

ISBN 979-979-8559-99-0



THE ASSOCIATION FOR THE TEACHING OF ENGLISH AS A FOREIGN LANGUAGE IN INDONESIA &
ENGLISH LANGUAGE EDUCATION DEPARTMENT - UNIVERSITY OF PGRI ADI BUANA SURABAYA



International
Conference
2016

8 - 10
September 2016

University of PGRI Adi Buana Surabaya
Indonesia

PROCEEDINGS

“Creativity and Innovation in
Language Materials Development and
Language Teaching Methodology
in Asia and Beyond”

BOOK 2



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IMPLEMENTING LOCAL WISDOM FOR SHAPING STUDENTS' MORAL IN ENGLISH LANGUAGE TEACHING CLASS TO FACE ASEAN ECONOMIC COMMUNITY ERA

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ABSTRACT

Education is a conscious process and plan to attempt a learning circumstance and learning process to encourage the students in developing their potential actively in order to have religions spiritual power, self-control and skill which their society, nation and state need. In shaping students' moral, we need moral education which is placed as a foundation for national development vision to realize the noble, moral, ethical, cultured and civilized by the philosophy of Pancasila. In line with this, we need to implement local wisdom which always follows the culture dynamics because it cannot be separated from the human mindset. Furthermore, the most important thing to do is to selectively accept outside influences so that local knowledge and culture can be maintained in accordance with Indonesian education philosophy. The implementation of local wisdom for shaping students' moral in English language teaching is expected to participate in improving students' sense of nationalism to face ASEAN Economic Community era. Through this way of teaching, the lecturer links to the one of the actions in strategic objective of education in Cha-am Hua Hin Declaration on the roadmap for ASEAN Community, 2009-2015 which states that the quality and adaptability of education must be improved, including technical/vocational/skills training and promoting education networking in various level of educational institutions and continue university networking including creating research clusters among ASEAN institutions of higher learning.

Keywords: *local wisdom, shaping students' moral, English language teaching, ASEAN economic community*

INTRODUCTION

Indonesia is very famous for its various culture and customs. There are many tribes with different culture and customs live in harmony. Furthermore, the wealth of local wisdom in Indonesia plays a very important role in shaping character education, starting from the very basic level of education to the higher level. Consequently, preserving various elements of local wisdom, including traditions, norms and customs has an effective function in shaping students moral.

Local wisdom are the thoughts, beliefs, abilities and expertise that the community groups have gained experiences from the adaptation and survival in the ecosystem or the natural environment, social environment and continuous of cultural development.

The local wisdom gives impact to the cultures, norms and customs transformation. Local wisdom always follows the culture dynamics because it cannot be separated from the human mindset. The most important thing to do for preserving local wisdom is to selectively accept outside influences so that local knowledge and culture can be maintained in accordance with Indonesian education philosophy. Since the outside influences could give positive and negative impact to our local knowledge and culture, consequently, we have to filter those influences by implementing our local wisdom for shaping students' moral in English language teaching process, specifically in facing ASEAN Economic Community era.

A. Local Wisdom

Local wisdom refers to indigenous people. It means that local wisdom belongs to particular indigenous people and their knowledge. It is a systematic body of knowledge acquired by the local people through the accumulation which is passed on from one generation to the next, in the form of experiences, informal experiments and an intimate understanding of the environment in a given culture. This indigenous knowledge derives from years of experience

and trial-and-error problem solving by people working in their environments. Source of knowledge management relating to the people's production which is based on their local knowledge and traditions originated by their ancestors. In other words, local wisdom is the accumulation of experiences which has been transmitted from one generation to another generation and has been utilized in daily life.

Local wisdom is the life value order inherited from one generation to another in the form of religion, culture or custom that is commonly spoken in nature in a society's social system. The presence of local wisdom in the society is the result of adaptation process to a usually inhabited environment in which interaction often occurs from one generation to another in a very long period of time (Juniarta, P.H., Susilo, E., and Primyastanto, M. 2013).

Local wisdom is a part of traditional culture element that deeply rooted in human life and community that related with human resources, source of culture, economic, security and laws.

The understanding of local wisdom in which exists in a certain place needs the understanding of its culture, since the culture is configuration of values system, qualitative meaning and idea development in life.

Local wisdom is basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on. This wisdom can be both abstract and concrete, but the important characteristics are that it comes from experiences or truth gained from life. The wisdom from real experiences integrates the body, the spirit and the environment. It emphasizes respect for elders and their life experiences. Moreover, it values morals more than material things (Nakorntap et. al., 1996).

Local wisdom must be beneficial to the people, consequently, it must be integrated with the understanding of surrounding nature and culture. Since it is dynamic, it is flexible to the global situation. Furthermore, the implementation of local wisdom must be effective to improve quality of life because it corresponds with quality and quantity of available resources and it copes well with changes. We should employ our local wisdom contextually based on our own resources and capacities.

