INTEGRATING SOCIAL CAPITAL AND LOCAL WISDOM IN EDUCATION CURRICULUM DESIGNING

Ibnu Hajar¹, Ely Ezir²
Universiti Asahan
ezirmrp.88@gmail.com

ABSTRACT

Moral degradation is the main focus of this study. Students' character which is no longer growing in the society is crucially taken into account. Therefore, curriculum which accommodate character education need to be reconsidered and implemented in students' learning activities. However, difficulties in finding and creating a textbook that includes character education is not yet well prepared. Character education as well as, the role of local wisdom is very important in shaping students' identity. Both of character education and local wisdom can be integrated in the teaching materials. This research is aimed at developing curriculum that is realised in teaching material needed by students of Asahan Regency. The findings of this research may give contribution to be redesigned and to be developed as the teaching material for Research and Development (R & D) of PEMERINTAH KABUPATEN ASAHAN, Asahan Regency. The result is expected to be more beneficial in developing and educating students. Character education and the local wisdom are both basic requirement needed for every students at any levels. As the result, the final products that integrated with character education and local wisdom can be the solution to promote the local wisdom and the way to teach character to the students in Asahan Regency.

Key Words : Social Character, Local Wisdom, Curriculum Designing

INTRODUCTION

Most of the current issues in education are related to the character education. Indonesia government settled on the law number 20/2003 on National Education System article 1 states that among the objectives of national education in Education and Human Development Journal, Vol. 2, No. 2, September 2017 are developing student's intelligences, personality, and noble character. Actually, character education is not a new term in Indonesia. Long before Soekarno said that how important nation and character building for Indonesia were. Eventually independence of this country which was proclaimed on 17th August 1945 was well derived by nation character.

The term "social capital" reentered the social science lexicon in the 1980s. According to sociologist James Coleman, social capital refers to people's ability to work together in groups. The concept of social capital is more broadly to include any instance in which people cooperate for common ends on the basis of shared informal norms and values. Furthermore, in general social capital is regarded as a key ingredient related in both economic development and stable democracy. A major rethinking of the problem of development took place during the latter part of the 1990s, including a new appreciation for the importance of incorporating cultural factors into economic growth and development models. Social capital, after all, is simply a means of understanding the role that values and norms play in economic life.

One of the weaknesses of the concept of social capital, as it will be discussed here is that there is still general agreement as to what it is referred to. Social capital is derived from global social phenomenon which is not specifically related to the local culture. Here it will be seen as good character which is also derived from local wisdom. That social capital is shared with norms or values will be considered as to promote social cooperation, in actual social relationships. Social capital in this view is the good character of the local culture as well as local wisdom.

The main focus of this study is greater clarity concerning the integrating of social capital, local wisdom and curriculum designing reform in Asahan Regency. As it is then to be implemented in a class learning and

teaching activities. Therefore, the objective of this paper is to study Social Capital and local wisdom and how they can be integrated to the curriculum designing, in order to be implemented in teaching activities at Asahan Regency.

GOOD CHARACTER

Good character creates peacefulness in social life. It relates to stimulate the social welfare, and prosperity. Good character covers 1) reliability and trust, 2) honesty, 3) respect and politeness, 4) self control, 5) responsibility and commitment, 6) peacefulness, 7) tolerance, 8) empathy, 9) principle, 10) communicativeness, 11) democracy, 12) thankfulness and positive thinking, 13) national spirit. Good character is associated with the values in social life. Good character which is also beyond the local wisdom is adopted to and from the local understanding of the local nature.

THE LOCAL WISDOM OF ASAHAN

Local wisdom is fundamental, not only represents the nation, but also an important tool in developing countries in various areas. The excessive favor towards foreign wisdom over the local wisdom often brings problems to development. Understanding the roots of local wisdom creates pride in the national heritage.

