

# Preservation of Local Wisdom Values to Overcome Problems in Learning History at SMA Negeri 1 Insana, East Nusa Tenggara

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**Abstract:-** Recognizing national identity when an individual understands the cultural foundation that underlies our ancestors. The low understanding of the existence of local culture by indigenous peoples, especially students as the next generation, is a problem that deserves the attention of all groups. Therefore, arrangements are needed that can protect the local culture of the community. The purpose of writing this scientific article is to understand how to preserve local wisdom values through learning history, which is a way to train quality students to overcome problems in the learning system. This scientific article uses a qualitative research approach that focuses on the results of interviews with informants who are considered to know the research problem, namely traditional leaders, history teachers, and several sources taken from logical articles that are relevant to this exploration.

**Keywords:-** Preservation, Value, Local Wisdom, and Learning History.

## I. INTRODUCTION

Local wisdom relies on traditionally institutionalized philosophy, values, ethics, and behavior to manage natural and human resources, formulated as a formulation of a community's view of life (world-view) regarding natural and social phenomena that are traditional or stable in an area. Local wisdom is a gathering of information and strategies that develop and foster locally that incorporate philosophical, cosmological, and humanistic points of view. Local wisdom is seen as a national identity in the Indonesian context, enabling local wisdom to transform cross-culturally which in turn creates national cultural values.

Verifiable schooling in a social setting can make the learning framework ideal assuming it involves culture as the establishment and personality of people in carrying on with life and public activity so that its execution can be down to earth and fruitful. Strengthening of learning assets connected with culture can be completed ideally by straightforwardly including teachers and understudies as the principal entertainers in the educational experience, implying that authentic learning through expanding society can be effectively applied or exhibited to animate understudies' reasoning abilities in mastering (Blegur, 2021). Learning in the cutting-edge period with progressively quick improvements has numerous issues in enabling neighborhood shrewdness esteems so teachers play a major part. Teachers are expected to dominate considerable abilities to make progress in imparting these nearby insight

values. Learning history plays a significant part in the school system which coordinates the development and advancement of honorable culture. This makes people progressively love the respectable upsides of neighborhood shrewdness which can assist with expanding public interest, particularly understudies, to concentrate on culture as a considerable matter in people.

The improvement of the times additionally portrays each advancement of the growing experience which brings about numerous deviations in the ordinariness arrangement of character development for understudies who don't rehearse social qualities with the goal that irregularities frequently happen. In a common sense setting, each social worth is viewed as just an enhancement in life which brings about a mutilation of something thought about evident and should be made a creed or point, in actuality, and executed throughout everyday life. The most common way of learning history which includes and makes the social framework as a type of character to be the primary reason for good and savvy people in life can have a positive effect which can be a sign of how to mingle. This can make refined people, maintain any social qualities, and make culture the establishment so it isn't effectively lost in one's character. Social qualities can be appropriately and ideally imparted to understudies through schooling by making them mindful and rash under the direction of the educator.

## II. METHOD

Coaching plays a significant part in working on the nature of understudies so they have great seriousness, character, and love of culture with the goal that there are no deviations in its application. Learning history presents social qualities as a form of love for local wisdom by individuals who master affective, cognitive, and psychomotor aspects. Close insight by people who master the emotional, mental, and psychomotor aspects. Qualitative research methods were used in this study by using an approach to explore and understand concrete situations with data in the form of words or text obtained through interviews. In addition, data is collected and can be analyzed. The analysis technique used is descriptive, describing and explaining collected data, focusing on and documenting as many situations as possible to obtain a thorough understanding of the actual situation. For this study, researchers collected various information from traditional leaders, community leaders, and history teachers who teach the importance of cultural values.

### III. RESULTS AND DISCUSSION

#### A. History Learning

Learning history refers to change, often interpreted as a progressive system of deep potential or diversity between aspects of life-related to the capacity to consider opinions, perspectives, and feelings. History teaches many important ideas for managing future life (Susanto, 2014). Education makes learning history very important. Learning history is a review that interprets people in the past with all parts of their training such as governmental, regulatory, military, social, religious, imagination (as related to skills, music, etc.), logical, and scientific issues (Zahro, et.al, 2017). Apart from that, there are other potentials, especially mental ones related to science or information which are expected to grow every possibility that exists in humans (Blegur, 2021). Learning history can be used as an answer to launching individual improvements for the better from now on. Students' abilities are created through cultural media focusing on helping social qualities so that they are not easily lost from student character. Educators also play an important role in building and creating empathy for local cultural values to train social qualities and shape student character.

