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Local wisdom value's-based literacy education learning model in elementary school

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Abstract. The lack of a model for promoting productive learning environments and a clear major value of choice to guide practice has resulted in the needs for this research. Values are important aspects of learning, yet they are not used to their fullest potential in educational practices in Indonesia. The primary objective for this study was to propose an appropriate model with application of local wisdom value in elementary school, and synthesized strategies for challenging the value for sustainable use in schools. This paper discusses and describe possible guidelines targeting the design of learning local wisdom value's-based learning model with creative learning environments that influence student literacy skills. This research was an Educational Design Research. To develop the local wisdom value's-based learning model we need, the following five steps will be taken 1) putting several available models side by side (literature research), 2) comparing and contrasting the models (plenary study), 3) deciding most essential model components (ethnography analysing), 4) creating theoretical model and prototype (setting by Focus Group Discussion/FGD), 5) testing the prototype models with limited empirical verification sample (setting by workshop). At present, this research has been in the stage of compiling a prototype of the local wisdom value's-based literacy learning model. The next stage will be consolidated through a workshop. The outcomes of the focus group interview and future workshop activities will be synthesized into five design guidelines providing orientation for the design of a local wisdom value's-based literacy learning model. The results of this research recommend that the learning with the local wisdom value can be used as an approach to learning literacy. The model also promotes a positive classroom climate, a community of learners, developing learner responsibility, and maximizing opportunities for learning.

Keywords: Literacy, Local Wisdom, Learning Model, Moral Education.

1. Introduction

Literate people are believed to have strong character. As the development of information and technology advances, research topics concerning literacy is increasing. Various appropriate learning model are investigated to improve student literacy skills. But there is still very little investigation about value-based learning model that simultaneously enhance literacy skills. Facing the twenty first century in the era of industrial revolution 4.0, the needs of literacy and value learning models are to educate children to life together with others in diversity.

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The value-based education becoming important due to the disturbing social and moral changes caused by fast paced technological change since 1920s [1]. Breakups in the home, crimes, negative and biased values in the media, corruption, and decline in religion are still a remarkable concern expressed by the current educators and professionals of character education [2]. It has long been realized that children, like adults, make sense of what they heard, read, and experienced in a very active way. Meaning of experience and this information is carried out by children by connecting it with a known value system and he believes. The teaching and learning process tends to be collaborated with the values that characterize the culture dominant surrounding it. Thus, this value system can also be accustomed and taught as early as possible since children enter the school world. For this reason, teaching in elementary schools is necessary systematically designed by basing its instructional activities on values explicit.

In Indonesia, Although the concern of character education to deal with the social change initiative since the first presidency, the interest of literacy and moral education in Indonesia initial push emerged during the Jokowi presidency, particularly from the efforts of Anies Baswedan (Indonesia ministry of culture and education). In 2015, He sign the regulation No.23/2015 about character growth in Nawa Cita program. This regulation set up the types of activities for all levels of education based on seven basic values humanity. It contains values internalizing moral and spiritual attitudes; firmness keeps the spirit of nationality and diversity to glue national unity; maintain the school environment, i.e. do mutual cooperation to maintain security, order, comfort and cleanliness school environment; positive social interaction between students; positive social interaction between participants students with adult figures; respect for the unique potential of students for developed; Strengthening the role of parents and related community elements. The entire implementation should be a contextual activity, which is adjusted to the local wisdom values to students as an effort to strengthen human values [3].

One of the main things contained in the regulation is the obligation to read non-text books for 15 minutes before the learning hour begins every day at school. Based on that mandate, the Directorate General of Primary and Secondary Education (Ditjen Dikdasmen) launched the School Literacy Movement (Gerakan Literasi Sekolah/GLS) program. At present, GLS becoming GLN (National Literacy Movement). It means that the literacy and character education must be integrated and widely taught and become a priority in education in Indonesia. This regulation goal is to prepare a better future generation in society awareness since childhood. As Helvetius said that "every citizen has a share in the management of affairs in general." [4a]. "The art of forming men," he concludes, "is in all countries [...] strictly connected to the form of the government", and thus education via governmental intervention is the method of reform [4b].

