



Exploration of Integrating Local Wisdom Values in Education: Focus on Feasible Learner Management Activities and the Stakeholders

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Abstract. Indonesia has long been an integral part of the globalized world. In this era, humans are needed who have a competitive advantage in order to be able to compete in the global arena, but also at the same time who have a strong identity in order to make a major contribution to the needs of the people of their nation; more so in the era of the industrial revolution 4.0. This solid identity is very urgent, because it can prevent the nation's children from drifting and even eroding identity which leads to national disintegration. The purpose of this study is to identify *feasible* learner management activities to integrate local wisdom values and describe stakeholder support for the integration of local wisdom values in learner management. The researcher analyzed all phenomena that became the focus of the study using quantitative and qualitative mixing. Data collection techniques were closed and open-ended questionnaires with the research subjects being high school principals and teachers in metropolis, middle and peripheral cities in East Java.. The results showed that feasible learner management activities to integrate local wisdom values consisted of: artistic activities, traditional sports, religious activities, extra-curricular activities, social activities, local skills, student council activities and health services; with a percentage of (70.17%) and the parties who provided support for the integration of local wisdom values to strengthen national identity amid the challenges of globalization in order consisted of: principals, vice principals, student council coaches, teachers and parents (71.91%).

Keywords: Local wisdom value; learner management; integration; stakeholders.

1 Introduction

The global era offers two sides of life that are like two sides of a coin, namely positive aspects and negative aspects. The positive side of the global world for citizens is the many opportunities that are very promising, especially those who can take a strategic

role in it. On the negative side, there is an erosion of national identity and noble values. Therefore, how to make this nation able to compete with other nations while fortifying itself from the negative effects of globalization is a strategic issue that must always be addressed by this nation. Education, especially for children who are still at a vulnerable age, namely adolescents, has a strategic position to deliver a generation that is highly competitive, but also has a strong awareness of national identity.

The development of human life will continue to encourage the growth of globalization, because globalization is an integral part of the human life process. Advances in information and communication technology are one of the factors that accelerate the growth of globalization. Globalization affects all aspects of society, including urban and rural areas. The presence of globalization has provided many changes in human life, although not always positive. There are also negative impacts of globalization and new challenges that must be faced [1]. The phenomenon of globalization has two inter-related sides, like two sides of a coin that cannot be separated. On the one hand, globalization has brought new ideas from the Western world, through cultural adjustments, technology, and trade.

However, on the other hand, globalization has also increased sensitivity to cultural differences that exist in Indonesia. Globalization is closely related to modernization, which is the process of changing society and culture from traditional to modern aspects. Modernization presents changes and old heritage that turns into new things in various aspects [2].

Surveys and research across Indonesia show that there are many negative cases caused by the negative impact of globalization. Every year, there are 2.6 million abortion cases in Indonesia, with 300 women terminating their pregnancies every hour. As many as 700,000 of these cases are committed by teenagers under 20 years old. Abortions include both spontaneous and induced abortions. 11.13 percent of all abortions were due to unwanted pregnancies. Unsafe abortion has also had a major impact on Indonesia's maternal mortality rate. Approximately 11 percent of maternal deaths currently occur due to complications from unsafe abortion, and five percent of maternal deaths occur due to complications from unsafe abortion according to the 2001 Household Health Survey. The number of abortions in Indonesia reaches 2.3 million each year, and 30 percent of these cases are carried out by adolescents. Unintended pregnancies in adolescents show an increasing trend of between 150,000 and 200,000 cases each year. A survey conducted in nine major cities in Indonesia showed that there were 37,000 cases of unfortunate events, and 27 percent of them occurred in a premarital environment. In addition, 12.5 percent of the cases were students.

