

RELIGIOSITY AND LOCAL WISDOM IN TEACHING CULTURAL SCIENCE IN FACULTY OF LANGUAGES AND ARTS OF SEMARANG STATE UNIVERSITY

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Abstract: Teaching Cultural Science in the Faculty of Languages and Arts of Semarang State University has conducted for 8 years. This course is estimated to have been studied by 10 thousands of students, assuming that every in year, there are 1200 new students in the Faculty of Languages and Arts. The amount of students and the demands of the significant role on the existence of subject's Cultural science in the formation of Indonesian human characters encourage the teachers and writers of this subject matter to innovate to meet the demands. The selection of themes on religiosity, local wisdom, the use of appropriate methods, contextual teaching and learning method, becomes a crucial necessity. Based on this research, the need for teaching materials with the theme of religious activities and local wisdom is needed by the students to implement theoretical studies in this course. The selection of appropriate methods, contextual teaching and learning method, is also a need to apply the main theories and themes in teaching cultural science, among others; cultural studies, cultural structuralism, postmodernism, feminism, and orientalism.

Keywords: Religiosity, Cultural Science, Local Wisdom, Contextual Teaching And Learning Method

A. INTRODUCTION

Religiosity is related to behavior, habits, something related to an individual. Religiosity, based on its meaning, namely devotion to religion and piety (KBBI, 2007) is always positive and certainly will be manifested in positive actions. Religiosity as a behavior and habit in society and sometimes

seems to be something integrated with culture. Sem DL, Ananastasia P, and Sunahrowi (2017: 3) argue that religiosity as the core of reason is close to humans, manifested in their behavior and work. It unconsciously enters everything that is produced by a religious person. So, talking about religiosity, local wisdom, and teaching is a necessity that is relevant in teaching higher education. The importance of the formation of human character, students in this case, can be facilitated through the teaching of cultural science that is not only related to theoretical matters but also related to the issues, themes, and cultural realities that exist around them.

Culture is defined as the whole system of thinking, values, morals, norms, and beliefs produced by the community (Sunahrowi et al., 2010: 4). The system of thinking, values, morals, norms, and beliefs is the result of human interaction with each other and their natural environment. The system of thinking, values, morals, norms and beliefs is used in human life and it produces social systems, economic systems, belief systems, systems of knowledge, technology, art, and so on. Humans as social beings do not only become producers of thoughts system, values, morals, norms and beliefs; also in the interaction with fellow humans and the realm of life, humans are governed by the systems of thought, values, morals, norms, and beliefs that have been produced in the environment. When human life continues to develop, what is really developing is the social system, economic system, belief system, science, technology, and art. Education is a planned effort in developing the students potential, so that they have a system of thinking, values, morals, and beliefs inherited by the people and develop the heritage in the future.

Education is a conscious and systematic effort in developing the potential of students. Education is also an effort of the community and the nation in preparing the young generation for a better life for the people and nation in the future. Sustainability is marked by cultural inheritance and character that has been owned by the people and nation. Therefore, education is a process of cultural inheritance and national character for the younger generation and also the process of developing the nation's culture and character to improve the quality of life of the peoples lite and nation. In the process of cultural education and national character, students actively develop their potenly , internalize the processes, and appreciate the values into their personalities in socializing, developing a more prosperous society, and

developing a dignified life of the nation. Based on the understanding of culture, national character, and education that has been stated above, cultural education and national character are defined as education that develops cultural values and national character toward the students so that they have the values and character as their own character; then they can apply their values in his life, as the member of society, and the citizen who is religious, nationalist, productive and creativity.

PP No. 19 of 2005 Article 20, implies that educators (lecturers and lecturers) are expected to develop learning material, which is then confirmed through the Minister of National Education Regulation (Permendiknas) number 41 of 2007 concerning on Process Standards, which among others regulates the planning of learning processes required by the educators in education units to develop learning implementation plans (RPP). One element in RPP is a learning resource. Thus, teachers and lecturers are expected to develop materials or textbooks as one source of learning.

Teaching cultural knowledge for students is an important requirement so that the goal of learning this culture is achieved both theoretically and practically. Innovative teaching materials for introductory cultural subjects integrated with religiosity, and local wisdom by using the contextual teaching and learning method is an innovation used to answer the needs of students. It is expected that the teaching materials that will be produced can be easily and precisely learned and implemented by the students. The Language and Arts Faculty students at Semarang State University have been using "Introduction to Cultural Sciences" textbooks published by Pelangi Publishing Yogyakarta in 2010, which the researchers are one of the authors.

