



The Urgency of Heutagogy-Based Local Wisdom in Elementary School Curriculum in Bali

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Abstract: This study aimed to analyze the urgency of heutagogy-based local wisdom values in the elementary school curriculum in Bali. This research method used a survey with a qualitative approach. The research was conducted on elementary school teachers in Buleleng Regency, Bali using a purposive sampling technique consisting of 27 elementary school teachers from nine districts. The research instrument was a questionnaire, which consisted of a 2013 curriculum implementation questionnaire, Balinese local wisdom values applied in elementary schools, and teachers' opinions about the importance of heutagogy elements applied to the 2013 curriculum. Data analysis techniques in this study used quantitative and qualitative descriptive analysis. The results of this study indicated that local wisdom is low in the 2013 curriculum, Balinese local wisdom was rarely inserted into learning, and the primary need for 4C elements found in heutagogy. Therefore, character values, actions, works and traditional games of Balinese local wisdom based on heutagogy in the elementary school curriculum were very urgent to be implemented in elementary schools in Bali. Steps that can be taken include elaborating the values of local Balinese wisdom in teaching materials, media, evaluation tools, lesson plans, and student worksheets.

Article History

Received: 27-08-2022

Revised: 24-11-2022

Accepted: 02-01-2023

Published: 16-03-2023

Key Words:

Heutagogy;
Curriculum; School;
Local Wisdom; Bali.

How to Cite: Trisna, G., Wahyudin, D., Rusman, R., Riyana, C., & Monika, K. (2023). The Urgency of Heutagogy-Based Local Wisdom in Elementary School Curriculum in Bali. *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran*, 9(1), 151-161. doi:<https://doi.org/10.33394/jk.v9i1.5894>



<https://doi.org/10.33394/jk.v9i1.5894>

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Introduction

Education in the 21st-century has undergone many changes due to the impact of advances in information and communication technology which have changed human lifestyles, both in work, socializing, playing and learning (Aditya et al., 2020) (Urip & Riwanto, 2020). At the elementary school education level, education is seen as a pedagogical relationship between teachers and students relating to what a learner needs to learn, and what knowledge and skills to teach are always decided by a teacher (Chan et al., 2019). The traditional view of the teacher as a center of knowledge and skills is gradually changing. Along with the changes and developments that have occurred in the global era, which is far different from the era of twenty or thirty years ago, the demands for human competence to be able to live, work, and seize opportunities for participation in it are far more complex (Bele & Made, 2018).

Decades ago, the view of learning focused on pedagogy, then andragogy. In pedagogy, students are very dependent on educators in carrying out the learning process. In contrast, in andragogy the learning process is carried out independently to find solutions to the problems they find. In contrast, in heutagogy they look for their own problems and look for their own answers to the problems they find (Gaol, 2020). In pedagogical and andragogical ways, students may have the necessary competencies such as knowledge and



skills (Akyildiz, 2019). However, having competence does not mean having abilities which are also essential 21st-century skills because heutagogy emphasizes the development of abilities other than competencies (Hiryanto, 2017).

Bali is known to the world for its noble culture (Subawa, 2018). In people's lives, from generation to generation, they are always guided by local wisdom. This should be carried out continuously because problems regarding reducing moral and character degradation can be overcome by implementing local wisdom because local wisdom cannot be separated in life and local wisdom can be used as a guide to behavior, and to facilitate the development of character education, local wisdom values are needed for the millennial generation (Zulkarnaen, 2020). Therefore, the idea of developing local wisdom-based education is based on the belief that each community has certain strategies and techniques developed to live life according to its context (Daniah, 2021). Various breakthroughs have been made through basic education research, including the existence of several learning models applied by incorporating local wisdom. One of them is experimental research entitled Problem-Based Learning (PBL) based on local wisdom on social attitudes and critical thinking in mathematics subject for elementary students. It is revealed the learning process of integrating Balinese local wisdom can be carried out using local wisdom as content, context, equivalent of national character (Indrawan et al., 2020).

However, these breakthroughs have not been inserted with an approach that is in accordance with the demands of the 21st century, in this case, the heutagogy approach. The heutagogy approach to learning provides solid learning experience in enhancing personality, independence and maturity. The heutagogy approach is that students are the main agents in their own learning, which occurs as a result of personal experiences (Hase & Kenyon, 2007). Heutagogy can also support the achievement of the competencies needed in the 21st century, namely Critical thinking & Problem solving, Creativity, Communication, Collaboration, Compassion and competition to make students can be better prepared in facing their future which is a new world whose conditions will definitely be very different from the conditions that exist today (Sokrates, 2020).

