

## PHENOMENOLOGICAL ANALYSIS OF THE USING OF THE LOCAL WISDOM BASED ON THEMATIC LEARNING FILM IN STUDENTS OF PRIMARY EDUCATION AT UNIVERSITAS MURIA KUDUS

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### Abstract

**Purpose of Study:** This study aims to examine, analyze, and describe the use of the local wisdom based on learning film in the students of primary education at Universitas Muria Kudus comprising the messages, perspectives of students, and the effects of local wisdom based learning film.

**Methodology:** This research used a qualitative research approach with a research participation pattern and phenomenological strategy. The main informant in this research was the students of the Primary Education Department at Universitas Muria Kudus who took the ethno-learning class. The data collection techniques used were observation, focus group discussion, interview, and documentation. The analysis of research data used the interactive-analysis model.

**Main Findings:** This study shows that students' obtained knowledge regarding the process of local wisdom based on the thematic learning, which is implemented in the learning process, by using local wisdom and natural resources as a learning media, learning evaluation process, and the implementation of character education in the learning activity.

**Implications:** The local wisdom based learning film could be used as the material to develop the pedagogical and professional competence, to motivate students in developing local wisdom based learning as the theme of the thesis.

**Novelty/Originality of this study:** The effect of local wisdom based learning film was that students were able to design learning devices and implemented local wisdom based thematic learning in the class, causing the optimal result of ethno-learning lecturing, and improved the thesis of students which was concerned on local wisdom based learning.

**Keywords:** *Phenomenological Analysis, Learning Media, Film, Local Wisdom, Thematic Learning, Primary Education.*

### INTRODUCTION

The vision of the Primary Education Department of Universitas Muria Kudus is to become a study program that produces elementary school teachers based on the local wisdom and global insight in 2033. To realize this vision, the curriculum implemented contains local wisdom-based courses namely ethno-learning courses consisting of ethno-linguistic, ethno-science, ethno-mathematic, ethno-social, and ethno-civic. The learning process involves character-based learning, literacy, C4 (Creative, Critical Thinking, Communicative, and Collaboration) and HOTS (Higher Order Thinking Skills). This research aims to improve the quality of Primary Education students as prospective elementary school teachers. To realize this vision, during the learning process, the lecturer as the main facilitator needs to utilize learning media. Besides it is used as a tool to convey information, a learning media also has other benefits. According to [Tafanao \(2018\)](#), teaching media can stimulate thoughts, feelings, attention, and interest in learning. He also emphasized that learning without learning media causes difficulties in teaching. Students are difficult to understand and capture the explanations, feel bored with the material, and have difficulties in thinking.

Based on that study, it is better to utilize the learning media for learning effectiveness, especially for learning, which is directly purposed to students in order to possess some abilities. Those abilities such as identifying and analysing local wisdom for the learning content in elementary school, be able to compose the local wisdom based learning device in the school and be able to apply the local wisdom based learning device in the school. To master those competencies, the lecturer needs to provide examples of the implementation of local wisdom based learning in elementary school.

One of the learning media that can be used to give an example of how to implement local wisdom based learning in school is through film. From the five ethno-learning, the researcher emphasizes the implementation of ethno-social learning utilizing film in the learning process. [Moskovich and Sharf \(2012\)](#) explained that it is essential to create a classroom atmosphere that encourages all students to bring their own authentic selves to the classroom such as their research about the using of the film as the learning method used to facilitate the conceptual understanding of the film. It also shows that film can be effective. The film enables students to make the connection between theory and real-life situations.

Some research reveals the effectiveness of film as a learning media such as the research conducted by [Haghverdi \(2014\)](#) which pointed out that the role of song and film in enhancing students' learning is meaningful. The implementation of the film in the study had a significant effect on their listening, reading, vocabulary (composing new sentences), and

grammar. [Morze\(2008\)](#) explained that watching a film gives a visual description that helps students to gain in-depth knowledge, develops critical interpretation, and actively involves students in their studies.

To explore the message, students' perspective, and the effect in the use of film as local wisdom based learning media, this article reviews the use of local wisdom based learning film in the students of Primary Education Department at Universitas Muria Kudus especially from the perspectives of phenomenological analysis. This review aims to determine the extent of the impact of local wisdom-based learning films that have been developed for ethno-learning classes in achieving the vision of the Primary Education Department of Universitas Muria Kudus which is to produce elementary school teachers based on the local wisdom.

