Curriculum In Local Wisdom, *Beguru* : An Ethno Education Of Sasak, Indonesia

Lalu Sumardi[*], Dwi Wahyudiati[**]

[*] Faculty of Teacher Training and Education, Unversity of Mataram, Indonesia
[**] Universitas Islam Negeri Mataram, West Nusa Tenggara, Indonesia

Abstract- A curriculum is one component that will determine the quality of education. In the traditional education system of Sasak people, *Beguru*, the curriculum is formulated clearly and becomes an influential factor for learning success. The principles of *Beguru* curriculum are conducted strictly to achieve complete learning. Arise from that point, this study intends to explore how the principles of *Beguru* relate to a curriculum. The research approach was naturalistic with an ethnographic type, and an interview was used in collecting the data. The collected data was then analyzed using an interactive model with three stages proposed by Miles, Huberman, & Saldana: data condensation, data display, and conclusion drawing. As a result, there were 2 (two) learning principles were found related to the curriculum: the principle of conformity and the principle of acceleration. The first principle puts the needs of students as a benchmark in determining the curriculum. In contrast, the second principle allows students to program the curriculum according to their individual learning paces. These two principles were placed on the value framework of educational democracy. These principles are encouraged in the traditional education system of the Sasak people, *Beguru*, and become a central factor for educational success. These principles can be a consideration to be adopted in formal education to improve the quality of education.

Index Terms- Curriculum, principles, local wisdom, *beguru*

I. INTRODUCTION

Education is a system consisting of its various components. Educational experts and practitioners differ on the number and types of education system elements. According to Dahniar (2021), the education system has seven elements: basic education, objectives, educators, students, media, materials and methods (curriculum), and the educational environment. The education system performance is highly dependent on the work of each of those components. So, the education elements shape the quality of the education system. If one aspect of the many components exists in a not good condition, it will affect the quality of the education system as a whole. This is because the system performance is a collaboration work of each existing component (Sumardi, 2012; Sumardi, 2014).

As explained above, one element of the education system is a curriculum. A curriculum is a set of educational experiences schools provide to students, either consciously or unconsciously, to achieve the specified learning outcomes (Mulenga, 2018). A Curriculum portrays the types of knowledge fields and the depth of material for students to learn. A curriculum guides teachers and students in their teaching and learning process. Without it, the process can never be realized. A teacher does not have a guide for what material will be taught to his students. Likewise, for school, without a school curriculum, there will be no various programs and fields of knowledge that students can explore. Learning without the presence of a teacher can still take place, but without a curriculum, the learning process cannot run. So, a curriculum is a vital part of learning continuity and education.

From the explanation above, it is clear that the existence of a curriculum is a necessity/must exist. It does not just exist, but the curriculum must be adequately formulated and in favor of students. With such a curriculum, the learning process will function effectively and efficiently. In addition, the application of the curriculum must stick to the principles that support students. By holding on to these principles, students will study well and enjoy it. In addition, a curriculum enables the optimal development of the students' potential. Without the above principles, the curriculum will only create stress on students and decrease their learning achievement level.

In implementing a curriculum, one thing that needs to be considered is the students' cultural factor. Each individual is shaped by their personality and character, including how to learn in their social environments (Djuwita, 2011:117; Sumardi & Wahyudiati, 2020). It is in line with Dewantara's statement (2013: 74) that functional education is implemented according to the students' culture. In addition, the learning process based on the students' cultural principles greatly impacts the quality of learning (Sumardi, Ismail, Rispawati, & Wahyudiati, 2022).

In the education context of the Sasak community, curriculum implementation must pay attention to the community's local wisdom principles. It is because their local wisdom plays a role as a source of values and a way of life in their daily lives (Sumardi and Hanum, 2019). As one of the ethnic groups in Indonesia, the Sasak community has a traditional education system that can be adopted as principles from all education components, which is related to curriculum. The education system being discussed is called *beguru*. According to Adi Fadli (Sumardi, Ismail, Rispawati, & Wahyudiati, 2022), *beguru* is a traditional education system in the Sasak community high in values and principles. These values and principles are inherent in every component learning stage, and every education practitioner follows these principles.