Based on the excerpts above, curriculum implementation and demands for the realization of 21st century skills are urgently needed to be answered straightforwardly through heutagogy based on local wisdom in elementary schools in Bali. This aimed to develop students' abilities to determine their own way of learning and things of interest, student-centered learning designs, and explored students' creativity and reflective abilities rooted in local wisdom values, especially the Buleleng area. For this reason, it is important to analyze the initial conditions of curriculum implementation, Balinese local wisdom values that have been elaborated in learning so far, as well as elements of heutagogy that allow them to be applied in the curriculum. This will form the formulation of the application of heutagogy based on local wisdom, especially in elementary schools.

Research Method

This research method uses a survey method with a qualitative to analyze and identify needs that arise without intervention, including gaps and factors that cause gaps (Puspitasari, 2013). The survey method provides questions for research about reports of beliefs/beliefs or self-behavior (Adiyanta, 2019). This research was conducted on elementary school teachers in Buleleng Regency, Bali using a purposive sampling technique consisting of 27 elementary school teachers from nine sub-districts in Buleleng Regency. Questionnaires or questionnaires are a data collection method that is carried out by giving a set of written statements or questions to respondents (Purnomo & Palupi, 2016). The questionnaire grid

consists of, first, the teacher's implementation of the 2013 curriculum, the results of an analysis of local Balinese wisdom applied in elementary schools, and the teacher's opinion about the elements of heutagogy applied to the 2013 curriculum. The data analysis technique of this research used quantitative descriptive analysis and qualitative. Quantitative descriptive analysis by calculating the average results of the questionnaire, while the qualitative descriptive analysis follows the following flow:

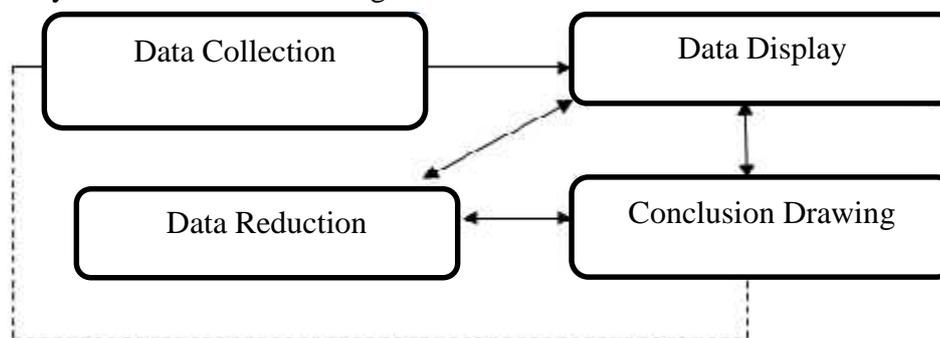


Figure 1. Qualitative Descriptive Analysis

Based on figure 1, the stages of data analysis in this study are as follows; (1) observing learning activities and distributing questionnaires regarding the need for heutagogy-based Balinese local wisdom curricula in elementary schools to elementary school teachers in Buleleng Regency, (2) after collecting data, then data is reduced by analysis, sharpening, classifying, directing, discarding unnecessary, and organize the data in such a way that the final conclusions can be drawn and verified, (3) describe the data that has been classified with due regard to the focus and research objectives in the form of a diagram, (4) verify the data/draw conclusions and link it with research results.

Results and Discussion

The findings obtained in the heutagogy-based local wisdom curriculum needs analysis are as follows:

Table 1. Implementation of 2013 Curriculum

No	Aspect	No. of Item	Average Score	Category
1	Referring to Relevant Balinese Local Wisdom Sources	1,2	2.24	Low
2	Facilitating Culture and Norms	3,4,5	2.26	Low
3	Independence and Communication	6,7,8	2.28	Low
4	Solution to problem	9	2.22	Low
5	Thinking, Numerical, Scientific, and Social Acceptability	10,11	2.15	Low

Table 2. Results of Analysis of Balinese Local Wisdom Applied in Elementary Schools

No	Aspect	No. of Item	Average Score	Category
1	Character values in Balinese folklore	1-9	2.36	Seldom
2	Proverb	10-24	2.42	Seldom
3	Action Based on Balinese Local Wisdom	25-31	3.39	Seldom
4	The work is based on Balinese local wisdom	32-35	2.38	Never
5	Balinese Traditional Game	36-42	1.81	Never

Table 3. Teacher's Opinions about Heutagogy Elements that Can be Applied to the 2013 Curriculum

