

Integration of the Value of Local Wisdom Messages in Indonesian Language Learning: Efforts to Develop the Positive Character of Millennial Generation

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Abstract. This study aims to explain the utilization of the value of local wisdom messages that are integrated in learning Indonesian as an effort to develop the positive character of millennial generation. Understand and implement the wisdom messages contained in petatah-petitih Sunan Gunung Jati as local wisdom the local area can contribute positively to the development of millennial generation character. The integration of national cultural values can be reflected through the learning curriculum and the learning process. This value is not taught but implicitly provides reinforcement to students to respect the nation's culture through Indonesian. This study uses anthropological theoretical characters to study the structure of language on the value of deep wisdom messages petatah-petitih Sunan Gunung Jati. This study uses a qualitative research paradigm. Data analysis was carried out through two procedures, namely analysis during the data collection process and analysis after data collection. The results showed as follows: first, the linguistic structure in the form petatah-petitih Sunan Gunung Jati consists of wewekas and ipat-ipat. which is adapted to KD (Basic Competence) in learning Indonesian is persuasive text material. Second, the form of integration of the value of local wisdom messages include (1) the value of devotion or belief, (2) the value of discipline, (3) the value of wisdom and policy, (4) the value of politeness or courtesy.

Keywords: integration, local wisdom, positive character.

1. Introduction

In this era, the value of local wisdom is increasingly forgotten by ethnic communities in Indonesia. The existence of the value of local wisdom in the community does not understand the content of meaning and value. The values of noble character contained in local wisdom are very important to be socialized to the younger generation because the modern generation of young people today is mostly less familiar, loved, and understand it. In order not to lose identity and identity as a nation, an educational process is needed that is able to raise local potential in all its activities. Understanding and implementing noble values is expected to contribute positively to the strengthening of the character of the younger generation.

This is in accordance with one of the four principles of UNESCO education, Learning to live together, learning to live with others (learning to live together, learning to live with others). These conditions indicate that the environment has an important role for the education process of children because the environment will affect their growth.

In the current era, education is emphasized on the quality of human beings who are virtuous, civilized, and have a scientific perspective. This is due to the rapid development of technology and information. To overcome this value-based education is needed to develop the moral qualities, personalities, and attitudes of students that are diminishing with the times. The importance of integrating local wisdom in learning is supported by several studies including the research conducted entitled "Thematic Learning Based on Local Wisdom in Primary Schools in Dealing with the Asean Economic Community (AEC)" in his research revealed that local wisdom becomes very important bearing in mind that the learning process that takes place in class, especially for students, should be started with the nearest world that is often encountered by students. The values of local wisdom will help students in understanding each concept in the material so that the knowledge gained by students is not only to the limit of knowledge, but can also be implemented by students in the form of practice outside of school [1].

The form of implementation of the wisdom message value contained in petatah-petitih Sunan Gunung Jati can be done through education or learning. One form of cultural heritage that is owned by Indonesia, especially in Java is petatah-petitih Sunan Gunung Jati. Message of wisdom contained in petatah-petitih Sunan Gunung Jati

this content is very diverse covering the fields of religion, history, literature, mythology, legends, customs, and so on. Petatah-petitih Sunan Gunung Jati contains advice and prohibitions Sunan Gunung Jati shaped *wewekas dan ipat-ipat*. Petatah-petitih Sunan Gunung Jati have compatibility with the verses of the Al-Quran and human values. Thought born of a guardian figure becomes an important model to be listened to, as a bridge between thoughts Sunan Gunung Jati and the next generation of society. Overall existence petatah-petitih Sunan Gunung Jati it can provide a picture of life as well as spiritual behavior, thoughts, and noble ideals of the ancestors of the Indonesian people.