Many research results have shown the impact and influence of local wisdom on education (Djuwita, 2011; Fadli & Masnun, 2020; Sumardi & Wahyudiati, 2020; Sutrisno, Wahyudiati, & Louise 2020; Fadli & Irwanto, 2020). They revealed the importance of adopting the learning principles related to the curriculum. Djuwita (2011) pointed out that a lot of local wisdom of the Sasak community in the form of games can stimulate children's development in cognitive, socio-emotional, language, art and sports, and moral aspects. Moreover, Fadi & Masnun (2020) explained that local Sasak wisdom such as *kul-kul* (clapper), traditional houses, and cultural rituals can be instruments of disaster mitigation. These instruments can eliminate the negative impact of natural disasters such as earthquakes. In addition, Sumardi and Wahyudiati (2020) also prove that local Sasak wisdom such as *awik-awik* (traditional law), *besiru* (help each other), *sembeq* (traditional medicine using betel leaf, lime, and betel nut), and s*ereat* (traditional medicine using water) can strengthen community resilience in dealing with the negative impacts of COVID-19. Likewise, Sutrisno, Wahyudiati, and Louise confirmed that the local wisdom of Sasak, which is very integrated with chemistry learning, is very effective in improving the ability of science process skills, scientific attitudes, and student learning outcomes. Supporting that, the results of research conducted by Fadli and Irwanto also indicate that learning with the Sasak cultural approach significantly influences student learning outcomes.

All the research findings described above clearly show that local wisdom, especially the local wisdom of the Sasak community, contributes positively to many aspects of life. One of the Sasak people's local wisdom is *beguru*. As explained beforehand, *beguru* is a traditional education system, and it has various elements which are equal to the formal education system, such as a curriculum. *Beguru* wisdom related to the curriculum is fundamental to explore, learn, and adopt in formal education. With the values and principles of *beguru* related to the curriculum, it is hoped that it strengthens the formal education curriculum, which positively impacts the quality of the education system. Therefore, based on the arguments above, this study seeks to find out how the principles of *beguru* are related to the curriculum.

II. METHOD

This research adopted the naturalistic approach or qualitative research with an ethnography type. According to Spradley (2007:1), ethnographic research examines the culture of a society. This research is categorized as ethnographic research because it read the local wisdom of the Sasak people, namely "Beguru." *beguru* is a traditional education system in Indonesia's Sasak community, passed down from generation to generation. The data sources in this study were informants who knew well and had been involved in *beguru*. According to Spradley (2007:9), informants in ethnographic research are the key to obtaining complete information about the culture under a study. In the context of this research, informants became sources of information to reveal the principles of learning related to the curriculum. The technique used in determining the informants was the snowball technique. The informants' selections were started by finding the key informants, and these key informants decide who will be the next informant. This process was continued until the data were considered sufficient.

Regarding data collection, open interviews were utilized to record the data. According to Emzir (2012), the open interview technique is a technique in which the questions contain open answers. This technique requires the researcher only to make the topics to be asked, while the elaboration will be done based on the answers from the informants. The interview was formulated in the form of a semi-structured interview guide. With these instruments, the interview process could run in a directed, systematic, and constructive manner.

Furthermore, an interactive model analysis technique proposed by Miles, Huberman & Saldana (2014: 8-10) was adopted to analyze the data. It has three analysis stages: data condensation, data display, and formulating conclusions. Data condensation includes selecting data, focusing data, simplifying data, abstracting data, and transforming data. The data condensation process was carried out, starting from collecting research data to displaying the data. The next stage of analysis was to organize the data into topics and then arrange them systematically to be easy to understand and conclude. The last step of data analysis was formulating conclusions and verifying them so that the conclusions made were accurate.

III. FINDINGS

The The current research found that there are two principles related to the curriculum in the local wisdom of Sasak, *beguru*, namely; the principle of conformity to the needs of students and the principle of acceleration. These two principles are the basis and guide in determining and implementing the curriculum in learning.

First, the principle of conformity is a rule that states the curriculum being taught must be under the students' needs and interests. Based on this principle, students are given the flexibility and freedom to choose and determine the program and field of science to study. So, in *beguru*, students freely select the programs, subjects, materials, and competencies they want to learn and develop. In *beguru*, the curriculum becomes the basis for students choosing which school to go to and who will be their teacher. The school or teacher offers a curriculum that students can take. If they are interested in learning the curriculum package provided, they will register to attend education at the school. So, the school offers the curriculum openly, and students can choose the curriculum freely according to their interests and needs.

The principle of conformity is illustrated in the explanations of the informants below.

> There is only one lesson we learn, namely the lesson that we ask the teacher to teach. But sometimes teachers teach another knowledge to their students. Basically, and generally, we will only learn the knowledge we ask for; we decide what we want to know according to our needs. After it is clear what we want to learn, we choose who we will study with (I.1).
>
> The knowledge in *beguru* is only the knowledge desired by the students. Students are only allowed to learn one type of knowledge in one learning process (I.3).

The second is the accelerative principle. It is the principle where students can complete the curriculum according to their

respective learning pace, and after that, they can continue to study other curricula. This principle provides the broadest opportunity for students to complete each program and field of study according to their learning pace. In addition, this principle also provides flexibility for students to finish the program faster, outside the standard time of each program and field of knowledge. In this condition, the school or teacher will offer their students to take a program or study other areas of science. Such an offer will only be given to students who the school or teacher considers to have the above-average intellectual capacity and a good personality. If students are interested and need the offered lesson, they can continue the learning process. So, the offer of the new curriculum may be accepted or rejected by students.