The subject of culture taught to the students in the Faculty of Language and Arts of Semarang State University becomes an integral part towards the ideals or vision and mission of the faculty to become a faculty of character, religion and humanism. The themes of religiosity and local wisdom become so important to be raised in order to achieve the ideals mentioned above. For further purposes of this course will provide a good contribution to the Indonesian people indirectly related to the development (character) of sustainable human beings as recorded in the Report of the United Nations (1987) on sustainable development, reports from the World Summit (2005) which outlines sustainable development as consisting of three main pillars

(economic, social and environmental), the Universal Declaration of UNESCO on Cultural Diversity (2001) in terms of the concept of sustainable development by stating that "... cultural diversity is important for humans as the importance of biodiversity for nature", and the Network of Excellence on "Sustainable Development in a Diverse World" pioneered by the European Union.

B. RELIGIOSITY, LOCAL WISDOM AND CULTURAL SCIENCES

There are several terms to mention the religion, including religion, *religion* (English), *religie* (Dutch), *religio/relegare* (Latin), and *dien* (Arabic). The word *religion* (English) and *religie* (Dutch) is derived from the source language of the two languages, namely Latin "religio" from the root word of "relegare" which means binding (Kahmad, 2002). According to Cicero (Ismail, 1997), *relegare* means doing something that is full of suffering, namely the type of worship practices done repeatedly and continuously. In Arabic, religion is known as *al-din* and *al-milah*. The word *al-din* itself contains various meanings. It can mean *al-mulk* (kingdom), *al-khidmat* (service), *al-izz* (glory), *al-dzull* (humiliation), *al-ikrah* (coercion), *al-ihsan* (virtue), *al-adat* (custom), *al-ibadat* (devotion), *al-qahr wa al-sulthan* (power and government), *al-tadzallul wa al-khudu* (submissive and obedient), *al-tha'at* (obedient), *al-islam al-tauhid* (submission and validation of God) (Kahmad, 2002).

Ancok and Suroso (2001) define religiosity as "diversity" which means covering various kinds of dimensions or dimensions in which it does not only occur when someone performs ritual behavior (worship), but also when he/she performs other activities that are driven by supernatural powers. The source of religious soul is a sense of dependence. There are fears of threats from the surrounding of natural environment and human beliefs about all its limitations and weaknesses. That absolute sense of dependence makes humans look for the powerful strength of the surroundings that can be used as a protective force in their lives with a power that is outside them, namely God.

Thoules (Azra, 2000) mentions several factors that influence religiosity, among others are (1) the influence of education or teaching and various social pressures (social factors) which cover all social influences in the development of religious attitudes, including parent education, social traditions for the adjustment to various attitudes agreed upon by the environment, (2) various experiences encountered by individuals in shaping religious attitudes,

especially experiences in beauty, harmony and goodness in other worlds (natural factors), moral conflicts (moral factors), emotional religious experiences (affective factor), (3) factors that are wholly or partly arising from unmet needs, especially the need for security, love, self-esteem and death threats.

Understanding local wisdom is seen from the Indonesian-English dictionary, consisting of 2 words: wisdom and local. Local means local and wisdom is equal to wisdom. In other words, local wisdom can be understood as ideas, values, local views which are wise, full of wisdom, good value, embedded and followed by the members of the community. S. Swarsi Geriya in "Exploring Local Wisdom to Encourage Bali" in Iun, conceptually mentions that local wisdom and local excellence are human wisdom which relies on traditional institutionalized values, ethics, ways and behaviors. Some of the things that stand out in wisdom are the production of the earth, the creation of art, tradition, culture, services, natural resources, human resources or other which are the advantages of an area. A process and realization to increase the value of a regional potential so that it becomes a product or service and/or other high-value and holding the unique, has comparative and competitive advantages. Based on the meaning, local wisdom and local superiority have a relationship, namely local wisdom; it is a human policy in developing local excellence that relies on traditional institutionalized values, ethics, ways and institutionalized behavior traditionally.

Indonesian need to return to their identity through the reinterpretation and reconstruction of their cultural noble values. In that framework, the effort that needs to be done is to uncover the substantive meaning of local wisdom. For example, openness is developed and contextualized into honesty and other values of its derivatives. Fineness is formulated as sincere hospitality. Self-esteem is put into efforts to develop achievements; and so on. At the same time, the results of this reconstruction need to be earthed and disseminated into the whole community so that it becomes a solid identity of the nation, not just a particular ethnic or community identity. For this reason, sincerity, indeed it, needs to be used as a basic capital for all elements of the nation. Sincerity to acknowledge each other's weaknesses, and sincerity to get rid of selfishness, greed, and feeling to share with others as entities from the same nation. Elites at various levels need to be vanguard, not in speech, but in concrete praxis to begin. Local wisdom that is excavated, polished, packaged

and maintained properly can serve as an alternative to Indonesian human life guidelines today and can be used to filter new/foreign values so as not to develop any conflicts with the nation's personality and maintain the harmony between human relationships with the Almighty, the natural surroundings and others (*tripita cipta karana*). And as a great nation, the legitimate owners and inheritors of a noble culture that reflect on the glass of wisdom of ancestral wisdom can help us find a solid position in this globalization era.