Learning history has meaningful values that are closely related to moral goodness to shape the thoughts, attitudes, and behavior of students to become more characterful, where students can obtain moral goodness through learning material in history subjects (Depdiknas, 2003: 6). Studying history It is important for a person to reliably practice each of the values present in that culture. Concentrating on learning history can introduce students to cultural values because apart from being able to master the subject matter, students are also expected to be able to realize and assimilate the cultural values that surround them. The development of the times demands changes in various points of view, one of which is education as an important consideration in determining the fate of a country. As experiences develop, students' capacities must be matched by their insights, which are a foundational part of most projects in school systems, and the capacity to secure and adhere to perspectives, values, and appreciation as a form of learning. In learning history, various problems often arise, and these problems become underdevelopment factors, which include students' internal and external factors. Internal factors Students need an interest in the substance of local wisdom so that even though the teacher tries to strengthen inspiration to master cultural meaning, students do not consider it important. External factors are also influenced by foreign cultures. Foreign culture increasingly dominates the culture of the local people themselves, making them more ready to recognize every uniqueness and prevalence of foreign culture. These two elements hinder the progress of local culture which is taught to students.

#### B. Local Wisdom Value

Value is something that is believed by a person or group in driving actions and behavior. The value of growing in society and being well-received becomes a guide in living life together. Furthermore, the value will regulate the system of life based on the value system that is enforced. This situation gave birth to local wisdom in every society that has

a different value system (Isnawatiningsih, 2019). The values of local wisdom are values that have long been attached to the community and have become the hallmark of a particular area and then passed down from generation to generation which have been recognized by the community. Local wisdom values are values that are inherent in a person and have been recognized by the local community. Local wisdom is defined as the values or behaviors of a local community that interacts wisely with its environment (Akhmar and Syarifudin, 2007).

Local wisdom is the ideal development of human capital. A nation with noble character is a nation whose character always acts with full awareness, primordial ego, and self-control. Brilliant local wisdom always revolves around efforts to let go of craving for the weather, reduce cravings, and adapt to the board (Sutrisno, et. al, 2023). Local wisdom is a discourse about the greatness of the moral order. Efforts to educate and develop local intellectuals will not be able to achieve good results without the role of an optimistic community. Involving various sectors of society to be proactive and become organizers of educational programs is a very valuable contribution that should attract attention and appreciation (Wala and Koroh, 2022). Various forms of local wisdom drive the maintenance and development of education in public places, such as maintaining harmony between people, through cooperation activities, and applying Pancasila values based on local wisdom to behave and act.

Local wisdom in education is an effort to preserve local culture in an area. Local wisdom education is consciously and planned to explore and make wise use of local wisdom realizing learning that allows students to be independent in developing their knowledge their abilities so that they have skills, knowledge, and attitudes Wafiqni & Nurani, 2019). Education with the dimensions of local wisdom in schools certainly has a positive goal, namely, students know the local advantages of a place to live and understand various aspects related to the local wisdom. Students also know about managing energy sources, performing services or other related activities that are useful, earning income while preserving culture, traditions, and resources, the power to become the dominant region, and being able to compete domestically and abroad (Wiratmaja, et. al, 2021).

Communities in Timor Collectively always prioritize togetherness and unity in various activities carried out. Widyanti (2015) said that traditional leaders fully support the cultural heritage of the people who tend to still maintain the culture of the past. Meanwhile, the younger generation tends to be more open and make cultural changes to achieve their goals in life. This means that the existing local culture always gives birth to noble values that shape the life of the community itself, including:

#### ➤ Noble Values Relating to Stone and Water

The topography of Timorese society naturally provides natural elements. Symbolically, through stone and water, the Timorese community entity embodies the value of life as oneness with the universe. The people have a custom that

every time they harvest their fields and rice fields they have to visit a place (rock hill) where the water source of Faot Kanaf ma oe kanaf (Stones and Water clan) has been designated and made a sacred place by their ancestors so that Faot Kanaf ma oe kanaf (Stone and Water clan) continues to be inherited for each tribe/clan. The natural environment in a cultural context is represented by the elements of "stone hills and water sources" by the community and is strictly guarded. In the customary convection that applies "every rock hill and water source" may not be disturbed, meaning that the surrounding forest may not be used as gardens, fields, or paddy fields. In reality, the community is subject to customary law that is enforced. The local wisdom of the Timorese people contains noble values related to "stone and water", including the value of harmony, nature conservation (ecology), and cultural preservation. About these three values, the concept of ecosophy as noted by Stibbe (2015: 11-12) can be reflected in the framework of preserving the physical environment considering that the physical nature is an inseparable part of the language and cultural environment. Thus, the concept of Stibbe as reflected by Nesi (2018a:225-226;2018b:9) is a philosophy of ecological harmony that places humans as subjects in designing policies, in the form of norms and postulates, to overcome the ecological crisis of language, nature, and culture in Indonesia. amid modernization.

