

## Local Wisdom Learning Approach Towards Students Learning Outcomes

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### Abstract

The purpose of this study was to; analyze the differences between Gusjigang learning approach and conventional learning on student learning outcomes. The type of research used was a quantitative research method with a nonequivalent control group design. The population consisted of all fourth-grade students of Madrasah Ibtidaiyah TBS Kudus Regency. The sample was selected through a purposive sampling technique, so that class IV B was selected with 23 students as the experimental group and class IV C with 23 students as the control group. The data collection technique uses test techniques, namely the pre-test and post-test questions in the form of multiple choices and brief descriptions. The results obtained in the experimental class, namely the class that in the experimental class that experienced learning with the local wisdom model, Gusjigang gained an increase in learning outcomes by 83 in the high category. The N-Gain results in the control class are students who are taught with conventional learning, students who get low n-gain results are 56%, students who get moderate N-gain results are 44%, and none of the students achieves n-gain results high. Whereas in the experimental class, the students who were taught using Gusjigang's local wisdom-based learning, students who got a low n-gain result of 9%, students who got a moderate n-gain of 56%, and students who achieved a high n-gain of 35 %. This shows that the acquisition of student learning outcomes in the experimental class is better than that of the control class.

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## INTRODUCTION

Education in this era of globalization is growing very rapidly, with the advancement of science and technology. Education is a necessity for every human being. With education, someone will gain a variety of knowledge, experience, and skills. Education, in a broad sense, plays a very strategic role for every society and culture, even the quality of a nation can be measured by the extent to which education is applied.

The type of education that is often accessed by citizens is formal education, one form of formal education is schools such as Madrasah Ibtidaiyah TBS Kudus in the Kudus area, which is oriented towards religious schools.

Learning activities carried out in schools should be made fun so that students can learn well so that optimal learning outcomes are obtained. The ability of teachers to manage learning that involves students actively encourages them to be able to construct knowledge. This term is known as student-centered learning.

Wijayanthi, Lasmawan, and Natajaya (2014) state that learning carried out in schools also needs to be adjusted to all developments that occur in the community so that students can remain competitive in this era of globalization. However, the learning done cannot be separated from the culture that exists in every region in Indonesia. So, of course, the learning carried out in schools more or less will be colored by local culture.

The local wisdom-based learning model is one of the learning models that is oriented towards the integration of the values of a community's local wisdom into learning material. According to Wibowo (2015) the wisdom of local culture is very appropriate to build the character value of students, which is a companion effect in learning at school. Local wisdom-based learning can bridge students to rediscover their hopes. The purpose of local wisdom-based learning is a learning strategy that utilizes the environment as a learning target, learning resource, and learning tool. This can be used to solve environmental problems and to instill an attitude of love and care

for their environment. Local wisdom is the local wealth of ancestral heritage in the values of life that are integrated into the form of religion, culture, and customs (Anwar, Ruminati, and Suharjo, 2017).

According to Mulyani (2015) local wisdom is part of the cultural traditions of a nation's society, which appears to be the parts placed on the physical structure of the building (architecture) and the (urban) area in the nation's geographical geography. Keraf (2002) defined local wisdom as all forms of knowledge, beliefs, understanding, or insight as well as customs or ethics that guide human behavior in ecological communities. Sibarani (2012) also stated that local wisdom is indigenous wisdom or knowledge that comes from the noble values of cultural traditions to regulate people's order of life. Local wisdom can also be interpreted as a local cultural value that is used to regulate the life of the community wisely and wisely. Local wisdom is a view and traditional knowledge that becomes a reference in behaving and has been practiced for generations to meet the needs and challenges in the life of a community (Maknun, 2015).

Local wisdom develops from years of experience and trial-and-error problem solving by people who work in their environment. Management of sources of knowledge comes from local knowledge and traditions originating from ancestors and inherited from one generation to the next (Padmanugraha, 2010). Bauto (2013) revealed in his research that many values that can be taken from local wisdom include in terms of development and learning.