Looking at the research and studies above in the era of globalization, Indonesia faces a complex situation where freedom, luxury, modern lifestyles, and popular culture are desired by society. However Njatrijani argues that, this situation has an impact on the marginalization of local wisdom and is not recognized by the current younger generation [3]. To overcome this, local governments have the responsibility to formulate technical strategies and provide the necessary funds to maintain local wisdom. Nursyam argues that local wisdom owned by the Indonesian nation can be a solution to reduce violence [4]. This local wisdom can be found in the form of a harmonious, safe, and harmonious life. Local wisdom teaches humans to live together peacefully with

neighbors and the surrounding environment. This can be seen in local wisdom practices such as gotong royong, deliberation, and respect for cultural differences.

There are many challenges to the values of local wisdom in the global era put forward by Suwardi [5]. First, symbolic degradation occurs everywhere. The representation of the spirit of struggle and heroism in the symbol of the city of Surabaya, for example, is no longer the driving spirit of community change. Second, people have little faith in local wisdom. This is due to the onslaught of global hegemony that often becomes the sole judge in the battle between symbols. Behind the mastery of technology and information by capital owners or a number of hegemonic countries, the wisdom of local values becomes powerless because it is not in demand by the community. Many people prefer imported symbols to local symbols. Third, modernism has become a sacred value that cannot be contested. The implication is that various social institutions do not bother to defend local values. The power of city symbols is often forgotten because the symbols of groups, parties, religious organizations, etc., are more useful in maintaining power, both structural and cultural.

Tasilah's research shows that teenagers, teachers and parents of metropolis students tend to feel less influence from the family environment. Interaction within the family is on average very minimal, so that they are less able to understand what is happening to each other's personal and social development or mental changes [6]. Mental adolescents in medium-sized cities tend to still feel enough influence from the family environment. Family members still relatively have the opportunity and time to interact with each other both at home and when they are outside the home, so that between family members can still know each other's personal and social conditions. Meanwhile, in small towns the influence of the family is relatively greater, because the closeness between family members is still well established.

Local wisdom-based education in schools can be one way to pass on local wisdom to the younger generation. Because local wisdom includes many things that are difficult to limit by space, serious efforts are needed to maintain it [7]. A guidebook has been developed to assist high school teachers in integrating local wisdom and soft skills in the learning process in secondary schools [8]. This becomes very important because at this adolescent age, a person's mental state is very vulnerable, changeable, and can be easily influenced by negative influences around him. Therefore, high school is considered a strategic target to implement this approach.

The purpose of this research is to identify local wisdom values that can be explored and integrated into the management of high school students in the context of revitalization and reactualization of national identity. In detail, the objectives of this research are: (1) to identify local wisdom values that can revitalize and reactualize national identity; (2) to identify feasible learner management activities to integrate local wisdom values; and (3) to describe stakeholder support for the integration of local wisdom values in learner management.

2 Methods

2.1 Research Design and Subject

The research method used quantitative and qualitative *mixing* adapted from Tashakkori and Teddlie [9], with a sequential quantitative-qualitative design by Steckler et al [10] and Rose [11]. The target audience was 4 good senior high schools in metropolis, middle and peripheral cities in East Java with a total of 149 respondents. The research was conducted in good high schools in metropolitan cities/districts, medium-sized cities/districts and peripheral cities/districts in East Java, consisting of: High Schools in Sidoarjo City/District, Pasuruan City and Mojokerto. Data were collected using closed and open-ended questionnaires to identify and explore local wisdom values.

2.2 Data Collection

Data collection techniques with closed and open questionnaires. The research instrument was compiled by the researcher himself and derived from the literature review and research *road map* that had been carried out by the researcher. Data collected through a Likert scale questionnaire with 4 scales.

2.3 Data Analysis

Quantitative data were analyzed using descriptive statistics of central tendency [12], while qualitative data were analyzed using content analysis from Mayring [13]. Quantitative data difference analysis with cross-tab and mean difference test, while qualitative data difference analysis with comparative constant technique [14,15].

