

# Teaching Material Based on Indegeneous System with Journalism Approach as a Model of Thematic-Integrated Learning for Student in Primary School

Mahilda Dea Komalasari<sup>1</sup>, Nina Widyaningsih<sup>2</sup>

<sup>1</sup>Department of Elementary School Teacher Education, Faculty of Teacher Training and Education, Universitas PGRI Yogyakarta

<sup>2</sup>Department of Indonesian Language and Literature Education, Faculty of Teacher Training and Education, Universitas PGRI Yogyakarta

mahilda\_dea@yahoo.com

**Abstract.** Elementary school age students are included in the concrete operational stage, so they need concrete objects to understand about learning material. In this case, the teacher has a very important role in recognizing their characteristics in order to facilitate learning. Learning in accordance with elementary school students is an integrative thematic learning model. The thematic integrative learning model is one of the integrated learning models that integrates competences and skills from several fields of study which are packaged into one theme. One manifestation of optimizing the integrative thematic learning model is packaging teaching materials based on local traditions with a journalistic approach. The journalism approach intended in the preparation of this teaching material is to package interesting teaching materials to read and still lightly use in learning. The choice of journalism approach in the preparation of teaching materials is because the value of journalism will be increasingly important with the use of information technology which is increasingly communicative, then the integration of local wisdom values is intended to facilitate students in achieving applicable learning. Local wisdom is very important considering the learning process that occurs in the classroom, especially elementary school students, should start with the closest world or what students often encounter. The values of local wisdom will help students understand every concept in the material so that the knowledge obtained by students is not only limited to knowledge, but can also be implemented by students in the form of practice outside of school.

## 1. Introduction

Indonesia has a variety of cultures spread throughout the archipelago. This cultural diversity is a wealth and privilege of the Indonesian nation. However, along with the influx of globalization, the nation's culture is increasingly becoming extinct. This is because the entry of globalization coincides with the entry of foreign cultures that are easily accepted by the Indonesian people. This has an impact on the increasingly alienation of national culture. One way to preserve the nation's culture is through education. Education as a forum for preserving culture needs strategies and nuances that support cultural preservation. One of the strategies is to utilize teaching materials that contain cultural elements [1]. The use of learning models also plays an important role in cultural preservation. One of the learning models that can be used today is thematic-integrative learning model.

The integrative thematic learning model is one of the integrated learning models, namely by combining several competencies from various subjects and then packaging them into a theme. By using thematic-integrative learning, students can connect various knowledge from various subjects, because thematic-integrative learning is a learning system that is holistic and connected to one another. One of the competencies that is integrated into thematic learning is a real world situation which is then linked to the knowledge they already have. In order for thematic learning to be meaningful and fun, learning needs to use a contextual approach to link the real world with the material taught in schools. One way to contextualize learning materials is to instill local wisdom values. This is not only intended to make learning more meaningful, but also aims to preserve culture. Thus, learning is expected to be principled think globally, act locally [2].

Local wisdom is a habit that is deeply embedded in people's lives and contains high cultural values. Local wisdom is also referred to as local knowledge that is used by the community to survive and is expressed in traditions adhered to for a long time [3]. Local wisdom is a product of past culture that should be used as a guide for life [4]. Local wisdom has become a part of community life that has been passed down from generation to generation. Local wisdom is a way for people to survive according to their needs, local environmental conditions, and beliefs that are deeply rooted in the community's soul and are difficult to break [5]. Local wisdom has several functions as follows: 1) as a marker of identity of a community; 2) as the glue between citizens, across religions and across faiths; 3) local wisdom is able to provide a sense of togetherness in the community; 4) able to change the mindset of the reciprocal relationship between individuals and the community by placing local wisdom on the common ground / culture it embraces; 5) build togetherness and appreciation, while minimizing things that can damage the community [6]. Thus, local wisdom is a characteristic or uniqueness of a region, which can differentiate one region from another.

