
LUBUK LARANGAN LOCAL WISDOM OF BUNGO REGENCY AS A LEARNING MATERIAL ON CURRICULUM 2013'S LOCAL CONTENT USING INTEGRATED AND CONTEXTUAL LEARNING APPROACH

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ABSTRACT

Curriculum of Local Content is one of formal efforts in maintaining and preserving sublime values originated from the cultural diversity, the potential of the area, and the living environment of students under the Unitary State of Republic of Indonesia (NKRI). This effort is expected to lead to students' appreciation and pride to these values from an early age in primary education. Therefore, there will be a strong passion to implement them in their social life. This paper aims at describing the basic concept of the implementation of Curriculum in 2013's Local Content, analyzing the potential of natural resources with local wisdom values serving as learning materials on the subject matter and development strategies and implementation of local wisdom of Lubuk Larangan of Bungo regency as material on the Local Content in the primary education.

Keywords: local content, local wisdom, Lubuk Larangan, sublime values, context analysis

INTRODUCTION

In social life, we realize that nothing is static; all of the elements of life have changed according to the demands of an era development and so has the curriculum that guides the design of programs and learning activities in schools. This is in accordance with the formulation of the notion of curriculum contained in Law No. 20 of 2003 regarding the National Education System, "Curriculum is a set of plans and regulations about the objectives, contents and learning materials as well as methods used to guide the implementation of learning activities to achieve specific educational objectives". In other words, the curriculum has a central role and position in the overall educational process and has an important role in the formation in an effort of the formation of human characters to make a better future, and to meet the demands and needs of the individuals in diverse community.

Diversity becomes a characteristic and geographical uniqueness of Indonesia, among others, natural resource potentials, the availability of facilities and infrastructure, socio-cultural backgrounds and conditions, as well as other diversities found in each region. Furthermore, such diversities also create levels of needs and challenges of different development among regions in order to improve the quality and the nation's intellectual life. Therefore, the education development in accordance with each characteristic is needed. As an important element of education, the curriculum needs to be developed and implemented contextually to

respond to local needs, educational units, and students in the present and the future.

This is in line with the provisions of Law No. 20 of 2003 on article 36 paragraph (3) regarding National Education System which states that the curriculum was prepared in accordance with the level of education within the framework of the Unitary State of Republic of Indonesia with respect to: (a) an increase of faith and piety; (b) noble character building; (c) an increase in potential, intelligence, and interests of students; (d) diversities of regional potentials and environments; (e) the demands of regional and national development; (f) the demands of the workplace; (g) the development of science, technology, and art; (h) religion; (i) the dynamics of global development; and (j) national unity and national values.

From the mandate of the laws and regulations of the government, it is confirmed that (1) a curriculum is developed on the principle of diversification to make adjustments to the education program in educational units under the existing potential characteristics and conditions of regions, as well as of the students; and (2) a curriculum with such contents as national and local contents is developed and implemented at the level of an educational unit.

Curriculum development of Local Content is constructed by several review materials of certain region's excellence and local wisdom. To support the achievement of these objectives, the student competence development adjusted to the potentials, development, needs, the needs and interests of students as well as the demands of the environment has been stipulated in the Regulation of the Minister of Education and Culture No. 79 of 2013 regarding Curriculum 2013's Local Content.

Based on previous experiences in implementing Local Content curriculum in primary education since Curriculum 1994 and School-based Curriculum (*Kurikulum Tingkat Satuan Pendidikan—KTSP*), constraints in studying local potentials and uniqueness (both of which serve as learning materials) are still found. This leads to an assumption that an educational unit implements the Local Content for the sake of formality instead of meeting demands of the prevailing curriculum.