Qualitative data analysis techniques using content analysis from Mayring [13]. Based on the results of data analysis, an in-depth description will be obtained about: (1) local wisdom values that can be integrated in learner management, (2) learner management activities that become local wisdom values.

3 Result and Discussion

Local Wisdom Values That Can Be Integrated in the Management of Learners

Table 1. Local Wisdom Values that Can Be Integrated in the Management of Learners

No.	Statement	Very Agree	Agree	Disagree	Very Disagree
1	Values of honesty	114 (76,51%)	33 (22,14%)	1 (0,67%)	1 (0,67%)
2	Compliance with teacher instructions and orders	96 (64,42%)	52 (34,89%)	1 (0,67%)	

No.	Statement	Very Agree	Agree	Disagree	Very Disagree
3	Respect for teachers	112 (75,16%)	36 (24,16%)	1 (0,67%)	
4	Concern for the environment and others	112 (75,16%)	37 (24,83%)		
5	Value of responsibility for the mandate given to him	103 (69,12%)	46 (30,87%)		
6	Respect for elders	121 (81,20%)	28 (18,79%)		
7	Independence value	88 (59,06%)	60 (40,26%)	1 (0,67%)	
8	Discipline value	104 (69,79%)	44 (29,53%)	1 (0,67%)	
9	Ability to distinguish between good and bad deeds	101 (67,78%)	47 (31,54%)	1 (0,67%)	
10	Courage score	82 (55,03%)	65 (43,62%)	2 (1,34%)	
11	The value of compliance with applicable rules	93 (62,41%)	54 (36,24%)	2 (1,34%)	
12	Adherence to learning	94 (63,08%)	53 (35,57%)	2 (1,34%)	
13	Students have the trait of Amanah	96 (64,42%)	51 (34,22%)	2 (1,34%)	
14	Students are able to apply and understand messages from parents	99 (66,44%)	49 (32,88%)	1 (0,67%)	
15	Students have compassion for others	97 (65,10%)	52 (34,89%)		
	Total	1512 (67,65%)	707 (31,63%)	15 (0,67%)	1 (0,04%)
	∑Score	8200			
	Percentage	73,37%			
	Average	55,03			
	Mode	60			

From the observations made, the total score obtained was 8200 or 73.37% of the expected score of 11,175. Based on the criteria in the descriptive percentage table by Sugiyono [12], out of 149 respondents, the total score is included in the feasible category. Table 1 shows that more than 50 percent of respondents strongly agreed on various local wisdom values such as honesty, obedience to teachers, respect for parents and the environment, responsibility, courage, discipline, and compassion for others. Thus, it can be concluded that local wisdom values that can be integrated in learner management can be maintained and fall into the feasible category.

The integration of local wisdom values into learning strategies can improve students' positive character. In this case, the development of learner management in the field of curriculum and learning by integrating the values of local wisdom of the community which is rich in noble values passed down from one generation to another, can improve the positive character of students [16]. Currently, in the era of globalization filled with hegemony, researchers emphasize the importance of students' understanding not only related to wise values, but also to local history and cultural traditions in the surrounding environment. By integrating local wisdom values in the management of learners, the

researcher believes that education can provide deeper meaning to the lives of learners. This means that education will become a spirit that can influence the dynamics of Indonesian society in the present and in the future [17].

This implies that local wisdom values that can be integrated in learner management can be maintained and are included in the feasible category. Reinforced by the results of a study by Parwati et al that the integration of local wisdom values into learning strategies will improve students' positive character [16]. In this case, the development of learner management in the field of curriculum and learning by integrating the values of local wisdom of the community which is full of noble values passed down from one generation to another can improve the positive character of students.

In the midst of the hegemony of the globalization era, researchers make the depth of understanding of students not only on the value of wisdom, but on local history and cultural traditions that exist in the community in the environment. By managing students who are integrated with local wisdom values, researchers can be optimistic that they can create education that can give meaning to the lives of students. This means that education will be able to become a spirit that can color the dynamics of Indonesian people today and in the future.

