

# Local Content Curriculum Implementation in the Framework of Nationalism and National Security

*Novie Indrawati Sagita, Nandang Alamsah Deliarnoor, Dian Afifah*

Since regional autonomy was implemented in Indonesia, local government has the authority to diversify education by establishing local content curriculum. The the implementation of local content curriculum was not carried out optimally, both in West Java Province and Riau Islands. Local content curriculum is only limited to local language lessons but it does not have an impact on language preservation as well as the cultivation of regional cultural values. The purpose of implementing local content curriculum is for students could be more familiar and engage to their environment so they are not alienated from the socio-cultural context in which they live. Some problems were found related to the implementation of local content curriculum, are the absence of regional regulations that provide legality for the implementation of local content curriculum, limited number of teachers who are competent in the fields of culture and local languages, and limited teaching materials and references in learning culture and local languages. This research recommends that local governments should immediately to formulate the appropriate regulations of the implementation of local content curriculum. The solution of the limitations of teachers and teaching materials, the culturalist could engaged to teach local language and introduce the values of local wisdom, as well as the need for a national movement to realise a nation of character based on the values of local wisdom.

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Amendments to the 1945 Constitution of the Republic of Indonesia, Article 32 states that Indonesia's government promotes national culture in the midst of world civilisation by guaranteeing the freedom of the people in maintaining and developing their cultural values. Government also respects and maintains local languages as national cultural assets. According to the constitution, we can tell that preservation and development of regional culture is very important in nature so that people are not isolated from their own regional culture, especially among the young generation. The maintenance and development of cultural values to the young generation is very relevant if carried out through education.

Bascom as quoted by Danandjaja (1997, p. 19) states that regional culture has a role as pedagogical device. The education of cultural values is also an effort to create moral human resources, cultured, recognise his identity so that it can encourage the improvement of the nation's competitiveness. Preservation and culture development in Education is the right of citizens and the government has responsibility for its implementation. Related to the implementation of education, the government shares the responsibility of providing educational services together with the local government

The implementation of primary and junior secondary education is the responsibility of the district / city government, the implementation of senior secondary education is the responsibility of the provincial government, and the implementation of higher education is the responsibility of the ministry of research, technology and higher education. Based on the division of affairs in this education sector as well, the government through Law No. 23 of 2014 mandates that in the implementation of educational services, local governments can develop local content curriculum including fostering regional languages and literature local governments can develop local content curriculum including fostering regional languages and literature.

Regional languages and literature are cultural products, which contains knowledge and social values that society believes in, so that it can shape the character of the community that is rooted in local wisdom. Kartawinata in Sirait (2018, p. 477) explain that local values and wisdom cannot be interpreted merely as knowledge related to culture,

but also contained within the values that describe the identity of individuals, groups, or communities based on their respective geographical factors. Sirtha (2003) as quoted by Sartini (2004), explain that the forms of local wisdom that exist in society can be in the form of values, norms, beliefs, and special rules. Local wisdom has various functions for the community including: a) local wisdom that can be used as a conservation rule to protect nature conservation and prohibitions related to things that can damage the ecosystem, b) local wisdom contains the values of character education that can be functioned in terms of HR development, c) Local wisdom also has the potential to develop knowledge and technology as cultural products.

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According to Wasliman as quoted by Nasir (2013, p. 3) an educational program that presents local content thus the substance, media, and delivery strategy need to be related to the natural environment, social environment, and cultural environment and regional needs. Nasir (2013, p. 4) argues that the subject of local content must contain characteristics of local culture, skills, noble values of local culture and raise social and environmental problems which in the end are able to equip students with basic skills for their life skill.

Local content curriculum in education was very important, so that students are more familiar with and close to their environment and are not alienated from the socio-cultural context in which they live. For this reason, the government has sought to integrate formal education with the socio-cultural environment. Through the implementation of local content curriculum, especially in regional autonomy era, local governments are required to realise curriculum diversification that is tailored to the needs and potentials of the region as well as the socio-cultural values that prevailing in society.

In terms of local content curriculum implementation, then the narrow regional (ethnocentric) perspective as far as possible is avoided. The society should accept and respect the existence of other ethnic groups that showing Indonesian pluralism. The young generation who know and are proud of their social and cultural values will cling to their identity and character, and accept diversity among the people of Indonesia, which in turn will become the strength of the nation, which ultimately contributes to the Realisation of national defense and security.

National defense and security are essentially the results of a total effort that integrates all political, economic, socio-cultural and military

potential and power for the national interest. Indonesian society is the main subject and object, in guarding the fortress of national security. Consequently, the community needs to be equipped and strengthened with national values based on cultural values so they can carry out their role in protecting the fortress of national security. An understanding of social culture is needed in order to form a mentality of struggle in order to face the dynamics of the threat of security factors both from the domestic and international environment. As stated by Burhan D. Magenda (in Mukhtar, 2011, p. 127-128)<sup>1</sup> in guarding the stronghold of national security, the state needs to consider the importance of “software”, especially national ideology, the political, economic and socio-cultural systems.

