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# The Urgency of Local Culture-Based Basic Education Purwokerto

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## Abstract

*This study aims to analyze the need for locally charged education to improve the quality of education in the Purwokerto area. This research is a qualitative research where data sources were obtained through Focus Group Discussions (FGD) involving 25 education practitioners. as well as through a questionnaire given to 250 users, namely grade 1-6 elementary school students who were randomly selected in the Purwokerto area. The results of this study were obtained in the form of a strategic plan for Purwokerto local culture-based education, namely through equity and expansion of access to Purwokerto culture-based education, improving quality, relevance and competitiveness rooted in regional culture, strengthening accountability governance and public image as supporting elements. The conclusion of this research is in the form of recommendation considerations for education containing local wisdom, including equity and expansion of access to learning with local Purwokerto culture to make the identity and identity of education in Purwokerto, improving quality, relevance and competitiveness through unique characteristics in the form of education with regional cultural wisdom, and strengthening governance, accountability and public image regarding education based on local culture.*

**Keywords** – Basic education; Educational Needs; Local Culture.



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## 1. Introduction

Whole human empowerment is carried out by treating the whole human being as a subject in an effort to empower through the fields of education and culture. Indonesian people have the right to actualize themselves optimally in terms of intellectual, spiritual, social intelligence, as well as inheriting and expressing cultural values. This paradigm is the foundation of education and culture to prepare Indonesian people as independent individuals (individual beings), as elements of a social system that interact with each other, support one another (social beings) and are tolerant of cultural diversity within cultural diversity and as leaders for the realization of a better life on earth (God's creatures) (Sujana, 2019); (Judiani, 2010); (Wibawa, 2013).

Learning is a lifelong process, namely learning from birth to the end of life which is held in an open and multi-meaning way. Lifelong learning takes place openly through formal, non-formal and informal channels that can be accessed by students at any time and is not limited by age, place and time. Learning with an open system is carried out with flexibility of choice and completion time of programs across units and educational pathways (multi entry-multi exit system). Multi-meaning education is organized with an orientation towards cultivating, empowering, forming noble character, honesty, noble character, and superior character, personality or character, as well as various life skills. This paradigm treats, facilitates and encourages students to become independent learning subjects who are responsible, creative, innovative, sporty and entrepreneurial (Budiwibowo, 2016); (Alifia, Salma, Arifin, & Istiani, 2021); (Supeni, Yusuf, & Oktavia, 2022).

Based on Article 28C, paragraph 1 of the 1945 Constitution, it is stated that every person has the right to develop himself through meeting his basic needs, has the right to education, to benefit from science and technology, arts and culture in order to improve the quality of life and for the welfare of humanity. Furthermore, in Article 31 paragraph 2) it is stated that every citizen is obliged to attend basic education and the government is obliged to finance it. Basic

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education is part of human rights and the rights of every citizen whose fulfillment efforts must be planned and carried out as well as possible. Fulfillment of the right to obtain quality basic education is a measure of justice and equity in the results of development and at the same time is an investment in human resources needed to support the sustainable development of the nation (Lawe, Noge, Wede, & Itu, 2021); (Genggong, Tapung, Wejang, 2021).

The right to get basic education as a fulfillment of human rights has become a global commitment. Therefore, education programs for all that are inclusive are carried out on formal, non-formal and informal education channels with an open and democratic and gender-equal education system so that they can reach those who live in remote areas and those who have economic and social constraints (Indriyani, 2017 ). This paradigm guarantees alignment with students who have physical or mental barriers, economic and social barriers, or geographical constraints, namely education services to reach those who are not reached. Alignment is manifested in the form of organizing special schools, special service education, or non-formal and informal education, education with visiting teacher systems, distance education, and other forms of special service education so as to ensure the implementation of a democratic, equitable and just and gender equal education (Dini, 2022); (Astuti & Arif, 2021).