Feasible Learner Management Activities to Integrate Local Wisdom Values

Table 2. Feasible learner management activities to integrate local wisdom values.

No.	Statement	Very Agree	Agree	Disagree	Very Disagree
1	Students are able to instill awareness of local culture through arts	74 (46,54%)	71 (47,65%)	4 (2,68%)	
2	Students are able to preserve the values of local wisdom through arts	72 (48,32%)	74 (46,54%)	4 (2,68%)	
3	Students are able to preserve traditional sports that are rich in local wisdom values	70 (46,97%)	76 (51,00%)	3 (2,01%)	
4	Students are able to become better and more obedient individuals through religious activities	95 (63,75%)	53 (35,57%)	1 (0,67%)	
5	Students are able to develop their talents and potential through extracurricular activities.	83 (55,70%)	65 (43,62%)	1 (0,67%)	
6	Students are able to apply a caring attitude in the school and community environment through social activities.	86 (57,71%)	62 (41,61%)	1 (0,67%)	
7	Students are able to understand and apply local skills	76 (51,00%)	72 (48,32%)	1 (0,67%)	

No.	Statement	Very Agree	Agree	Disagree	Very Disagree
8	Students are able to become responsible and disciplined individuals through student council activities.	72 (48,32%)	72 (48,32%)	4 (2,68%)	1 (0,67%)
9	Students have a high attitude of mutual cooperation and respect for differences through student council activities.	76 (51,00%)	70 (46,97%)	3 (2,01%)	
10	Students are able to form healthy and independent behavior through health services	75 (55,33%)	74 (46,54%)		
	Total	779 (52,24%)	689 (46,21%)	22 (1,47%)	1 (0,06%)
	Total Score	3116 (59,60%)	2067 (39,53%)	44 (0,84%)	1 (0,01%)
	Σ Score	5228			
	Percentage	70,17%			
	Average	35,07			
	Mode	40			

In the assessment of learner management activities that enable the integration of local wisdom values, the total observation score was 5228 (70.17%) of the expected score of 7450 (100%). According to the criteria of the descriptive percentage table by Sugiyono [12], out of 149 respondents, the total score is included in the feasible category. Table 4.5 shows that more than 50% of respondents strongly agreed that students can develop their talents and potential through extracurricular activities, apply caring attitudes in the school environment and community through social activities, and form healthy and independent behaviors through health services. However, the results below 50% show that most respondents did not fully agree that students can instill awareness of local culture through arts, preserve local wisdom values through traditional arts and sports, and become responsible and disciplined individuals through student council activities. Thus, learner management activities that enable the integration of local wisdom values can be maintained and fall into the feasible category.

As shown in other research results, the pesantren education system in traditional pesantren that has produced graduates who have a strong and intact entrepreneurial spirit that is almost unheard of to aspire to become civil servants is an example of comprehensive results in integrating local wisdom values in learner management activities [18]. In other words, empowering learners' management activities through the adaptation of local wisdom, including the integration of wisdom values with learners'

experiences in schools with contemporary conditions is a smart strategy to solve social problems because in many cases social problems originate from local problems as well. There always needs to be a synergy between local governments, culture warriors, and the world of education to develop academic concepts and pilot ethno-pedagogic models which are not enough to be done personally, but must be done institutionally and cross-sectorally as well.

In the teaching process that integrates the local wisdom of the Balinese people, Parwati applies the teachings of "Tri Kaya Parisudha" as the basis of learning that involves discussion of the concepts to be learned with exploration, planning, strategy selection, and answer discovery [16]. In the process, the values built include the ability to socialize, communicate, make decisions, work hard, be responsible, think critically and creatively, be honest, careful, democratic, and problem-solving skills. Thus, learner management activities that enable the integration of local wisdom values can be easily perceived by learners through the exploration of shared values in the local community. [19].