C. RESEARCH METHODOLOGY

The research method used in this study is the contextual teaching and learning method (CTL). The CTL method (Jonhson in Sugiyanto, 2007) is an educational process that aims to help learners in the academic material they learn by connecting academic subjects with context in their daily lives. In the simple terms, the CTL method is a concept of learning that helps teachers link the material they teach with the real-world situation of the learner and encourages the learner to make a connection between the knowledge they have and the application in daily life. CTL is a holistic educational process that aims to motivate students to understand the meaning of the subject matter they learn by linking the material to the context of their daily lives (personal, social, and cultural context) so that students have the knowledge / skills which can be flexibly applied (transferred) from one problem to another. CTL is a learning concept that helps teachers associate the material taught with real-world situations and encourage learners to make connections between the material they teach and their application in their lives as family members and society.

CTL is a comprehensive system. CTL consists of interconnected parts. If those parts are intertwined to each other, then an effect that exceeds the results will be produced separately. Each section of different CTL contributes to helping students understand school assignments. Connecting to one another, they form a system that allows students to see the meaning in it and also to acquire knowledge. CTL is a strategy that involves students fully in the learning process. Students are encouraged to study the subject matter according to the topic they will learn. Learning in the context of CTL is a process of direct experience.

The presentation technique for the results of the questionnaire about the learning of Cultural Sciences integrating religiosity and local wisdom is

performed by documentation techniques. In documentation techniques, document analysis is carried out by collecting data from the study program at the Faculty of Language and Arts, then analyzing non-statistics by analyzing verbal data or expressions. The data is then presented qualitatively according to research needs.

D. RESULTS AND DISCUSSION

The results of this study are related to the integration of the themes about religiosity and local wisdom in the Cultural Science teaching materials based on the research on students needs analysis in the course of Cultural Sciences in the Faculty of Language and Arts, Semarang State University with contextual teaching and learning methods presented in table form. Then, based on the statistical data in the table, then it is translated into a description form. The following is the table and description:

Number	Statement	Answer	
		Yes	No
1.	In my opinion, the Cultural Sciences course material is difficult to understand.	56.10%	43.90%
2.	I like to study Culture, but I need teaching materials that are easy to understand and contain examples that are around us and contextual to our lives.	95.12%	4.88%
3.	I agree with the material contained in the Cultural Sciences teaching materials (cultural studies, cultural structuralism, postmodernism, feminism, and orientalism).	90.24%	9.76%
4.	I agree when the teaching materials of Cultural Sciences are integrated with religiosity and local wisdom.	100%	0%
5.	I understand the meaning of religiosity, local wisdom and contextual teaching and learning methods as well as their application in Cultural Sciences.	34.15%	65.85%
6.	In my opinion, studying Culture by using teaching material that includes pictures, more detailed and contextual material is very interesting to me.	100%	0%

The first question: In my opinion, the Cultural Sciences course material has the material that is difficult to understand. Based on the first question, "In my opinion, the Cultural Sciences course material is difficult to understand

.” It was found that out of 41 respondents, 23 respondents or 56.10% answered “Yes” to the number one question indicator. There are several reasons that the respondent wrote. A number of 65.22% of the 23 respondents answered “Yes”, or it is equivalent to 15 respondents, said that the Cultural Science course material was difficult to understand because the language used in teaching materials was difficult to understand. There are many terms that do not know. The words used tend to be convoluted, so the respondents find it difficult to capture the essence of the material. Furthermore, as many as 13.03% of the 23 respondents answered “Yes”, or equivalent to three respondents, reasoned that the material presented was only in the form of theory. There is no clear practice from the material presented. Thus, students capture the content of the Cultural Sciences material only as a theory. Then, 8.70% of the 23 respondents answered “Yes”, or it is equivalent to two respondents thought that an additional learning was needed to understand the material of Cultural Sciences. There are lots of material is one of the reasons for the needs for the respondents to do deep understanding toward the material.

