

Batik as a craft teaching-learning medium to preserve values of local wisdom in elementary schools in Bantul, Indonesia

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Abstract

Education is required to give earnest attention to the development of Indonesian people in all dimensions. This is in line with education as the main vehicle in nation and character building. The whole development of its dimensions (arrangement of nature, the characteristics of nature, and the position of nature) can only be done if humans since the beginning of its birth have been educated to the actualization of these potentials. Education would give a real and significant contribution in supporting the development of the nation's character as a whole that become a big agenda for Indonesia. The research approach used in this research is qualitative descriptive. This research took place in Sendangsari Primary School, Pajangan, Bantul, Yogyakarta. The data were obtained by observation, interview, and documentation. The data analysis includes data reduction, classification, verification, and conclusion. The validity of data used triangulation. The research concluded that local wisdom values contained in *batik* can be identified as follows: the value of honesty, patience, perseverance, cooperation, tolerance, democratic, hard work, patience, religious, virtue, inner and outer well-being, the scientific value (mixing colors in *batik*) patient, honest, loving environment, patriotism, creative and innovative. SD Sendangsari has been carrying out thematic-integrative character education based on local wisdom.

Keywords: *Character, Elementary School, Local Wisdom, Value*

INTRODUCTION

Education is required to give earnest attention to the development of Indonesian people in all dimensions. This is in line with education as the main vehicle in nation and character building (Rukiyati et al., 2020). The whole development of its dimensions (arrangement of nature, the characteristics of nature, and the position of nature) can only be done if humans since the beginning of its birth have been educated to the actualization of these potentials. In this way, it is believed that education would give a real and significant contribution in supporting the development of the nation's character as a whole that become a big agenda for Indonesia. The perspective of the education development is not only aimed at developing the intellectual aspects but also the character, moral, social and students' physics, or in other words creating a whole Indonesian.

Nowadays, education centers such as families, communities, schools and even universities have experienced of losing a lot of things for the realization of a whole man as stated by Suyata (2012), namely the loss of sense of identity, the loss of humanity, the loss of sense as a community, loss of noble values / culture (sense of culture / values), and the loss of mutual respect.

Thomas Lickona (1991; 2012) said that character education is an effort to develop virtues as the foundation of useful life, meaningful, productive, and the foundation for a just society, compassionate and moving forward. Furthermore, Lickona said that good character includes three main components, namely: moral knowing, moral feeling, and moral action. Moral knowing include: moral consciousness, knowing moral values, perspective, moral reasoning, decision making and self knowledge. Moral feeling include: conscience, self-esteem, empathy, love kindness, self-control and humility. Moral action includes competence, goodwill and habits.

As a nation with a lot of diversity, Indonesia has a lot of traditions and values of local wisdom that needs to be preserved and developed so that character and characteristics of Indonesian people with different cultural values do not disappear as the negative cultural influences of materialism and individualism. Teachers are the pioneers of formal education (schools), which play a very important role. Teachers should be professional educators. It is not surprising that the law of teachers and lecturers requires four competencies that must be owned by a professional teacher: personal competence, social competence, pedagogic competence, and professional competence (academic). In fact, many teachers have not yet met the four competencies. One of them is pedagogic competence. Teachers have not yet understand the significance of their role as an educator who is responsible for educating the character of the students.

With these considerations, it is needed to do a research with the aim of describing an integrative thematic learning of character education based on values of local wisdom in primary schools in the region of Bantul. The research problem of this research is what are the values of local wisdom that can be developed in schools in Bantul to embody the character of the nation? The aim of this research is to describe the preservation of the values of local wisdom through *batik* learning.

RESEARCH METHOD

The research approach used in this research is qualitative descriptive. This research took place in Sendangsari Primary School, Pajangan, Bantul, Yogyakarta. The data were obtained by observation, interview, and documentation. The data were obtained by observation, interview, and documentation. Interviews were conducted with Mr. L (a teacher who teaches batik skills), the principal, and one of the fifth grade teachers. Observations were made during the batik learning process in the classroom, namely making wedding gifts from batik cloth. While the documentation is taken from the photos of students' work and also batik pictures on the walls of the Sendangsari elementary school. The data analysis includes data reduction, condensation, verification, and conclusion (Miles, Huberman & Saldana, 2014). The collected data is selected and sorted according to the research focus, categorized into themes, classification of themes is matched back with field data and finally conclusions are drawn. The validity of data used source triangulation (Mr. L, principal, and fifth grade teacher) and method triangulation.

FINDINGS AND DISCUSSION

Based on the research that has been conducted, it is known that the schools in Bantul, especially in Pajangan area have implemented a range of learning method that includes local wisdom. The existence of policy from Bantul's local government to raise cultural traditions and local wisdoms becomes a reference for schools to implement learning programs based on the local wisdom in Bantul.