Referring to data of focus group discussion (FGD), an assistance in the implementation of Curriculum 2013 by officers of the Directorate of Primary Education of Ministry of Education and Culture, and Education Board of Bungo Regency in 2013, it has been concluded that (1) the learning materials of Local Content have not utilized regional potentials and local wisdoms existing in the areas of education units. In fact, most of the schools are located in city center with a limited number of agricultural areas, but agriculture is taught as Local Content. This certainly does not contribute to a meaningful learning on students' regional area excellence and uniqueness. For that reason, it can be concluded that the Local Content is merely considered as a complementary subject or, in other words, as a formality and does not meet the demands of the curriculum as outlined in various regulations. (2) Bungo regency has the potentials of customary practices, nature, as well as a variety of natural resources that are managed by the local wisdom in accordance with such forms of an environmental conservation as preservation of customary forests and Lubuk Larangan located in Bungo regency.

Formal efforts, therefore, are required to maintain the sustainability of the potentials of customary practices, nature, and local wisdom of Bungo from generation to generation for sustainable local area development. Sublime values contained in the local wisdom of Bungo can be used as learning materials in educational units as outlined in the Local Content curriculum. Therefore, studies and appropriate strategies to construct local wisdom based learning materials as a form of the implementation of curriculum 2013's Local Content are needed.

Basic Concepts and Principles of the Implementation of Curriculum 2013's Local Content

A policy in term of an approach to curriculum development in Indonesia consists of nationally applicable curriculum that must be learned by all students in the primary schools throughout Indonesia, and Local Content curriculum of which contents and materials are determined and adjusted to potentials of nature, socio-culture, environment, and needs of sustainable local area development. The former requires general subjects which belong to group A and group B. The group A's general subjects are included as curricular programs that aim at developing the students' competencies of attitudes, knowledge, and skills as a basis to strengthen capabilities in both social and national lives. Meanwhile, group B's general subjects belong to curricular programs that aim at developing students' competencies of attitudes, knowledge, skills related areas in social and cultural fields.

As explained by section 1 of Education and Culture Ministry Regulation (*Permendikbud*) No. 79 of 2013, local contents are study materials or subjects in such educational units as primary schools/*Madrasah Ibtidaiyah* (Islamic primary schools—*Sekolah Dasar/MI*), junior high schools/*Madrasah Tsanawiyah* (Islamic junior high schools—*Sekolah Menengah Pertama/MTs*), senior high schools/*Madrasah Aliyah* (Islamic senior high schools—*Sekolah Menengah Atas/MA*), and vocational schools/vocational Islamic schools/*Madrasah Aliyah (SMK—Sekolah Menengah Kejuruan/MAK)*, which include learning contents and process on potentials and local uniqueness to establish the students' comprehension to the excellence and local wisdom of the areas where they live.

The aforementioned description contains the meaning that each level of education is given an opportunity to formulate learning materials of Local Content based on the findings of context analysis of natural, social, and cultural environments having potentials and uniqueness which can be life skills and to develop the attitudes of noble morality and good conceptual mastery of knowledge on local excellence.

Therefore, Curriculum 2013's Local Content is elaborated under some principles, including: (1) the suitability with the students' development, (2) indivisible competencies, (3) the flexibility of teaching types, forms, and time allocations, and (4) the advantages for national purposes in coping with global challenges. The principles reveal that when the local wisdom is taught in primary education, educational units should examine which level of education will apply Local Content teaching, whether it will begin from the low or the high level. Afterwards, it has to be decided whether it will be taught every semester or once a year in the form of intracurricular, cocurricular, or extracurricular by considering

the priority scale of advantages of the Local Content materials for the students when they are involved in the society life. The study should also cover the influence of the Local Content on national interest.

The three aforementioned principles are implemented by all levels of education, both in primary and secondary levels, in an integrated form into the subjects, including Art and Culture, Applied Art, Physical Education, Sport and Health, Language, and Technology.

In this context, teachers of primary and secondary schools, initiated by principals and supported by school committee and education stakeholders, attempt to explore the local wisdom in their area which becomes a source of the prevailing norm value establishment such as identity, manner, tolerance, and a comprehensive concept of plurality. Local wisdom strengthening is required to conduct since the globalization which carries new devices, values, and norms ravages the whole world, including Unitary State of the Republic of Indonesia (*NKRI—Negara Kesatuan Republik Indonesia*).