In terms of learning and knowledge transfer, it is important that local wisdom should be integrated in everyday life for solving the problem and improving the quality of community life which gives impact to the holistic knowledge in understanding the process of relaying knowledge. Deeply rooted knowledge and local wisdom support students well and offer feasible solutions for development. By doing this way, a lecturer can implement local wisdom for shaping students' moral in teaching and learning process.

B. Shaping Students' Moral

Shaping students' moral provides direction for coordination and cooperation of all activities so there will be interaction among the students. Building the feeling of trust is the part of affection process that early established among them.

Maintaining of local wisdom as norms that believed by community, become one alternative to reduce bad moral of students that generated by individualistic behaviours such as cheating, telling a lie, bullying other students, etc.

Given the increasing international concerns with both the positive and negative impacts of globalization on indigenous and national developments, how to manage the realities and practices of globalization and localization in education for maximizing the benefits and minimizing the disadvantages for the developments of students becomes a key concern in educational development particularly in the developing countries.

Globalization is creating numerous opportunities for sharing knowledge, technology, social values, and behavioral norms and promoting developments at different levels including individuals, organizations, communities, and societies across different countries and cultures. In particular, the advantages of globalization may include the following (Cheng, 2000; Brown, 1999; Waters, 1995):

1. Global sharing of knowledge, skills and intellectual assets that are necessary to multiple developments at different levels;
2. Mutual support, supplement and benefit to produce synergy for various developments of countries, communities and individuals;

3. Creating values and enhancing efficiency through the above global sharing and mutual support to serving local needs and growth;
4. Promoting international understanding, collaboration, harmony and acceptance to cultural diversity across countries and regions; and
5. Facilitating multi-way communications and interactions, and encouraging multi-cultural contributions at different levels among countries.

On the other hand, at the same time, it is potentially creating serious negative impacts on the indigenous developments, particularly those developing or underdeveloped countries. This is also the major reason why there have been so many ongoing social movements in different parts of the world to against the trends of globalization particularly in economic and political areas. The potential negative impacts of globalization are various types of political, economic, and cultural colonization and overwhelming influences of advanced countries to developing countries and rapidly increasing gaps between rich areas and poor areas in different parts of the world. In particular, the potential negative impacts include the following:

1. Increasing the technological gaps and digital divides between advanced countries and less developed countries that are hindering equal opportunities for fair global sharing;
2. Creating more legitimate opportunities for a few advanced countries to economically and politically colonize other countries globally;
3. Exploiting local resources and destroying indigenous cultures of less advanced countries to benefit a few advanced countries;
4. Increasing inequalities and conflicts between areas and cultures; and
5. Promoting the dominant cultures and values of some advanced areas and accelerating cultural transplant from advanced areas to less developed areas.

Clearly, the management and control of the impacts of globalization are related to how to maximize the positive effects but minimize the negative impacts of globalization is a major concern in current educational reform for national and local developments. Specifically, how can we foster local knowledge and wisdom for individual and local developments through globalization in education and from the global knowledge system, particularly in those developing countries that are facing the challenges of losing local identity in overwhelming globalization.

There is a strong reform movement in different parts of the world to promote campuses as learning organizations or communities such that they can learn to be adaptive and effective in facing up the various challenges from the fast changing educational environment in this new era of globalization and transformation.

The organizational learning and institutional knowledge fostering are in a context of globalization and localization in education. The process of organizational learning and knowledge fostering can benefit from the global knowledge and be affected by the theories of fostering local knowledge used to localize global knowledge.

The educational development needs the local knowledge of the contribution of schools to the cultural transmission and development in the local contexts. A campus is expected to help students to develop their creativity and aesthetic awareness and to be socialized with the successful norms, values, and beliefs of society. A campus acts as a place for systematic cultural transmission to and reproduction of the next generation, cultural integration among the multiple and diverse constituencies, and cultural re-vitalization from the outdated poor traditions. It often serves as a cultural unit carrying the explicit norms and expectations of the local community transmit all the important values and artifacts of the society to students, integrate the diverse sub-cultures from different background, and revitalize the strengths of the existing culture. On the other hand, it is also possible that a campus reproduces and perpetuates cultural inequality within the society.

The local knowledge about the contribution of a campus to the development and maintenance of education in the local contexts is necessary for a campus reforms in a new era of transformation. Due to the rapid development and change in nearly every aspect of the world, people begin to accept education in itself as an important value or goal (Chapman, 1996). A campus is expected to help students to learn how to learn and help lecturers to learn how to teach. Also, facilitating lecturers' professional development is one of the key education functions. A campus serves as a place for systematic learning, teaching, and disseminating

knowledge, and as a center for systematically experimenting and implementing educational changes and developments (Cousins, 1996). A campus provides service for different educational needs of the local community, facilitate developments of education professions and education structures, disseminate knowledge and information to the next generation, and contribute to the formation of a learning society.