Value-based, moral, or character education objective is to contribute to the realization of the universally accepted moral values [5]. Unfortunately, we still gain with the lack of a model for promoting productive learning environments and a clear major value of choice to guide practice in school. This research is an investigation effort towards concrete manifestations of value-based education. Which approaches, designs, and learning procedures can be formulated from the basis of universal values learning model’s component, which voiced by professionals’ writers whose ideas are spread in professional education journals. Whether the universal values can be in line with the values of local wisdom in Indonesia, especially from Sukabumi, West Java, Indonesia? And how collaborate it to developed children literacy.

2. Methods

This research adopted an Educational Design Research by Mc.Kenney and Reeves (2012) [6a]. The generic model of this research showed as cycle process of the product design development. The core phases in the cycle are an exploration, construction, and reflection. These three main phases are flexible (we can take many different pathways while some general flow is indicated) and iterative (the results from some elements feed into others, over and over again). The generic model shown in figure.1 below.

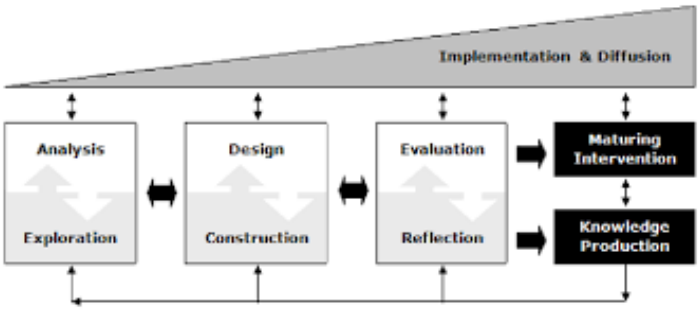


Figure 1. Generic model by Mc.Kenny&Reeves (2012)

The overall cycle is iterative, flexible process that integrates the empirical and regulative functions describe previously. So, it also shown in different sized cycles, namely micro-, meso-, and macro-cycles [6b]. Micro cycle means the process is in one phase. Meso cycle means the process is in two or more phases. The macro cycle consists the micro and meso cycle of the whole process in whole study. The different size loops indicate changes in scope (e.g. time, participant).

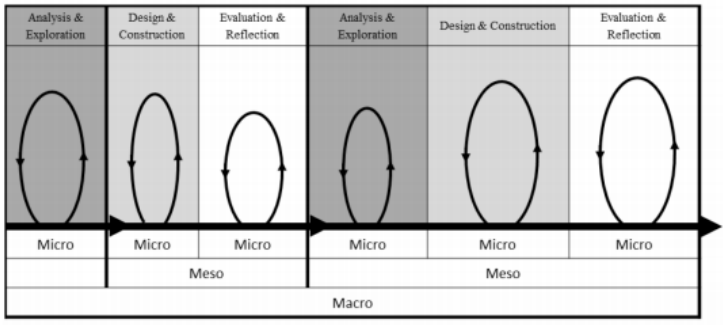


Figure 2. micro-, meso-, and macro-cycles by Mc.Kenny&Reeves (2012)

To develop the local wisdom value's-based learning model in this research, the following Three phases in five steps will be taken.
1) putting several available models' side by side (literature research)/phase I,
2) comparing and contrasting the models (plenary study)/phase I,
3) deciding most essential model components (ethnography analyzing)/phase II,
4) creating theoretical model and prototype (setting by Focus Group Discussion/FGD)/phase II,
5) testing the prototype models with limited or boarder empirical verification sample (setting by workshop)/phase III.

This design research employs a mixture of qualitative and quantitative methods to state and solve the research question "What is an optimal design for the local wisdom value's-based learning model for Elementary school to support pupil literacy learning?"

Phase I, *Analysis and Exploration*: What needs are felt for supporting pupil learning of local wisdom value and literacy and what are the shortcomings of resources that are already available? This phase consists two steps as a literature research by putting several available models' side by side and a plenary study by comparing and contrasting the models.

Phase II, *Design and Construction*: What is already known about designing local wisdom value's-based learning model for elementary school in general, and especially to support literacy and moral development in the presence of (specific problem-related conditions identified during analysis and exploration)? This phase consists two steps. They are an ethnography analyzing to

deciding the most essential model components and creating theoretical model and prototype setting by FGD.

Phase III, *Evaluation and Reflection*: How do pupils and teachers interact with (intervention created during design and construction); in what ways is this different from intended, with what results, and why does this seem to be the case? This phase is where the final steps of the design where workshop is arranged to testing the prototype models with limited or boarder empirical verification sample.

The design process of local wisdom value's-based learning model shown in Figure.3 below.

