conditions. Hence, the development of early childhood in each family is extremely essential. In this case, the family's resilience in screening out various influences, on the positive and negative side, is needed. School is the appropriate environment to inject those educational purposes. It is highly connected to the Ki Hajar Dewantara's teachings, interpreting education as an attempt to improve and advance the children's character,

mind, and also body, so that they can improve the perfection of life, specifically living and encouraging children with nature and society harmonious. Meanwhile, according to Law Number 20 of 2003 concerning the National Education System, it means that education is a mindful and planned attempt to build a learning climate and the process of learning in order to make students actively expand their potential, to have religious-spiritual power, create good self-control, personality, intelligence improvement, noble character, and also the skills required by themselves, in the society, nation, as well as state.

Some methods have also been tried to resolve this issue, beginning with a legal approach such as the one published by the Minister of Education and Culture through Permendikbud 82/2015 concerning the Prevention and Overcoming of Violence in Educational Units [2]. In this case, it is suggested that every school create a violence prevention duty team. First, schools must create a violence prevention task force in each school. The task force itself is shaped like a small team whose role is to prevent violence in schools.

The results of research on character education include [3] in his research on the Characteristics of Principal Leadership Behavior and School Culture in Elementary Schools found that the leadership behavior characteristics of school principals at SD Negeri Purwosari Kulon include (1) giving an example; (2) loose, considering the seniority and feelings of subordinates; (3) pessimistic; and (4) surrender. The school culture that has developed is: congregational prayers and maintaining school cleanliness, underestimating the rules, formality, lazy reading, and sluggish learning. Characteristics of the principal's leadership behavior at SD Negeri Mangkubumen Lor No. 15 among others (1) set an example; (2) firm; (3) optimistic and enthusiastic; (4) wise; (5) humble; and (6) friendly. The school culture that develops is discipline, greeting and shaking hands, loyalty, congregational prayers, maintaining cleanliness, efficient/respecting time, enthusiasm for carrying out tasks and learning, working together, respecting each other, reminding each other, being compact, trusting each other, getting along well, responsibility, reading, rewarding, achievement, and professionalism.

Research conducted [4] on the Implementation of Social Care Character Education in Pluralist Communities in Cigugur Kuningan shows that the method of instilling social care characters in the Cigugur Kuningan community is through example and habituation. Exemplary social care character through Islamic, Catholic, and ADS religious leaders. Meanwhile, habituation of social care characters through activities in the community, namely mutual cooperation in building places of worship and residents' houses, building roads and ditches, and helping each other when there are community members who are affected by

disasters. Ki Hadjar Dewantara and Driyarkara found that (1) Ki Hadjar Dewantara in his character of education emphasized three primary instruments, specifically in the family, college, and also youth movement; (2) Driyarkara highlights an individual unit, particularly father-mother-child in fundamental character education; and (3) Ki Hadjar Dewantara's character education and Driyarkara when linked will be related to Indonesia's character of education.

Research conducted [5] on the Effect of Discipline Character Formation and Responsibility on Economic Learning Outcomes of Basic Accounting Equations found that what was done at SMA Negeri 1 Gedangan Sidoarjo showed a partial positive and significant influence on the formation of disciplined character on economic learning outcomes of basic accounting equation material. There is a positive and significant influence partially responsible character formation on the economics learning outcomes of the basic accounting equation material. Simultaneously, the formation of disciplined and responsible characters has a significant effect on the economics learning outcomes of the basic accounting equation material. Furthermore, [5] in his research on the Integration of Local Culture-Based Character Education in Wooden Craft Learning for Mentally Impaired Students at SLB Negeri 2 Yogyakarta found that the integration of local culture-based character education through wood craft skills learning for mentally retarded students was carried out covering the following stages: needs analysis, planning, implementation, and evaluation. Needs analysis is done by using interviews, observation, and discussion with the class teacher. Learning planning is formulated according to the abilities of students with mental retardation. Implementation of learning with demonstration techniques and project-based learning. Learning evaluation includes processes and products. The resulting work is in the form of decorations with various icons of Yogyakarta ornaments, such as the palace symbol, the Yogyakarta golong-gilig monument, on the bicycles, and the kawung batik motif. All of these works of art, in addition to having an aesthetic meaning, also have a philosophical meaning.