The values of local wisdom in Bantul, which have been developed and can be developed in schools are used as an effort to realize the nation's character, namely: the values of wisdom contained in *batik* crafts can be used as the basis of character education in schools. Research conducted by Benninga, et al. (2003: 19-31) on the relationship between the implementation of character education and academic achievement in elementary schools in California, USA. The results showed that the primary schools which implementing character education seriously and well designed tend to have high academic achievement.

As it is already known by the people in Bantul and around Yogyakarta, Pandak and Pajangan area are the central areas of *batik* industry. Bantul Local Government has made a policy that *batik* lesson becomes one of the local-content subjects in Bantul, besides the Javanese language subject.

Batik is a craft inherited from the ancestors containing philosophical values that are considered very valuable by the creators of *batik*. These values implicitly found in various classic*batik* motifs and in the process of *batik*making. *Batik* is a medium for socializing and transforming the philosophical values and good character values to the younger generation and the process of *batik* making contains moral values such as responsibility, teamwork, precision, perseverance, tenacity, etc.

The reason why Bantul make the policy of making education about *batik* as the local-content subject can be found in the document of Local-Content Curriculum book of *Batik* subject for Elementary Schools since 2010 in the preface which stated that:

“Education is one of the effective tools to maintain the existence/national identity. Basic Education Development based on Local Wisdom and the Rights of Children which is now applied in Bantul is one of the special features extracting the potential to reduce the impact of globalization. Through this model, every local potentials in Bantul can be optimized, one of them is *Batik*” (Local-Content Curriculum about *Batik* Education for Elementary Schools, 2012: 1)

The results of this research is in line with Kneller’s opinion that says education is closely related to values, even education itself contains important objective values. One of the important values in education is moral value. Kneller (1971: 29) stated: “Education is widely regarded as a moral enterprise. Teachers are always drawing attention to what ought to be said and done and how students ought to be have. They are concerned with imparting moral values and improving individual and social behavior”.

Local wisdom, especially *batik* craft, became one of the main local government efforts to preserve local values in order to protect those values from the negative impact from the outside as the results of globalization. In addition to protect young generation from the negative impact of globalization it also aims to develop local potential that can be developed into economic resources that can increase domestic income, local region’s earnings, in the regional autonomy era. This can directly improve education in the region, for example: the provision of teacher incentives, scholarships, and the development of educational infrastructure with funds drawn from domestic income or local region’s earnings. Ki Hadjar Dewantara (1977: 20) said character education as an essential part of the overall education aims to make students to have self-control so that they can eliminate or beat improper biological traits. If moral education can be conducted properly and sturdy, the personality and character (psychological based soul) can be realized, students will always be able to beat lust-temperament and improper biologically original character. In this connection, it is also relevant with the opinion from Adimassana (2005: 35-36) which says that the goal of values education is that students who can really experience and live the values. The values are not simply to be taught and known, but to be experienced and lived. Therefore, the concept of the values education cannot be narrowed down to a “teaching values” or “moral teaching”, but must be loaded with experiences and practices, involving elements of human essence, the heart and mind as well as the entire body.

Kuntoro (2012: 12) says that each region has noble cultural values that uphold the nobility of human nature that applies universally. The values of local wisdom can be used as the basis for character education in schools. The establishment of a national character using local wisdom carried out with the aim to realize a democratic civil society and at the same time to deal with globalization that erode and weaken the nation’s culture.

In line with the opinion mentioned earlier, Aziz Abdul Wahab (2012: 18) says that public support for cultural values and some of them can be categorized as “local genius” or “local knowledge” can be a source of value for the community supporters. It needs an activity known as education, informal, formal and also non-formal to do it well. Cultural values that have been considered to be good in the form of local wisdom can be used as materials or source of educational materials.

Education about *batik* is introduced to the younger generation with the intention that they will love this cultural heritage. Starting in 2010 Bantul Government requires each school from kindergarten to high school/ vocational school to include *batik* as local-content in the learning process. This was confirmed by the Decree of the Regent of Bantul No. A 5 Year 2010 on January 2nd, 2010.

To implement that Decree of the Regent of Bantul, the Primary Education Office of Bantul District has given a mandate to the team to arrange the book of *batik* education curriculum and the learning tools. The team has arranged the curriculum for *batik* education, the learning tools and the book for *batik* education for 1st to 6th Grade. The purpose is to help teachers and students to understand the learning process of *batik* making

directionally and continually can improve students' passion for *batik* as a potential local wisdom that must be maintained and preserved (Document: book of *Batik* education, 2012: iii).