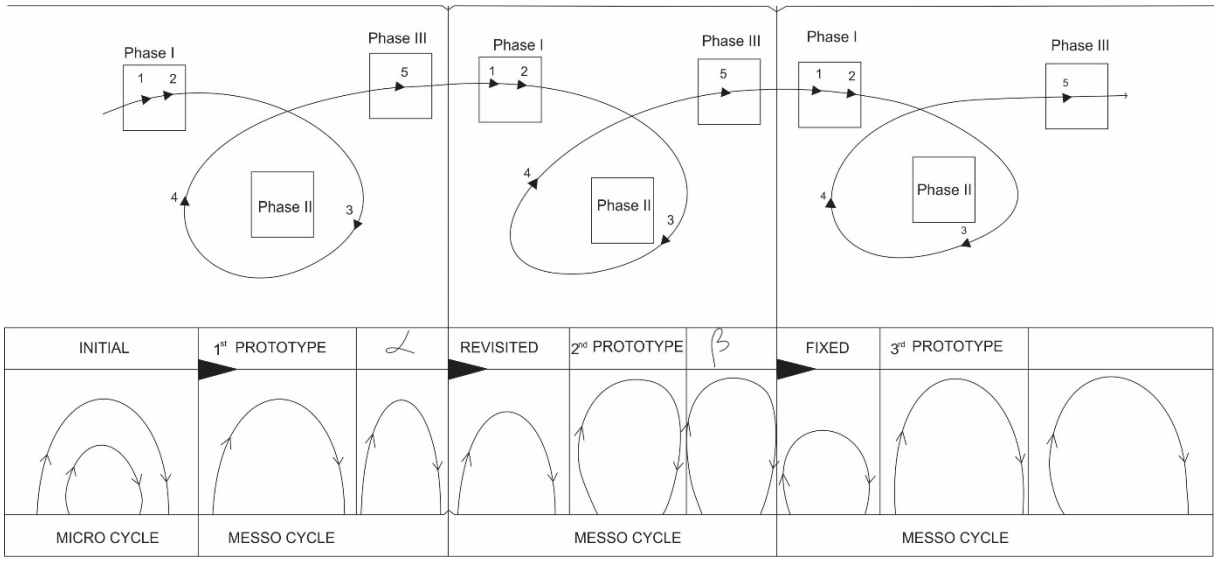


Figure 3. The process of local wisdom value's-based learning model

3. Discussion

3.1. Local Wisdom Value

Local wisdom means harmonious relationship between man, nature, and the built environment in an area that is also influenced by its culture [7]. Local wisdom is culture resulted from human thought processes to adjust its existence in natural surroundings which can be manifested in his works tangibly as the built environment and intangibly. Local wisdom is always changing, because it follows the culture dynamics and it cannot be separated from the human mindset [8]. Local wisdom can be understood as a local idea that is wise, full of wisdom, good-value, which is ingrained and observed by the people [9]. Local wisdom value means the moral virtue that occur in the society. In my opinion, local wisdom is a cultural concept born of critical thinking about how culture is going on. Therefore, local wisdom can be a rejection or creation of a larger culture.

For early childhood learners, value learning it is not only about right wrong problems, but also about how to implant a habit of good behavior in life so that they have a high awareness and understanding, as well as a commitment to apply virtue in everyday life [10]. Bouhmama (2006) [11] said that particular cultural values determine particular stages of moral development.

3.2. Moral Development

Children intuitively known a natural sense of justice [12a]. The thinking of the child qualitatively different from the adult's [12b]. for this reasoning, Kohlberg (1974) mention classification of moral judgment into level and stages of development as a basis for moral education. The levels and stages described below.

Level 1. Pre-conventional Morality (younger than six)

• Stage 1 - Obedience and Punishment The earliest stage of moral development is especially common in young children, but adults are also capable of expressing this type of reasoning. At this stage, children see rules as fixed and absolute. Obeying the rules is important because it is a means to avoid punishment.

•Stage 2 - Individualism and Exchange At this stage of moral development, children account for individual points of view and judge actions based on h`ow they serve individual needs. In the Heinz dilemma, children argued that the best course of action was the choice that best-served Heinz's needs. Reciprocity is possible, but only if it serves one's own interests.

Level 2. Conventional Morality (7-11 years)

• Stage 3 - Interpersonal Relationships Often referred to as the "good boy-good girl" orientation, this stage of moral development is focused on living up to social expectations and roles. There is an emphasis on conformity, being "nice," and consideration of how choices influence relationships.

