

Local Wisdom Values in Indonesian Language Learning through Public Speaking for Non-Formal Education Students

Dewi Suprihatin^{1✉}, Safuri Musa², Slamet Triyadi³

Universitas Singaperbangsa Indonesia^{1,2,3}

✉ Jl. H.S. Ronggowaluyo Teluk Jambe, Kabupaten Karawang, Jawa Barat

E-mail: dewi.suprihatin@fe.unsika.ac.id¹

Abstract - This research aims to describe the instillation of local wisdom in Indonesian language learning, analyze the understanding of Indonesian language learning of undergraduate non-formal education students at Universitas Singaperbangsa, and find out the obstacles faced by lecturers in instilling local wisdom in students. Instilling local wisdom is an important way for students to love culture. A qualitative method with case study approach was used to examine the causes of certain social aspects. The data collection techniques include observation, interview, and documentation. The data were analyzed using interaction analysis consisting of data collection, data reduction, data presentation, and conclusion. The results of the research show that, first, local wisdom is instilled in the learning process of Indonesian language general courses so that lecturers only develop their own learning related to regional culture through public speaking. Local wisdom is mostly instilled in activities outside the learning process. Second, students practice the local wisdom values well, including ethics, aesthetics, religion, and social.

Keywords: local wisdom, Indonesian language, public speaking, non-formal education

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1. INTRODUCTION

Non-formal education students can incorporate local wisdom into Indonesian language learning. It is hoped that the integration of local wisdom values in Indonesian language learning will encourage students to understand local wisdom and grow love for their culture and strengthen their self-identity to strengthen their love for the nation. According to the Great Dictionary of Indonesian Language, wisdom means discernment or intelligence needed in interaction. Local wisdom is a set of knowledge that grows and develops in society, including theological, cosmological, and sociological perspectives. Local wisdom is based on philosophy, values, ethics, and behavior that are traditionally institutionalized in the management of natural and human resources so that it is formulated as a community view of life (world view). This attitude to life becomes the community's identity that differentiates it

from others. Thus, local wisdom is a way of life passed down over generations in the form of religion, culture, or common habits in a social system. Local wisdom can be seen as a national identity, especially in the Indonesian context. Therefore, local wisdom is a philosophy and outlook on life that is manifested in various areas of life such as social values, economics, architecture, health, and environmental management (Assidiq & Atmaja, 2019; Musanna, 2012; Romadi & Kurniawan, 2017; Rinitami Njatrijani, 2018: 17).

Education based on local wisdom teaches students to understand concrete situations, so when faced with a problem, they will feel more challenged, independent, and active. Therefore, there must be a constructive interaction between education and culture so that the education that takes place has more character following the developing culture for students to apply in their daily lives. Local wisdom can come from the culture of the people of a particular place because the study of local history is the study of the life of a community in various aspects of life. The formation of local wisdom began when people did not know writing (prehistory). Oral traditions then emerged from this pre-literate tradition in historiography. Oral traditions explain a lot about the past or origins of a society. As this oral tradition develops, it becomes a public belief. Local wisdom-based education teaches students to adhere to concrete situations. There are several pillars of local wisdom education, including building educated people based on the recognition of human existence from the womb; education based on truth and nobility; avoiding incorrect ways of thinking; developing the moral, spiritual (affective domain), cognitive, and psychomotor; development of cultural synergy, education, and tourism synergistically in character education. Local wisdom-based education can be used as a medium to preserve the potential of each region. Local wisdom must be developed from regional potential because local wisdom is currently in a weak position. This is influenced by the attitude of the Indonesian people who have not been able to maintain their culture, morals, and attitudes towards the surrounding environment due to the lack of appreciation and recognition of traditional wisdom values as well as the trend of globalization which can penetrate national boundaries down to the community level of a village (Husni Thamrin, 2013:46; Wagiran, 2013; Alsyahdian, 2016; Siska, 2017; Amen, 2011).

The Non-Formal Study Program at Universitas Singaperbangsa Karawang applies local wisdom values. Local wisdom values are instilled through moral learning that connects Indonesian language learning material with regional culture. Local wisdom values are linked to learning Indonesian. The cultivation of local wisdom is conducted through other learning, such as local content and extracurricular activities. Local wisdom is explored as content to build student character, which is incorporated into learning. This is to re-evaluate local wisdom for student life because it is not separate and far from their culture. Therefore, the instillation of local wisdom in the non-formal education study program is conducted through learning Indonesian regarding acculturation material and local wisdom. Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities conducted by local communities in responding to various problems in meeting their needs. Education is a conscious and systematic effort to develop the potential of students. Education prepares