Stakeholders Support for the Integration of Local Wisdom Values in Learner Management

Table 3. Stakeholder Support for the Integration of Local Wisdom Values in Learner Management

No	Statement	Alternative Answer			
		Very Agree	Agree	Disagree	Very Disagree
1	The school principal provides support in integrating students' local wisdom values	96 (64,42%)	52 (34,89%)		1 (0,67%)
2	The vice principal provides support in integrating students' local wisdom values	93 (62,41%)	54 (36,24%)	1 (0,67%)	1 (0,67%)
3	Student council coaches provide support in integrating the value of local wisdom of students	85 (57,04%)	62 (41,61%)	1 (0,67%)	1 (0,67%)
4	Teachers provide support in integrating students' local wisdom values	90 (60,40%)	58 (38,92%)		1 (0,67%)
5	Parents provide support in integrating students' local wisdom values	91 (61,07%)	57 (38,25%)	1 (0,67%)	
	Total	455 (61,07%)	283 (37,98%)	3 (0,40%)	4 (0,53%)
	Total Score	1820 (67,93%)	849 (31,69%)	6 (0,22%)	4 (0,14%)
	∑Score	2679			
	Percentage	71,91%			
	Average	17,97			
	Mode	20			

Based on the total score of stakeholder support for the integration of local wisdom values in the management of students with a total observation score of 2679 (71.91%) of the expected score of 3725 (100%). Based on the criteria in Sugiyono's descriptive percentage table, from 149 respondents the total score was included in the feasible category [12]. It is explained in the research results that the form of stakeholder support given to the integration of local wisdom values in the management of students includes the principal or vice principal in the form of encouragement and motivation to teachers, facilitating supporting facilities and infrastructure for local content activities, procuring activities and full support for school work programs that are local wisdom, providing understanding of local wisdom values and local culture, supporting culture-based student activities such as cultural exhibitions or local traditional ceremonies, routine assistance to student activities.

Forms of support by student council coaches or teachers include assistance to students in realizing school work programs, applying character education in local wisdom values in every lesson, providing both energy and moral support to every implementation of activities related to students, instilling local wisdom values and assisting students as their profession and *tupoks* as the foundation of the nation's integrity. In line with the opinion of Pamenang in his research, the values of success depend on the teacher's education program as a model and guide, as well as an educator [20]. Teachers have a big role in developing the character of the younger generation aged 10-19 years.

The forms of support by parents include providing support in trusting children in being educated and guided by their teachers, teaching children to love their nation and country, respecting elders, both teachers, *priyayi* and local traditional elders, giving full support to children in participating in school activities, providing support by being the most important support system for their children's future, providing support by being responsible for everything their children do in the school environment. Parents also have a very large role in the integration of local wisdom values in the management of students. In Dryden & Vos stated that if a child is raised in a bad environment such as reproach, hostility, fear, ridicule and negative things will have a bad influence on his future life [21]. Conversely, if a child is raised in a good environment, it will produce a child's character that tends to be positive.

4 Conclusion

Through empirical research and observation in these schools, it was found that local wisdom values that can be integrated into learner management consist of: values of honesty, obedience to teachers' instructions and orders, respect for teachers, concern for the environment and others, value of responsibility for the mandate given to him, respect for elders; value of independence; value of discipline; ability to distinguish good and bad actions; value of courage; value of compliance with applicable rules; compliance in following learning; trustworthiness; being able to apply and understand parental messages; and having compassion for others (percentage: 73.37%; with an average: 55.03). Learner management activities that are feasible to integrate local wisdom values

consist of: art activities, traditional sports, religious activities, extra-curricular activities, social activities, local skills, osis activities and health services; with a percentage of (70.17%). Parties that provide support for the integration of local wisdom values to strengthen the nation's identity amid the challenges of globalization in order consist of: principals, vice principals, student council coaches, teachers and parents (71.91%).

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