In local wisdom strengthening process, being at forefront of educational process and student development as young generation that determine the future of nation, teachers play strategic roles. Thus, the roles of Local Content teachers should be strengthened in coping with education globalization due to the fact that each school needs special attempts to have professional educators who are able to manage the local content teaching activities well. The aforementioned strengthening can be manifested by activities supporting sustainable professional development (*PKB—pengembangan keprofesian berkelanjutan*) both at school level, encompassing Focus Group Discussion (FGD), Teacher Working Group (*Kelompok Kerja Guru—KKG*), Forum of Subject Teacher (*Musyawarah Guru Mata Pelajaran—MGMP*), and at regency levels, involving KKG forum, MGMP forum, Symposium of Best Practice Teaching, research seminar, which will give positive effects to teachers' performance which will be evaluated minimally once a year.

Curriculum 2013 authorizes that the application of learning materials should be related to local contents in the form of learning materials to the excellences and local wisdom of the area. They are integrated with such subjects as Culture and Art, Applied arts, and/or Physical Education, Sport, and Health which can be manifested by adding one or some indicators to the Basic Competence, or one or some Basic Competences to the Core Competences of knowledge and skills. The aforementioned competences should be in accordance with the concept of attitude, knowledge, and skill mastery contained in Local Content as a subject which is legalized by the policy makers.

In reference to the facts, it can be concluded that the concept of local content teaching in Curriculum 2013 is in line with the teaching process at primary schools which apply thematic-integrated teaching approach (*Permendikbud No. 57 of 2014*). This refers to a teaching approach beginning with a certain theme as the center of interest, which is employed to comprehend other symptoms and concepts, both from the subject itself and other subjects (Hernawan, et al., 2009).

Nevertheless, when it is impossible to integrate the learning materials of Local Content, for instance, due to topics of discussions which need longer time, schools enable to establish a curriculum development team (*TPK—Tim*

Pengembang Kurikulum). It functions to formulate the teaching contents related to local contents as an independent subject in document form, comprising basic competences, syllabus, and the textbook. As a result, Local Content can be a subject, so that the school has to develop the Core and Basic Competences on each organized local content. The school can manage the subject every semester. It means that in a year, it can hold two local content subjects. The implementation of it can be sustainably conducted according to the achieved competencies.

The substances of Local Content are decided by the schools according to data of research findings or contextual analysis conducted by the school's *TPK*. The Local Contents is regarded as a part of the curriculum structure and contents postulated in the Content Standards (*Standar Isi*) in school-based curriculum (*KTSP—Kurikulum Tingkat Satuan Pendidikan*).

Owing to the aforementioned explanation, it can be concluded that the development of local content curriculum is conducted by the schools through several stages, encompassing:

- 1) macro stage, involving the local potential mapping by the experts chosen by the schools or stakeholders,
- 2) institutional stage, including the working produce of the schools' *TPK*,
- 3) subject stage, which involves the roles of teachers, formulated through the schools' *FGD*, *KKG*, *MGMP*, etc to integrate local contents into a subject which serves their target, and
- 4) learning program stage, which covers the responsibility of all teachers to construct plans of pleasant and meaningful teaching and learning activities for the students.

By arranging the learning process activities on social environment and local culture with local excellence and uniqueness to the students, it possible to make them more familiar with their surrounding environment. Therefore, through local content education, the teachers are able to support quality improvement for students having the capability as individuals and citizens who are pious, productive, creative, innovative, and affective; they are also expected to be able to contribute to perform social, national, and state life, and to the world civilization in accordance to the noble goals of Curriculum 2013.

As consequence, it can be concluded that with the implementation of Local Content curriculum raising the topic of such local wisdom as Lubuk Larangan, the community of Bungo regency will be able to conserve the values of cultural heritages which are considered relevant to the present time and transmitted to the young generation, particularly students of primary education who naturally have high curiosity. In other words, by inserting the local wisdom material of Lubuk Larangan in local curriculum, students will have high sense of belongingness of their area unique potentials. Thus, they will have high responsibility on the local wisdom conservation. The sustainable development enables to prevent the environment from damages without sacrificing economic development. In addition, social justice will be achieved through the implementation of local wisdom-based local content, including Lubuk Larangan.

