

Integrating Local Wisdom of Nek Pung Dance in Grade 4  
Elementary School Science Learning

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**Abstract**

Currently, local wisdom is getting eroded. Local wisdom is a habit of the local community that has noble values so that efforts need to be made to preserve it, such as the local wisdom of the nek pung dance in Jambi province, Indonesia. This paper aimed to analyze the local wisdom of the nek pung dance and the educational curriculum to be linked and integrated into science learning. This study uses a qualitative approach by collecting natural information from several sources, namely traditional leaders, community leaders, education and culture offices, and elementary school teachers. In addition, researchers also analyzed educational curriculum documents, teacher books, and student books. The results analysis showed the that local wisdom of the nek pung dance can be integrated into grade 4 on theme I the beauty of togetherness, sub-theme I cultural diversity of my people, in learning 1 which includes science competency as one of the competencies.

**Keywords:** Local Wisdom, Nek Pung Dance, Elementary School, Science.

## INTRODUCTION

Education in Indonesia is currently still relatively low when compared to other countries (Milama, Bahriah and Mahmudah, 2017). In reality education is an important thing as the basis for developing knowledge to adapt to the environment (Abadiyah, Juaningsih and Fadlillah, 2017). So that students can freely adapt to the surrounding environment. With that, a learning strategy must be in accordance with the surrounding environment of students (Diella and Adriasyah, 2017). Learning that is controlled by the teacher certainly makes students lack motivation in learning (Tjandrawati, 2017). As we know that motivation in learning is very important so that student learning outcomes increase. (Saridewi, Suryadi, and Hikmah, 2017). What can be done by teachers is to take advantage of technological developments which are very influential on education (Ardiansyah and Diella, 2017) with the use of technology, it is hoped that students can have high motivation in learning so that students have ways to understand an environment (Saefullah et al, 2017) by this is a learning goal that can be achieved, one of which is learning occurs to improve students' understanding of concepts and skills

(Ratnasari, Hendriyani and Nulhakim, 2017).

Education is a place for the creation of humans who have superior personalities. Through education we can respect each other despite different ethnicities and religions (Darmadi, 2018). Besides that, education has a great influence on the development of students, both social, intellectual, and physical development of students. As stated by Taufiq (2014) that education affects students according to their socio-cultural environment. The socio-cultural environment has a very large influence on the characteristics of students, if students are reluctant to know the culture, the characteristics of students will experience deviations (Fajarini, 2014). There is a lot of violence in solving problems. and the erosion of ethics, morals, and governance politeness (Sumardjoko, 2007)

At this time, many students forget the local wisdom of their respective regions, some students do not know their own culture, and even use products or works from abroad. They are very proud to use products from outside and feel more confident than using products made in Indonesia, currently the feeling of love and pride for Indonesian products is fading (Hidapenta & Dewi. 2021). According

to Wigunadika (2018), the current modernization is more westernized. People's attitudes are increasingly open to changing times that demand freedom, in this case the freedom in question is freedom to act and behave without being fortified by local wisdom. Society is increasingly open to change and demands a free life (Suyitno, 2018).

Education is very important for students to face the era of the industrial revolution. Education is the most important thing for the progress of a nation (Kusuma, 2018) and education is the focus of development for developed and developing countries (Raharjo, 2012). The era of the industrial revolution allowed the erosion of the nation's culture, Cultures are many and different, Difference is a strength not a weakness (Keddie, 2012). So, we need to take action to introduce the nation's culture to students. One of them is by introducing local wisdom to students during the learning process at school. With the challenges of the times, it is necessary to develop a curriculum based on local wisdom (Anih, 2015). Isnanda (2015) states that local wisdom must be integrated into education. Because local wisdom can provide skills for students to face the global world (Wafiqni & Conscience, 2018). Even though most of elementary schools only focused on learning which

not include the local wisdom (Jampel et al, 2018; Fahrunnisa et al, 2020; Parmitti et al, 2021; Baharudin et al, 2020; Haidar Yuliati, and Handayanto, 2020; Maryani et al, 2020; Sidiq et al, 2021). The global world in question is freedom without clear boundaries. So it is very necessary to instill local wisdom in students. local wisdom can help humans to be ethical and act correctly. Widarmanto,(2018). The right action is an action that does not harm any party.