Local wisdom is a harmonious relationship between humans, nature, and the environment in the region and is influenced by culture. This local wisdom can compete with the development of science and technology by still considering the local character, climate, and natural conditions in an environment. Local wisdom can provide comfort and be a protector. Therefore, the sustainability of local wisdom needs to be maintained, developed, and preserved (Dahlani, Ispurwono, and Purwanita, 2015).

Marheni, and Suardana (2013) stated that the purpose of holding local wisdom-based

education is so that students know the local superiority of the area where they live, understand various aspects related to local superiority of the area, then students are able to process resources, engage in services/services/other related activities with local excellence so as to earn income and preserve the culture/traditions/resources that are superior to the region and able to compete nationally and globally.

Kudus Regency is one of the districts in the province of Central Java. Kudus Regency is a city of students who are rich in culture. Aside from being a city rich in culture and famous as a city of “*santri*” Kudus district also has local wisdom that is embedded in the lives of its people. Local wisdom in Kudus is formed by the history of its origin and development, which is based on the struggle for the spread of Islam on the island of Java. The realization of local wisdom is found in tradition, religion, social, technology, and art. Kudus in its development became a trade and industrial district; even the Kudus community was identical to the character of the people who were *Gusjigang* (*Bagus, Ngaji, Dagang*). Also, Kudus is known as the character of a community that is compassionate, *wicaksono, digdaya, andhap ashor*, and teachings.

Sunarti, and Habsy (2018) stated that the emergence of Gusjigang was not sudden. It is said that Gusjigang emerged as a result of the long struggle of Sunan Kudus and the residents around the Tower. Citizens of *menor menoro* establish dialectics continuously. The struggle in interpreting the sacred building of the Menara Kudus mosque complex with the cultural life of the surrounding residents physically, it turns out that it can unite and shape the Islamic behavior of the residents of “*Ngisor Menoro*” as stated in the Gusjigang.

Findings from the results of the initial fieldwork indicate that (1) when asked about Gusjigang, students only understand its length, without knowing its fundamental meaning and philosophy; (2) low student learning outcomes; (3) not applying *Gusjigang* in daily life; (4) have never applied *Gusjigang* local wisdom-based learning in learning material.

Kurniawati, Wahyuni, and Putra (2016) stated that local wisdom is a superior activity in a particular society, that excellence is not always tangible and material, often it contains elements of trust or religion, customs, and culture or other useful values such as for health, agriculture, irrigation, and so on.

Nisa', Sudarmin, and Samini (2015) suggest that local wisdom serves to underlie development and growth while forming a person who is not provoked by things that are not good. A person is a compassionate person, *wicaksono, digdaya, andhap ashor*, and teachings. Compassion is a person who has compassion for others. Wicaksono is a wise person in everything. Wise this consists of wisdom in thoughts, words, and deeds. Digdaya is a person who is empowered or able to have strengths and advantages. *Andhap ashor* is a person who is humble, polite, and can put himself in a foothold. *Ajur ajer* is a person who can get along with anyone.

While Gusjigang is not a foreign language or an alien language, *Gusjigang* stands for three words, namely, *gus*, comes from a good word, *ji* comes from the word *ngaji*, and the alley comes from the word trade.

#### 1. Gus (*bagus*)

The learning activities carried out by students related to the first Gusjigang element, Gus (*bagus*) are before entering the classroom, students are required to be neat in uniform, wear caps, black shoes, uniform suits, and hair should not belong. Also, in learning activities such as discussing and expressing opinions, students must use good and correct language, actions in learning activities are also commendable.

The success of “Gus” words can be seen from the behavior or attitudes of the *santri* day. An attitude is a state of mental readiness, which is learned and organized according to experience, and which causes a special influence on one's reaction to people, objects, and situations with whom he is related. If the *santri* in the hut has a good attitude, obey the rules of the cottage, be polite to everyone, and highly respect the *kiai*, then the *santri* can be categorized as successful in terms of religiousness.