Yulius Rustan Effendi [5] in his research on the Transformational Leadership Approach of Principals Based on Cultural, Humanistic, and Nationalism Values in Strengthening Character Education which was carried out at State Junior High Schools in West Flores, East Indonesia, and two schools in Malang, East Java, Central Indonesia, namely in one of the Catholic Private Junior High Schools and the National Public Junior High Schools, they found that the strong school environment was influenced by culture and tradition, the personal superiority of the leader and the drive to revive the humanist spirituality of inspirational figures, and also the representation of school foundations operated by military units. Kodam V-Brawijaya Malang became the fundamental basis for the principle to apply a cultural,

humanistic, and nationalist approach. In addition, the actions of the principal's role of transformative leadership based on cultural, humanistic, as well as nationalist approaches have a powerful impact in enhancing the application of schools' character of education.

The research findings on character education as described above strengthen the belief that character education can build human character and a school culture of character. However, of all these approaches, there is no educational foundation for a holistic, systemic, as well as methodical approach and school social practices based on strong local wisdom. Local wisdom in this case, Balinese Cultural Local Wisdom (KLBB) should be used as one of the strong foundations for building human beings with their character and noble character. This appears to be generally accepted because the KLBB has been evident to be implemented by Balinese families and communities from generation to generation, even though it cannot be isolated from the influences and modifications from the global era. However, depending on which KLBB and how far from this KLBB has actually been implemented in the setting of school administration, what is its contribution is given, it seems that there is no sufficient literature and research on this topic. Until now, there has been no specific discourse discussing the integration of KLBB in the circumstances of Modern School Management, nor has there been a school that dares to assert itself good in its vision and mission as a school according to KLBB.

Local wisdom in the context of Balinese culture, which is straight linked to Hinduism, of course, has its own characteristics. In this context, Balinese culture that stores local wisdom is not solely in the sort of thoughts (ratio), but also tastes, works, as well as art that can be accomplished in daily life. Balinese people are united by the value of Tri Kaya Pari Sudha, namely the Three Sacred Things: Thoughts, Words, and Deeds. Balinese cultural wisdom is local wisdom that becomes the core of internal and external struggles to obtain life safety, which is translated in the language of Dharma as a truth or as a holy obligation of service. Therefore, wisdom can be defined as a stage of progress that includes self-control built upon Dharma. A lead to action to guide people to be more peaceful, prosperous, and harmonious in their lives.

Agung [6] such (1) local wisdom is a deep experience, which is deposited, as a model to individual's behavior, (2) local wisdom cannot be isolated from the background of its individual, (3) local wisdom is powerful, adaptable, open, and continuously adapts to the times. This concept also provides an illustration that local wisdom is eternally related to the life of humans and the background. Local wisdom appears as a guard or protection against global climate shifts that have hit human life. Wisdom is a stage and outcome of human culture, utilized to sustain life. Balinese culture has had

various local traditions for generations which can be categorized as local wisdom.

The purpose of this study is to develop the empirical and theoretical requirements of the Local Wisdom-Based Student Management (MK-BKL) model.

2. METHOD

This research is development research. The subjects of this study were 7 people per school consisting of: the principal, vice principal, homeroom teacher, school committee, and student council members of a public junior high school in Singaraja City. The research sample was taken using a purposive random sampling technique so that a sample of 56 people was obtained.

For data collection in this study, an open-ended questionnaire was used. This open-ended questionnaire was used to collect data about school principals' tips in applying and integrating the values of local Balinese culture in student management at Singaraja City Junior High School.

3. RESULT AND DISCUSSION

3.1 Result

The results of the research will be presented based on the development stage used, which includes 4 stages, namely (1) definition, (2) design, (3) development, and dissemination. The data collection process in this study was carried out online through the Zoom Meeting application. The activity in the form of a focus group discussion (FGD) was attended by representatives of SMPN 1 to SMPN 8 in the Singaraja city area consisting of the Head, Deputy Principal, Class Homeroom, Committee Chair, and OSIS Chair.