Local wisdom is a human effort to act and behave (Khusniati, Parmin, and Sudarmin, 2017; Dewi et al, 2020; Parmin and Fibriana, 2019; Rahayu. et al 2021; Ramdani et al, 2021; Nisa and Wilujeng, 2020) and local wisdom can shape humans to be wise in life (Albantani & Madkur, 2018) even further, local wisdom is said to be able to solve one's life problems (Tanjung, Daulay, and Fardian, 2018). Local wisdom is a value of life that inherited from a generation to the next generation in culture in a social system of a society (Andriana, et al, 2017). Local wisdom is a habit in the local area that is embedded and followed by the community. Every local wisdom teaches politeness, wisdom, and other noble values. Local wisdom is an idea in an area that has good values (Nuraini, 2018). These good values are certainly embedded in society in order

to prepare the nation's next generation to face the currents of modernization. Local wisdom is used to regulate social activities in the face of modernization (Rufaidah, 2016). Because local wisdom has rules that are passed down from generation to generation, sometimes these rules are not recorded but are still carried out because they are imprinted on the individual. This rule is usually held by a traditional leader in the local area.

The values of local wisdom have special features. Local wisdom-based teaching materials are used as a means of introducing cultural values (Santosa, et al, 2019). So it is very appropriate if local wisdom is associated with learning. Local wisdom values can be integrated into learning (Sarinah, 2019). The values contained in the social, community, and cultural environment can be used as a source of knowledge (Lestariningsih & Suardiman, 2017). If a lesson can introduce local wisdom, then the learning is an effort to preserve local wisdom and can shape the character of students through the values of wisdom learned in the learning. Desfandi (2014) states that the curriculum is said to be good if it can build the potential of students that can be used to develop their environment, besides that the environment will be

more developed if it is integrated into the curriculum (Haryanto et al, 2019).

In Indonesia, there are various kinds of pearls of local wisdom, because each region has its own characteristics, Fajarini (2014) states that local wisdom is local wisdom and knowledge. As in Jambi Province, there are various kinds of beautiful local wisdom that should be preserved in the province, one of which is the local wisdom of the nek pung dance. The noble values contained in it are very good, such as being grateful and not being sad. If these values can be practiced in life, then we will know that these values are important and can be one of our guidelines in living life.

The method in this study is to analyze local wisdom that can be associated with learning. One of the values of local wisdom that can be associated with learning is the local wisdom of the nek pung dance. With this, researchers need to study the local wisdom of the nek pung dance to traditional leaders, community leaders, and the education and culture office in Tebo district. Karthago (2014) states that the Department of Education and Culture has a role in fostering culture. Therefore, this research is expected to produce writings containing curriculum analysis that can be linked to local wisdom.

## **METHOD**

This study uses a qualitative approach, the qualitative approach is postpositivism-based research, which examines natural objects (Sugiyono, 2015). Researchers will examine natural objects, such as the knowledge of several research subjects regarding local wisdom. This study also discusses the effects that are being felt (Furchan, 2011). This perceived effect is the effect felt by some people regarding the influence of the foreign world on Indonesian local wisdom. Qualitative research is used to explore ethnic and racial groups (Satori & Komariah, 2017). The research procedure consists of planning, implementation, and completion (Sugiyono, 2014). Planning begins with preparing observation and interview sheets and preparing the Ministry of Education and Culture Regulation document number 37 of 2018 (Ministry of Education and Culture, 2018). Furthermore, at the implementation stage, researchers used observation sheets and interviews to collect information related to local wisdom and field conditions in elementary schools. As well as reviewing the Ministry of Education and Culture Regulation document number 37 of 2018 (Ministry of Education and Culture, 2018). Finally, the completion stage is to analyze the results of

observations and interviews and then write down the results of the analysis.