➤ *Noble Value Relating to Pillars and Stone Fences*

Stone pillars and fences are one of the local wisdom of the Timorese people. In every traditional house and every resident's field, there is a kind of three-pronged wood (hau teas) which is believed to symbolize the dialectical relationship between the Creator, the ancestors, and living humans. For the people of Timor, the harvest is the result of hard work, the culmination of farming activities. Each field or paddy field is displayed by a branched pillar (nij) which is believed to be a symbol of strength, as well as a cubic stone in the form of an altar or altar arranged neatly (baki). Stone pillars and fences are believed to be a sign of "ownership" and are interpreted as a place where the ancestors resided to take part in guarding the fields or rice fields. The stone pillars and fences as described are always commemorated from generation to generation so that inheritance rights are never taken over or taken over by other people. The existence of this form of local wisdom gave rise to the principle of a very harmonious agrarian life, that people must cultivate their land, not seize other people's land. The most essential value of the form of local wisdom "poles and fences" is that the right to own land that has been passed down from our ancestors can be optimally cultivated without disturbing other people's land. Pillars and stone fences, both in front of each traditional house and in the middle of a garden/field, are thus not just a physical display but have a philosophical value, namely belief or belief in the inclusion of the creator (Uis Neno), ancestral intervention in every socio-cultural activity, and create social coherence, especially when associated with "inheritance".

➤ *Noble Values Relating to Traditional Houses*

Timorese people, each tribe/clan has its own traditional house. The people call it Ume Naek (big house) or Uem Le'u (holy/sacred house). Physically, the community's traditional houses have a conical building pattern (the higher the conical) and are made of natural materials available in the surrounding environment. The term Ume Naek (big house) does not merely mean the physically large size of the building but rather is a figure of speech to refer to the majesty and dignity of the tribe. Meanwhile, the term Uem Le'u refers more to the sacredness of the traditional house which collectively is a shared house. The shared house is made sacred because it is in that house that a group of people who feel they come from the same generation can gather for every ritual celebration, besides that the ancestral heirlooms are stored in it. In the common interest of making decisions, Ume ma Bale (house and place) is a very appropriate place for deliberation and consensus, including in terms of resolving ethnic disputes. It can be said that various celebrations held in traditional houses show noble values in the form of brotherhood, solidarity, intimacy, and cohesiveness. In the traditional religious system of the community, ancestral spirits are placed in traditional houses. people believe that the spirits of their ancestors are still around them like people who are still alive. It is believed that the spirits of the ancestors always accompany every activity, including communicative activities, both practical and ritual.

➤ *Noble Value Relating to Heirlooms*

The traditional house of the people in Timor functions to store heirlooms. Heritage objects include artifacts left by our ancestors that are considered to be of great value, especially those produced by human hands, worked for a long time, or obtained from other places through barter. The Dawan people have many heirlooms such as cooking utensils, ancient cutlery, pottery (nai ma pik fatu), beads (iun leko), spears (aklaot), swords (suni), bells (bano), drums (ke'e), rifle (kenat), and Gulden (noen fatu). The heirlooms, namely Kenat (rifle), Suni (sword), and Klaot (spear/bow), these three heirlooms are war equipment. From a historical point of view, these objects have historical value. This object has become an eternal witness for the people of Timor to defend their local territory, be it the politics of pitting the colonialists against each other until wars between tribes broke out and even helped expel the colonialists in defending the Archipelago. This was proven by the Penfui 1 War to expel the Dutch and the Penfui 2 War to expel the Japanese invaders (Parera, 1994). Through these heirlooms, the value of local wisdom is shown, namely patriotism and nationalism, self-sacrifice, and love for the motherland.