## 2. Ji (*ngaji*)

The context of the recitation of the *santri* at the boarding school is not only that it can read, memorize, and understand the words of Allah. But the success of the Koran here is also seen from the insights of knowledge possessed and accepted by these students. The size of a lot or the lack of knowledge can be seen from activities related to education obtained by students in the classroom, such as recitation of books, competitions, and *bahtsul masail*. Also, the way to talk and what students talk about in daily life is a benchmark for how well the cottage provides knowledge to its students.

Learning activities that reflect Ji (*ngaji*) are every start and end of learning always read the prayer beginning and end of the study. In addition to the initial and final prayer of learning, before learning students also read *asma'ul husna* in their school's unique tone.

## 3. Gang (*dagang*)

*Dagang* (trade) is the third word from Gusjigang. Often the success of a trade or business is only seen from how much profit is earned from the business. But in essence, the success of a business is not only seen from it. Sometimes everything that seems very insignificant and doesn't get the spotlight becomes the main pioneer of the success of the business. That is business motivation.

Learning activities that reflect the third element of Gusjigang, namely Gang (trade), namely students are asked to conduct trade activities, for example in learning the local wisdom of Kudus related to the tradition of *asyuro* porridge; students conduct trade activities between *asyuro* porridge buyers and sellers.

Contained with high cultural values, that are character Gusjigang character values, that are spiritual values, and entrepreneurship ethos. These values are cultural capital that has the continuity of Walisongo's entrepreneurship spiritual movement. The existence of an entrepreneurial ethos of leadership in Kudus is more popularly known as *Gusjigang*, a manifestation of the business network between the *auliya* (guardians) of both the guardians in

Java (*Walisongo*) and merchant trustees in the Middle East, Gujarat in the Indies and various world trade centers (Said, 2014).

According to Mustaqim, and Bahruddin (2015) *Gusjigang* may be just a local myth that becomes a system of public trust. However, the spirit of the locality certainly has historical legitimacy that continues with the current reality. The local wisdom of Gusjigang, which is the wisdom of Sunan Kudus's wisdom, becomes the ethical spirit of business for businessmen or Holy merchants, where the spirit is united, internalized through business practices. Some research related to learning local wisdom is Ihsan (2017) he stated that the *Gusjigang* tradition could be maintained well so that the industrialization in Kudus Regency can be used as a relevant model following the potential and character of the community. Besides Gusjigang as a value of local wisdom values can be used as a foothold for the development of learning that has more character. The meaningfulness of learning with the scope of local wisdom will present a dimension of learning which in addition to spurring one's knowledge, as well as being able to dynamize the science into the contextual and friendly local culture.

Damayanti, Dewi, and Akhlis (2013) suggest that local wisdom-based learning on the theme of vibration and waves for junior high school students of class VIII had optimal results. Research conducted by Martawijaya (2014) that students' books based on local wisdom are useful in determining appropriate questions/questions answered following the abilities of each student (not cheating). This is done in the hope that students can measure their appropriateness of what they will do. Hope this is in line with the research conducted by Pusparani, Samsudi, and Haryadi (2017) that local wisdom can improve aspects of language and aspects of knowledge. Rosmayanti, Supriyanto, and Sunarso (2020) revealed that local wisdom-based learning could improve the ability to write poetry for elementary school students.

## METHODS

This study uses quantitative research methods in the form of queasy experiment design.

The design used in this study used nonequivalent control group design.

The population in this study were all fourth-grade students of the Holy Madrasah Ibtidaiyah TBS who were enrolled in the odd semester and even the academic year 2018/2019.

This sample was taken by purposive sampling technique that is sampling technique with consideration. Class IV teachers of Madrasah Ibtidaiyah TBS Kudus apply class IV B as the experimental class and IV C as the control class based on considering the relatively similar learning outcomes.

The technique of retrieving student learning outcomes data is done through test techniques in the form of multiple choice questions and short entries. Data were analyzed using simple statistical formulas for prerequisite tests consisting of data normality tests and data homogeneity tests. To get the improved results, it also uses the average difference test and the N-Gain test.