The Objectives of Curriculum 2013's Local Content

In reference to the Government Regulation (*Peraturan Pemerintah—PP*) No. 32 of 2013 regarding a Change in the Government Regulation No. 19 of 2005 regarding National Education Standards section 77 N and section 2 clause 2 of Regulation of Minister of Education and Culture (*Permendikbud*) No. 79 of 2013 regarding Curriculum 2013's Local Content, it can be concluded that the Local Content implemented to all educational stages serves as study materials, and is taught in order that students are able to have attitudes, knowledge, and skills required to (1) recognize, love, and preserve natural, social, cultural, and spiritual environments in their area, and (2) elaborate the excellence and local wisdoms which are beneficial for them and their environment in supporting national development.

Specifically, Suharsimi Arikunto (1998) proposes the objectives of Local Content, comprising that students are able to:

1. recognize surrounding nature, social environment, and cultural environment better,
2. implement their ability and skills they study to cope with problems they find around them,
3. have particular skills, so that they can help themselves in fulfilling their life needs,
4. utilize the regional learning sources to improve human resource quality, and
5. have attitude and behavior in accordance with the prevailing values, as well as preserve and develop sublime values of the local culture to support national development.

Hermawan, et al (2009) explains that Local Content in primary education is implemented particularly to (1) ease students to absorb materials facilitated by a teacher by introducing the advantages of learning Local Content so that it is appealing for the students, (2) utilize learning sources from regions where students live, (3) introduce students to their local uniqueness through planned, regular, and systematic instructional program, (4) increase students' knowledge about their local potentials, (5) equip students with practical skills which can be used to reduce the parents' financial burden, and (6) resolve problems arising in their environment.

Clearly, the construction of learning objectives of Local Content taught to students should integrate three inseparable domains, comprising attitudes, skills, and knowledge. The basic competence development of the three domains in Local Content should be based such principles as accumulative, mutually reinforcing, and enriching among subjects. It means that nature potential or local wisdom like Lubuk Larangan of Bungo regency can integrate some subjects at once in accordance with the messages contained the local uniqueness.

A Context Analysis of “Lubuk Larangan” Local Wisdom Model of Bungo Regency in Natural Resource Management

1. Concept of Local Wisdom

Local wisdom is all forms of knowledge, belief, understanding, insight, and customs and ethics which lead human behavior in ecological community life (Keraf, 2002). In this local wisdom frame, individuals and communities should complete, unite, and interact each other by maintaining prevailing values and social norms. In cultural compromise process, local wisdom does not merely function as a filter when a clash of local cultures and change occurs, but rather local culture values offer resources of local wisdom values as moral guidelines in problem-solving when a culture deals with the antagonistic growth of several life interests.

Indonesian society has long had norms and wisdom in managing natural resources. The traditional wisdom of local community we can see until now includes the existence of the protected areas and natural resource management or utilization which concerns on the balance and sustainability of the natural forest resource management. The traditional wisdom of Bungo regency involves restricted or customary forest, village protection forest, prohibited river or Lubuk Larangan, protected plants or animals, spring or headwater protection, a customary system in managing or utilizing forest natural resource and infraction penalties, etc.

In reference to data of mentoring activity results of Curriculum 2013 implementation collected using FGD (Focus Group Discussion), interview, and document or literature analysis techniques by the officers of Ministry of Education and Culture (*Kemendikbud—Kementrian Pendidikan dan Kebudayaan*) of Jakarta and Education Board of Bungo regency, it is decided that Lubuk Larangan management involves local wisdom which has been familiar and become scheduled activities in some villages in almost all sub-districts in Bungo regency. Based on the data of the Fisheries Agency of Bungo regency, there currently are 92 Lubuk Larangans managed and guided by this agency out of 194 Lubuk Larangans and 24 natural fish hatcheries possessed by Jambi province.