➤ *Noble Values Relating to woven fabrics (motifs)*

The Timorese people have local wisdom in the form of woven cloth motifs. Woven cloth motifs are a manifestation of tangible local wisdom because woven cloth motifs contain noble values. As a means of cultural art, the woven cloth motifs of the Timorese people symbolize social kinship and a symbol of a pluralistic life. Woven cloth motifs as objects of cultural art are engraved with iconic images in the form of various flora and fauna such as crocodiles, deer, chickens, lizards, and parrots. As a symbol of social kinship and pluralism, woven cloth motifs express a person's identity

or ethnic origin in Timor. Motif woven cloth in Timorese society is used in weddings. Bete (woven cloth for men) in a cultural context is a type of cloth motif that has a meaning of dignity. Bete (woven cloth for men) is used in proposing ceremonies. The philosophical value behind giving Bete from men to women is respect for the dignity of women. Bete's form is believed to be a 'witness' and authentic proof that men and women give and take each other. The community produces woven motifs using their own hands with traditional tools. The tools that are usually used by mothers to work on woven motifs include ike ma suti (a tool for weaving cotton threads), sela ma noot (a tool for spreading threads to combine colors), senu ma sial (a tool for weaving threads) spinning), and others. Materials for woven motifs are obtained and processed from nature. They use the cotton plant to knit their yarn. To produce colorful threads, they use dyes from certain types of plants that are traditionally processed. Mothers who are skilled at making woven motifs testify that it takes approximately six months, or even a year, to produce a woven motif. The patterns in woven cloth with community motifs are geometric in shape which contains their philosophical values. These patterns are like rectangles (the philosophy of plots or terraces in fields and rice fields), triangles (the philosophy of traditional houses, Uim Bubu), and spider webs (the philosophy of building frames). The local wisdom values contained in woven motifs are respect for human dignity, pluralism, symbols of social kinship, representation of ecological iconicity, and tenacity of handwork as a picture of Timorese homo faber identity (local skills).

#### *C. Preservation of Local Wisdom Values to Overcome Problems in Learning History*

In the Big Indonesian Dictionary, preservation is defined as preservation, maintenance, care, and protection. Preservation is an action that allows local wisdom to be maintained for a long time through protection and maintenance activities. Preservation efforts are carried out about keeping local culture sustainable and the noble values of local wisdom in it. This is because preservation includes all managerial considerations, techniques, and methods of preserving materials to preserve the information contained therein (Endang, 2018). Preservation of values is included in the type of knowledge preservation, namely preservation efforts related to the environment and socio-cultural development of society (Primadesi, 2013). Preservation through learning as an effort to protect and maintain local culture and the values contained therein. Through formal education at every level both explicitly and implicitly in history subjects and extracurricular activities.

Preservation of local cultural values leads to one goal, namely an effort to instill values and norms that lead to awareness of local history among students. To achieve these results, continuity between formal and informal education is required. Formal education is identified with school and informal is community. Continuity of formal and informal education related to the internalization process occurs because it complements each other (Firdaus, 2017). Historical education in the context of maintaining local cultural values can only work when there is continuity between the material and the reality that occurs in the

student's environment. Thus contextual education becomes a solution in efforts to maintain and maintain the noble values of local culture in students. Support the implementation of the inheritance and maintenance of local wisdom values by learning history, it can be done by applying contextual learning.

To preserve local historical values, the learning model that can be used is to use Contextual Teaching and Learning (CTL). Elaine B. Jonhson (2008: 57) explained that Contextual Teaching and Learning (CTL) is a teaching framework that creates meaning by connecting scientific substance and regulating student routines. The logical learning model is a learning idea that assists educators in relating material to actual student situations and encourages students to make associations between their insights and their application in everyday life (Nurhadi, et. al, 2004). Thus, logical learning is a comprehensive learning cycle and plans to inspire students to understand the importance of the topics they focus on by combining the material with daily routine settings (individual, social, and cultural settings). so that students have adaptive knowledge about abilities. can be implemented to start with one problem and then move on to the next. The use of context-oriented learning models to obtain, secure, and maintain the closest social qualities, especially in Timor, East Nusa Tenggara must be increased because apart from working with the heritage of local wisdom values, learning that is relevant to this model is also a model of continuous learning. developing in education.

#### **IV. CONCLUSION**

The emphasis on the emotional, mental, and psychomotor aspects of learning cannot be separated from noble values in society that can optimize learning methods. In addition, it is a principle of implementing cultural values that contain dogmas that control social behavior to create cultural empathy. Meaning that the individual has a sense of the local culture that has long existed. In learning the role of the teacher in efforts to maintain and inherit local values through formal channels is as an intermediary between the curriculum and the community. Formal education also utilizes folklore that exists and develops at the informal stage as student learning material. In contextual learning, there is continuity between the material being taught adapted to what is in the student's environment, so that learning history to preserve and inherit local wisdom values, especially the people of Timor, East Nusa Tenggara, is more meaningful and beneficial to students.

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