students in both physical and spiritual aspects. Thus, education is a process of inheriting culture and national character from the younger generation and developing national culture and character to improve the quality of life of society and the nation in the future. There are indications of young people who prefer and are interested in foreign cultures even though they should be the backbone in maintaining the existence of local wisdom. Therefore, the love for local wisdom values should be amplified and re-embedded in the young generation. This is often conceptualized as local wisdom, local knowledge, or local genius. The study of local wisdom as character-building content for students can later be included in learning to review local wisdom for students' lives because it cannot be separated from their culture. This research took place at Universitas Singaperbangsa, Karawang. The informants in this research were non-formal education lecturers and students (Sugiyono, 2010; Ahmad, Pendidikan, Pps, & Sebelas, 2011; Ulfa F, 2014:123; Muhamad Priyatna, 2016:1312; Faiz, Aiman & Bukhori Soleh, 2021:68).

2. METHOD

The method used in this research is the qualitative method, which aims to understand the phenomena experienced by the research subjects, for example, behavior, perceptions, motivations, and actions holistically and descriptively in a special context using, with intensive and detailed case study approach. This method is used by considering research which is to describe and explain something as it is so that the relationship between the researcher and the respondent can be good and structured, making them easy to adapt. The data were collected using lecturer-student interviews, learning observation, and documentation of lecturer lesson planning, learning, and evaluation. The data were then validated using source triangulation and technical triangulation and analyzed using interactive analysis with three levels of analysis, namely data reduction, data presentation, and conclusion drawing (Sugiyono, 2010; Moleong, 2013).

3. DISCUSSION

Local Wisdom Values in Indonesian Language Learning

The instillation of local wisdom in the non-formal education study program is conducted through Indonesian language learning regarding Indonesian history material which focuses on regional cultures. Indonesian is the national language. Thus, language plays a key role in shaping a person's character. Indonesian language plays a significant role in the social, intellectual, and emotional development of students. Indonesian language learning is expected to help students form polite language and cultural character, express opinions well, and improve analytical and imaginative skills. The relationship between the history of the Indonesian language and education is important so that the historical values of the Indonesian language can better foster desired traits, character, and abilities. Education is inseparable from human life. It is important to create knowledgeable and insightful people to improve the quality of intelligent human resources because learning a language means learning to communicate. Indonesian language learning in the non-formal education study program is used as a medium for instilling local wisdom values in students, in accordance with the 2013 curriculum concept

where students are brought closer to reality so that observing videos, reading books, and seeing people's behavior in everyday life can be the start of instilling the values of local wisdom. Students are invited to think about concepts in applying public speaking. The learning method is to find out the path that must be taken to achieve a certain goal. Learning aims to gain knowledge, attitudes, skills, and abilities. The learning methods used will be habits. This method helps lecturers to relate the material to the real conditions of the students. One of the pillars that is especially important to develop through learning is the pillar of artistic and cultural values. Lecturers usually implement local wisdom values in the middle of learning and during reflection on the material. Teaching methods will be more varied, not just verbal communication by lecturers, which makes the students bored and lecturers run out of energy. Students will do more learning activities because they not only listen to lecturers but also do other activities such as observing, doing, and demonstrating. Furthermore, teaching will attract more students' attention so that it can foster motivation to learn. Based on the researchers' observations, teaching local wisdom values in Indonesian language subjects with Indonesian history material is easier for students to appreciate. This is also supported by the results of interviews with lecturers (Tri Joko Raharjo, Achmad Rifai RC, & Tri Suminar, 2015:26; Slameto, 2003; Muhammad Ali, 2020:35; Nadlir, 2013; Nurul Hidayah, 2015:190; Muhammad Yusi Kamhar and Erma Lestari, 2019:1).

Indonesian Language Learning through Public Speaking for Non-Formal Education Students

Non-formal education is an educational path outside formal education. This means that education is conducted deliberately concerning certain objectives that are not tied to the standard curriculum so that education is more clearly defined within the scope of short-term special program educational activities designed to meet flexible learning needs and management processes. level of material difficulty, ability, rank, and age. Based on the results of research through observation, interviews, and documentation, it can be analyzed as follows. The results of the analysis of Indonesian language learning through public speaking for non-formal education students in Indonesian history courses are as follows. Firstly, when learning public speaking, non-formal education students can understand the opportunities and challenges well. Secondly, the basic concepts of Indonesian language learning with historical Indonesian material can influence attitudes, polite actions in speech, and morals in acting and communicating. It can be seen from the way they argue. With this method, students are expected to have conceptual knowledge, analysis, knowledge, understanding, application, and analysis. Public speaking skills are a necessity for humans. Training activities are carried out to produce changes in the behavior of the students who participate. The behavior change referred to here is in the form of increasing knowledge, expertise, or skills, as well as attitude. Public speaking can increase the student's skills in communication to facilitate the process of obtaining information as a means for self-development which can increase knowledge, such as leadership skills, and provide changes in attitude and behavior to increase self-confidence. Based on this description, one of the benefits of public speaking training lies in the