Local wisdom must be instilled in students from an early age, so that students recognize their national identity and are not carried away by the negative currents of globalization. A similar sentiment was also expressed by Rahyono [7], that the reasons for the importance of local wisdom to be integrated into learning include: 1) it is the national identity, forming identity from birth; 2) local wisdom is not something foreign because it is close to local life; 3) able to raise the dignity of the nation. The integration of local wisdom values is better instilled in students since the elementary school age.

Elementary school is the foundation for the formation of children's character, so learning in elementary schools must be packaged in an interesting and fun way. To create interesting and fun learning, starting from selecting interesting teaching materials. This is further supported by the implementation of the 2013 curriculum which implements the scientific approach in which elementary school students are required to be active and able to think critically. In this case, teaching materials play a very important role in realizing the success of the 2013 curriculum. Therefore, teaching materials are needed that are in accordance with the needs, characteristics and interests of students, because good teaching materials will support students' interest in learning. In order for the teaching materials to be attractive to students, these teaching materials need to be packaged with a journalism approach based on local wisdom, so that teachers can package teaching materials with various interesting themes, for example: batik, traditional games, puppets, and various other local wisdoms that are packaged with approaches. journalism. Thus, students will be interested in reading and easily understand the subject matter.

The journalism approach that is intended in the preparation of this teaching material is to package interesting teaching materials to be read and still lightly used in learning [8]. The choice of a journalism approach in the preparation of teaching materials is because the value of journalism will be increasingly important with the use of increasingly communicative information technology [9]. The development of thematic-integrative teaching materials based on local wisdom with a journalistic approach is developed to support the learning process and the integrity of the competencies that students must master (cognitive, affective, psychomotor), as well as adjusted to the competencies that

must be achieved, school needs, and curriculum demands. In addition, teaching materials were also developed to overcome difficulties faced by schools [10]. Thus, it is necessary to develop teaching materials based on local wisdom with a journalistic approach in a thematic-integrative learning model for elementary school students.

## **2. Discussion**

### *2.1. Thematic-Integrative Learning*

One of the goals of education is to provide a structured learning experience [11]. In order to achieve these educational goals, innovative learning models are increasingly emerging, one of which is the Integrated Thematic Instruction (ITI). There are three main components in ITI, namely: human brain, teaching strategies, and curriculum development [12]. Human brain refers to the human brain as a window to learning that can deliver knowledge in improving teacher and student performance. Teaching strategies refer to the teacher's ability to identify students with various backgrounds and different needs. Curriculum development refers to developing curriculum from the classroom level based on the conditions of students and society. These three components need to be considered in creating a learning atmosphere to make it easier for students to understand the subject matter, so that learning becomes meaningful and in accordance with student needs.

Thematic learning is learning that is packaged in a theme. Themes are obtained from integrating competences from various subjects that have in common. The emergence of this integrated thematic learning model began with a philosophical figure, John Dewey [13]. There are three philosophical schools that underlie the emergence of thematic learning, namely: progressivism, constructivism, and humanism. The flow of progressivism emphasizes student intelligence, including: developing creativity, providing activities that activate students, a natural learning atmosphere, and providing students with meaningful experiences. In this flow, students are faced with solving a problem using the knowledge and learning experience they have. The flow of constructivism emphasizes direct experience as the main key to learning, so that learning material must be linked to student experiences, so that learning is more real for students. According to this flow, the knowledge possessed by students is not only a result of the transfer of knowledge from the teacher to students, but is the result of individual interactions with an object, phenomenon, experience, and environment. Thus, constructivism does not focus on results, but on a continuous and continuous learning process. The flow of humanism sees the uniqueness and specificity of the potential and motivation of each student.