In the stage of defining the values of Balinese local wisdom (KLB), a literature review was carried out which found that (1) local wisdom-based student management (MKBKL) must immediately be realized in synergy with efforts to preserve local wisdom. (2) Outbreaks are reflected in the Balinese indigenous peoples, particularly in the City of Singaraja who have the right to maintain and develop their unique spiritual and material relationship with land, territory, water and other areas and resources that increase their responsibility for their destiny, future generation. (3) KLB allows it to be adopted or implemented and developed as a school student management model and needs to be recorded and reconstructed so that the model has theoretical, academic, and practical weight. (4) There are various traditional values as Balinese local wisdom in the form of philosophical ideas ranging from simple in the form of 'words' or 'sentences', 'expressions' to the form of associations, groups, simple organizations that contain student management values, need to be studied nicely.

Field study activities were carried out at 8 public junior high schools in the city of Singaraja. The survey was conducted to collect data directly from schools about the understanding or application of KLB in student management in schools in particular, and in everyday school life in general. To obtain a convergent response, the survey was carried out in the form of a focus group discussion (FGD) with a two-round Delphi technique, namely the first round in the form of exposure to the KLB concept by experts to get a complete picture of the KLB concept and its potential application in schools, and continued in the second round, where respondents formulated in writing the concepts, practices, and experiences of implementing KLB in each school. This FGD was attended by 7 people from each school consisting of 1 principal, 3 vice principals, 1 homeroom teacher, 1 school committee, and 1 student council.

The results of the field survey show that (1) some teachers perceive this type of disharmony as a normal occurrence due to the nature of ordinary delinquency, some teachers consider it a serious action that needs to be corrected, others consider it a worrying character degradation, (3) to overcome the disharmony problem, presented various solutions to overcome them, ranging from discipline, discipline, character to parental involvement, (3) respondents' understanding of KLB also varied, ranging from good Balinese cultural values that were taught from generation to generation, such as the Tri Hita concept Karana, *catur purusa artha*, *paras paros*, *segilik-seguluk*, *salulung sabayantaka*, to the tradition of *gotong royong*, mutual respect, greetings, smiles, greetings, a culture of shame in doing things that are not good, a culture of hard work to achieve achievements, a culture of protecting the environment school.

3.2 Discussion

According to the results of the field research as described above, it was found that around 29 values of Balinese local wisdom have been adopted and implemented in the Singaraja Junior High School environment. Based on these findings, it should be appreciated because the application of the values of Balinese local wisdom has been able to create a harmonious life atmosphere, a life that is more colored by the practice of the *tri-kaya parisudha* values which are able to control everyone's thoughts, speech, and behavior as to create a climate or environment. Culture of tolerance as the character of the school itself. It is also something to be proud of that every school is very serious and cohesive with the school community in making efforts to build the character of its students by holding various competitions or competitions aimed at building the character of the school community so that in the end a harmonious school culture is built in line with the *tri hita karana* philosophy, *tri kaya parisuda*, karma reward,

tantwam asi, and others. The results of this study are in line with the research findings of Agung & Sudiarta [7] that there are about 28 values of Balinese local wisdom adopted and implemented in SMPN schools in the province of Bali. In another part Donder, et al. [8] stated that there are about 38 values of Balinese local wisdom that were adopted and implemented in SMPN schools in Bali province. So it can be interpreted that the values of Balinese local wisdom are getting stronger and more deeply rooted, and therefore there is a great need for conservation and development efforts.

4. CONCLUSION

From the research findings and the results of the discussion, it can be concluded as follows: (1) based on the results of the FGD which was attended by school principals, vice principals, guardian teachers, committees, and OSIS, it can be concluded that the values of Balinese Local Culture wisdom (KLBB) are all human creations, both in the form of physical and non-physical works that are inherited from generation to generation and have elements of noble values for the Hindu community in Bali. The noble values of KLBB are universal and are not swept away by modern culture. Therefore, it needs to be protected, preserved and applied in order to reduce the negative effects of the very rapid and very sophisticated advances in science and technology. Thus, it is hoped that a generation of people who respect their own culture will be realized, and (2) Balinese Cultural Local Wisdom which is applied in student management among Singaraja City Junior High Schools can be formed as subhasita (aporism) in the form of short sentences or words that have values. Noble values that have been and are being implemented by the Balinese community. There are about 29 values of Balinese local wisdom applied in 8 SMPNs in Singaraja.

AUTHORS' CONTRIBUTIONS

The author of this article contributes to the development of an instrument student management paradigm based on the Balinese local wisdom and article writing.

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