## LITERATURE REVIEW

Local wisdom consists of two words, local and wisdom. Local means the same place or traditions and wisdom means knowledge. [Mungmachon \(2012\)](#) explains that local wisdom is basic knowledge gained from living in balance with nature, related to culture in the community. This explains that local wisdom refers to knowledge that lives in a local community.

Some researchers highlighted some components of local wisdom such as local content which aims to provide sufficient knowledge, skills, and attitudes to students ([Saputra, 2013](#)); positive cultural values that stimulate entrepreneurial intentions ([Solesvik, Westhead & Matlay, 2014](#); [Adekiya & Ibrahim, 2016](#)) and antecedent for entrepreneurship ([Turró, Urbanoa & Periz-Ortiz, 2014](#)); students are easier in absorbing learning materials([Ardan, 2016](#)) because the closer the students with their environment, the easier it is to understand the problems and are looking for answers related problems;; respect to socioemotional wellbeing ([Kana'iaupuni, Ledward & Malone, 2017](#)); to become a quality schools ([Djibat, 2017](#)); to improve process skill and attitude of students ([Dwianto et al., 2017](#)); and reconstructing the value of local wisdom becomes the most concrete solution in overcoming the problems related to the national unity and coalescence([Habibi, 2018](#)) and the impacts of globalization and modernization ([Saputra, 2013](#)). The problems possessed by globalization provoke many people to search for ways to better manage their life ([Mungmachon,2012](#)), attitudes, behaviour, morals, and culture replaced the local wisdom that goes.

There is some knowledge taught in local wisdom. [Mungmachon \(2012\)](#) categorized community knowledge into three classes: Knowledge to maintain the community, knowledge for a living, and knowledge of establishing harmony. Knowledge to maintain the community is knowledge in covering the histories, important stories, main values, culture, traditions, regulations, and the important teachings of the community. Knowledge for a living is the knowledge of occupations, religion, and training for the development of the potential quality and health of the members. Knowledge of establishing harmony is the knowledge that comes from people's enjoyment of life or the general knowledge found in coffee shops, retail shops, or meeting places such as temple halls and school sports fields, includes storytelling, lullabies, harvest songs, everyday stories, and daily news. These three categories adapt elements of culture, as explained by [Saputra \(2013\)](#) that the value of local wisdom is adapted through the seven-element of culture, they are language, knowledge systems, religion, livelihood systems, art, social organization, living system equipment, and technology.

There is some research using elements of local wisdom that have been conducted by several researchers. Those research such as research conducted by [Wardani, Widyahening & Suhita \(2016\)](#) which uses *Wayang Wong* about Indonesian culture and has the value of tough, patient, and sincere to reach the dream. [Marhayani \(2016\)](#) used the values in local wisdom *Tengahan* to develop religiosity, environment care, social care, tolerance, responsible character; and [Hadi \(2017\)](#) who examined the educational values in Acehnese local wisdom in Dayah interaction, those are sincerity attitude, honour to teacher, togetherness, modesty, creativity, tolerance, self-reliance, discipline and mutual respect. These studies show that wisdom involves certain aspects of thinking and enables the application of knowledge to life challenges ([Grossmann, 2017](#)) because cultural contexts can provide normative frameworks that affect the meaning, function, and expression of psychological characteristics, and cultural approach becomes the basis for developing various components of the curriculum such as objectives, contents, process, and assessment and learning source and object of study have to make part of the students' learning activities ([Suastra, 2017](#)).

It is not easy to preserve local wisdom. Obstacles to Transmission of Local Wisdom, according to [Mungmachon \(2012\)](#) are no written record, young people do not appreciate it, the materials are lacking, the procedures are complicated, or industrial products take over. These obstacles, for students as prospective teachers (subjects of this study), must be able to overcome, using appropriate learning strategies and tools. The strategies used in the internalization of local wisdom values by [Hadi \(2017\)](#) are (1) traditional strategy, (2) free strategy, (3) reflective strategy, and (4) trans-internal strategy. The use of learning media makes students easier to understand learning materials ([Wardani, Widyahening & Suhita, 2016](#)) and could improve their learning motivations ([Priyambodo & Wulaningrum, 2017](#)). A research conducted by [Sugiyono & Purwastuti \(2017\)](#) observed the local content where the teachers wore traditional outfits, "Surjan" for male teachers and "kebaya" and "jarik" for female teachers. The research also investigated the moral values of the songs "Cublak-cublak Suweng" and games, Character education integrated into the subject matter "Membatik Celengan Gerabah" (Pottery Piggy Bank Batik Painting) as local wisdom based learning media. In addition to learning strategies and media, according to [Burns \(2015\)](#), the pedagogical design need to attention that refers to the wisdom of ecological

and customary teaching systems offers great potential for creating transformative sustainability learning, intellectual, emotional self, and the physical self is also important aspects incorporating into the pedagogy sustainability.