The dynamics of such security problems change the concept of national security from state center security to people centered security. Consequently, the conception of security becomes comprehensive and security management requires collaboration between actors and institutions. In this context, national security is interpreted as a basic need to protect and safeguard the national interests by using political, military and economic power to deal with threats both from within and outside the country. This perspective supports the argument that national security in a democratic country generally includes state security, public security dan human security (Mukhtar, 2011, p. 130). National security contains more understanding of a state security as an entity, that is state security and the security of living in a country. In the traditional approach, security is simply interpreted as the security of a country that can be threatened by the military power of another country and must be defended through its country's military power (Mutimer, 1999, p. 77). In this approach, the state is both the subject and object of efforts to pursue security interests. According to traditional perspectives, the state is the core in efforts to maintain the national security (Prasetyono, 2006, p. 267-269). Thus, they argue that national security is still in the perspective of the functioning of the State. Hence, Defense is considered as an element of national security. Conversely, there are also groups who argue, that understanding of national security refers to functional conceptions. They assume that “defense” as an effort and “security” as an out come (Propatria Institute, 2010, p. 4-5). Management of local content curriculum and efforts to

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<sup>1</sup> <http://ejournal.uki.ac.id/index.php/sp/article/download/643/506>, accessed on August, 17th, 2019.

cultural values preservation have not been integrated with the concept of national security.

The implementation of local content curriculum, until now still faced with some fundamental issues regard to determining how to carried aout the curriculum formulation that truli able to make a real contribution for students and benefit to the surrounding community, including to maintain cultural values for the socio-cultural existence and identity of the local community. This research was conducted in the provinces of West Java and Riau Islands. The purpose of conducting research in the two regions is to find out how the implementation of local content curriculum based on regional culture in order to improve nationalism and national security in the mainland (West Java) and the archipelago (Riau Islands).

### **Research Method**

The research method used is qualitative and explanatory. The data used in this study consisted of two types, namely primary data and secondary data. Primary data were obtained from interviews with a number of informants and observations. While secondary data were obtained from literature review and government archives. Data validity and reliability in this study were carried out by triangulation, where each information was confirmed to several different informants. Data processing and analysis are used through several step, began from categorization, selection, reduction, interpretation, and drawing conclusions.

### **Research Results and Discussion**

Law No. 23 of 2014 mandates local governments to provide basic services on education. In the context of regional autonomy, local governments are required to organize education, and are given the authority to determine local content curriculum, including fostering regional languages and literature. According to Nasir (2013, p. 3-4), local content subjects must contain local cultural characteristics, skills, noble values of the local culture and raising social and natural environment issues, social environment, and cultural environment and regional needs. Determination of local content curriculum in education is considered very important, so students learn more and commit themselves to their environment, and are not alienated from the socio-cultural context in which they live. The implementation of local content curricu-

lum in the socio-cultural context, students are instilled to have a love of regional languages, regional literature, along with social values that contain the values of character education so that it is very beneficial for the development of character and mentality.

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Unfortunately, the management of local content curriculum related to language preservation and cultural values in the field of education has not been carried out optimally both in the Province of West Java and the Riau Islands. Although the Province of West Java has set a package of regional regulations on regional culture namely (1) Regional Regulation Number 5 of 2003 concerning the Maintenance of Language, Literature and Regional Literacy; (2) Regional Regulation No. 6 of 2003 concerning the Maintenance of regional arts; and (3) Regional Regulation No. 7 of 2003 concerning the Management of Archeology, History, Traditional Values, and Museums, but its implementation in the field of education still faces problems. The Provincial Government of West Java stipulates three regional languages that become local content curriculum, namely Sundanese language (priangan area), Javanese-Cirebon language (Cirebon area), and Betawi Malay Language (Depok and Bekasi areas). The lesson of regional language lesson in West Java is in fact not well implemented. Although the implementation of Sundanese language lessons is much better than the two other regional languages in West Java, however, the substance of Sundanese language focuses more on the learning of regional languages and ignores the importance of preserving literature and cultural values of Sundanese. The Betawi Malay Language lessons and Javanese Cirebon also experienced the same problem where the schools did not actually teach their native language but instead taught Sundanese. The problem in the implementation of local content curriculum education in West Java is because in general schools experience a lack of teaching materials and instructors of native language speakers. In fact, in some schools in West Java, local language lessons utilize teachers who teach other subjects so that the teaching of regional languages, literature and culture is not optimal (Dewi, 2019). As a result, students are not only alienated from literature and cultural values, but also their regional languages. The condition of limited teaching materials and reference books of this regional language also occurs in Sundanese language lessons, which incidentally is seen as the regional language with the highest number of native speakers compared to the two other languages (Cirebon-Javanese and Betawi Malay).