Muhammad Takari the head of Departement Etnomusikologi FIB USU states : “Kearifan lokal juga dapat mendukung kepada keberadaan negara bangsa (nation state) tertentu. Bahkan dalam merumuskan sebuah negara bangsa, selalunya diwarnai oleh kearifan-kearifan lokal yang tumbuh dalam masyarakat yang membentuk dan mencita-citakan negara bangsa tersebut. Misalnya Negara Kesatuan Republik Indonesia (NKRI) yang mempunyai dasar negara Pancasila, sebenarnya adalah proses pemikiran para pendiri bangsa ini untuk membuat dasar negara yang diambil dan digali dari nilai-nilai kearifan lokal Nusantara. Kearifan-kearifan lokal ini kemudian dirumuskan menjadi lima sila yang berdasar kepada bentuk “ikatan sosial budaya” biar berbeda-beda tetapi tetap satu (bhinneka tunggal ika)”

Thus, local wisdoms are associated with the nature of each community. They are adjusted to suit the environment and context of each community over time, and have developed and have been inherited for a long time. So there is an important connection between knowledge and professional, economic, well-being, spending, educational and cultural aspects. For each community in Asahan, there is much wisdom used to cherish the lifestyle of the people to live peacefully and help solve the crisis to pass. The local wisdom includes parts of the culture that are knowledge, way of thinking, ability, opinion, belief, wisdom with respect to housing, livelihood, lifestyle, disease prevention, and the use of language. All of these that have been continuously accumulated developed, utilized and transmitted since the ancient time.

An awareness of linguistic competence seems to be an important factor. Some legal cases can be seriously brought to the court is just caused by problematic linguistic interferences. It is to prove that meanings can create bad interpretation between the speakers and the listeners. The understanding of the meaning of the language needs to be understood as it refers to the nature and also an adaptation to the local cultural communication which is then of the paradigm of linguistics. Semantics plays an important role to offer solution to this case. It is however pragmatics that best fit the meanings to the context.

The modifications to the invention combined with new knowledge and developed to improve the quality of life in the community and adaptation to suit the changing context of society. The importance of local knowledge is an important issue in research to further develop the needs of the local people. The research area is determined at Kabupaten Asahan (Asahan Regency). Some local wisdoms are being forgotten. This is due to factors like economic, political and social factors. These factors have resulted in the lifestyle of the community change.

People were immigrating to the city leaving only the elderly who have no income, no career, nor hobby. The wave of community development has caused social and economic structural changes which resulted in young people in the community turning to become a laborer in the big cities, leaving children to their parents. This makes them the lack of opportunity to learn and inherit a unique local community. Most elderly people in the community's primary role are raising children instead giving knowledge as a local teacher. Therefore, the researchers aim to integrate the curriculum designing local knowledge to achieve awareness for conservation and to encourage people in Asahan Regency community with quality living.

SOCIAL CAPITAL

During the past 10 years, the concept of “social capital” has had a spectacular success, as shown by the vitality of the production of articles aimed at its presentation, discussion, and implementation in various problematic. An impressive quantity of literature has developed, starting in the United-States, on and about the concept of “social

capital". It further discusses and relates to the idea that social capital promotes social relations, shared norms and values and trust facilitate coordination and cooperation between individuals or groups (Futnam 2004).

The outlines, of the concept of social capital is however combining the various values of social life which benefits to all, and the idea that the "social" has a value which so called good character. Nevertheless, problems

appear when empirical studies show that social capital can have contradictory effects at different levels, or according to the indicators used as its measures; in the perspective of public policies not localized value. Social capital is defined by its function. It is not a single entity, but a variety of different entities having two or more characteristics in common: They all consist of some aspect of a social structure, and they facilitate certain actions of individuals who are within the structure. Like other forms of capital, social capital is productive, making possible the achievement of certain ends (Ponthieux, 2004)

CURRICULUM DESIGNING

Curriculum design (also curriculum organization) refers to the ways in which we arrange the curriculum components. Regardless of the underpinning curriculum model, all curriculum designs endeavor to address four curriculum components: Why do we initiate instruction or aims? What should we teach to realize our set aims and objectives (content or subject matter)? How can we communicate target learning experiences (pedagogy, instruction)? What have we realized and what actions should we take accordingly in relation to the instructional program, learners, and teachers (evaluation)? Although most, if not all, curriculum designs include these four components, they significantly differ in how they address these elements, because of the curriculum philosophy and model on which a design is based. For example, subject-matter-based designs, which overemphasize the logical organization of content, and the learner-centered ones, which focus on the learners and their needs, entail different treatments of the four curriculum components. The following sections may be very briefly highlight the process of curriculum design. This will involve general overviews of major related sources, curriculum conceptualization and curriculum design stages, in addition to recent issues of classroom-level teacher curriculum design and classroom-level teacher professional development.