The data collection in this study was observation in one of the elementary schools in Jambi province, Indonesia then interviews were conducted with traditional leaders, teachers, because teachers understand the conditions at school (Alsubaie, 2016). Then interviews were conducted with community leaders and the Tebo district education and culture office. According to Nurtjahjawilasa et al (2015), the activities of the qualitative approach are conducting in-depth observations and conducting interviews. While the document analysis by reviewing several documents such as Ministry of Education and Culture Regulation number 37 of 2018 (Ministry of Education and Culture, 2018). To do the writing of research results required data analysis. The researcher uses Miles and Huberman's laws, namely data collection, data reduction, data presentation, and decision making. Data reduction is summarizing and sorting out the main things after conducting interviews (Gunawan, 2016). In this case, the researcher will describe the function of local wisdom, and the current existence of local wisdom. Furthermore, presenting data or presenting data as a reference in making decisions. And the last is decision

making, which is concluding the research results. This research was conducted in 2020.

## **RESULTS AND DISCUSSION**

### **Results of interviews with traditional leaders.**

The interview was conducted with a traditional leader who knows some local wisdom in the district of Tebo, Jambi Province. The traditional leaders encountered were elderly and there were no other traditional leaders because they had died. The traditional leader said that there are many traditions in this area, such as the nek pung dance, jalo anak, aramkayo, etc. However, he knows very well the ins and outs of the local wisdom of the nek pung dance. According to him, the nek pung dance has beauty because its movements reflect values that must be preserved, namely having gratitude and not being sad. According to Listiyandini et al (2015) that the benefit of being grateful is to make someone think positively even though they are in trouble. This local wisdom has been displayed in several events, the traditional leader hopes for an action that can introduce local wisdom widely. Because so far the introduction of the nek pung dance has only been from these traditional leaders to their grandchildren. This nek pung dance is relatively easy to do because there are no special rules in presenting this local wisdom, it only requires a few typical

Jambi clothes, some jewelry, and of course dancers consisting of children, a mother. The beauty of this dance musical can also be seen when the dancers can move according to the music that is being sung. Every piece of music has an important role in dance, and there are lyrics in the form of advice in the music. According to Oktariani et al (2015) there must be synchronization between musicians and dancers.

### **Results of interviews with community leaders**

The community leader interviewed is one of the village heads in Jambi Province. He also said that there is cultural diversity in the village. Even now, cultural diversity is still close to the community. He views local wisdom as having positive values that are appropriate to be instilled in future generations. according to Budiyo & Feriandi (2017) that local wisdom has good values that are used to filter out foreign things that do not comply with the rules. So that the younger generation knows the good things that need to be maintained and is more interested in getting to know the culture. Several things have been done in this village as an effort to preserve local wisdom, such as the construction of a dance studio, and assistance from the community to be given to the studio manager.

### **Results of interviews from the Department of Education and Culture.**

Interview with the Tebo Regency Education and Culture Office produced an analysis that the education office gave a high appreciation of several values of local wisdom in the Tebo area, one of which was the local wisdom of the nek pung dance. The Department of Education and Culture has assisted in its preservation efforts, namely helping in the form of dance equipment so that dances can be performed in several performances. The local education office has also appealed to several teacher working groups to link local wisdom into the lesson plans. The education office hopes that there will be a breakthrough from the younger generation so that they can link local wisdom in the learning process.

Although now an artist movement is being carried out to enter the school, but this activity is not comprehensive. The movement of artists to school is one of the appreciations of the Tebo Regency Education and Culture Office. Like the opinion by Amin & Linggi, (2017) that the role of the education and culture department is to appreciate artists by providing opportunities to appear in the community. One of the communities assisted by the Tebo Regency Education and Culture Office

is a community that owns a school, both teachers, students, and other employees.