Based on this study, this research focuses on the use of media (especially) local wisdom based learning films as well as the effect on students of the primary education department at Universitas Muria Kudus in ethno-learning classes. This research refers to the assessment document including several aspects by [Toharudin & Kurniawan \(2017\)](#) such as originality, applied, accuracy syntax, systematic syntax, integration ethno-pedagogy, creativity.

## METHODOLOGY

This research implemented the approach with the research participation pattern aiming to obtain detailed information in order to understand the learning activity using local wisdom based learning film in the students of Primary Education Department at Universitas Muria Kudus especially in the sixth semester of the academic year 2018/2019 in the ethno-learning class. The strategy used in this research is a phenomenology study. [Creswell \(1994\)](#) stated that phenomenology reveals the reality and experience of the individual, reveals, and understands the unseen thing from the subjective experience of the individual. [Moleong \(2004\)](#) described that phenomenological study is the study about subjective experience and the consciousness from the basic perspective of someone. Based on the studies, the use of phenomenological study in this research aimed to reveal the phenomena or symptoms of the observed objects with the research focus including 1) the implied message from the local wisdom learning film, 2) the opinion of students regarding the film as a learning media, and 3) the effect of the use of film as local wisdom based learning media.

The methods of data collection used were observation, focus group discussion, interview, and documentation. The validity of the research data used the triangulation technique. There are four triangulation techniques namely the triangulations that use source, method, investigator, and theory ([Denzin, 1994](#)). The triangulation technique used in this research used the source of data to check the trust degree of the information.

The analysis of the research data in this research used the interactive analysis technique comprising three activities namely data reduction, data display, and verification ([Miles & Huberman, 1992](#)). The stage of data reduction is a process of data selection from the observation, focus group discussion, interview, and documentation that is classified based on the research focus. The stage of display data begins from designing analysis of the data matrix to interpret research data. The stage of verification or conclusion drawing is the review of the data and analysis result by using literature as the theoretical framework. All stages are the review of causality, so if there is a lack of data, the researcher will do the data reduction and draws a final conclusion.

## RESULT AND DISCUSSION

This research showed some findings regarding the use of film as local wisdom based learning media at the students of Primary Education Department at Universitas Muria Kudus comprising message, students' perspective, and the effect of film as local wisdom based learning media.

The film entitled "Thematic Learning Based on Local Wisdom" which is used as a media in delivering the implementation of local wisdom based thematic learning at elementary school comprising the learning preparation, which includes how teachers prepare the design of thematic learning, learning device, the source, and media of learning as seen in the clip of the film. The theme taught in thematic learning in the film is about some occupations.



**Figure 1:** The teacher prepares a learning design and learning device.



**Figure 2:** The teacher prepares props.



**Figure 3:** The teacher prepares cooperative learning.



**Figure 4:** The teacher prepares local wisdom based learning source.

Source of figure 1-4: Author documentation (2019)



Second, the implementation of thematic learning comprising initial activity until the final activity of learning. In the initial activity, the teacher prepares students to enter the class, greeting, praying, and checking the presence followed by apperception. The initial activity begins with the teacher directs students to observe the map of the Pati Regency in order to introduce students to the geographical location. Students are able to recognize the districts in Pati Regency and they are also introduced to the potency and the natural resource in the surrounding environment.

In the film, the teacher directs students to a district in Pati Regency that has a geographical location in the coastal area with all benefits of sea resources, *batik Bakaran*, and also brass which become the Juwana local excellence. To clarify those excellences, the teacher prepares Batik Bakaran, brass, and sea products such as milkfish, shrimp, *manyung* fish, and shrimp paste as the concrete learning media. From this introduction, students are directed to identify the type of occupation based on potency and natural resources. To provide more information about the role and function of each kind of occupation, which is identified such as batik artist, seller, entrepreneur, labour, driver, caretaker and various types of occupation, the teacher asks students to visit other places such as *Petilasan Nyai Ageng Sabirah*, commonly known as *Nyai Ageng Bakaran*, the batik workshop, and Brass Company. Based on that visitation, the teacher directs students to experience the profession as a batik artist then students are directed to make the pattern of Batik and practice it.