2. Local Wisdom “Lubuk Larangan” of Bungo Regency

Bungo regency with the capital of Muara Bungo is one of regencies in Jambi province which has commitment and is consistent to support the strengthening of custom and local wisdom. The local wisdom of village’s natural resource management is conducted with rubber agroforestry, organic farming, simultaneous farming, rubber nursery, Lubuk Larangan, protected forest preservation, customary forests, village forests, and national parks. The total area is 716,000 ha inhabited by \pm 300,355 people, is famous for the motto of “*Langkah Serentak Limbai Seayun*” (the spoken words are the words by heart), and comprises 17 districts and 144 villages/ hamlets. A hamlet leader was elected using customary governmental system called *Rio*. Of the 17 districts, there are only 6 which do not have Lubuk Larangan. Lubuk Larangan is always located

near customary and village forests which are also managed with the local wisdom of which environmental conservation guarantees the existence of river water. The biggest challenge faced by the aforementioned Bungo local wisdom, especially Lubuk Larangan, is illegal gold mining which is well-known as PETI (*Penambangan Emas Tanpa Ijin*). For the time being, the study focus of local wisdom potentials is integrated to the related subjects. Through local wisdom, it is possible to prevent nature damages and their several effects. Therefore, good and effective natural preservation and utilization allow to maintain a balance, so that it is beneficial for nature and environment.

Lubuk Larangan is Bungo community's effort to maintain and manage the exploitation of certain natural resources (i.e., fish from river) as well as to preserve and maintain environmental quality and population of the aforementioned biotic natural resources. It has some regulations decided through a deliberation (*musyawarah*) involving customary communities, Islamic religious leaders (clergies), intellectuals, youth, and the village's governmental officers called Datuk Rio, of which results bind all society members. In implementing the deliberation results, a group of people is given authority to give sanctions to offenders, but all communities are actively involved in monitoring it. One example is the implementation of local wisdom 'Lubuk Larangan' of Lubuk Beringin hamlet (village) of Bathin III Ulu district. The hamlet is famous for it is often used as national and international-level research location. The fact shows that the communities appreciate the local wisdom they have. No one would dare to disobey the custom regulations, including catching fish in Lubuk Larangan without deliberating. It is not only Lubuk Larangan, but also this remote village located 45 kilometers from the west of Muarabungo city which has many typical things sourced from the local wisdom. Lubuk Beringin becomes a village which initiated the first village forest on March the 30th, 2009 with the width of 2,356 hectares.

In reference to the Ministerial Decree (*SK—Surat Keputusan*) of Forestry Minister No. 109/Menhut-II/2009 regarding the Decision of the Working Area of Protection Forest in Bukit Panjang Rantau Bayur, the width of the village forest is 2,356 hectares. In addition, Jambi's governor declared the Decision No. 124/2009, which was handed over communities of Lubuk Beringin and accepted by the communities of Ndendang Hulu Sako Batang Buat. They are responsible for managing the area. It means that they serve as guards of the upstream area of Batang Buat tributary. Accordingly, the village forest presents as a conflict resolution. The forest becomes Bujangrabu ecosystem conservation concept (Bukit Panjang Rantau Bayur). The forest management has run for 35 years and can still be extended. The management pattern is administered by the village government which is managed using customary technique. It is not surprising that since 2003, Jambi province government has determined Lubuk Beringin village as a pioneer village of local wisdom based customary village (www.reddplus.go.id/berita/fitur/2395-lubuk-beringin-desa-adat-berbasis-kearifan-lokal).

In Lubuk Beringin village calmly flows a clear river. The channels along Lubuk Beringin river are the habitats of rare *mahseers* (tors—a kind of fish) and some other kinds of fish to breed. In addition, this resource is surrounded by

village forest with some kinds of plants maintained with full responsibility; the forest is planted using complex or multicultural agroforestry.