Meanwhile, a number of 13.05% of the 23 respondents answered “Yes”, or it is equivalent to three respondents had several other reasons. One respondent said that the material taught in cultural science is non-exact material so that it is difficult to understand. One other person considered too many theories contained in the Cultural Sciences teaching materials. Whereas one other person considered that the material of Cultural Sciences difficult to understand because it only relied on one book as teaching material in the classroom.

Out of the 41 respondents, 18 respondents or 43.90% of the respondents answered “No” to the number one question indicator. There are several reasons that the respondent wrote. A total of 55.56% of the 18 respondents answered “No”, or it is equivalent to 10 respondents said the course material on Cultural Sciences was an easy-to-understand material because the contents of the material had actually been applied in everyday life. There is considered as a lot of general knowledge that is a reference in the teaching of cultural science.

Furthermore, 22.22% of the 18 respondents answered “No” or equivalent to four respondents, could easily capture the contents of the Cultural Sciences material because they liked the subject. According to the four respondents, the theories in the cultural sciences it are an interesting thing to learn. Then, a number of 16.67% of the 18 respondents answered “No”, or it is equivalent

to the three respondents thought that the lecturer had explained the Cultural Sciences material very clearly. That makes the material to difficult, becomes easier to digest by respondents. Meanwhile, as much as 5.55% of the 18 respondents answered “No”, or it is equivalent of one respondent, argued that the examples given in teaching were very helpful in understanding the contents of the Cultural Sciences material. These examples are direct application of the theories taught, including religiosity and local wisdom.

The second question: I like to study Culture, but I need teaching materials that are easy to understand and contain examples that are around us and contextual. Out of the 41 respondents, 39 respondents or 95.12%, of then answered “Yes” to the number two indicator. There are several reasons that the respondent wrote. A total of 76.92% of the 39 respondents answered “Yes”, or it is equivalent to 30 respondents said they were happy to study Culture. However, the respondents still need teaching materials that are easy to understand and contain examples around them and contextual. The reason is that the matter is assessed by the respondents who can provide in-depth understanding of the material description, so that the respondents can learn more outside of the classroom.

Furthermore, 7.69% of the 39 respondents answered “Yes”, or it is equivalent to three respondents mentioned that the examples were presented in the right way to explore the material. If it is easy to understand, the respondents automatically like to study Culture. Then, as many as 5.15% of the 39 respondents answered “Yes”, or it is equivalent to two respondent, thought that the language delivered by the lecturer in teaching tended to be flat. Therefore, a lot of material does not make the respondents reluctant to like the Cultural Sciences course.

Meanwhile, a number of 10% of the 39 respondents answered “Yes”, or it is equivalent four respondent had several other reasons. One respondent said that the course of Cultural Sciences was fun because it had many benefits by learning it. One more person considers that by studying Cultural Sciences, he can broaden his horizons more. One other person likes Culture because the subject can invite the students to think practically. While one other person likes to study Culture because that course can unite different perceptions from students about various cultural understanding.

Out of the 41 respondents, two respondents or 4.88% answered “No” to the number two indicator. There are several reasons that the respondent wrote.

A total of 50% of the two respondents answered “No”, or it is equivalent to one respondent said that they were less happy to learn Cultural Sciences because in learning it needed a very critical mindset. Meanwhile, 50% of the two respondent answered “No”, or it is equivalent of one other respondent, argued that in the teaching of Cultural Sciences courses there were no examples needed. According to him, teaching materials in the form of books are enough to understand the material.

The fourth question: I agree when the teaching materials on Culture are integrated with on religious, local wisdom, and CTL methods. Out of the 41 respondents, 41 respondents or 100% answered “Yes” to it is number four indicator. There are several reasons that the respondent wrote. A total of 36.59% of the 41 respondents answered “Yes”, or it is equivalent to 15 respondents stated that they agreed that the teaching materials on Culture were integrated among on religious, local wisdom, and CTL methods because it could facilitate students in understanding Cultural Sciences. In addition, this integration can also improve students’ understanding of the application of the study of Cultural Sciences. Furthermore, 17.07% of the 41 respondents answered “Yes”, or it is equivalent to seven respondents reasoned that it played a role in increasing students’ love of local wisdom, in which the love that students have will encourage students to make efforts to preserve local wisdom.

Then, a number of 14.63% of the 41 respondents answered “Yes”, or it is equivalent to six respondents thought that it was a support for the learning materials of Cultural Sciences. Meanwhile, a number of 12.20% of the 41 respondents answered “Yes”, or it is equivalent to five respondents had other reasons, namely that religiosity and local wisdom are things that are in accordance with everyday life and relate to what is around them. A total of 19.51% of the 41 respondents answered “Yes” or equivalent to nine revealed different reasons. Three respondents said that religiosity, local wisdom and contextual teaching and learning methods are three interrelated things or it can be said that both have relevant relationships. Two respondents thought that the hardest thing could encourage students to think critically and be able to improve their knowledge of Cultural Sciences. While the other three people answered “Yes” but there was no reason to disclose.