## RESULTS AND DISCUSSION

Strength in this study is found in the learning process carried out by students. Learning activities are carried out based on the local wisdom of Gusjigang. During learning, students look active, enthusiastic, and organizational strategies in the implementation of learning. One of the student activities in Gusjigang local wisdom-based learning is presented in figure 1.

Figure 1 shows that students convey the results of their discussion in front of the class. Students play a musical instrument in the form of tambourine to find out the source of the sound contained in the instrument. *Gusjigang's* learning can be seen from the appearance of students who look good; then they sing prayers using tambourine musical instruments that show that they are reciting, and they play a simple role in trading tambourine musical instruments.



Figure 1. Student Activities in Learning

Gusjigang local wisdom-based learning has a positive effect on student learning outcomes. The influence can be seen from the results of the study as follows.

### Test Prerequisites

#### Normality test

The normality test is intended to measure whether the data obtained has a normal distribution. The hypothesis proposed is  $H_0$  = sample data come from populations that are normally distributed; and  $H_1$  = the sample data does not come from a population that is normally distributed, with the testing criteria  $H_0$  accepted if  $Sig > 0.05$ . The results of the normality test of the control class and experimental class can be seen in table 1.

Table 1. Data Normality Test Results

	Kolmogorov-Smirnov		
	Statistics	f	Sig.
Experiment group	0.192	23	0.274*
Control group	0.128	23	0.882*

The normality test in this study used the Kolmogorov-Smirnov test because the study sample was  $> 50$ , based on the results in table 1, the Sig value from the experimental class pre-test was 0.274. While the results of the pre-test in the control class showed a Sig value of 0.882, data are said to be normally distributed if  $Sig > 0.05$  significance level. Therefore, it can be said that the control class and experimental class data are normally distributed.

### Homogeneity Test

Homogeneity tests are carried out to investigate whether or not it is homogeneous at variance or group. The following are presented in the homogeneity test results in table 2.

**Table 2.** Data Homogeneity Test Results

Levene statistic	df <sub>1</sub>	df <sub>2</sub>	Sig.
1.024	3	20	0.100

Decision making and concluding hypothesis testing are carried out at a significance level of 5%. If the significance is more than 0.05, it can be concluded that the variance is the same (homogeneous), but if the significance is less than 0.05, the variance is different. Based on the results of the homogeneity test in Table 2, the Sig value obtained is  $0.100 > 0.05$ , it can be said that the two sample classes are homogeneous.

### Test the Hypothesis

#### Average difference test

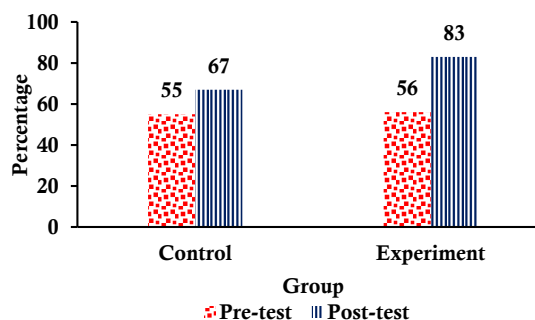
The average difference test is used to test the differences in student learning outcomes between the control group and the experimental group. This test uses an independent sample t-test. The following table 3 presents the results of SPSS calculations related to the different test average learning outcomes of control class students and experimental class.

**Table 3.** Post-test t-test of Learning Outcomes

Sig. 2 tailed	Significance	Mean control	Mean experiment
0.00	0.05	66.52	78.17

Judging from table 3, it can be seen that the significance value shows the number  $0.00 < 0.05$ . This proves that there are differences in the average value of student learning outcomes in the experimental class and that of the control class after learning. The results of the mean in table 3 above can be seen as an average of the experimental class student learning outcomes of 78.17 while in the control class, it is 66.52. This shows that the average student learning outcomes in the experimental class are higher than the average learning outcomes in the control class.

Furthermore, figure 1 presents the value of the average learning outcomes of the control class students and the following experimental class.