Looking at the history of human civilization, there have been many attempts to pass on knowledge and skills to the next generation. As time goes by and the knowledge and skills that must be passed on to their children increase, in the end parents are increasingly showing their inability to teach all the knowledge and skills they have to their children. And since then, there have been learning efforts in informal ways according to the knowledge and skills that their children want. Furthermore, along with the renewal and development of the times, where the knowledge and skills to be learned increased and grew increasingly complex, these learning efforts began to be formalized in the form of what is now known as schooling. The emergence of school education was originally a process aimed at improving human dignity and worth which was pursued continuously.

Wherever the educational process takes place, it shows that education has essential values regarding human dignity and worth (Khalifah& Nugraheni, 2021).

However, in fact, especially in the Purwokerto area recently this educational institution whose name is 'school' provides a limited time, and is full of strict and complicated rules. Today, the 'school' tends to think of itself as the only place of learning for the next generation. Most people often forget that knowledge and skills for life and life are not only obtained and learned in 'school'.

As a result of the complexity and heterogeneity of the types, characteristics and situations that are called schools, most people often identify with education; When talking about education, what tends to be discussed is the school system; As a result, the educational paradigm which is so universal is only seen in a limited way, and is more adaptive than initiative. Finally, the education development system also depends more on the political system adopted in administering government.

By learning from the cultural experience of Purwokerto, that every problem encountered can be solved by efforts to master and improve science and technology through local wisdom of regional culture. Mastery of science and technology is a manifestation of the quality level of human resources (HR) and cultural preservation (ulum, hardiyati & Irfan, 2017) (Ayu, Permata, & Rafianti, 2017). From the history of civilization, we can also learn that only qualified humans will be able to play a role in life. Therefore, improving the quality of human resources is a must to be pursued in a planned, directed and controlled manner.

It turns out that improving the quality of human resources cannot be done except through education, and therefore only through improving the quality of education can the quality of human resources be improved. Realizing how important it is to improve the quality of education, the government has implemented various policies and various efforts have also been implemented. This approach to input is shown in almost all policies which always rely on fulfilling all the needs of the educational input component, with the belief that it will

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produce quality output. But in reality, these approaches and strategies are only effective in the economic and business environment. While the macro approach, shown by centralized management. Policies based on macro projections, in fact, often do not touch on the fundamental problems faced by education implementers at the institutional level of educational units. These conditions, of course, require fundamental reforms, both in terms of development objects and methodologies in implementing development.

If the processes of educational development are viewed from a scientific point of view, they will be related to the imperative meaning which refers to the paradigm of scientific philosophy with a clear object and study methodology. The object of educational development should also refer to the paradigm of educational science, not to the paradigm of non-educational science. The science of education has a different paradigm from the constitutional and political paradigms, both in terms of ontology, axiology and epistemology. Even though in terms of educational practice, it adapts more to the constellation of forms and constitutional political processes, this is actually only contextual. The methodology for implementing the theory of educational development may refer to the scientific paradigm that has been used in other social science disciplines, however, in terms of the substance of education, it has a specificity that is difficult to approach with other scientific paradigms.

Policies related to education development will basically always touch the universal education system control device (Suyahman, 2016). The educational paradigm which is always based on the paradigm of objective sciences, has been proven to only produce mechanical humans who are less creative. Therefore, to carry out the development of education in Indonesia, there is no other alternative but to renew the orientation and approach in the management of education development itself. In addition, the value view of educational reform is not just ethics in the sense of 'good' or 'bad', but is more emphasized on the purpose of why there is a need for reform in educational development (Karim, 2016), (Zaenudin, 2015).

The good value and purpose of renewal will only exist if the renewal itself can create something useful. If the renewal of educational development must be carried out, it shows that in education development so far there has been something that has been less useful. This study aims to analyze the need for locally charged education to improve the quality of education in the Purwokerto area.

