

## Implementation of Local Function Value Nggahi Rawi Pahu in Public Junior School 3 Sanggar Bima, Nusa Tenggara Barat District

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### Abstract

*Nggahi rawi pahu* (speech according to action) is the value of local wisdom, which is the life guide of the Bima community, which must be kept consistent. As the development of the era of consistency began to be eroded by the influence of the development of information technology that brought new values. The purpose of this study was to analyze the implementation of the value of local wisdom from *nggahi rawi pahu* in Public Junior School 3 Sanggar, Bima West Nusa Tenggara. The research method used qualitatively. Informants in this study were teachers, students, guardians of students, and community leaders. The technique of collecting data was by observation, in-depth interviews, and documentation. The validity of the data in this study used the method of triangulation. The results showed that the Public Junior School 3 Sanggar, Bima District of West Nusa Tenggara was and would continue to strive to implement the value of local wisdom through the *nggahi rawi pahu* (speech according to deeds) which was adjusted to the subject matter, in an effort to provide: (1) exemplary from the teacher by giving positive examples; (2) instill social values that live in the community; (3) carrying out inhibiting actions, such as giving advice; (4) giving penalties for violating the rules of conduct in an oral and written manner. Business value planting will continue to be carried out with limited facilities and infrastructure. Therefore the cooperation of the social environment is expected to help inherit the value of local wisdom as the identity of the region.

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## INTRODUCTION

Indonesian cultural diversity is a big capital to build a nation; each region has its uniqueness and contains local wisdom. One way that can be taken to defend is by incorporating local wisdom values both through subjects and behavior (Asriati, 2012).

The teacher strived to provide an understanding of material adapted to local wisdom so that students can absorb material (Wagiran, 2012) local wisdom-based education is education that teaches students always to be attached to the concrete situation they faced. Implementing the values of local wisdom in the learning process will be more easily absorbed if real examples accompany it in the surrounding environment.

Pramono (2013) stated that teachers cultivate socio-cultural values is given in the learning process. Learning processes that are relevant to the planting of social values can be given through Social Sciences (IPS) subjects at school. Through the Social Sciences lessons in the school, it is hoped that students will be able to absorb the values conveyed by the teacher because learning is injected so that there is a transfer of values and not merely for the transfer of knowledge.

Hardati, Setyowati, and Wilonoyudho (2015) said that education is a process of character building, but the fact shows that the education system implemented in schools is unsuccessful, so the education system in schools must instill national culture-based character values to students both in extracurricular activities and in the learning process.

Inheritance of values (Koentjaraningrat, 2009) through processes of internalization, socialization, and enculturation. The process of internalization is a long process since an individual is born until he/she almost died. The manifestation and activeness of various kinds of personalities are strongly influenced by various kinds of stimulation that comes from the social and cultural environment. The process of socializing values can be done through family, school, community, and mass media.

The values inherent in the character of students must be able to unite and crystallize in students and have good character (Maharromiyati, and Suyahmo, 2016). The crystallized value is addressed and carried out in the form of behavior in daily life that leads to the process and results of good deeds that will continue to be maintained and carried out as a habit.

The strengthening value of strong local wisdom will produce characters that are adaptive and acceptable wherever they are. Sunarjan, Atmaja, and Romadi (2017) explain that a person's characteristics are a result of his experience in the environment. Hardati, Rijanta, and Ritahardoyo (2015) through their involvement in tourism activities in the regions, a sense of belonging and nurturing will emerge, so that local values in their area become potential that can be developed, become assets, identity, and national character.

*Nggahi rawi pahu* is one of the manifestations of a consistent attitude in the life of the Bima community. This is a picture of uniting words with actions, but in life, there are many students who are so easy to spit out words and promises, but they are not able to prove in reality, as revealed by Hilmi (2015) Information technology is able to shift the system of people's lifestyle and trigger various social symptoms, including also shifting socio-cultural values. Information technology is also said to cause changes in all aspects of individual, family, and community life.

The influence of information technology can shift the values that exist in the school environment, such as ditching, bullying, and violating school rules that cause a shift in the value of local wisdom. The form of shifting values in student behavior shows the influence of developments in information technology, all of which can be seen, and tried both in negative and positive terms, such as the results of research conducted by Nasarani, Rachman, and Atmaja (2016) development of communication technology, besides having a lot of positive impacts also has a negative influence on adolescent playtime and learning and results in

waning the boundaries of behavior carried out by adolescents due to lack of control.