The essence of local wisdom generally comes from the community where almost all daily activities are carried out in activities to develop their environment, which is to realize all knowledge, norms, rules, customs, values, culture, and religion that are followed, obeyed, and applied [2]. Local wisdom is a bridge connecting generation to generation which is constantly holding life in society and plays an important role in minimizing the fading of the nation's culture. In education, local wisdom can be used as a medium to preserve the potential of each region that is the potential of specific resources possessed by certain regions.

Education is basically a process of developing a culture in society so that education cannot be separated from the tradition of cultural values [3]. Education must uphold the inculcation of cultural values as values that are worth developing and defending. Learning activities are expected to be able to integrate the values of the local cultural wisdom of the nation. Integrating local wisdom in learning to increase the sense of local wisdom in the environment as well as an effort to maintain the existence of local wisdom in the midst of the rapid flow of globalization. Local cultural values that are owned by the community are very important to be integrated in education, so they are known, accepted, and can be lived by students. These values are holistic so they can be applied in all subjects, including in learning Indonesian.

Indonesian is still considered a subject that is difficult to understand, even though Indonesian language has a big influence on human life. Every material taught can show aspects that contain value in life. The values inherent in the life of Indonesian people are moral values and morals in culture. Therefore, Indonesian should be taught in an interesting way, utilizing the local wisdom of the local area in daily life, and containing the values of local wisdom. The implementation of the 2013 curriculum identified that learning emphasizes aspects of the learning experience that are in accordance with the interests and talents of the students. The characteristics of students in each region of Indonesia differ from one another so it is necessary to identify elements of local culture in the selection of learning resources. This is done so students are active in learning and meaningful learning experiences are achieved. Based on this, it is realized the importance of learning meaningful Indonesian, not leaving the values of local wisdom for the moral development of the next generation.

This study uses the anthropological theoretical character to study the structure of language on the value of wisdom messages in petatah-petitih Sunan Gunung Jati. Language studies in the field of anthropolinguistics have a relationship with the role of language in the ins and outs of human life because culture is a core aspect of human life, all hierarchies of language studies in the field of anthropolinguistics are analyzed within the framework of culture. Meanwhile, cultural studies in the field of anthropolinguistics to understand the ins and outs of culture from the study of language or understanding culture through language from a linguistic perspective [4].

As an interdisciplinary field of science, there are three fields of anthropolinguistic studies, namely language studies, cultural studies, and studies of other aspects of human life, the third areas of study are studied from the linguistic and anthropological framework. The linguistic framework is based on language studies and the anthropological framework is based on the study of the ins and outs of human life (culture and other aspects). The three fields of study are essentially analyzed as a whole as a whole. Anthropolinguistics examines traditional expressions in several steps.

The first step, analyzing the lingual form using a text structure that includes text (consisting of macro and micro structures), co-text structure and context (which consists of situations, cultural, social, and ideological contexts). The three fields of study are essentially analyzed in a holistic unity: the field of language in the study of texts (lingual elements) and paralinguistic co-texts, proksemic and kinetic, the field of culture in the study of cultural contexts or the co-texts of material elements and other aspects of life human beings in the study of social contexts, situations, ideologies. Through an anthropolinguistic approach, from the three fields, local values and wisdom will be discovered that can be useful for character strengthening.

The second step, analyzing the meaning, function, value. Cultural values and norms are interpreted based on the meaning, message and function of a traditional expression that contains local wisdom.

The third step is integrating the value of wisdom messages as an effort to support one of the basic competencies in learning Indonesian to strengthen the positive character of the younger generation as a source of character education.

2. Literature Review

Integration comes from the English "integration" which means overall. The term integration has the meaning of the union of different elements so that it becomes a unified whole or round. Integration has an equation with the union, integration or merging of two or more objects. [5] Integration according is a unified whole, not divided and divorced. Integration includes the needs or completeness of members who form a single unit with a close relationship between members of the unit. Whereas what is meant by the integration of values in learning is the process of combining certain values against another concepts so that it becomes a coherent whole and cannot be separated or the process of mixing to become a unified whole and round.