The river flows that will be made into Lubuk Larangan are usually chosen from channels and deep estuaries with big potential of fish entering the area. Lubuk larangan can have elongated river flow, which can be as long as 1 kilometer; however, there is a lubuk which is merely 25 meters long. The area determination is approved by deliberation members; after that, the boundaries of which areas are prohibited and which can be utilized as well as the regulations are established. Furthermore, inauguration and harvest time are also decided. The inauguration is usually conducted by reading surah Yassin and other prayers by the leader of the mosque, having meals together, reading regulations and sanctions given to those who break them, and reciting oath by the Datuk Rio or the traditional leader. When a community member breaks the agreement by catching fish before the determined time, he will be traditionally sanctioned. He must apologize in the traditional way and pay a goat, 20 bushels of rice, and 4 rolls of cloth fine.

“All of these are customary agreements. Everybody knows that the fish in Lubuk Larangan cannot be deliberately caught. They can only be caught at certain times which are customarily agreed. Furthermore, the fishing should be intended for the customary party, community’s public occasion,” says Ir. Damsir, one of public figures of Lubuk Beringin and environmental activists of Indonesian Conservation Community (KKI—*Komunitas Konservasi Indonesia*) Warsi of Jambi province.

The harvesting in Lubuk Larangan is conducted once a year after preceded by a customary agreement. The harvesting only allows the use of net, hook, and shoot and forbids the use of poison and electricity, so that the lubuk does not lose all its fish. The fund obtained from the auction was used for social activities and village development, such as improving mosque and its equipment, Islamic schools, the village roads, bridge, village office, and so on. For their daily needs, the community may fish everywhere in the village, but in Lubuk Larangan.

Harfia, S.E., et al., (2008), in her writing entitled “*Mengatur Diri Sendiri Melalui Pengelolaan Lubuk Larangan dalam Belajar dari Bungo: Mengelola Sumber Daya Alam di Era Desentralisasi*” (Self-regulating through Lubuk Larangan Management in Learning from Bungo: Managing Natural Resources in Decentralization era), emphasize that Lubuk Larangan is tradition of the communities living around the river and is utilized for their life needs. In addition to its contribution to convey social, economic, and environment conservation values, it also conserves local wisdom.

Lubuk Larangan has at least two important values related to local wisdom concept. First, the ability of the local community to develop the concept of natural resource governance (river): at the beginning, it was considered as the resource with open access to be communally owned resource. With the concept change, the tendency of overexploitation to the natural resource will decrease. Therefore, the symptoms of tragedy of the common in resource management which has open access do not occur, especially in the context of resource management in rivers.

Secondly, by managing Lubuk Larangan, the village communities are able to invest and develop social capital in managing communally owned resources.

They have long had ability in investing and developing the social capital. The social, economic, and conservational values contained in Lubuk Larangan management include:

- 1) Social values comprise the adherence to collectively-agreed regulations, the existence of sense of volunteering which encourages a spirit of cooperation and civil involvement or establishes participation, and the subtle sense of social solidarity, which can be used to:
 - a) help people in need, particularly the poor, such as orphans and elderly—in this case, it is related to the fund provision,
 - b) strengthen the bond of friendship, among the communities in the village or with external parties who are involved in this activity,
 - c) train the communities discipline in adhering to the agreed regulations to maintain the natural resources in the region;
 - d) serve as an entertainment facility
 - e) serve as a facility to gather and discuss about the village development, and
 - f) serve as a heritage for future generations.
- 2) Economic values imply that Lubuk Larangan is useful for: (a) increasing the community's income, (b) adding equipment to village's or hamlet's storerooms, such as kitchen utensils and glassware for communal cooking activity, (c) giving contributions to mosque and other public building establishment, and (d) gaining emergency funds in case that there is an urgent need.
- 3) Conservation value. Local wisdoms of Lubuk Larangan allow to (a) prevent damage on river environment; (b) overcome river damage; (c) recover environmental damage; (d) protect endangered fish; (e) serve as a means of fish stocking, regarding socio-cultural and economic aspects; (f) preclude damage and illegal fishing; (g) prevent river pollution.

A set of activities conducted by Lubuk Beringin communities with Lubuk Larangan extending along the river are included as a local wisdom which has existed and survived up to now. The river which serves as natural resource is managed by the communities residing along the river. The communities, encouraged by hamlet officers, public figures, youth leaders, and environmental observers, are proven to be able to prevent any violation of regulations they made. The regulations on the management of Lubuk Larangan were adapted by local customary norms which are still relevant to the present condition, particularly those against illegal fishing prior to fish harvesting.