No	Aspect	No. of Item	Average Score	Category
1	Learning Contracts Determined by Learners	1,2,3,4,5	1.51	Very Low
2	Flexible Curriculum	6,7,8,9	1.69	Very Low
3	Critical Thinking and Problem-Solving	10 dan 11	2.67	High
4	Communication Skills	12,13,14,15,16	2.61	High
5	Creation and Innovation	17,18,19,20,21,22,23,24,25	2.25	Low
6	Collaboration	26,27,28,29,30	2.34	Low
7	independence	31,32,33,34,35,36	2.01	Low
8	ICT	37,38,39,40,41,42,43	2.53	High
9	Self Efficacy	44,45,46,47,48,49,50	2.20	Low
10	Reflection	51,52,53,54,55,56,57	2.23	Low
11	Evaluation	58,59,60,61,62	2.15	Low

Bali in the implementation of the 2013 curriculum is still relatively low. Local wisdom will survive if in educational institutions teachers still internalize it in the education curriculum (Bria et al., 2020). The development of local culture in the midst of an all-digital development (revolution 4.0) sometimes makes local wisdom even more forgotten in educational institutions). Furthermore, the 2013 curriculum which was promised to strengthen Indonesian cultural values, turned out to be limited to teaching culture as an art learning about culture as a national character is actually not included in the Arts and Culture book which is made based on the government's curriculum. Cultural arts in the 2013 Curriculum have not yet talked about values but are still limited to material culture. In fact, what we want is to internalize Indonesian values and local wisdom (Wibawarta, 2013). The concept of being independent and communicative is in the low category, in line with the results of observations on learning using the 2013 curriculum namely there are some students who have not been able to act independently in learning, seem not to pay attention to the teacher's explanation, lack confidence, complain when given assignments, are less active in learning, when there is no teacher they prefer to play in class rather than self- study (Tasaik & Tuasikal, 2018).

Furthermore, one of the problems encountered in our education is the problem-solving aspect, because it tends to be directed at students' abilities to develop cognitive abilities at the level of low-order thinking (Ripai & Sutarna, 2019). The low ability to solve the problem above can be caused by an inaccurate strategy which can also result in inaccurate results (Suwanto et al., 2019). In the aspect of thinking, numerical, scientific, students' low numerical abilities are caused by students' lack of awareness of the importance of having numerical abilities that can help solve mathematical problems in everyday life. In addition, the cause of students' low numerical ability is caused by students who are reluctant to practice

questions (Cahya et al., 2020). In the aspect of social acceptability, it scores low because the diversity of society has the potential to cause group segmentation, divided structures, weak consensus, frequent conflicts, forced integration, and group domination, which in turn can weaken the movement of community life itself (Ridwan, 2015), besides that there are some students who have poor socialization and interaction skills as well as students who ridicule, insult and disturb other students and it triggers a conflict between students and causes conditions that are less conducive in the school environment (Kunniarti et al., 2017).

The results of the analysis of Balinese local wisdom applied in elementary schools are classified as rarely implemented, namely in the aspect of character values in Balinese folklore, the lowest average score is in the story I Sangsiah Teken I Bojong and in the story I Rare Angon.



Figure 1. Story of I Sangsiah Teken I Bojong
(Source: Brainly.com)



Figure 2. Story of I Rare Angon
(Source: <https://aryawangsablog.blogspot.com>)

Story I Sangsiah Sign I Bojog and Story I Rare Angon tend to get the average score which is low because in the opinion of the teachers in Buleleng Regency, Bali, this story is rarely heard and is rarely shown in Bali satua competitions. The tendency of character values in Balinese folklore to score is rarely applied because the culture of fairy tales or storytelling before is rarely applied. Apart from that, it cannot be expected that there will be many benefits and an end to children's literacy in front of television, the internet, VCDs, and other things by watching stories. No matter how interesting the broadcast is, students cannot ask directly or provide direct feedback on the media. In the aspect of Balinese proverbs in the 2013 curriculum, scores were rarely applied because in its current implementation, more and more young people are accustomed to using Indonesian as their everyday language, and not a few also use foreign languages, compared to using their mother tongue, namely Balinese (Putri et al., 2018).

Actions based on Balinese local wisdom are often carried out because the order of daily life practices such as *tat twam asi* (mutual love), work together (*menyama braya*) will inspire educational practices (Suwardani, 2015) and the principle of implementing education through the development of values cultural values are the real implementation of the contextual approach. In this approach, education and culture are in the interplay of interactions and interrelationships that support and complement each other (Sukarma, 2017).



Figure 3. Implementation of Balinese Local Wisdom
(Source: Balipustakanews.com)

Mathematical elements that can be learned in woven crafts include the concept of tiling, the concept of parallel lines, and angle. However, works based on Balinese local wisdom have never been implemented because the concept of the process of spreading mathematics is often colored by intellectual coercion. Students are not given space to think mathematically according to their perspective and understanding of the concepts prevailing in their surroundings (Saparuddin et al., 2019).