Integration of values in learning or education is a guidance process through teacher role models oriented towards the inculcation of life values which includes religious, cultural, ethical, and aesthetic values towards the formation of students who have religious spiritual intelligence, self-control, intact personality, noble character and the skills needed by him including society and country [6].

Mardiatmadja [7] defines the integration of values in education as an aid to students to realize and experience values and place them integrally in their whole lives. Value education is not only a special program that is taught through a number of subjects, but also covers the entire educational process. In this case, those who instill values to students are not only teachers of values and moral education and not only when teaching them, but when and wherever, values must become an integral part of life.

In implementing the concept of value integration in learning in schools, it can refer to the references offered [8] who divide them into four levels of implementation, namely: (a) conceptual level, the integration of learning in learning can be realized through the formulation of vision, mission, and school program (school strategic plan); (b) institutional level, integration can be realized through the establishment of an institution culture that reflects a mix of ideas and learning; (c) operational level, curriculum design and extracurricular activities must be designed so that the fundamental values of religion and science can be coherently integrated; (d) architectural level, integration can be realized through the establishment of a physical and science-based physical environment, such as complete religious facilities, adequate laboratory facilities, and libraries that provide complete learning books and general science.

Based on this explanation integration is the union of all the different elements into a whole that is whole or round. While the integration of education is a human endeavor that combines learning in a unified whole, to shape the attitudes and behaviors of students. Educational integration is an effort to unify, the process of changing attitudes and behavior of a person or group in an effort to mature humans through learning. With the integration of education, it is expected to produce productive human beings, produce real works for the progress of themselves, the nation and the state. Integration is expected to produce high-quality education, namely education that provides knowledge.

Education is basically a process of developing a culture in society so that education cannot be released with cultural values. Communities in the area have an obligation to return to their true identity through the excavation and interpretation of existing cultural values as a source of local wisdom. This effort needs to be done to take the substantive meaning of local wisdom, where the community must open awareness, honesty, and a number of noble cultural values to socialize and develop into dignified life principles [9]. According to Tisngati in learning there are several local wisdoms that can be used as learning resources in the form of regional potentials that become local excellence as follows:

- a. Human potential, this can be in the form of products and services produced by humans in social, economic interaction activities. For example food products, beverages, clothing or clothing, boards or home or residence, means of transportation and others.
- b. Natural potential in the form of homeland, land, mining or quarrying products, agricultural products, sea, and so on.
- c. Artistic potential, cultural and religious customs. Potential art in the form of creations of motion or dance, sound art, music, painting or drawing, wood or carved crafts, and so on. Cultural customs can be in the form of rituals or ceremonies performed by local people on certain days, dates, months, places, or times with specific objectives and carried on for generations.

The integration of wisdom values in learning is carried out starting from the planning, implementation, to learning evaluation stages as follows:

1. Learning Planning Stage

At the planning stage, SK / KD analysis is conducted, syllabus development, lesson plan development, and preparation of teaching materials. SK / KD analysis is conducted to identify the values of wisdom which can be substantially integrated in the SK / KD concerned. In the development of the syllabus, adding components of wisdom values that have been through SK / KD analysis. Whereas in the preparation of the RPP do (a) the formulation of learning objectives that not only develop cognitive abilities, affective, psychomotor, but also

formulated for character through the values of wisdom; (b) the approach or method of learning chosen not only can facilitate students achieve the knowledge and skills achieved but also develop character; (c) learning steps at each stage can facilitate students to achieve the knowledge and skills achieved but also develop character; (d) assessment techniques are formulated that can measure student achievement in competence and character; (e) the preparation of teaching materials is added with character values into the discussion of the material.

2. Learning Implementation Stage

Learning activities consist of preliminary, core and closing activities. At this stage the teacher must design learning steps that facilitate active learners in the learning process. Teachers are required to master various models or active learning strategies so that the learning steps are easily arranged and practiced properly. Through this process the teacher can directly make observations and evaluate the processes that occur, especially the character of students.