communication aspect. Public speaking is a technique of communicating messages or opinions in front of many people with the intention that they understand the information conveyed. It needs to be emphasized that in public communication, the source person or communicator has profound influence because they have strong control. Communication is the process of conveying thoughts or feelings using meaningful symbols for both parties. Different situations require different media to change someone's attitude or behavior so that there is a certain effect (Kiki Irafa Candra and Heryanto Susilo, 2022:67; Wahyuning Chumaeson, 2020:137; Mucharam (in Era Dewi Kartika and Dyah Ayu Sulistyning Cipta, 2023:41-42; Rakhmawati 2014; Yudarwati (2010).

Public speaking is the ability to speak in public correctly so that the message can be conveyed clearly. Etymologically, the word *public* comes from English which means general public while *speaking* means making a speech. The art of communicating effectively and successfully can be learned and practiced. It requires challenging work and the right technique. People should talk to improve the quality of existence. They should give interesting, informative, entertaining, and influential information. As is known, public speaking is understood as a technique for conveying messages in public. Scientifically, public speaking is part of communication science because communication is an interaction process to connect one person to another. It means that language ethics in communication style is tolerance. Researchers also directly observe public speaking learning through video and face-to-face assignments and adapt to who they are speaking to, their purpose, and their choice of appropriate words. Many people believe that speaking is a natural human process, so it does not need improvement. This opinion is wrong because as the public knows, speaking well and correctly is a skill that needs to be trained. Public speaking skills are not related to gender, age, position, and profession. However, students need public speaking skills to train their mental and ability to speak in front of people. Therefore, public speaking functions as conveying information face to face through presentations in front of the class, speeches, MC, and leading organizational meetings or informal meetings. Based on the video data obtained, many students have also experienced a change in speaking style to be more formal and organized in accordance with public speaking procedures using more standardized language (Bahar (in Intan Hamzah, et al., 2022:77; Roswita Oktavianti and Farid Rusdi, 2019:118; Lasmery RM Girsang, 2018:82; Siti Asiyah, 2017:5; Tamrin Fathoni, et al., 2021:24; Nara Setya Wiratama, 2021:2; Charisma Asri Fitrananda, et al., 2018:66; Hilbram Dunar, 2015).

Students are given the opportunity to increase their intellectual level. Not everyone has such an opportunity. In various situations, it is students who can act independently without being suspicious of any interests. They know that when learning about culture, they should pay more attention to language etiquette and social norms. They can also identify how to speak in front of an audience with the same culture and different educational backgrounds. Cultural change will always accompany changes in the society that is the container of that culture. Therefore, the inclusion of local wisdom content in the Indonesian language learning process with Indonesian history material in the non-formal education study program is one of the

commitments to support the preservation of local wisdom. It teaches students to be close to the concrete situations they face every day. In other words, this inclusion encourages students to be close to and maintain their surroundings based on the values of the local community in fostering and maintaining culture and language through public speaking. Thus, a speaker is said to be successful if the listener feels satisfied with the material and responds positively to the material received and delivered (Rudi Kristanto, et al., 2020:127; Rosana, 2017; Dewi Safitri Elsap and Agus Hasbi Noor, 2017:30).

4. CONCLUSION

Local wisdom values are instilled in Indonesian language learning in the non-formal education study program by relying on the ability to include these values using lesson plans as a guide. Experience as a learning resource can be used as a source of knowledge, so students will have experience and interaction with the environment. The obstacle to instilling local wisdom is the lack of time allocated for Indonesian history lessons because there are only 2 credits through the Indonesian general course, so lecturers try to add special programs to instill local wisdom. It is not difficult for lecturers to teach local wisdom values to their students because the values are found in everyday life, such as ethics, aesthetics, politeness in communication, and social values that students do every day in the learning process, organization, and community. Local wisdom values are mostly instilled in learning activities, such as local content and extracurricular activities. Students experience obstacles from themselves, such as a lack of experience in participating in regional cultural activities and boredom during the learning process because learning is not interactive. Therefore, cognitive competence in learning public speaking includes six aspects, namely knowledge, understanding, application, analysis, synthesis, and evaluation. These competencies include understanding opportunities and challenges, explaining basic concepts, having conceptual and analytical knowledge, and having knowledge in preparing material plans. Psychomotor competency in learning public speaking includes five aspects, namely imitating, manipulation, movement precision, articulation, and naturalization. Students should be able to compile material, deliver material, have accuracy and application as well as techniques in preparing material plans, convey the schedule of activities, and use strategies, methods, and techniques in public speaking management.

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