Figure 4. Works of Ethnomathic Balinese Local Wisdom

Traditional Balinese games tend to be rarely played because most parents introduce modern games to their children because they are very busy teaching traditional games to their children, in fact, they don't even know about traditional Balinese games (Arya, 2015). In addition, technology is increasing rapidly making children prefer increasingly sophisticated games such as video games, PlayStation, and so on compared to traditional games which are Indonesian cultural heritage (Kardiawan, 2013).



Figure 5: Balinese Traditional Game

(Source: <https://www.orami.co.id/magazine/permainan-tradisional-bali>)

Balinese local wisdom curriculum based on heutagogy needs to be implemented because some scores in heutagogy elements get very low to low scores. As in the aspects of the learning contract that are determined by students, flexible curriculum, independence, efficacy, and reflection, this is because in the 2013 curriculum the initial activity carried out by the teacher is to prepare a Lesson Plan (RPP) which is used as the basis for implementing learning which includes initial activities, core activities, and closing (Tusyana & Markhumah, 2021). The 2013 curriculum tends to be less flexible because, in the future, the continuity, usefulness and meaning of our education will be determined by its ability and flexibility in responding to unexpected things, for example the Covid-19 Pandemic. For example, the 2013 curriculum was not formulated to deal with the Covid-19 pandemic in 2020” (Wangi, 2020). In the aspect of low independence, the cause is the lack of initiative from within students to learn independently, depending on the teacher, if there is no teacher giving



lessons, then there are no learning activities in the class and students are just playing. Student efficacy is classified as low because students lack confidence/reluctance to convey their ideas and ideas related to the material during learning (Auliya et al., 2018). Furthermore, the reflection aspect in the 2013 curriculum is low because it is only one way while heutagogy is 2 directions (multiple round learning). Double Loop Learning and self-reflection. Double-loop learning occurs when students are able to "question and test personal values (students' reflections on what is needed during learning) and assumptions as the main points to improve learning how to learn (Fauzi, 2021).

While the 4C elements (Critical Thinking, Communication, Collaboration and Creativity) get a high score because heutagogy has been implemented in learning models. The principle of heutagogy with learning applies critical, collaborative, and creative thinking skills through Project -Based Learning, Problem-Based Learning, and Cooperative Learning models which can be assisted by various information and communication technologies (Trisna et al., 2022). In the ICT aspect, obtaining a high score cannot be separated from the idea of the Ministry of National Education to build a Learning House portal designed with a number of advantages, namely first, providing learning facilities for both students and teachers. Second, it has a variety of multimedia learning media in the form of: text, graphics, photos, video, audio, and animation. Third, provide a complete collection of questions for both practice and try try out. Therefore, in implementing learning which includes the 4C skills, it is necessary to take steps that have been carefully planned, then learning will run smoothly and the teacher will not experience difficulties in teaching (Suastini et al., 2020). Referring to these problems, the development of a heutagogy-based Balinese local wisdom curriculum is needed in facing the development of learning in the 21st century. The entire sample gave a positive response to the existence of curriculum development by incorporating Balinese culture with this heutagogy approach.

Conclusion

The conclusions obtained based on the findings of this study are the low insertion of Balinese local wisdom in Buleleng Regency in the implementation of the 2013 curriculum, Balinese local wisdom is rarely inserted into learning at the elementary school level in Bali, and the 4C elements found in heutagogy tend to be high. Therefore, the Heutagogy-based Balinese Local Wisdom Curriculum is needed in elementary schools. The first steps that can be taken include elaborating the values of local Balinese wisdom in teaching materials, media, evaluation tools, lesson plans, and student worksheets. Of course, any form of the plan will not be successful if it is only stated in the planning document. For this reason, it is necessary to have the commitment to make it happen in the implementation of the curriculum with supervision or monitoring from the school principal or stakeholders.

Recommendation

Policyholders in primary education including, school principals are advised to make local cultural wisdom the basis of heutagogy as a curriculum diversification implemented in elementary schools. This can be realized by conducting Focus Group Discussions (FGD), training on the elaboration of local wisdom values into curriculum planning and implementation, and classroom action research related to the implementation of local wisdom values in learning and always getting used to or socializing the importance of local wisdom values in life. Teachers are also expected to make local wisdom a bridge between local knowledge possessed by elementary school students and scientific knowledge that has been



proven true, as well as heutagogy elements in the Balinese Local Wisdom curriculum to support the improvement of skills needed in the industrial revolution and the societal era.

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