### **Results of observations and interviews in elementary schools.**

The interview was conducted with one of the teachers who teaches elementary schools in Jambi province, Indonesia. He said, there was no use of local wisdom as a source of learning in elementary schools. This is supported by the observations of researchers that there is no integration of local wisdom in learning. In the learning process, he uses the storytelling method to convey the material. In addition, in learning the researchers observed that the use of mobile phones as a tool turned out to be able to increase student enthusiasm. The teacher hopes that there are teaching materials based on local wisdom so that they can introduce local wisdom to students from an early age. Local wisdom values were effective to be applied in school's learning context (Harsoyo et al, 2019). Teachers must realize that the environment or the natural surroundings can be studied easily, with the aim that students' scientific attitudes continue to develop (Tegeh et al, 2021). Because local wisdom can be used as a foothold in ethics and action. (Rachmadyanti, 2017). Students aged 6-8 are more interested in learning if the learning is about local wisdom or their own regional culture (Syarah, et al, 2019).

### Results of the Document Analysis of Permendikbud Number 37 of 2018

Document analysis was conducted by reviewing the Ministry of Education and Culture Regulation number 37 of 2018 (Ministry of Education and Culture, 2018), the teacher's book, and the 2017 revision of the fourth grade student book (Anggarii, 2017). And the results obtained, local wisdom can be integrated into theme 1, sub-theme 1, the beauty of togetherness. Because the local wisdom of the nek pung dance is part of the cultural diversity that must be introduced to students and preserved.

Based on the results of the interviews that have been described and the documentation studies that have been carried out, the local wisdom of the nek pung dance gets the right position as one of the local wisdoms that can be associated with learning. because the local wisdom of the nek pung dance has a high cultural value in accordance with the expectations of traditional leaders, community leaders, and the education office that there must be an effort to introduce local wisdom to students from an early age so that local wisdom is more sustainable. Nek pung dance is one of the cultures that can be used as a guide in carrying out activities in society. Local wisdom can become like a religion that guides humans in acting

for determining the next human civilization (Tohri, et al. 2022)

The following is a curriculum analysis that has been carried out:

Table 1. Curriculum Analysis of Science in grade 4.

| Science Basic Competence  |
|---|
| Translation of the properties of sound and their relationship to the sense of hearing |

Science is the knowledge that deals with natural phenomena not only a collection of facts and concepts, but also about how to work (Syawaludin, Gunarhadi, and Rintayati, 2019). Science learning leads a person to scientific and cultural literacy that occurs in our society (El Islami and Nuangchalerm, 2020). The science material is to explain the nature of sound and its relation to the sense of hearing., how to think, and how to solve problems Learning resources can come from anywhere around us (Le Moual et al 2014). One of them is local wisdom. What needs to be studied in terms of the nature of sound is the nature of its propagation so that it can be associated with the sense of hearing. Of course, this material has something to do with the local wisdom of the nek pung dance, namely the propagation of the sound of music produced from the beating of a drum that propagates in the ears of the dancers so that they can dance movements beautifully and according to



the strains of the music. Music is a sound that can be caught by the ear (Irawana & Desyanari, 2019). Learning is a combination of people, tools to achieve a learning goal (Puspitarini & Hanif, 2019). Science learning should use collaboration-based learning so that students' learning motivation increases (Suryana and Sunarti, 2013). There are many important things that students have to possessed in this era, namely stimulating positive attitudes towards Science (Perdana et al, 2021).

### CONCLUSION

Based on the research that has been done, traditional leaders, community leaders, the education and culture office of the Tebo district, and classroom teachers hope that there will be an integration of local wisdom in learning in the hope of introducing local wisdom from an early age to the community and expanding knowledge of local wisdom for wisdom existing local remains sustainable.

After analyzing interviews with several figures and conducting curriculum analysis, nek pung dance can be applied in learning because local wisdom is a cultural diversity that must be preserved, by linking local wisdom of nek pung dance into learning. namely related to learning in class IV theme 1, the beauty of togetherness, sub-theme 1, cultural diversity in learning 1 which

contains science, social studies, and Indonesian language content.

With this analysis, it is hoped that there will be a lot of support from related parties to integrate local wisdom into the education curriculum. So that it can help in shaping the characteristics of good students in addition to preserving existing local wisdom.

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