3. Evaluation Phase

Evaluation or assessment is a very important part in the education process. In character education, assessment must be done properly and correctly. Assessment is not only related to students' cognitive achievement, but also their affective and psychomotor achievement. Character evaluation prioritizes affective and psychomotor achievement. In order for the results of the assessment conducted by the teacher to be true and objective, the teacher must understand the principles of assessment that are true in accordance with the educational assessment standards.

According [10] integrating value education in learning, can be divided into two strategies as follows:

1. Implicit Presentation Strategies

the implicit presentation strategy in the form of the insertion or infiltration of values is a strategy when students are in the process of internalizing science. If this can be utilized optimally, then these values will slowly enter into every domain of students' knowledge and skills. Values education is not explicitly presented. Teachers and students must look for values that are integrated in learning. The teacher must be able to develop and insert noble values in the subject matter according to the context.

2. Explicit presentation strategy

In the explicit strategy all values are presented clearly, firmly and explicitly. All material has been presented in the book. This strategy uses the concept of a spectrum of competencies to make an effort to integrate competencies between attitudes, knowledge and skills. With the concept of a spectrum of competencies or a series of competences, it is stated that the three domains of education are basically a whole and work hierarchically. A person will be skilled if he has sufficient knowledge. In order for a person's knowledge and skills to have value, everything needs to be based on the value of attitudes, both social attitudes and religious or divine attitudes.

Both implicitly and explicitly, integration strategies can motivate learning to learn value education independently [10]. This independence is shown by the ability to analyze in various phenomena of value education that are presented, discussed, concluded and internalized in learners.

3. Method

This study uses qualitative research methods [11] which aims to get actual and natural exposure about petatah-petiti Sunan Gunung Jati in expressing classification and description on lingual aspects, functions and values of local wisdom petatah-petiti Sunan Gunung Jati. This study uses an anthropolinguistic approach related to language in a cultural perspective. As an interdisciplinary field, there are three fields of anthropolinguistic studies, namely the study of language, the study of culture, and the study of other aspects of human life, which are studied from the linguistic and anthropological framework [12]. The type of data in this study uses qualitative data. Qualitative data in the form of data formed by words, schemes and images. The data in this study, namely the value of local wisdom in lingual expressions on petatah-petiti Sunan Gunung Jati.

Data collection techniques used in this study include first, participant observation by means of researchers entering into the section to be examined to obtain data about the description and values of local wisdom contained in petatah-petiti Sunan Gunung Jati with using participant observation [13]; Secondly, the techniques involved are able to obtain data naturally and in accordance with the field [14]; Third, record techniques to make it easier for researchers to listen and clarify the informants' speeches. Data analysis techniques using interactive analysis [15] which consists of three steps. The first step in the form of data reduction includes: transcribing data, classifying expression forms, analyzing the lingual aspects of shapes petatah-petiti and analyze the meaning, function and value. The second step is the presentation of data by displaying data, making connections between phenomena through the interpretation of the meaning contained in expressions; The third step, drawing conclusions and verification. The process of drawing conclusions is based on findings and verifies data. The validity of the data used consists of the validity of sources, methods and theories [16].

4. Results and Discussion

Message of wisdom in petatah-petitih Sunan Gunung Jati can be integrated as an effort to support one of the KD (Basic Competence) in Indonesian subjects. Integrating learning tools with local wisdom can improve cognitive aspects of students. By developing learning tools based on local wisdom on an ongoing basis it is hoped that not only can improve cognitive aspects but also can develop the character of students. If the value of character can be instilled continuously, students will get used to it by themselves so that slowly the habit will be formed into a positive character. Subjects that can be integrated with the wisdom messages contained in petatah-petitih Sunan Gunung Jati like KD on subjects in the Indonesian language persuasive language. The basic competency contains identifying the types of suggestions, invitations, directions, and considerations about various positive things about the actual problems of persuasive texts (environment, social conditions, and cultural diversity that are heard and read).