Meanwhile, out of 41 respondents, none of the respondents answered “No” to the number four indicator. That is, there are no respondents or students who do not approve if the teaching materials of Culture have integrated theme

on religiosity, local wisdom and integrate it with contextual teaching and learning methods.

The fifth question: I understand the meaning of religiosity, local wisdom and contextual teaching as well as learning methods and their application in Cultural Sciences. Out of the 41 respondents, a total of 14 respondents or 34.15% answered “Yes” to the number five indicator. There are several reasons that the respondent wrote. A total of 35.71% of the 14 respondents answered “Yes”, or it is equivalent to five respondents said that they understood the meaning of religiosity, local wisdom and contextual teaching and learning methods and their application in Cultural Sciences because the material could be understood and their application existed in daily life. Furthermore 14.03% of the 14 respondents answered “Yes”, or it is equivalent to two respondents reasoned that religiosity and local wisdom are one of the things that can develop Science, and are as a material support the learning of cultural science.

Then, 21.42% of the 14 respondents answered “Yes”, or it is equivalent to three respondents gave different reasons. One of the respondents thought that the material had been delivered and explained clearly by the lecturer, so that it could be easily accepted and understood by students. One person later argued that religiosity, local wisdom and contextual teaching and learning methods are interesting things to learn and they need examples of their application in Cultural Sciences. And one other person said that he understood the material presented, but not completely. There are still some things that cannot be understood. While 28.57% of the 14 respondents answered “Yes”, or equivalent to four respondents did not give any reason for their approval of question number five indicator.

Meanwhile, out of 41 respondents, 27 respondents or 65.85% answered “No” to the number one question indicator. There are several reasons that the respondent wrote. A total of 29.63% of the 27 respondents answered “No”, equivalent to eight respondents said that they had understood the meaning of religiosity and local wisdom but they did not know the contextual teaching and learning method. Furthermore, as many as 29.63% of the 27 respondents who answered “No”, or it is equivalent to eight respondents said that they did not understand the meaning of religiosity, local wisdom and contextual teaching and learning methods and their application in Cultural Sciences. Then, a total of 25.93% of the 27 respondents answered “No”, or it is equivalent to seven respondents revealed that they understood religiosity, local

wisdom and contextual teaching and learning methods but did not understand their application in Cultural Sciences.

While 11.11% of the 27 respondents answered “No” or equivalent to three respondents thought that religiosity, local wisdom and contextual teaching and learning methods and their applications in Cultural Sciences were not easily explained so that they tend to be difficult to learn and understand. While one other person said that he had understood the method of contextual teaching and learning but did not understand the meaning of local wisdom and did not understand its application in Cultural Sciences.

The sixth question: In my opinion, studying Cultural Sciences using teaching materials that include pictures, more detailed and contextual material is very interesting to me. Out of the 41 respondents, a total of 100% or all respondents answered “Yes” to the question number six indicator. There are several reasons that the respondents wrote. A total of 56.10% of the 41 respondents answered “Yes”, or it is equivalent to 24 respondents, said that learning Culture by using teaching materials that included pictures, more detailed and contextual material was very interesting because it could help them clarify and facilitate students in studying Culture through the teaching materials provided.

Furthermore, 35.14% of the 41 respondents answered “Yes”, or it is equivalent to 14 respondents argued that if the teaching material included more detailed and contextual pictures and materials, it would make students not easily bored in studying Culture. Then, a number of 4.88% of the 41 respondents answered “Yes”, or it is equivalent to two respondents gave the reason that they liked the picture so that the insertion of the pictures in the teaching material could increase the students reading interest in learning culture. In addition, with the presence of detailed material in teaching materials, knowledge about the acquired Cultural Sciences will increasingly widespread. Meanwhile, out of 41 respondents, none of the respondents answered “No” to the question number six indicator. That is, there are no respondents or students who are not interested in learning Cultural Sciences by using teaching materials that include pictures, and more detailed and contextual material.

E. CONCLUSION

Cultural learning allows the teachers and the learners to choose several

approaches to learning. This is due to the abundance of learning materials and also the complexity of theoretical studies on cultural science. Those two very far-reaching realities should be bridged with an appropriate learning approach. The contextual teaching and learning method and the selection of themes related to religiosity, local wisdom is a very adequate way and means to solve the problems in the learning of culture.

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