Providing Wifi in Public Junior High School 3 Sanggar Bima, West Nusa Tenggara, can facilitate access to information and communication which can help students access information. Through facilitating that access, it does not rule out if there is a change in behavior that is not by local wisdom from television viewing or social media that cannot be controlled.

Moving on from the above problems, the researchers were interested in conducting a more in-depth study of the implementation of the value of local wisdom when the narrators of pahu at the Public Junior School 3 Sanggar Bima, West Nusa Tenggara.

The purpose of this study was to analyze the implementation of the value of local wisdom from *nggahi rawi pahu* in Public Junior School 3 Sanggar Bima, West Nusa Tenggara. The theory used in this study was the structural-functional theory of Robert King Merton.

## METHODS

This research used a qualitative approach with a case study conducted at Public Junior School 3 Sanggar, Bima District, NTB. The research location was in remote areas and lagged in the development of education; this was what underlies the researcher making Public Junior School 3 Sanggar as a research location, especially research on the implementation of the values of local wisdom *nggahi rawi pahu* (speech according to action).

Determining the place of research is based on Sunarjan (2014) the selection of a research area is very important to be able to help simplify and focus the issue, especially when entering into the area we are with an open mind and do not have ideas to solve other people's problems or find out before entering the area.

The technique of collecting data was done through in-depth interviews, observation, and documentation. In-depth interviews were conducted with informants totaling 14 people, consisting of 7 students, three teachers, principals, two guardians of students, and one

community leader. The observation was done by observing the daily behavior of students, especially in the school environment, especially behavior when interacting and the use of information technology, while the documentation in this study included student violation data, photos, and documents that were considered important.

The data analysis technique used triangulation methods. Data analysis, the researcher used qualitative analysis techniques with interactive models as revealed by Miles and Hubberman in Rachman (2011), namely data collection, data reduction, data presentation, and finally the conclusion.

## RESULTS AND DISCUSSION

### *Nggahi Rawi Pahu* Local Wisdom Value

The local wisdom of *nggahi rawi pahu* (speech according to action) is one manifestation of a consistent attitude in the lives of the people of Bima Nusa Tenggara Barat, in line with the message of *nggahi rawi pahu*, the elders of Bima West Nusa Tenggara entrusted a string of words "*Renta ba lera, kapoda ba ade, karawi ba weki.*" *Renta ba lera* means pronounced by the tongue, *kapoda ba ade* means strengthened by the heart, *karawi ba weki* means done by the body, everything that is spoken by the tongue is then strengthened by the heart and done by the body. This is a picture of uniting words with deeds (Alan, 2018). If saying, it must be following the reality that does not lie. If promising, it must be adhered to, and when someone gives a mandate, if what is done is not by reality, it will feel shame.

The message of *Nggahi Rawi Pahu*, many students are ignoring the message because they see that the values are too rigid and considered outdated. In fact, today, we see students so easily spit out words, but do not fit the reality what they do, they promise but cannot be kept. This can be found along with the development of the era so that it is easily influenced by new values that develop along with technological advances that are less able to be filtered properly according to the value of existing local wisdom.

*Nggahi rawi pahu* (speech according to action) is an expression that contains a strong determination to realize what is interpreted with attitudes and actions. If examined in depth, this expression requires us always to be consistent with what we do. A feature of one's glory is how he/she can harmonize between words and actions that are united in life.

*Nggahi rawi pahu* philosophy (speech according to action) is very closely related to someone's words and behavior to others; if someone agrees, then the promise is not carried out, it will result in distrusting of promises concerned so that she or he will be gossiped and embarrassed especially got sin.

Allah SWT said, "O you who believe, why do you say what you did not do? It is very hateful to Allah's side that you say things that you do not do (QS. Ash-Shaff: 2-3). The meaning of *nggahi rawi pahu* (saying according to actions) upholds Islamic values for those who understand the importance of honesty and responsibility.