In the final activity of the learning at that film, the teacher asks students to conclude their experience when following the learning process and asks students to express their dreams in the future, and conduct a learning evaluation. The following pictures below show the implementation of local wisdom based learning film.



**Figure 5:** Exploring the districts in Pati regency.



**Figure 6:** Introducing potency and the natural resource of the Pati Regency.



**Figure 7:** Exploring the types of occupation based on the potency and natural resource at Pati regency.



**Figure 8:** Visitation to Batik Bakaran workshop.



**Figure 9:** The practice of making batik.



**Figure 10:** Final evaluation.

**Source of figure 5 – 10:** Author documentation (2019)

Based on the highlights of the learning activity above as shown in the film “Thematic Learning Based On Local Wisdom”, the are some messages obtained by students. First, students are able to prepare the local wisdom based learning device, the learning media used, then to prepare the class as the learning design made by the teacher. Second,

students have to obtain information on the implementation of local wisdom based on thematic learning at elementary school. Third, students are able to explore the use of various local excellences and also the society's culture becomes literacy and also local wisdom based learning materials. Fourth, students have to review the utilization of natural resources in the environment as the local wisdom based learning media. Fifth, students must explore how to evaluate the local wisdom based learning process. Sixth, students must understand how to implement character education in the learning process. [Saptono \(2011\)](#) explained that education character is the effort that is intentionally conducted to develop good characters based on core virtues which are objectively good for individuals and society. The [Ministry of National Education \(2010\)](#) has released 18 character values which should be implemented in the elementary school namely religious, honest, tolerant, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationality, motherland love, appreciate the achievements, communicative, peaceful, love to read, environment care, social care, and responsible.

The character development showed in the local wisdom based thematic learning is found in every learning activity. For example, in the initial activity, the teacher gives greeting which aims to implement good characters, praying before the learning process means that to embed religious character and participative), and check students' presence means that embedding discipline character. Similar with the core activity, for example by involving students in various activities which show the embedding of some characters such as independent, confident, appreciable, honest, and teamwork. The use of various local wisdom based learning media shows the embedding of some characters such as appreciating each other and care to the environment.

[Muharrira, Yusuf and Kartika \(2016\)](#) explained the use of film in the learning process to pay attention to: (1) the film must be chosen according to the learning objectives, (2) the teacher knows the available film and first sees it to find out the benefits for the lesson, (3) after the film displayed, held discussions, (4) certain films need to be screened twice or more to pay attention to certain aspects, (5) students need to be assigned to pay attention to certain parts, (6) can be tested how much they can catch from the film. In addition, according to Bruner, there are three levels of learning mode, namely enactive, iconic, and symbolic ([Arsyad, 2017](#)). Based on the study, the results of focus group discussions and interviews show that students better understand the application of local wisdom-based thematic learning after lecturers use film as a learning medium. This is indicated by the discussion that leads students' opinions about the implementation of thematic learning based on local wisdom before seeing the film "Thematic Learning Based on Local Wisdom".

From the 89 students of the ethno-social learning class, there are 23.6% of students explained that thematic learning based on local wisdom only led to an explanation of the material. 14.6% of students explained that the media was the main part of thematic learning based on local wisdom, and as much as 59.6% students emphasized the use of the environment as a thematic learning strategy based on local wisdom, the remaining 2.2% of students did not take part in the activities. This shows that students are still confused about how to apply thematic learning based on local wisdom.

To understand how the application of learning based on local wisdom, students must know the main components of local wisdom teaching including: (1) the intensification of the approach to learning wise thinking skills, (2) the existence of a school climate or culture as a place for the nursery to accustom attitudes, thoughts, and actions that infest wisdom, and (3) teachers' commitment as an example ([Musanna, 2012](#)).

The results of focus group discussions and interviews on the use of the film "Thematic Learning Based On Local Wisdom" as a media for ethno-social learning, students explained that they better understand how the application of thematic learning based on local wisdom and stated that the film was appropriate to be used on the grounds. It could develop students' pedagogical and professional competencies as an elementary school teacher candidate and motivate students to develop local wisdom-based learning as a thesis material.

