

IMPLEMENTATION OF LOCAL WISDOM-BASED PROCEDURAL TEXT WRITING IN INDONESIAN LANGUAGE SUBJECTS BASED ON THE PHINISI BOATBUILDING PROCESS IN SENIOR HIGH SCHOOLS

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Abstract

Indonesian language lessons in high school can be enriched by integrating local wisdom, such as the process of making Phinisi boats, into procedural text materials. This aims to foster a sense of cultural love, strengthen local identity, and improve students' procedural writing skills. This implementation can be done through various learning strategies, such as discussion, observation, project, and creative writing. Local wisdom is a valuable cultural heritage and needs to be preserved. One way to preserve local wisdom is by integrating it into school learning. Indonesian language lessons, especially procedure text material, are the right medium to introduce and instil noble values of local wisdom to high school students. local wisdom that can be integrated in procedure text material is the process of making Phinisi boats. The Phinisi boat is an Indonesian maritime cultural heritage that is full of meaning and noble values. The manufacturing process reflects the local wisdom of the Bugis-Makassar people in utilising natural resources and their expertise in seafaring.

Keywords: Implementation, Procedure, Local Wisdom, Indonesian Language, Phinisi Boatbuilding

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INTRODUCTION

Integrating local wisdom into the Indonesian language curriculum can enrich students' learning experiences and foster a deeper appreciation of their cultural heritage. One effective approach is to incorporate procedural text writing based on local wisdom into language lessons. This approach allows students to learn about traditional practices while developing their writing skills.

This paper presents a case study of the application of procedural text writing based on local wisdom in a high school context, specifically focusing on the Pinisi shipbuilding process in South Sulawesi, Indonesia. Pinisi shipbuilding is a well-known maritime tradition that embodies the ingenuity and craftsmanship of the Bugis people.

The shallowing of the spiritual values of modern society is increasingly felt and tends towards the neglect of traditional values, thus shifting and even eliminating the old paradigm of humans as social creatures who are very polite in interacting with each other. Social values of togetherness are continuously being destroyed into a new paradigm of human beings as individualistic creatures. Traditional manners as part of social institutions have become very fragile in the interaction of modern human rivalry. The release of lust and egoism as the inner attitude of humans becomes uncontrollable, becoming increasingly wild in the rhythm of moral degradation that was once the pride of Javanese people. Rasa. Tolerance as a civilised human being is ignored at the insistence of the political economy behind it.

The ability of traditional communities to maintain their existence is an uphill struggle. The value of local wisdom summarised in daily speech literature is becoming increasingly rare. Many modern Javanese communities (and perhaps this applies to all traditional communities in the archipelago) have adopted a realistic attitude, abandoning the traditional teachings instilled by their elders. The tendency to denigrate traditional values becomes more widespread when the environment provides support. The traditional system as a specific characteristic of a customary institution is no longer a basic reference in behaviour. The powerlessness of indigenous peoples in maintaining their existence is a serious threat to the next relay of traditional values.

UNESCO has designated the Pinisi ship from South Sulawesi as a World Intangible Cultural Heritage. This designation marks both the international recognition of Indonesia's traditional technological heritage and the opportunity to develop local culture-based technology as an economic commodity. This is evidenced by foreign orders that continue to flow to the panrita lopi (pinisi makers) in Tanah Lemo Village, Bontobahari District, Bulukumba Regency, South Sulawesi.

Pinisi ships are a promising business field for the shipbuilding industry in Indonesia, especially South Sulawesi. The development of the industry through panrita lopi craftsmen is the pride of the people of Bulukumba Regency. Based on the

expertise and hereditary habits that have existed since the time of the ancestors to make ships, making them mostly work to make boats / ships and go to sea (Jaya, 2018).

SMA Negeri 12 Bulukumba has adjusted to the independent curriculum by maximising the use of technology in the learning process. Students will feel happy, active in learning if they use technology, and teachers can utilise digital media perfectly. According to Asmani (2011: 289) technology has a role in education, namely to form four pillars: first, learning to master knowledge; second, learning to master skills; third, learning to develop themselves; fourth, learning to live in society.

RESEARCH METHODS

The research method used is field research with the type of descriptive qualitative data collection and acquisition regarding the making of Pinisi Boats in Ara Village, Bonto Bahari District, Bulukumba Regency. Qualitative research is research where the data collected are not numbers but are sourced from interviews, field notes, photographs, personal documents, and others. The choice of qualitative research is used so that the research results obtained are more accurate and in accordance with the original source of data generated through interviews and direct observations and described in words.

The primary data intended by the researcher is data obtained from the field sourced from informants who are considered relevant to be used as sources using observation techniques, direct interviews or asking questions, and interviews.

documentation. For example, Panrita Lopi provides information related to the research to be carried out. Secondary data

Secondary data is complementary data or additional data that complements pre-existing data in order to make readers understand more about the researcher's intentions. Secondary data sources intended in this research are studies of library studies, articles or books and websites written by experts that have to do with the discussion of the title of this research as well as literature studies of the results of this research, both published and unpublished in the form of books or scientific magazines.

RESULTS AND DISCUSSION

In this study, the Indonesian language and literature teacher in class XI SMA Negeri 12 Bulukumba. Mr Muhammad Taufik S.Pd., gave an initial test before the learning of the procedure text took place in order to find out the extent to which students understood the lesson.

Based on the results of the initial test, it can be seen that students' ability to write complex procedural texts is still low. This is caused by several obstacles, including 1) students are still less motivated to take part in writing lessons, 2) students

often experience difficulties in finding and generating ideas during the initial process of pouring ideas, and 3) the use of methods, strategies, techniques, and learning media used by teachers is not optimal.