Thematic learning consists of ten models of curriculum integration in thematic learning, namely: immersed, nested, fragmented, connected, sequenced, shared, webbed, threaded, integrated, and networked. Of the ten models, they are grouped into three groups, namely the integration of intra-disciplines, across several disciplines, and within and across learners. The teacher as a learning planner, should understand the models of integrating the curriculum before they are applied in learning [14]. Based on the 2013 curriculum, the curriculum integration model used is the webbed and integrated models.

The main principles of thematic learning include: (1) student-centered; (2) provide direct experience; (3) the segregation of subjects is not clear; (4) presentation of the competencies of several subjects in one learning process; (5) flexible; (6) meaningful and intact; (7) consider the time and availability of sources; (8) choosing a theme in accordance with the things that are close to the student's world; (9) learning achievement focuses on basic competencies, not themes. Thematic learning is one way to optimize the cognitive, affective, and psychomotor aspects of students in learning [15]

### *2.2. Local wisdom*

Local wisdom can be understood by describing in advance the meaning of words that make up local wisdom. Local wisdom consists of two syllables, namely wisdom (wisdom) and local (local). Wisdom according to the Big Indonesian Dictionary means wisdom, while local according to the Big Indonesian Dictionary means local or local area. Local wisdom is local knowledge that is used by

local communities to survive in an environment that is integrated with belief systems, norms, laws, culture and is expressed in traditions and myths that are held for quite a long time[16]. In general, local wisdom has the following characteristics and functions: (1) as a marker of the identity of a community; (2) as an adhesive element of social cohesion; (3) as a cultural element that grows from below, exists and develops in society; it is not an element which is passed from above; (4) serves to provide a color of togetherness for certain communities; (5) can change the mindset and reciprocity of individuals and groups by placing them on common ground; (6) able to encourage the development of togetherness, appreciation and joint mechanisms to defend against the possibility of disturbance or damage to group solidarity as a whole and integrated community. Based on this idea, it can be said that as a distinctive and unique identity in a certain area or place, local wisdom also becomes a special force in maintaining the values contained in it. Based on the description above, it can be concluded that local wisdom is a tendency towards local / regional wealth in the form of knowledge, beliefs, norms, customs, culture, insights and so on which are inherited and maintained as an identity and guidelines in teaching us to act appropriately in life.

### *2.3. Optimization of Local Wisdom-Based Teaching Materials with Journalistic Approaches in Thematic-Integrative Learning*

In facing the growing globalization, the Indonesian nation should evaluate and prepare human resources who are more qualified, skilled, intelligent, creative, and competitive. Globalization is not a new problem that will be faced by the Indonesian nation, but it is a challenge for teachers to facilitate students in instilling as early as possible about how to become individuals who can still survive in the increasingly high global demands. This can be done through planting local wisdom values in thematic-integrative learning. Thematic-integrative learning is an integration or integration of competencies in a lesson. In order for thematic-integrative learning to run optimally, a teaching material is needed to convey learning material. This teaching material must be packaged in an attractive manner to make it easier for students to understand the material. In this case, a journalistic approach is used in developing teaching materials.

Previous research shows that thematic teaching materials based on local wisdom are feasible to be used as a learning resource in schools. Thematic teaching materials based on local wisdom developed can be used as teaching materials that can increase students' knowledge of the material being studied. The appropriateness of the teaching materials developed can be measured using indicators of the validity of the teaching materials, the practicality of the teaching materials, and the effectiveness of the teaching materials [17]. Seeing the high enthusiasm of students when the environment around them is raised into the classroom, makes learning more meaningful and can motivate students to recognize the values of local wisdom which can be a source of learning for students, this local wisdom-based learning has also been researched. Research and development related to local wisdom explains that the material substance of the curriculum applied in schools can be integrated with local wisdom well in the form of textbooks that can be used in learning [18]. Local wisdom is indeed not the only alternative in solving problems of planting the concept of learning, but it can be used as a "facility" that can be freely accessed to broaden our insights in this modern era without having to leave our identity. Each region has local wisdom values that are characteristic of that area. One of the local wisdoms that will be described in this paper is Javanese local wisdom. Some of the values of Javanese local wisdom can be accommodated as a learning resource for elementary school students. Through thematic learning by raising the values of Javanese local wisdom such as wayang culture, students can form independence to enrich themselves with their special competences. Wayang symbolizes God's creatures (humans, animals, plants and inanimate objects).