Form of integration of local local wisdom with the material to understand the text of persuasion. Persuasion texts are marked by the presence of an invitation. The statements in the text encourage someone to follow the hopes or desires of the author. What is meant by invitation is words or deeds to invite. Invitations can also mean suggestions, appeals, and so on to do something. An invitation can be marked with words that should, should, should, try, don't, avoid, and the like. In addition, the persuasive text also implies his invitation. In this learning the teacher can introduce petatah-petitih as one form of invitation Sunan Gunung Jati contained in the form *wewekas* dan *ipat-ipat* (commands and prohibitions) or advice relating to religious issues, as well as social-humanitarian issues. Purpose of introduction petatah-petitih Sunan Gunung Jati so that students appreciate the culture of their area, develop positive character and understand Indonesian especially about persuasive language as a science that exists in everyday life so that students appreciate the benefits of learning Indonesian.

In the process of interaction in learning, students go through two main stages namely internalizing science and externalizing science. Internalization is the stage when students absorb or receive knowledge. The externalization is the stage when students show or convey the knowledge they have. Based on the concept of the 2013 curriculum, the integration of character values contained in local wisdom messages in the 2013 curriculum can be done through two main strategies namely the direct strategy in the internalization process and the indirect strategy in the externalization process.

First, a direct strategy that takes the form of the insertion or infiltration of values is a strategy when students are in the process of internalizing science. This is very strategic because the 2013 curriculum requires that in each learning values are expected from KI-1 (core competencies about Godliness) and KI-2 (core competencies about personal attitude) and social) are integrated through KI-3 (core competencies about knowledge) and KI-4 (core competencies about skills). If this can be utilized optimally, then these values (KI-1 and KI-2) will slowly enter into every domain of students' knowledge and skills. The core competencies in persuasive texts in learning Indonesian include;

KI-1 about respecting and living the teachings of the religion it adheres to.

KI-2 about respecting and living honest behavior, discipline, responsibility, caring (tolerance, mutual cooperation), polite, confident in interacting effectively with the social and natural environment within the reach of relationships and existence.

KI-3 about understanding knowledge (factual, conceptual, and procedural) based on his curiosity about science, technology, art, culture related to phenomena and events visible to the eye.

KI-4 about trying, processing and presenting in the realm of concrete (using, unraveling, composing, modifying, and making) and abstract domains (writing, reading, calculating, drawing, and composing) in accordance with what is learned in schools and other similar sources in point of view or theory.

As in the quotation below that reflects the use of direct strategies in integrating the value of wisdom messages in learning, as follows:

In learning the persuasive chapter, students will learn about texts that explain an honesty in making teenlit. The making of teenlit is missed by a brave, honest, fair and authentic public audience. The real form of honesty is avoiding lying which is considered despicable. Lying is the opposite of faith in a person. People who like to lie will grow into human beings who are poorly cultured so that his ugliness will lead him to commit disobedience and disobedience to God's law.

In the quote, we can see the insertion of character values in explaining learning material to find invitations in persuasive texts. With this strategy, students are not just learning Indonesian, but are also embedded in their minds and souls about the values of wisdom and policy.

Second, the indirect strategy for example by not mentioning the word God or God directly, but by using pronouns or figures of speech. This will affect the attitude of students during the process of internalizing science.

This strategy takes the form of the competency spectrum concept to make an effort to integrate competence in attitudes, knowledge and skills. With the concept of competency spectrum or series of competencies it is stated that the three domains of education are basically a unified whole and work hierarchically. Someone will be skilled if they have adequate knowledge. So that the knowledge and skills possessed by a person have a value, then everything needs to be based on the value of attitude, both social attitude and religious or divinity attitude.