This will lead to the understanding how to design a learning process that can stimulate the formation of character by internalizing the values of social capital through learning based on local wisdom. The design process for each field of study needs to consider the linkages between competency standards, basic competencies, aspects of local wisdom, elements of social capital, character aspects formed, learning experiences, and evaluation process. Examples of such linkages are listed in the following matrix.

No	field of study	competency standards	basic competencies	aspects of local wisdom	elements of social capital	character aspects	learning experiences	evaluation process
1.	Civic education	Demonstrate a positive attitude towards the norms that apply in the life of society, nation, and state	Describe the nature of norms, customs, rules, that apply in society	<ul style="list-style-type: none"> - Identify the norms that apply in the community - customs prevailing in society - prevailing customs 	<ul style="list-style-type: none"> - Cooperation - Responsible - obey the norms, customs, customs - 	<ul style="list-style-type: none"> - Respect - Caring - Citizenship 	<ul style="list-style-type: none"> - Seek information from various sources about norms, customs, customs prevailing in society - Analyze the different kinds of norms that apply - Discuss the differences between the various norms - Analyze the consequences of disobeying norms, habits, customs - Make a report 	<ul style="list-style-type: none"> - Evaluate better understanding of local knowledge. - Observing values as indicating good character in group or individualization of social life.

CONCLUSION

Local knowledge can create a good character and the opportunity to promote for the public if it is applied or integrated accordingly. The local wisdom is also an important foundation for sustainable social development. Social issues can be resolved. The knowledge should be recognized by every community and be used for the benefit of their family, community, society, and nation. The uniqueness will create value for local people that everyone in this generation can understand and then to be well developed and implemented through curriculum designing. Local wisdom as well as good character will involve general overviews of major related sources,

curriculum conceptualization and curriculum design stages, in addition to recent issues of classroom level teacher curriculum design and classroom level teacher professional development

Having good characters will create sustainability for generations to come and cherish the wisdom. The local wisdom can create jobs to the community. As a result, the residents will not have to leave their home to become laborers in the capital city. Findings have shown that long-term community development leads to job creation and income generation for the elderly in Asahan Regency. The social living pattern of individual is shared under the values which so called social capital. It is an important factor of development in community. Community leaders have participation with the community as much, community development even more. Point out that the harmony arising from the inside community, to participate in the community, the higher would be the measure of the sustainable development of the community in a positive direction as well.

REFERENCES

- Agung, S. Leo 2015 "The Development of Local Wisdom Based Social Science Learning Model with Bengawan Solo as the Learning Source" dalam American International Journal of Social Science Vol. 4 No. 4 August 2015
- Anggriani Purwati dan Tutikusniarti 2015 "The insertion of Local Wisdom into Intructional Materials of Bahasa Indonesia for 10th Grade Students in Senior High School dalam Journal of Education and Practice
- Axelrod, R. 2003 *The Evolution of Ethnocentric Behavior* a revised version of a paper prepared for delivery at Midwest Political Science Convention, April 3-6, 2003, Chicago,
- Chen, Yin Cheong. 2002 "Fostering Local Knowledge and Widom in Globalized Education , Chulalongkorn University November 18-21 Bangkok, Thailand
- Fukuyana, F. 2002 , *Social Capital Development ; The coming Agenda*, John Hopkins University Press, Winter Spring
- Ponthieux, S, 2004 *The concept of social capital : a critical review* 10th ACN Conference - Paris
- Phukamchanoad, P A 2014 , *Study on Local Wisdom towards Career Building of People in Kamchanoad Community*, Thailand
- Satria, A. 2015 *Local Knowledge and Fishery Management*, Bogor
- Sibarani, R, 2015 *Pembentukan Karakter; Langkah-langkah berbasis kearifan Lokal*, Assosiasi Tradisi Lisan, Jakarta
- Takari, M. 2016 **Kearifan Lokal dalam Konteks Pembentukan Karakter Bangsa Indonesia**, Departemen Etnomusikologi FIB USU Indonesia