Similar to Sundanese, Malay in the Riau Islands region has the most speakers because the indigenous people of this region are of Malay ethnicity. Even the migrants in this region easily adapt to using Malay as a daily communication language. In addition to Malay, in the Riau Islands region also has the value of the famous local wisdom, Gurindam 12. Gurindam 12 is a didactic poem containing moral messages that can be applied in social life. Through the local content curriculum, the contents of Gurindam 12 can actually be introduced to students so they can practice these moral values in their daily lives. The moral values contained in Gurindam 12 cover all aspects, political, social, educational, as well as morality and other noble character taken from the messages contained in the Qur'an and Hadith.

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Unfortunately, neither Malay nor Gurindam 12 has been included in the local content curriculum. In fact, at this time in the Riau Islands, there are no local content special subjects in regional languages and cultures, so the teacher is not provided. According to information from the local authorities, the Riau Islands Province Education Office and local culturalist have initiated the Draft Governor Regulation on local content material in education, namely Malay Language, Gurindam 12, and Maritime. However, since the regulation draft was proposed around 3-4 years ago, the governor's regulation draft has not been ratified yet. In the Riau Islands, there are no specific lessons about Malay and the introduction of Gurindam 12 as the values of local wisdom. Gurindam 12 was initially only studied in Indonesian language. The Riau Islands Provincial Government actually wants students understood Gurindam 12, so that Gurindam 12 becomes a spirit or instill values in all subjects. But then, this did not continue because the teacher felt that Gurindam 12 material in each subject had no legality, unless the governor has ratified the governor's regulation of local content curriculum.

Although Gurindam 12 is not included in the local content curriculum material, but the values contained therein are familiar to the public. Almost in all school spaces in the Riau Islands region, attached posters containing the writings of Gurindam 12. Gurindam 12 Festival organised by the local government Culture Office followed by students with great enthusiasm. Communities in all regions both provinces and districts/cities in Riau Islands are very familiar with Gurindam 12 as local knowledge Unlike in West Java, at the Provincial level the introduction of local knowledge in the local content curriculum has not

been applied intensively. Only a few students in West Java understand the value of their local wisdom. The following table shows the problem of applying local content curriculum, specifically the preservation of culture, language, and literature in West Java Province, and Riau Islands Province.

The absorption of local wisdom values in the education curriculum can actually be a source of educational innovation based on the culture of the local community. This can be done by empowering the community through adaptation of local knowledge. Students as the next generation of the nation is not enough just to be introduced to local

Table 1. Problems in applying local content curriculum in West Java Province and Riau Islands Province

Region	Local Content Curriculum	Problems
West Java-Priangan	Sundanese language	The content of the lesson is only focused on regional languages, not on literature and cultural values.
West Java-Bekasi, Depok	Betawi Malay	There are no teachers who teach Betawi Malay language, literature and culture. Local language lessons still use Sundanese language teachers. The teaching materials of Betawi Malay language and culture not available.
Cirebon	Cirebon-Javanese Language	There are no teachers who teach Cirebon-Javanese language, literature and culture. Local language lessons still use Sundanese language teachers. The teaching materials of Cirebon-Javanese language and culture not available.
Riau Islands	Malay Language and Gurindam 12	There is no local regulation governing local content curriculum. regional languages, literature, and local wisdom have not become material of local content curriculum.

Source: Research Primary Data, 2019a



knowledge, but also the role of teachers, parents and the community are needed to be a model of the application of the values contained in local knowledge. Therefore, the introduction of language, culture, and the value of local wisdom are very useful if used as one type of learning local content in formal education. This is expected to be able to provide a sense of love for the young generation of the language, culture, and values of their local wisdom. The problem with implementing local content curricula in general in regions is that they do not have competent teachers, if there are any; the numbers are still very limited. On the other hand, the regional government does not have the authority to recruit regional language teachers, because the recruitment of teachers is the authority of the central government.

The young generation and Indonesian people in general have long been fascinated by foreign cultures, subsequently they did not care about the preservation of their local culture. The introduction of culture, literature, and the value of local wisdom to students aims to make young generation more familiar and love their own culture. However, this does not mean that the country isolates foreign cultural penetration. However, knowing foreign cultures is still needed as a comparison for the development of diverse Indonesian cultures. As said by van Peursen (1985, p. 196), that humans will not be able to understand the meaning of world life without the experience of knowing the outside world. Local content curriculum lessons that teach language, culture, and values of local wisdom can be part of character education that is rooted in community traditions. However, character education using local wisdom also needs to adjust to the dynamics of the changing times. According to Manuaba (1999, p. 57-58) the introduction of regional culture in the local content curriculum in educational institutions can help this nation reposition the diversity of regional cultures proportionally in the context of foreign cultures, and support national development efforts. Regional culture is the nation's treasure that should be considered and handled seriously, especially in entering regional autonomy and the era of globalisation. Regional culture should be a basic value for the formation of national identity and the process of national regeneration.