## **2. Method**

This research is a qualitative research where the data source is obtained through Focus Group Discussion (FGD) which involves 25 education practitioners, namely elementary school teachers in grades 1-6. as well as through a questionnaire given to 250 users, namely students in grades 1-6 of elementary school who were randomly selected in the Purwokerto area. Data analysis went through a qualitative analysis stage where the collected data was then compiled to be used as a reference for recommendations for strategic education plans in the Purwokerto area.

## **3. Result and Discussion**

Based on the results of the analysis of educational problems after conducting joint studies through practitioners in FGDs with teachers and there are several considerations for education containing local wisdom in the future it should be directed to:

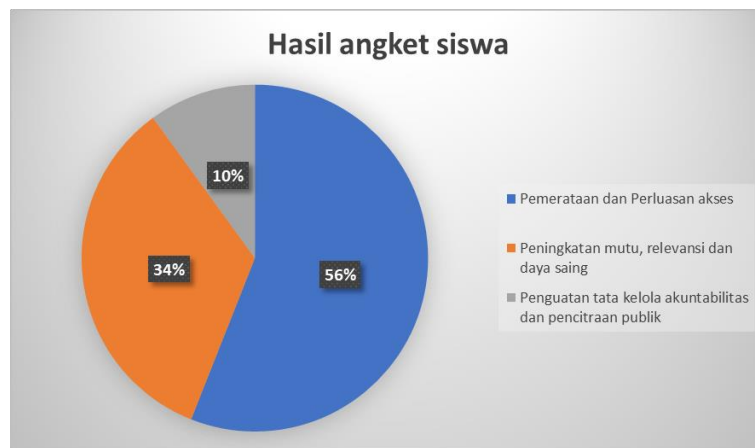
- a. the need for equity and expansion of access to learning with the local culture of Purwokerto to make the identity and identity of education in Purwokerto,
- b. the need to improve quality, relevance and competitiveness through unique characteristics in the form of regional cultural wisdom education, and
- c. there is a need to strengthen governance, accountability and public image regarding education based on local culture.

Improving the quality of education is increasingly directed at expanding learning innovations, both in formal and non-formal education in order to realize an efficient, fun and educating process according to the age level of maturity and the level of development of students. In an effort to realize sound and accountable governance, it is carried out intensively through an integrated and sustainable internal control system, community oversight and functional oversight.

. **Table 1.** Purwokerto local wisdom education plan strategy program

Program	Strategy	Indication
<b>Elementary education</b>	Equality and Expansion of access	Stimulants in the provision of educational facilities and Encouraging community participation in education
		Basic education operational cost assistance
		Purwokerto culture-based school library procurement
Improving quality, relevance and competitiveness		Classroom rehabilitation to better introduce Purwokerto culture
		Development of USB and RKB for basic education
		Purwokerto culture-specific service classes at Elementary Schools
Strengthening accountability governance and public image		Increasing institutional capacity and resources for education penyelenggaraan
		Development of educators and education personnel
		Curriculum development, learning methods, and basic education assessment systems.
		Educational model development
		Professional development of basic education personnel.
		Improvement of basic education teaching facilities and Socialization of Purwokerto culture-based education.
		Capacity building of education boards and school committees
		EMIS Development

The following are the results of the student questionnaire after passing the analysis stage by the researcher.



**Figure 1.** Diagram of student questionnaire results related to local content education needs

From the results of the questionnaire, it is shown that the biggest points are in the distribution and expansion of access. Purwokerto culture-based school library is needed to support various information needed by students. It is necessary to rehabilitate classrooms to better introduce Purwokerto culture to students so that students whenever and wherever during the learning process, Purwokerto culture is always close to students. It is necessary to organize special service classes for Purwokerto culture in elementary schools to facilitate the implementation and preserve culture for students.

#### 4. Conclusion

The conclusion of this study is in the form of recommendation considerations for education containing local wisdom, including equity and expansion of access to learning with local Purwokerto culture to create the identity and identity of education in Purwokerto, improving quality, relevance and competitiveness through unique characteristics in the form of regional cultural wisdom education, and strengthening governance, accountability and public image regarding education based on local culture.

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