As in the quotation below which reflects the use of indirect strategies in integrating the value of wisdom messages in learning, as follows:

Yen sembahyang kungsi pucuke panah

Yen puasa den kungsi tetaling gundewa

The learning strategy excerpt presents a message of local wisdom in integrating the value of devotion or belief indirectly in students. Second message of wisdom in shaped wewekas on wewekas "*Yen sembahyang kungsi pucuke panah*" that means if the prayer must really like an arrow stuck firmly. These petitihs contain meaning, that is worship as earnestly as God sees it worship sincerely so that worship is more useful and get a high reward. The meaning of the arrow is the metaphorical meaning that is prayer with solemnity, sharpness and calm so that between speech, heart and movement have a systematic coordination. When viewed from the standpoint of language style and the context of the narrative. This expression uses metaphorical speech. This is seen in fragments of words in expressions "kungsi pucuke panah" yang artinya seperti ujung panah. Kehadiran majas metafora sebagai kiasan untuk menyatakan perbandingan sehingga dapat meningkatkan kesan dan pengaruh terhadap pembaca atau pendengar.

Whereas in the form of wewekas "*Yen puasa den kungsi tetaling gundewa*" which means if fasting like sekencang tali busur panah. Fasting people must be strong in resisting various passions. A bowstring that always returns to its original position when pulled, a person who fasts must be earnest and resist temptation if there is a pull in the form of temptation in fasting, say I am fasting and returning to fasting if there is a pull in the form of temptation in fasting, say I am fasting and return to fasting. Petatah petitihs This implies meaning that fasting with full obedience, sincerity and solemnity, sincerely and solemnly expected all members of the body when fasting is awake from all kinds of temptations and actions that are not commendable. When viewed from the standpoint of language style and the context of the narrative. This expression also uses metaphorical speech. This is seen in fragments of words in expressions "kungsi tetaling gundewa" which means it's like a bowstring. The presence of metaphorical majas as figures of speech to express comparisons can increase impressions and influences on the reader or listener.

Thus the integration of character values in Indonesian language learning will be stronger because in addition to going through a direct strategy, it is also done through an indirect strategy. This is in line with the opinion [17] integrating value education in learning can be done through two strategies namely implicit presentation strategy and explicit presentation strategy. Both implicitly and explicitly, integration strategies can motivate learning to learn value education independently [17]. This independence is shown by the ability to analyze in various phenomena of value education that are presented, discussed, concluded and internalized in learners.

The 2013 curriculum emphasizes the balance between the three main domains in education namely cognitive, affective, psychomotor. Unlike the previous curriculum, the 2013 curriculum explicitly included the affective domain as one of the competencies in the curriculum structure. Thus, the benchmarks of learning success are not only based on the achievement of cognitive and psychomotor competence alone. However, it must also consider the achievement of affective competence. In fact, hierarchically, affective competence is placed first before cognitive and psychomotor competencies. This is the goal of national education, which is to form fully Indonesian people physically and spiritually. One aspect that can support the success of the 2013 curriculum, especially in the affective domain is the integration of religious values in the learning process.

5. Conclusions and Suggestions

Local wisdom-based learning is very important for teachers to apply in learning that is useful for increasing students' knowledge and understanding and as a medium to increase love for local wisdom in their area, encouraging positive character in accordance with the noble value of local wisdom and also providing services to find out. The steps that teachers can take to implement local wisdom-based learning are as follows: 1) discuss the situation and potential of the region, 2) determine goals and objectives, 3) determine proposals and study material, 4) prepare local wisdom-based learning plans.

Considering the importance of local wisdom-based learning, teachers are expected to be able to discuss and develop local wisdom-based learning. In addition, it is necessary to empower school boards and the community or

stakeholders in an effort to improve the values of local wisdom. These various parties need to be involved in planning, implementing, and evaluating according to their respective fields.

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