• Stage 4 - Maintaining Social Order At this stage of moral development, people begin to consider society as a whole when making judgments. The focus is on maintaining law and order by following the rules, doing one's duty and respecting authority.

Level 3. Post-conventional Morality (11 years on)

• Stage 5 - Social Contract and Individual Rights At this stage, people begin to account for the differing values, opinions and beliefs of other people. Rules of law are important for maintaining a society, but members of the society should agree upon these standards.

• Stage 6 - Universal Principles Kolhberg's final level of moral reasoning is based upon universal ethical principles and abstract reasoning. At this stage, people follow these internalized principles of justice, even if they conflict with laws and rules.

Based on Kohlberg's theory, it may conclude that elementary student moral development is in the stage 3,4, and 5. It means that in these stages the development focusing on interpersonal accord and conformity, taking authority social order as maintaining orientation, and taking social contract as its orientation.

3.3. Literacy for Young Children

According to NAEYC [13], literacy is an activity that can encourage children develop as a reader and writer so that this really needs interaction with someone who masters literacy. In the beginning of the 20th century we put in place discretion someone has spoken because he can read and write. This literacy ability it is not in line with the increasingly complex society nowadays. Currently we need to talking about things like media, technology, information technology, the environment, values, humans and so on [14]. Therefore, today's students must be multi-literate in order able to respond effectively to communication challenges involving multi-media [15,16a].

According to [16b], literacy teachers, therefore, must help students make meaning in various discourses. The impact, we also have to be able to fulfill diversity from information needs through multimedia [17]. Furthermore, Rapchak said that through Literacy approach, ensuring learning will be meaningful to students and connect their interests and interests with their understanding of the world and values apply in society. Multiliteracies leads us to multiliterate abilities (complex readability). To achieve this multiliterate ability, it certainly starts with basic literacy skills namely the ability to listen, speak, read, writing, and calculating with regard to analytical skills to take into account, prepare information, communicate, and describe information based on personal understanding and conclusion. Literacy learning model that will developed in this study was also adapted from the lyesmaya learning model [18,19,20, 21].

3.4. Local Wisdom Value's-Based Literacy Education Learning Model (1st Prototype)

This research is an ongoing research. At the present, based on Figure 3. the research process is in the phase three and step four, that produce 1st prototype of the Local Wisdom Value's-Based Literacy Education Learning Model. The prototype discuses below.

The models consist of four steps, each step related one to another. It cannot be skipped, nor be reversed. each step provides necessary purpose and important goal in order to proceed to the next step. The steps (EASI) are:

1. Expose behavior example of values
   The best way to teach children in elementary school is to confront them with real-life events. This step aims to stimulate students to capture and describe the moral values presented by the teacher. Teacher gives the student a behavioral example of virtue and value.
2. Analogy expression
   this step helps children to see old values ideas in new ways through employing various forms of metaphoric thinking to activate "generative thinking. It taken four step of analogs which are *Direct Analogy* (identifies the concept to be explored by creating a direct analogy and invites students to think of characteristics for each);
   Personal Analogy (explore the feeling about a value in step 1 by group sharing and class dialogue);
   Analog Contrast (compare and contrast the analog and conceptual value object);
   New Analogy (creating their own analogy or group analogy);
3. Social Moral Action
   Explore and relate the values to personal experience then take action project and collaborate it with Local Wisdom values.
4. Influential Writing
   Student writing their thought about three steps before, make a conclusion, describe the positive impact about the values they discussed, and persuade other to take the same moral action.

The purpose and consideration of this learning model is to build elementary school students' literacy through local wisdom value-based learning. This model is moderately structured, where the teacher takes the initiative to set the order and guide the mechanism of learning interaction. The teacher also helps students to conceptualize mental processes through contextual learning by involving problems with their experiences. the means needed to implement this model is the presence of competent teachers to be leaders in the learning process, especially in the second step. sometimes it also requires a number of tools and materials or places to make analogous models that are physical in nature.

4. Conclusion

From what discussed above, we can Cleary see that the local wisdom value's-based learning model designed can be collaborated with literacy learning process in elementary school. The models also promote a positive classroom climate by the dialogue between peer and teachers, developing learner's responsibility by doing a moral action, and maximizing opportunities for literacy learning by analogion and writing the experience. The local wisdom value's-based learning model also engage learner to the virtue of their closest environment and their identity.

Acknowledgments

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