The accelerative principle is elaborated in the explanations of the informants below.

> The study duration is usually one week, from Friday to Friday of the following week. However, if students master the lesson more quickly, the learning process can be completed earlier depending on the students' pace of mastering the material. Students can learn other sciences. You can ask the teacher about other sciences that can be learned, or the teacher usually offers another lesson that students can learn. But it depends on the students' needs. If students feel the need, they can prepare to learn the lesson (I.2).
>
> Many students learn other sciences from the teacher (the teacher who teaches at the first opportunity). Because they are considered to have more abilities, the teacher advises these students to study other sciences. Sometimes students accept the offer, sometimes they refuse, depending on the needs of each student (I.3).

IV. DISCUSSION

Here As stated in the research findings section above, there are two learning principles related to the curriculum: the principle of conformity (to the needs of students) and the principle of acceleration. The principle of conformity is a basic principle of learning related to the determination of the curriculum, which emphasizes that the curriculum must be in accordance with the students' needs and interests. This principle gives freedom to students to choose and settle on the curriculum to be studied. Schools or teachers will only implement a curriculum that students have programmed. The school does not stipulate and require students to program a curriculum outside of their chosen curriculum. So, students can freely choose the program and field of knowledge they want to study according to their respective interests and needs.

The principle of conformity provides the widest opportunity for students to develop themselves according to each student's talents, interests, and needs. Logically, this principle has a tremendous positive impact on the efforts made by students in developing their potential. With the given freedom to choose the curriculum, students will make maximum efforts to run each program and study every field of knowledge they take (Walker, 2017: 94). With this effort, their mastery of knowledge will be complete, and students' potential can develop optimally. The principle of conformity follows the views put forward by Paulo Freire (Smith, 1987:118) and Dewantara (2013:13), which said that students are free beings to determine their future. In addition, Pestalozzi (Heafford, 1967:43) and Dewey (1938:61) emphasized that students are individuals who have different potentials from one another. Therefore, the school's role is to explore and develop the potential of each student. Schools should not force students to take a curriculum beyond the students' will, talents, and interests. In addition, the development of the potential of students must also be accomplished in different ways according to their characteristics (Wahyudiati, Sutrisno, & Louise, 2019; Fadli & Irwanto, 2019; Sumardi, Wahyudiati, & Rohman, 2020).

The second learning principle related to a curriculum is the accelerative principle. This principle requires students to complete the curriculum according to their individual abilities and learning pace. This principle respects each student's potential, potential differences, and hard work. Those who have above-average knowledge and are willing to work hard to complete the curriculum faster can continue taking programs and exploring other fields of expertise. On the other hand, schools and teachers give students the freedom to move forward at their own pace. This principle in formal education has been applied in many countries such as the USA and other countries (Serdyukov, 2008). According to Wlodkowski (Boyd, 2004), higher education is the fastest institution in implementing this principle.

The accelerative principle can create a positive academic atmosphere in schools called a competitive atmosphere when viewed from its characteristics. Through this atmosphere, each student will be motivated to complete the program and to learn faster. They will compete to be the winner or at least prove that they could finish the program or material faster than they should. In addition, they also pursue targets to learn other fields of science more quickly. According to Haque, Haque, & Islam (2014) and Ball (2021), a strong desire to achieve a goal is the source of a strong driving force for someone to take a specific action. The high motivation of students as a result of the accelerative principle application will greatly determine the quality of the learning process and results. It is in line with the opinion of Nur (2003:3), that motivation affects many aspects of learning, such as student involvement in academics, the quantity of student learning, and the amount of information obtained. Not only that, motivation shapes a person's cognitive level process. Strong motivation will encourage students to think and act more than usual. This condition certainly impacts the quality of the learning process and outcomes. So, the accelerative principle creates efficient and effective learning.

REFERENCES

[1] Ball, B. (2021). A summary of motivation theories. Retrevied from https://studylib.net/doc/8112742/a-summary-of-motivation-theories-by-benjamin-ball.

[2] Dahniar. (2021). Education system: education as system, component, and it interdependency between the education component. *Jurnal Literasiologi*, 7(3), 1-12.

[3] Dewantara, K. (2013). *Ki Hajar Dewantara: Thought, concept, exemplary, freedom attitude, I, education*. Majelis Luhur Persatuan Tamansiswa.

[4] Dewey, J. (1938). *Experience and education.* New York: Macmillan Publishing CO., Inc.

[5] Djuwita, W. (2011). *Developement psychology: Stimulation of child developement and local wisdom values through traditional Sasak Games*. LKIM Mataram.