In addition to classical *batik*'s motifs, Bantul also develop *batik*'s motifs originally from Bantul. This motif is called *batik* type *Kidulan* (the southern region of Bantul) that shows a lot of motifs of plants, flowers, birds, and *batik* with *nitik* (dots) pattern which are the reminiscent of the woven pattern *Patola/cinde* from Gujarat India. *Nitik* pattern is inspired by various types of flowers. There are various patterns of *nitik* in the shape of flower, such as: Kenanga flower *nitik*, Pace flower *nitik*, Bangah flower *nitik*, Sekar Tanjung *nitik*, patched and Sekar Jagad. (Document, Book of *Batik* Education for 6th Grade Elementary School and Islamic-based Elementary School)

Bantul's *batik* has differences with *batik* from outside Bantul. Bantul's *batik* motifs have the following characteristics: a) use shaded colors; b) the dyeing and boiling process use *kenceng* (big pan made of chopper) brass so that adhesion and dye result is more durable and not easily fade; c) allow more cloth to remain white; d) more motif are taken from the world of flora; 5) using organic colors. (Document, Book of *Batik* Education for 6th Grade Elementary School and Islamic-based Elementary School)

The conclusion from the above description is that the values that exist in *batik* can be revitalized into moral values that can be used as a medium of character education. That is, the character education in Bantul can be based on local wisdom (*batik*). The moral values that can be identified from *batik* education is the value of love of the environment (agriculture) which emerged in the people's expression of the flora and fauna, the value of the order, the value of teamwork, persistence, patience, and entrepreneurship.

SD Sendangsari is one of the primary schools in Pajangan district, Bantul that besides revitalizing the values of local wisdom (*Batik*) is also a primary school which develop local knowledge of tuber plants. The majority of parents of students in Sedangsari elementary school are farmers who plant tubers in their backyard that can be eaten without processing and toxic tuber plants which need special process to be able to be eaten, such as *gadung*. *Gadung* is a tuber that contains a type of toxic substances that are usually called "diocorin" which gives itchy effect on the skin. Local wisdom education in Sendangsari elementary school is not only done through learning but also supported by infrastructure and complete learning media. Almost on all school walls painted with images of the *batik* motif, and the front wall of the school there is an inscription showing that Sendangsarielementary school is a school based on local wisdom and the rights of children.

FGD results show that all teachers in UPT Pajangan agree with character education based on local wisdom. All agreed that this should be done to protect students from the negative impact of globalization since the early age. In consideration of *batik* as the basis for character education with these consideration: a) more effective and efficient because all schools conduct *batik* education as a compulsory subject for all schools in *Batik* Region; b) it is more strategic, because Indonesian *Batik* has been confirmed as a world cultural heritage by UNESCO, thus indirectly preserving *Batik* for the younger generation as an effort for character education and nationalism to strengthen national identity.

Besides that, *batik* is a cultural heritage from the ancestors that is loaded with philosophical values, moral values, aesthetic, and scientific values. Therefore, *batik* can be used as a tool to integrate that wide range of values. Some character's value that has been determined by the Ministry of Education can be integrated with *batik*'s local wisdom basis.

The implementation of moral values / characters based on local wisdom (*Batik*) in Sedangsarielementary school is done through *batik* learning process in this research conducted is related to the theme of "the making of delivery for *seserahan* ceremony from the groom to the bride". The recap done by the teachers by giving an explanation about *Batik* which is a result of great Javanese culture, as it contains high philosophical values. It is also used in almost all Javanese traditional ceremonies as one of the "attributes" that must be used, for example: in *seserahan* ceremony. In the learning process, the teacher gives an example of how to make a "flower from *jarik batik* cloth". Students follow what the teacher has explained. Teachers explain about the meaning of "the flower shape" consisting of middle sections which are round (*golonggilig*). This form shows that we must have the determination to worship God Almighty, not easily turn to other things. Likewise, in search of knowledge, determination needs to be held so that the goal can be reached. While there are 5 pieces of petals intended as

“The Pillars of Islam”, namely: pronounce the *Shahada*, Prayer, Fasting, Zakat, Hajj or can also be interpreted by 5 precepts of Pancasila, namely: Almighty God, just and civilized humanity, Unity of Indonesia, Democracy, led by the wisdom / representatives, and social justice for all Indonesian people. Learning process is done in groups. The media used in learning is not only *batik* cloth, but also *batik*'s motifs used in puppet's costume. At the end of the lesson the teacher gives values clarification and reflection associated with the learning process. Values clarification include the values of moral/character, namely: responsibility, cooperation, diligence, perseverance, tenacity. Evaluation is done by questions and answers session related to the materials being taught and moral values / characters contained in *batik* motif, a shape of “flower” from skills, as well as the learning process is done in groups. In addition, teachers also gave an assessment of the results of the skills that made by each group.