There are some impacts of using local wisdom-based learning media. First, students are able to compile and develop learning designs, syllabi, lesson plans, materials, media, evaluation questions, and local wisdom-based learning simulations as shown in the following results.

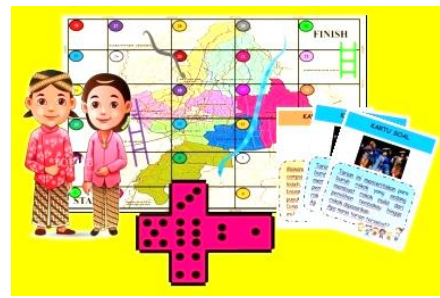
**Table 1:** The assessment of learning device preparation and the simulation of local wisdom based thematic learning.

Competency	A	AB	B	BC	C	CD	D	E
Silabus	74%	16%	2%	1%	3%	0%	1%	2%
Lesson Plan	79%	16%	2%	0%	1%	0%	0%	2%
Material	51%	36%	4%	0%	4%	2%	0%	2%
Media	71%	25%	1%	0%	0%	0%	1%	2%
Evaluation Questions	40%	22%	17%	2%	12%	3%	0%	2%
Simulation	72%	20%	6%	0%	0%	0%	0%	2%

The finding above shows that there are 96% of students are successful to develop local wisdom based thematic learning. The examples of the development conducted by students as below:



**Figure 11:** Learning design of Kudus local wisdom based thematic learning.



**Figure 12:** Local wisdom based learning media "Kudus snake and ladder".

**Source of figure 11 – 12:** Lesson design of the students (2019)

Figure 11 is one of the learning designs based on the local wisdom of Kudus, which is prepared by students in The Ethno-social class. From this learning design, the learning media "Kudus Snake and ladder" is developed, as in Figure 12. This game is intended to help students better understand the themes of various works in Kudus. The examples of design learning and learning media based on local wisdom in Figures 11 and 12 are products produced by students in the ethno-social class. This shows that students are able to develop thematic learning based on local wisdom, which is shown by raising one of the potentials and natural resources of the Regency Kudus, namely Jenang Kudus with learning goals, students understand various jobs.

In addition, in making an impact of ethno-social by using local wisdom based film thematic learning media, students are able to develop learning designs and learning media based on local wisdom. The other impacts are related to increasing the submission of students' thesis titles with the theme of local wisdom based learning. Of the 89 students who had attended the ethno-learning class, 79.8% of students submitted a thesis title with a thematic learning theme based on local wisdom. This shows that students are motivated to compile the final project that is the thesis after knowing and understanding the implementation of thematic learning based on local wisdom in elementary schools. The results of this study indicate the use of the film "Thematic Learning Based on Local Wisdom" in the Ethno-social class gives a good assessment of the achievement of the vision "producing primary school educators based on local wisdom" Primary Education Department of UniversitasMuria Kudus.

## CONCLUSION

The use of the film media "Local Wisdom Based Thematic Learning" in the Ethno-social class has an impact on students being able to develop and implement local wisdom-based learning so that this learning film media can be used for other ethno learning classes. The effectiveness of the use of film media certainly has a good impact on the achievement of the vision of "producing primary school educators based on local wisdom" Primary Education Department of Universitas Muria Kudus. Even though the thematic learning film based on local wisdom is effective in developing students' abilities in applying local wisdom-based learning, it is still necessary to develop other local wisdom-based media to deepen students' abilities.

## LIMITATIONS AND STUDY FORWARD

The availability of previous research that specifically addresses local wisdom is very limited. From a number of ethno learning classes at the Primary Education Department of Universitas Muria Kudus, this study only took ethno-social classes. In future research, it is necessary to expand the phenomenon of the results of the thesis produced by research subjects and their impact on the wider world of education, not only at the national level but on the international scene. In addition, the results of the exploration of local wisdom in the form of learning design and media based on local wisdom produced by students, need to be recorded and disseminated to contribute to preserving local wisdom in society.

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## AUTHORS CONTRIBUTIONS

I.O. is the drafter of ethno-social learning design, analyzed the results of ethno-social learning, and contributed to making manuscript. Y.R. analyzed the implementation of thematic learning and the local wisdom of Juwana, Central Java, Indonesia. E.Z. composed the learning design in primary and as the analyst of ethno-pedagogy; analyzed the research data. M.A. conducted the shooting and edited the process of the local wisdom based learning film. L.H. is the drafter of the local wisdom based learning.



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