[6] Emzir. (2012). *Qualitative metodology: The analysis data of Bogdan & Biklen model, Miles & Hubermann model, Strauss & Corbin model, Spradley model, contin analysis of Philipp Mayring model, NVivo computer program*. PT RajaGrafindo Persada.
[7] Fadli, A., & Irwanto. (2020). The effect of local wisdom-based ELSII learning model on the problem solving and communication skills of pre-service islamic teachers. *International Journal of Instruction*, 13(1), 731-746. https://doi.org/10.29333/iji.2020.13147a.
[8] Fadli, A., & Masnun. (2020). The earthquake risk management model based on Sasak' local wisdom", *Disaster Advances*, 13(3), 54-61. https://www. journalguide.com/journals/disaster-advances.
[9] Haque, M. F., Haque, M. A., & Islam, M. S. (2014). Motivational theories – A critical analysis. *ASA University Review*, 8(1), 61-68.
[10] Heafford, M. R. (1967). *Pestalozzi*. USA: Methuen & Co Ltd.
[11] Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methodes sourcebook*. SAGE Publicationa, Inc.
[12] Mulenga, I. M. (2018). Conceptualization and definition of a curriculum. *Journal of Lexicography and Terminology*, 2(2), 1-23.
[13] Nur, M. (2003). *Students motivation in learning*. Surabaya: Pusat Sains dan Matematika Sekoah, Universitas Negeri Surabaya.
[14] Smith, W. A. (1987). *The meaning of conscientizacao, the goal of Paulo Freire's pedagpgi.* Center of International Education, University of Massachusetts, Massachusetts.
[15] Spradley, J. P. (1979). *The ethnographic interview*. California, Belmont: Wadsworth Publishing Company.
[16] Sumardi, L. (2012). The revitalization of social sciences teaching in elementary school as an effort to create students who have good character. *SOCIA*, 11(2), 157-164.
[17] Sumardi, L. (2014). Telaah rencana program pembelajaran Pendidikan Pancasila dan Kewarganegaraan sekolah dasar di Kota Mataram. *EL-HIKAM: Jurnal Pendidikan dan Kajian Keislaman*, VII(2), 309-323.
[18] Sumardi, L. & Hanum, F. (2019). Social mobility and new form of social stratification: Study in Sasak tribe, Indonesia. *International Journal of Scientific & Technology Research*, 8(10), 708-712.
[19] Sumardi, L., Ismail, M., Rispawati., Wahyudiati, D. (2022). Beguru: An ethno-education of Sasak, Indonesia (Exploring the principles of learning processes & evaluation). *Journal of Innovation in Educational and Cultural Research, 3*(2), 114-121. https://doi.org/10.46843/jiecr.v3i2.77.
[20] Sumardi, L. & Wahyudiati,D. (2020). Using local wisdom to foster community resilience during the Covid-19 pandemic: A study in the Sasak community, Indonesia. *Advances in Social Science, Education and Humanities Research*, 556, 122-127.
[21] Sumardi, L., Wahyudiati, D., & Rohman, A. (2020). Does the teaching and learning process in primary schools correspond to the characteristics of the 21st century learning? *International Journal of Instruction*, 13(3), 357-370.
[22] Sutrisno, H., Wahyudiati, D., & Louis, I. S. Y. (2020). Ethnochemistry in the chemistry curriculum in higher education: Exploring chemistry learning resources in Sasak local wisdom. *Universal Journal of Educational Research*, 8(12A), 7833-7842. DOI: 10.13189/ujer.2020. 082572.
[23] Wahyudiati, D., Rohaeti, E., Irwanto, Wiyarsi, A., & Sumardi, L. (2020). Attitudes toward chemistry, self-efficacy, and learning experiences of pre-service chemistry teachers: Grade level and gender differences. *International Journal of Instruction*, 13(1), 235-254. https://doi.org/10.29333/iji.2020.13116a
[24] Wahyudiati, Sutrisno, & Louise, (2019). Investigation of attitudes toward chemistry and learning experiences of pre-services chemistry teachers. MIER Journal of Educational Studies, Trend & Practices, 2019, 9(2), 191-211.
[25] Walker, T. D. (2017). *Teach like Findland, 33 simple strategies for joyful classrooms.* USA: W. W. Norton & Compani Ltd..

AUTHORS

First Author – **Lalu Sumardi**, Dr., University of Mataram, West Nusa Tenggara, Indonesia. lalu.unram@gmail.com
Second Author – **Dwi Wahyudiati**, Dr., Universitas Islam Negeri Mataram, West Nusa Tenggara, Indonesia. dwiwahyudiati@uinmataram.ac.id

Correspondence Author – **Lalu Sumardi**, Dr., University of Mataram, West Nusa Tenggara, Indonesia. lalu.unram@gmail.com, +62817o3778546.