The local wisdom of *nggahi rawi pahu* (speech according to action) is a life guide for people to interact in their daily life. People in the past always prioritized the value of speaking in order to be trusted by others, if the words or action which were performed were not in accordance with the values, it would be difficult to be trusted again and kept away by others, but it was different from the phenomenon that occurs now where students so easy to indulge in false words, do things that are liked regardless of the interests of others, with such behavior students become personal individuals.

### **Implementation of *Nggahi Rawi Pahu* Local Wisdom Value at School**

School as a center for formal learning that is meaningful and as a process of socialization and civilization of abilities, values of attitudes, character, and behavior, schools with learning containers to change individual behavior towards a better.

The teacher had tried to implement the value of local wisdom through learning activities in the school, even though the implementation has not been fully implemented due to the lack of

the facilities and the laboratory of social science, but the implementation is still done continuously. It could be seen from many behavioral phenomena of students that can cause the change of wisdom values *nggahi rawi pahu* (speech according to action), and its effect will be worried to the students' character development.

The teacher instills the value of local wisdom *nggahi rawi pahu* (speech according to actions), such as respecting other people, respecting the opinions of others and so on through learning activities inside and outside the class by giving good examples even though the teacher's ways vary as there are teachers who like to give advice slowly, but there also provides punishment as a form of learning. The implementation of value continuously can create the habit to always speak honestly with a disciplined attitude that has an impact on responsibility for duties and obligations.

The approach was taken by the teacher to develop honesty, discipline, and responsibility following local wisdom includes the following:

#### **1. Exemplary**

Exemplary is an act of developing morals which done by someone who has a profession by respecting words, attitudes, and behavior so that they can be imitated by other people such as teachers being role models for students.

The development of the value of local wisdom *nggahi rawi pahu* (speech according to actions) is conveyed by the teacher in an effort to provide real examples in daily life such as speaking by using polite language and showing good behavior and maintaining attitudes in order to make students feel comfortable in interacting both in school and in the community.

The teacher shows the discipline attitude begins with being present on time before 7:30 a.m., especially for civil servants every day, except non-PNS teachers who do not get the schedule at the first hour, are allowed to attend according to the teaching schedule, the teacher is tolerated three times, after that will be given a fine according to the applicable rules.

The previous examples show the teachers firstly give an example of exemplary from themselves in the hope that students can follow it.

## 2. Building social values

The teacher as an educator is related to the teacher's duty to give help, encouragement, supervision, and guidance to discipline the students so they can obey and follow the rules, values, and norms that applied in their environment. Therefore teachers need to understand the values and norms that apply in society and implement them in life to be imitated and taught to students.

Teachers at Public Junior School 3 Sanggar conducted the education by the building of social values such as politeness, respect for others, tolerance and others that are useful as controls for students' behavior in interaction so that the value functions to create a better behavior change. Building of values is regarding to developments by introducing new values with the aim that students can choose values that are in line with the demands of the times and deals to the social values that live in the community so that the values adopted can be useful value to themselves and the other people as an attempt to inherit social values.

The teacher applies a fun learning by using interesting learning methods which is appropriate with the material and conditions of the students with the aim that the students feel secure in the classroom so that learning is conducive and the material taught can be understood by the students.

The building of social values, both social values that become regional characteristics and new values, are useful in providing understanding and introducing of values that are developing in the community in order for students to gain more detailed knowledge about the positive and negative impacts of these values, so that students can filter the right values that are appropriate to the value existing local wisdom, such as using social media to promote regional characteristics as tourism promotion.

## 3. Do blocking action

Teachers always observe and pay attention to the behavior of students in order to know the situation of students so that when predicted there will be problems from the students' behavior, the teacher can do a quick approach such as inviting students to interact more intensely in order for students to feel someone is paying attention to their activities so that the teacher can give advice for the existing problems, the advice given will be easy to remember if done patiently and using understandable language.

The teacher tries to be a friend who can become a good speaker for students when they want to tell stories and exchange ideas so that the problems will be overcome. The previous approach is expected to reduce the occurrence of values change so that it can be appropriate with the local wisdom *nggahi rawi pahu* (speech according to actions) and with the available rules and regulations.

The right approach can affect the behavior of students. Therefore, the teacher must be able to see the conditions of the students because the conditions or situations among the students are different. The teacher can see the opportunity to give advice and motivations so that students become better.