**Figure 1.** Value of Average Learning Outcomes

Based on the data in figure 1 it can be seen that in the experimental class, the class applying Gusjigang local wisdom-based learning at the time before the learning gained an average value of 56 learning outcomes in the medium category, and after being given *gusjigang* local wisdom-based learning, the post-test value students increased to 83 who were in the high category. Whereas in the control class who learned using conventional learning, the results of the pre-test showed an average value of learning outcomes of 55 which was in the moderate category and after the post-test was implemented the average student learning outcomes were 67 which remained in the medium category.

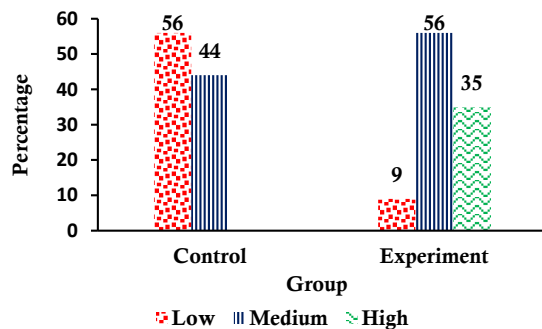
During learning, students appear enthusiastic in following various learning procedures. Students look seriously in listening to the explanation of the researcher, discussing, responding to other friends who are presenting in front of the class, and other learning activities. The researcher also delivered pre-test material with forms of learning packaging. This causes the post-test value of students to increase.

Based on the results of the students namely the average value of student learning outcomes and the results of n-gain test students increased from pre-test to post-test and student activities during the learning process which showed an increase in good response at each meeting, *gusjigang* local wisdom-based learning had a positive effect in improving student learning outcomes.



N-gain test

The following figure 2 presents the following N-gain test results of student learning.



**Figure 2.** N-Gain Test of Student Learning Outcomes

Based on the data in figure 2, it can be seen that in the control class students who were taught with conventional learning, students who received low n-gain results were 56%, students who received moderate n-gain results were 44%, and none of the students achieved high n-gain results. Whereas in the experimental class, the students who were taught using Gusjigang's local wisdom-based learning, students who got a low n-gain result of 9%, students who got a moderate n-gain of 56%, and students who achieved a high n-gain of 35%. This shows that the acquisition of student learning outcomes in the experimental class is better than the control class.

During Gusjigang's local wisdom-based learning, students seemed happy and enthusiastic in participating in learning. Students seem to listen when the teacher and their friends are carrying out the presentation in front; students ask questions that are following the discussion of the material so that student learning outcomes increase from pre-test to post-test. This shows that Gusjigang's local wisdom-based learning has a positive effect on improving student learning outcomes. In line with the results of the research put forward by Jananti (2014) that local culture partially influences student learning outcomes which shows that the better the local culture is embedded in students, the better the student learning outcomes. Absorption of local culture in students is not only limited to students'

understanding of artistic value but also understanding of behavior and ways of thinking.

In line with the results of research conducted by Wijyanthi, Lasmawan, and Natajaya (2014) that there are differences in social studies learning outcomes between students who follow a guided wisdom based learning model of local wisdom and students who follow a conventional learning model.

Learning delivered with a monotonous concept causes the ineffectiveness of conventional learning. Following what was stated by Dunlosky, Rawson, Marsh, Nathan, and Willingham (2013) the limited opportunities for student participation and the lack of maximum teacher in explaining material with various variations can create boredom and the situation of the forum is less orderly so that learning becomes less meaningful.

## CONCLUSION

Based on the results of the research described, it can be stated that there are differences in the learning outcomes based on the local wisdom of *Gusjigang* and conventional learning, *Gusjigang's* local wisdom-based learning has a better influence than conventional learning in improving student learning outcomes. This is because students are taught on the local wisdom of the Kudus area so that students understand more about the environment around them. Students also color learning by reciting and trading. The average difference test results showed that the average student learning outcomes in the experimental class were higher than in the control class. The N-Gain results showed that the experimental class was superior to the control class.

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