Character education based on local cultural values can simultaneously be a shield for the community in carrying out renewal / modernization, information and new knowledge coming from outside (Koesoema, 2012, p. 101). Learning local content curriculum that raises culture, language, and values of local wisdom, can foster a sense of

love and pride for the young generation of the nation's own culture, so that it can ward off the negative impact of foreign cultural penetration. According to Suryani (2010, p. 116) the values contained in local wisdom have high moral values and meanings as well as reflecting the wisdom of the local community. Therefore, synergizing the values of local wisdom in learning will add to the world of education in Indonesia, Students can also show their identity as part of a society that has a character in accordance with the character of their culture.

During this time, the education curriculum in Indonesia (especially during the New Order) causing alienation of young people from their socio-cultural context. The politics of the New Order education embraced the perspective of homogenization (uniformity) which was reflected in the centralised approach to managing education in its various aspects. The centralization of education has an impact on reducing the cultural diversity of the Indonesian people. As a result, even though the community succeeded in completing their formal education, they were alienated from the culture of their own, so they were not able to make a real contribution to the social life. Government awareness of the importance of learning cultural and regional languages, only occurred in the late 1980s, the government implemented a local content curriculum that sought to bridge formal education with a socio-cultural environment.

Since regional autonomy began to be implemented, local governments have been given authority to diversify education by establishing local content curriculum. This authority is in fact not fully utilised by local governments. Local governments prioritise the pursuit of public service, development and economic growth targets. so that the development of culture, language, and regional literature itself tends to be ignored. Cultural preservation and regional literature received very little attention from the local government because its maintenance was considered to require a large cost The Office of Tourism and Culture focuses more on the development of tourism objects that can contribute to increasing regional income, so there is very little substance in socializing and preserving tourism based on cultural values.

Likewise, with the national government, which is too focused on economic growth and national development matters. Preservation of cultural customs is only ceremonial, without strong efforts to instill cultural values as forming the nation's character. In fact, regional culture in the context of the formation of national identity, needs to

be repositioned and seriously considered for its existence and role in Indonesian society. Preservation of local culture and language should be used as national security software that is embedded in the world of education. Management of local content curriculum that integrates cultural concepts, nationalism, and national security, still not reached, so that a change in mindset is needed, that national security is not only the responsibility of the government with the approach of military power and the reliability of state equipment, but mutual cooperation with its people. Thus, the national security system is not solely determined by external dynamics and threats, and the influence of globalisation or other ideological currents. Agreement on the ideology of the nation and the mindset of the nation will encourage the birth of transformation of new thoughts and ideas that answer the need for a new conception of the national security system. However, in terms of the application of local content curriculum, it does not mean that the community become ethnocentric. The application of the local content curriculum needs to teach that as Indonesian people, they must accept and respect the existence of other ethnic groups that demonstrate Indonesian pluralism. Young generation who know and are proud of their social and cultural values will cling to their identity and character, and accept diversity among Indonesians, eventually becoming a nation's strength, which ultimately contributes to the Realisation of national defense and security.

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## **Conclusion**

The regional government both the West Java Provincial Government and the Riau Islands Province have not yet maximised their authority in organizing educational diversification through local curriculum management. in West Java, although the regional government has issued a package of regional regulations on the preservation of local culture and languages, the implementation of the local content curriculum faces the problem of limited competent teachers and sources of learning references. In addition, in West Java the local content curriculum is only limited to local language lessons (Sundanese) without being accompanied by efforts to internalize the values of local wisdom. Whereas in Riau Islands, Malay is considered still very commonly used by the community as everyday language and Gurindam 12 that contains local wisdom values is still considered very familiar in the community, so the

government considers regulations related to regional language and cultural lessons to be the content of the local curriculum not yet so urgent to be ratified. local governments should be aware however that regional languages and cultural values can unwittingly be eroded by the globalisation and penetration of foreign cultures. Teacher limitations and references to local culture and languages can actually be overcome by involving local cultureist to become part-time teachers. the Culturalists can also be involved in the formulation of teaching materials to become a comprehensive reference source for students so that they are more familiar with the local language and their own culture.

However, socio-cultural understanding is needed to form a mentality of struggle in the face of the dynamics of the threat of security factors from both the domestic and international environment. The preservation and development of social culture is "software" that plays a role in maintaining the fortress of national security. As a paradigm shift in the conception of national security, which no longer focuses on a militaristic approach, but realise s more comprehensive and people-centered security. Therefore, the maintenance and development of regional culture contained in the local content curriculum should be integrated in the conception of national security.



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