## 4. Giving punishment

Teachers punishment is a way so that students think carefully before doing the rules violation. Punishments are clearly stated in school regulations, but the punishments given should not be excessive. Learners who do rule violations should not be punished immediately; the teacher should find out the reasons firstly to consider the appropriate punishment.

Students who violate the school rules should be punished according to their actions, the punishment was given to students can be done in written and verbal form until the most severe call on students' parents, written or oral punishment is usually given with the type of violation such as cheating, crossing, and littering, while calling parents is done when participants are violated such as fighting and bullying.

Data from the counseling teacher about the types of student violations from January to April 2019.

**Table 1.** Violation types and problem-solving

Date/ time	Name	Violation	Settlement
Monday, 4-2 Wednesday, March 27, 2019	Fema	Late, skipping	Written warning and coaching with advice
Saturday, 12-1 Wednesday, March 27, 2019	Erwin	Bullying, fighting, skipping	Written punishment and calling of parents
Tuesday, April 17, 2019	Dede	Wear accessories, and hairstyles	Advised, taken accessories, and shaved hair

Table 1 explains the number and types of violations of student behavior which can be said have value changes that increase even though not significantly but there is an increase in violations of about five to six cases each year from 2016-2019. The value change of local wisdom is feared to occur continuously, which can effect of disappearing the value of local wisdom towards the students' knowledge in themselves, especially violations of school rules.

Teachers can give a hard punishment if the violations are harder but difficult to do with the development of informatics media, which are mostly misinterpreted by students such as those spread on social media where the teacher is blamed when students do the violations and students are punished so that the teacher becomes be gossip by people who do not know clearly the chronologies, especially people whose low education level and only listen to one-way stories so that the name of the school is smeared.

**Research Results Analysis Using the Theory of Structural Functionalism Robert King Merton**

The value of local wisdom of *nggahi rawi pahu* as a structure that functions to govern the social behavior of students, schools are seen as a system consisting of parts that are interconnected with each other and one part cannot function without any connection with other parts, such as

learning it will not work if there are no students and vice versa, both components must be in the school so that the learning activities can take place.

Teachers can see local wisdom as a system that regulates the relationship of interaction between students and others, by not doing negative things that can reduce the trust of others. *Nggahi rawi pahu* is a form of local wisdom that contains rules that cover all aspects of life. The rules include rules with among humans, rules of humans with nature, and humans with God. Functional structure in schools concerns the rules about the relationship between students and school community so that they can be mutually open, respectful, responsible, not imposing a will, and always be honest in speech and actions.

The local wisdom *nggahi rawi pahu* (speech according to actions) is a sign of identity that is a characteristic that distinguishes Bima people from other communities, and local wisdom has an important role in governing patterns of behavior and interactions in life. In the school environment, *nggahi rawi pahu* (speech according to actions) is expected to be a self-controller so that students can act according to the facts to life in balance.

The manifest function of local wisdom values *nggahi rawi pahu* (speech according to actions) as a controller and an observer to maintain speech and action, especially students so that it is not easily affected by the development of new values that are not inappropriate with the values that live in Bima society, whereas the hidden function is the formation of value change of local wisdom *nggahi rawi pahu* (words according to actions), new values that brought by technological developments so that they can diminish the existing values. Changing values can be minimized if families, schools, and communities cooperate in controlling the behavior of students.

**CONCLUSION**

The teachers in Public Junior High School 3 Sanggar Bima, West Nusa Tenggara have tried to continue the implementation of local wisdom

values *nggahi rawi pahu* (speech according to actions) and other social values which appropriate with the subject matter in order for students to know the existence of local wisdom as regional identity and using these values as guidelines in interactions that are useful as self-control in association and facing the globalization. Building values is done with the aim of implementing the national education system in an effort to provide: (1) Exemplary starts from the teacher by giving positive examples such as honesty in words and actions, being present on time and always being responsible for their obligations; (2) Building social values that available in the community; (3) Do blocking actions, such as giving advice; (4) Giving punishment for violating the rules of conduct by oral and written forms, and if necessary calling parents of students, but before the punishment given needs to be considered its effectiveness again by referring to the social purpose and its advantages for all the community.

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