Wayang is a portrait of life containing sanepa, piwulang and pituduh. Wayang contains habits of life, human behavior experienced since birth, life, death, all of which are natural processes [19]. In this process, humans always strive for balance with nature, fellow humans, and God as the creator. The word wayang can be interpreted as an image or human imitation made of leather, wood, etc. to show a

play or story. The play is told by a person called the dalang. Another meaning of the word wayang is ayang-ayang (shadow), because what you see is a shadow in the screen. In addition, there are those who interpret shadow as wishful thinking. Any form in the puppet is adapted to the character's behavior imagined, for example a good person, depicted as thin, sharp eyes, and so on. Meanwhile, a bad person has a wide mouth, a wide face, and so on, while the skin refers to the material used [20]. It is hoped that through the existence of local puppet wisdom we can build cooperation and create an atmosphere of active learning while maintaining the originality of the nation. Local wisdom is an important investment to provide students with skills, abilities and personal qualities without leaving self-identity or national identity.

### 3. Conclusion

Thematic learning is a learning model that integrates various content of subject matter into one theme. This theme is what binds the materials to achieve learning objectives which are not only meaningful but also joyful learning. Thematic learning based on local knowledge is also expected to be able to equip students and prepare them to become more competent and qualified human resources.

### References

- [1] Nilasari E 2016 *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* **1** 1399
- [2] Utari U 2016 *Jurnal Teori dan Praksis Pembelajaran IPS* **1**
- [3] Sumarmi and Amirudin 2014 *Pengelolaan Lingkungan Berbasis Kearifan Lokal* (Malang: Aditya Median Publishing)
- [4] Musafiri M.R 2016 *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* **1** 2040
- [5] Sufia R 2016 *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* **1** 726
- [6] Sumarmi and Amirudin 2014 *Pengelolaan Lingkungan Berbasis Kearifan Lokal* (Malang: Aditya Median Publishing)
- [7] Rahyono F X 2009 *Kearifan Budaya dalam Kata* (Jakarta: Wedatama)
- [8] Primasiwi 2019 *Menulis Bahan Ajar dengan Pendekatan Jurnalisme Jadi Terobosan Diknas Kota* (Suara Merdeka)
- [9] Kim M 2012 *Development and Society* **41**
- [10] Wulanzani U T 2016 *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan* **1** 1830
- [11] Kemp J E 1994 *Designing Effective Instruction* (USA: Macmillan College Publishing Company, Inc)
- [12] Kovalik S 1994 *ITI: The Model Integrated Thematic Instruction Third Edition* (Susan Kovalik & Associates)
- [13] Prastowo A 2014 *Pengembangan Bahan Ajar Tematik* (Jakarta: Kencana)
- [14] Fogarty R 1991 *The Mindful School: How to Integrate the Curricula* (Australia: Skylight Publishing, Inc)
- [15] Komalasari M.D and Pardjono 2015 *Jurnal Pendidikan Karakter* **5**
- [16] Sumarmi and Amirudin 2014 *Pengelolaan Lingkungan Berbasis Kearifan Lokal* (Malang: Aditya Median Publishing)
- [17] Tinja Y, Towaf S M, Hariyono 2017 *Jurnal Pendidikan* **2** 1257
- [18] Ardan et all 2015 *International Education Studies* **8**
- [19] Bastomi S 1996 *Gemar Wayang* (Semarang: IKIP Semarang Press)
- [20] Puspitasari M 2008 *Wayang Kulit sebagai Media Penyebaran Agama Islam* (Surakarta: UNS)