The relationship between localization and globalization in education is dynamic and interactive. Localized globalization in education can create more values for local developments if local creativity and adaptation can be induced in the process of operational change and cultural change (Cheng, Y.C. 2002).

Based on the concept of highly localized and globalized way of learning, it is important to know how to foster both individual knowledge and institutional knowledge as the major contribution to the growth of local knowledge in globalized education.

In globalizing education, the curriculum design should be very selective to both local and global knowledge with aims to choose the best elements from them. It means that fostering local knowledge is mainly a process to replace the invalid local knowledge with the vital global knowledge through globalization or globalized education. Therefore, the understanding of weak and strong elements in both local and global knowledge is necessary in education. Students are strongly encouraged to be open for transplanting any good elements into local contexts and the expected educational outcome is to develop a person with locally and globally mixed elements, who can act and think with mixed local and global knowledge.

According to Cheng (2000), there are six theories of fostering local wisdom and knowledge in globalized education especially in facing ASEAN Economic Community era. Those theories are tree, crystal, birdcage, DNA, fungus and amoeba. In this paper, the writer uses the Theory of Tree because it is suitable to be implemented for English department students at University of PGRI Adi Buana Surabaya for shaping their moral in English language teaching and learning process.

The characteristics of the Theory of Tree are as follows: first, the process has its roots in local values and traditions but absorb external useful and relevant resources to grow outwards; second, fostering local knowledge in globalized education needs local and cultural roots.

The writer chooses the Theory of Tree because it has suitable characteristics with Indonesian education philosophy which was stated by the first education minister, Ki Hajar Dewantara a long time ago and it is still used up to now as the concept of education which is implemented in teaching and learning process.

The first characteristic of the Theory of Tree states that the process has its own roots in local values and traditions but absorb external useful and relevant resources to grow outwards. The second characteristic mentions that fostering local knowledge in globalized education needs local and cultural roots. The two characteristics that are mentioned previously in line with Ki Hajar Dewantara's education philosophy.

Raden Mas Soewardi Soeryaningrat who is very famous as Ki Hajar Dewantara used to be the first education minister in Indonesia. According to Ki Hajar Dewantara, there are three important things in Indonesian education philosophy that we can use as the concept of education. These three important things are called three piles of Ki Hajar Dewantara's education philosophy. The first is "*Ing Ngarsa Sung Tuladha*". The second is "*Ing Madya Mangun Karsa*". The third is "*Tut Wuri Handayani*". The first pile means that a teacher must have the ability of being a good role model for his/her students. The second pile means a teacher must have the ability of being a good innovator and motivator for his/her students. The third pile means that a teacher must be able to support his/her students' moral and spirit to learn. Based on the previous statements, we can draw a conclusion that the three piles of Ki Hajar Dewantara's education philosophy can be used as the basic principle of being a professional teacher. Furthermore, it can be used for shaping students' moral especially for the teacher training education students who will be teachers in the future since it is in line with the second characteristic mentioned in the Theory of Tree.

The reasons of using the three piles of Ki Hajar Dewantara's education philosophy are as follows: first, the students have to know that Indonesia has Ki Hajar Dewantara who is very expert in education; second, it can be used for fostering their local knowledge and wisdom; third, the implementation of local knowledge and wisdom for shaping students' moral is

expected to participate in improving students' sense of nationalism. Consequently, it can build the students' pride of being Indonesian citizens. Instead of Ki Hajar Dewantara who is very famous for his three piles of education philosophy, Indonesia also has R.A. Kartini who is very popular for her statements that men and women are equal in education. No gender discrimination in achieving knowledge and education.

Nowadays, we can see that no more gender discrimination in achieving knowledge and education even in getting the job. There are many female pilots, soldiers, doctors, engineers, teachers, lecturers, etc. in Indonesia. It proves that R.A. Kartini, an Indonesian woman, can make her dream comes true.

Ki Hajar Dewantara and R.A. Kartini are the examples of characteristics in the Theory of Tree local person with international outlook. It will prove that the local students can maintain its traditional values, cultural identity and accumulate local knowledge as it grows and interacts with the input of external resources. Consequently, the successful growth of local students will contribute to the growth of the global community and knowledge. Furthermore, they act locally and develop globally as the expected educational outcomes for shaping students' moral in facing ASEAN Economic Community era.

C. English Language Teaching

Rapid globalization is the one of the most salient of the new millennium particularly since the fast development of information technology in the last two decades (Brown, 1999). To different observers, different types of globalization can be identified even though most of the attention is in the areas of economy, technology and culture (Brown & Lauder, 1996; Waters, 1995). Among the things that have been affected by globalization is ELT. That is, with the rapid pace of globalization, there has been a major change in the field of ELT.