Research conducted by Shea & Murphy (2009: 121-140) which carry out educational value refers to the *Australian Values Education Good Practice Schools Project (VEGPS)*, including “*quality teaching and pedagogy*” (quality of teaching and pedagogy) “*talking a whole school approach*”; (talk about a comprehensive approach regarding the school); and “*modeling, living out values*” (modeling and the values of life). Each of these elements can help to realize and support academic excellence as well as understanding and responsibility for the choice of social values and personal beneficial, not only for the students but also community and the world. In the evaluation program, it is showed that the programmed character education conducted by the school authorities and stakeholders considered as magical experience. There are many stories about the transformation of the situation, both at school and at home, because the most attention on the values of kindness.

Not all schools can implement *Batik* education subjects as local content in Bantul although there has been a guidance book. As we know that *batik* is a world cultural heritage that is not easy to be delivered by all teachers. It is only teachers who have the knowledge and skills of *batik* that can perform *batik* education learning in the classroom optimally. Besides that, *batik* is not only related to knowledge but also related to the arts. Not all teachers have the sense of art that can be easily expressed in drawings and *batik* patterns especially if it is associated with *batik* making. This field really needs teachers who have skills. Skill is the ability which can be obtained in the long term because of the experience. While most teachers in Bantul, particularly in UPT Pajangan, do not have the skill to make *batik*. In addition, local-content subjects *batik* education is still being studied both related to the curriculum, the learning process, methods and media that should be provided. On certain materials associated with the manufacture of *batik* is also required technical capability, facilities and a lot of infrastructure. Schools need to build partnerships with existing *batik* entrepreneurs around them.

Sendangsari elementary school has been carrying out thematic-integrative character education based on local wisdom. Character education is already comprehensive (integrated). This integrity is shown in cognitive or moral knowing, moral feeling, and moral acting. This is in line with the opinion from Lickona followed by Ryan & Bohlin (1999: 5) which says that the character contains three main elements, namely knowing the good, loving the good and doing the good. In character education, kindness is often summarized in a series of good qualities (noble). The practice of character education in Sendangsari elementary school has described those three aspects of it. Besides that, character education should be comprehensive as presented by Darmiyati (2010: 36) who stated that in the comprehensive term covering various aspects of character education: content, methods, processes, subjects, evaluation.

Methods of character education in Sendangsari elementary school is comprehensive which includes inculcation, giving the example, and the provision of facilities to enable students to have the knowledge, attitudes, and skills to act morally.

The results showed that the character education in Sendangsari elementary school is a thematic-integrative learning. Dressel (via Indrawati, 2009: 17) says that the integrated curriculum, learning experiences are planned not only to equip students with an integrated view of the general knowledge (through learning models, systems, and structures of culture), but also to motivate and develop the students' strength to understand the basic knowledge and create models, systems and new structures.

Implemented character education in Indonesia is considered as a form of top-down policy, ie a policy that is more in the form of instructions or orders from the central government. It is characterized by technical

instructions issued by the Ministry of Education associated with an 18 character value. While local wisdom education in Sendangsari elementary school is developing new character education of *bottom up*. Sendangsari elementary school has had the awareness to empower the school community. This is in line with Paulo Freire (Rukiyati & Andriani, 2018) that education is enlightening or liberating.

CONCLUSIONS

From the description of the results of research and discussion it can be summarized as follows:

1. Local wisdom values contained in *batik* can be identified as follows: the value of honesty, patience, perseverance, cooperation, tolerance, democratic, hard work, patience, religious, virtue, inner and outer well-being, the scientific value (mixing colors in *batik*) patient, honest, loving environment, patriotism, creative and innovative.
2. SD Sendangsari has been carrying out thematic-integrative character education based on local wisdom. The proposed hypothetical model that the researchers refer to is the thematic-integrative character education model based on local wisdom and use values clarification at the end of each learning *batik* and *kerawitan*.

SUGGESTIONS

1. It needs to do a study related to the substance of education and the learning process of *batik* in order to obtain the essential meaning of character education based on local wisdom.
2. It should be associated with the revision of substances, methods, and media in the book of *batik* education for elementary schools especially related to manners or etiquette dressed in *batik* and *batik* education which provide opportunities for expression not to educate students about *batik* making skill, but to prepare students since early age to be a *batik*'s motifs creators and *batik* entrepreneurship.
3. It needs thematic-integrative model of character education based on local wisdom that can be used in all Bantul regions.

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