Based on the results of the initial test given by students, preliminary information about students' skills in writing activities can be concluded that students' writing skills are still quite low. Most students dislike writing activities due to difficulties in finding ideas, selecting, and writing words. In addition, there is a lack of motivation and interest in writing so that they have difficulty in writing activities.

Students' difficulty in finding and expressing ideas when writing complex procedural texts is partly influenced by their inability to practice writing complex procedural texts. In fact, writing skills do not only require theory, but also need more focused and regular practice and practice in order to produce good writing. Students' unfamiliarity with the practice of writing complex procedural texts, in addition to causing students to find it difficult to find and express ideas, also causes students to dislike this skill.

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IMPLEMENTATION

In general, implementation in the big Indonesian dictionary means implementation or application. The term implementation is usually associated with an activity that is carried out to achieve certain goals. Implementation is a placement of ideas, concepts, policies, or innovations in a practical action so that it has an impact, both in the form of changes in knowledge, skills and values and attitudes.

Dunn (2003: 109) states that the implementation of a policy or programme is a series of more or less related choices (including decisions to act) made by government agencies and officials formulated in the fields of health, social welfare, economics, administration, and others. Implementation is an important aspect of the overall

policy process and is an effort to achieve certain goals with certain means and infrastructure and in a certain time sequence. Basically, policy implementation is an effort to achieve predetermined goals through programmes so that the implementation of the policy can be fulfilled.

LOCAL WISDOM

Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in fulfilling their needs. Local wisdom is all forms of wisdom based on good values that are believed, applied and always maintained over a long period of time (from generation to generation) by a group of people in a particular environment or region where they live. Etymologically, local wisdom consists of two words, namely wisdom and local. Other terms for local wisdom include local wisdom, local knowledge and local genius.

THE FUNCTION OF LOCAL WISDOM

Local wisdom is the truth that has been traditionalised or established in a region. Local wisdom contains high life values and deserves to be explored, developed and preserved as an antithesis or socio-cultural change and modernisation. Local wisdom is a product of a coherent past culture that is continuously used as a guide to life, although it is local but the value contained in it is considered very universal. Local wisdom is formed as a cultural advantage of the local community or geographical conditions in a broad sense. Local wisdom is seen as very valuable and has its own benefits in people's lives. The system is developed because of the need to live, maintain, and sustain life in accordance with the situation, conditions, abilities, and values lived in the community concerned. In other words, the local wisdom then becomes part of their wise way of life to solve all the life problems they face. Thanks to local wisdom, they can continue their lives and even develop sustainably.

INDONESIAN LANGUAGE

Language is needed in daily activities to interact and communicate with others. Language can be said to be a tool to convey something that comes to mind (Murti, 2015: 177). With language, it can make it easier for humans to interact and communicate with each other, in conveying an idea, opinion, story of experience,

feelings, and even knowledge. In addition to interact and communicate, language as an object in helping someone in obtaining knowledge, information or other insights.

Language is also a tool or vehicle of culture. That is, although there are various forms of communication tools and vehicles, but language is a tool or vehicle of communication for the survival of culture. It is very difficult to imagine how people can live, develop and form a culture and provide a place for cultures without a language. Starting from waking up to sleeping again, even when we reflect on life and life, we never escape the use of language (Effendy, 2014).

Several functions of language for humans, namely as a means of communication, as a means of self-expression, as a tool to adapt to the surrounding environment and as a tool to regulate the behaviour of his hearing. At the heart of it all, language is very important in supporting daily life.

Indonesian is the unifying language of the nation. Suminar says (2016: 116) Indonesian is the language we use everyday and also the official language of our country. of our country. The use of Indonesian has rules that must be adhered to so that its use is good and correct. Indonesian is the main communication element of the Indonesian nation. Philosophically, language can be associated with human disclosure of the reality of life. This means that Indonesian is very dependent on the level of success in developing language. Formally, Indonesian has four positions, namely as a language of unity, national language, state language, and official language. After experiencing development, Indonesian has positioned itself as the language of culture and the language of science. Each position has a different function, although in practice it can appear together in an event, or only appear one or two functions.

PHINISI BOAT

The Pinisi boat is a traditional means of sea transport for the Bugis people that has been famous for centuries. According to a story in the koewk I manuscript Babad La Lagaligo, Pinisi boats existed around the 14th century AD. According to the manuscript, the first Pinisi boat was made by Sawerigading, the Crown Prince of Luwu Kingdom. The material to make the boat was taken from the Welengreng tree (God's tree) which is known to be very sturdy. And not easily brittle. However, before the tree was cut down, a special ceremony was held so that the ghost would be willing to move to another tree. Sawerigading built the boat to sail to China to propose to a Chinese princess named We Cudai. Until now, Bulukumba Regency is still known as a producer of Pinisi boats, where the craftsmen still maintain the tradition of making Pinisi boats, especially in Tanah Beru and Tanah Lemo Keluharans (Wisata Sulawesi, 2018).

CONCLUSION

Implementing procedural text writing based on local wisdom in Indonesian language lessons offers a valuable approach to integrating cultural heritage into the curriculum. By focusing on the Pinisi boatbuilding tradition, students gain insight into local knowledge, develop procedural writing skills and foster an appreciation of their cultural heritage. This approach encourages a deeper understanding of language, culture and tradition, thus enhancing students' overall learning experience. Pinisi boat building is thus not just a technical process, but also a spiritual and cultural journey rich in symbolic meaning and deep traditional values.

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