English Language Teaching (ELT) is the teaching of English to students whose first language is not English (Macmillan Dictionary, 2016). English Language Teaching (ELT) is the teaching of English to speakers of other languages (Cambridge Advanced Learner's Dictionary and Thesaurus, 2016). English Language Teaching (ELT) is the teaching of English specifically to students whose native language is not English (Collins English Dictionary – Complete and Unabridged Digital Edition, 2012).

According to Cheng (2000), there should be multiple globalizations including technological globalization, economic globalization, social globalization, political globalization, cultural globalization and learning globalization in the new millennium especially in ELT.

Inevitably, how education should be responsive to the trends and challenges of globalization has become a major concern in policy making in these years (Ayyar, 1996; Brown & Lauder, 1996; Fowler, 1994; Green, 1999; Henry, Lingard, Rizvi, & Taylor, 1999; Jones, 1999; Little, 1996; McGinn, 1996; Pratt & Poole, 2000; Curriculum Development Council, 1999). In addition, facing the increasing demands for the various developments of individuals and local communities in the new century and for maximizing the support to and effectiveness of education, not only globalization but also localization and individualization are necessary in ongoing educational reforms. Based on the above statement, the implications for curriculum and instruction must be match with the multiple globalizations nowadays.

In the Theory of Tree, which is linked to the multiple globalizations, the implications for curriculum and instruction in ELT are as follows: first, the curriculum is based on local values and cultural assets but absorbs suitable global knowledge and technology to support the development of the local wisdom and students as local citizens; second, the selection of global knowledge in instruction will mainly depend on the needs of the local wisdom and cultural preference. These things could be done by fostering local knowledge in globalized education and the needs of local and cultural roots. It means that before we start teaching in ELT classroom, we can do the brainstorming technique to our students using the local values and traditions but still absorb the external useful and relevant resources to grow outwards, for example we can explain about the three piles of Ki Hajar Dewantara's education philosophy to foster the local knowledge and wisdom of our country, Indonesia so that the students will know that we have the very famous expert in education instead of Benjamin Samuel Bloom who is famous for his education taxonomy which is called Bloom's Taxonomy. By using this teaching technique, the students will be able to adapt the local knowledge and wisdom which they get

from the lecturer. This is the way how we make the students can maintain their traditional value, cultural identity and accumulate local knowledge as it grows and interacts with the input of external resources.

The expected educational outcomes from this way of teaching is that we can make the students as local people with international look who act locally and develop their way of teaching globally. Through this way of teaching, the lecturer will make his/her students are ready to face globalization era, specifically ASEAN Economic Community era since it links to the one of the actions the one of the actions in strategic objective of education in Cha-am Hua Hin Declaration on the roadmap for ASEAN Community, 2009-2015 which states that the quality and adaptability of education must be improved, including technical/vocational/skills training and promoting education networking in various level of educational institutions and continue university networking including creating research clusters among ASEAN institutions of higher learning.

D. ASEAN Economic Community

ASEAN Economic Community is a grouping of ten developing countries with great variance in the level of science and technology capability as a key factor in sustaining economic growth, enhancing community well-being and promoting deeper integration in ASEAN. ASEAN Economic Community has a major step towards greater cooperation and integration as a single market and production based, allowing free flow of goods, services, investment, and skilled labour, and the freer movement of capital across the region. ASEAN Economic Community is a major milestone in the regional economic integration agenda in ASEAN, offering opportunities in the form of a huge market of US\$2.6 trillion and over 622 million people. In 2014, AEC was collectively the third largest economy in Asia and the seventh largest in the world (asean.org/asean-economic-community/).

In facing ASEAN Economic Community era, the students are supposed to have communication ability because it becomes the basic knowledge for them as English department students to face the challenges in globalization era. Consequently, the lecturers have to enhance their students speaking ability so that they can join the international events to encourage the students' interests in facing current events culture and technology.

CONCLUSION

Local wisdom, in the form of norms will be sustained if trust feeling among students established as the basis for moral behaviour. Furthermore, maintaining of local wisdom as norms that believed by community become one alternative to reduce bad moral of students that generated by individualistic behaviours, such as cheating, telling a lie, bullying other students, etc.

Shaping students' moral becomes a habit that drives decisions, outcomes and the overall culture. The main purpose of shaping students' moral is to encourage students to reflect on what is happening in the world and to relate these issues to ethics and integrity.

Shaping students' moral in ELT could become attitudinal, so that good moral becomes a part of the culture. Creating a culture of kindness and always give honour to other people will help students to develop the skills they need to be compassionate human beings. Consequently, the lecturers should also realized the importance of history as the local knowledge and wisdom to understand the part and its relevance to the present for enhancing the students' future. Finally, they will become potential people who act locally and will be able to develop their performance globally with international outlook.

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