It is concluded that in general the communities in areas of Lubuk Larangan institutionally have strong solidarity to manage the Lubuk Larangan, specifically to monitor it. Mechanisms of intra-member disputes were arranged based on the existing customary norms. Despite unwritten law, they are known and obeyed by all of the communities. Provided that they cannot be resolved in village level, law-enforcement officers will be given authority for the final resolution of the disputes through formal justice system.

The management of Lubuk Larangan basically reflects communities' attitude—that they are able to take care of themselves to meet their needs and to collectively solve problems. Such attitude indeed underlies hamlet (village)

autonomy. This will enable them to invest and develop social capital in Lubuk Larangan management system. It is expected that it will endure in the future and serve as an effort of sustainability of local area management which is eco-friendly and is potential to yield high economic value for the sake of people's welfare.

For that reason, Lubuk Larangan, with its educative and economic values, has met requirements to be preserved from now on through primary education.

3. Integrated and Contextual Approach to Learning

Learning concept of curriculum 2013's local content integrating its materials to such subjects as Art and Culture, Handicraft, Physical Education, Health, Language, Technology, Social Science, as well as Natural Science reflects the characteristics of thematic-integrated learning concept. This concept is in accordance with approach to curriculum 2013 learning in primary education and is underlain by transformative pedagogical concept related to an effort to meet the demands of realization of an educational concept centered on the development of students as well as their life contexts.

This conception requires the curriculum to serve as a means of student maturation according to their psychological development so that they experience pedagogical treatment in accordance with their environmental context and era. Thematic-integrated concepts of curriculum demonstrate psycho-pedagogical considerations of school aged children who strongly need appropriate curricular treatment according to their development (Ministry of Education and Culture, 2014).

Lubuk Larangan as a component of local content can be implemented using integrated approach to learning, which combines concepts of such subjects as Indonesian Language, Physical Education, Culture, Art, and Handicraft, Social Science, and Natural Science. The combination is done along with contextual learning, as well as varied methods, techniques, and media according to characteristics of students and basic competency of the local content materials achieved by students.

The implementation of study tour, for instance, gives students opportunity to be actively involved in doing exploration. This implies that the core activities of local content learning using integrated approach to learning must be student-centered and are designed to satisfy students' curiosity and to develop their Higher Order Thinking Skill.

Educational units enable to manage procedures of presenting or integrating local wisdom to several subjects, adjusted with the availability of funds, the availability of time, and communicative coordination with parents.

Strategies of Development and Implementation of Local Wisdom Based Local Content 'Lubuk Larangan' in Primary Education

It is not easy to develop curriculum of local content, either as integrated or independent subject. Such effort cannot be made only by using ideas, but rather it requires a teamwork which involves school community and stakeholders. For that reason, appropriate strategies are required to effectively and efficiently implement the curriculum development. The Local Content developed by an educational unit. The head of the educational unit and such stakeholders as schools—in this case

Curriculum Development Team (*Team Pengembang Kurikulum—TPK*), Educational Unit Chairman Supervisor (*Pengawas Pembina Satuan Pendidikan*), as well as School Committee (*Komite Sekolah*)—are given authority to develop the Local Content in school. The development entails professional management when planning, managing, and implementing it. In order to reach Local Content Curriculum objectives using integrated and contextual learning, several strategies should be taken into account:

Strategy 1

Identifying Potentials of Natural Resources, Culture and Arts, or Environment which are Managed with Local Wisdom Pattern

Activities performed by stakeholders to analyze or review and collect data on local potentials—which involve Lubuk Larangan—include aspects of education, social, economy, and environmental conservation. The data can be obtained from all related parties in such related areas as Local Government (Pemda)/ Regional Development Planning Board (Bappeda), related vertical agencies, business/ industry, and review or research results of higher education institutions. A need in regional areas can be identified from the regional development planning and aspiration of the community regarding nature conservation and regional development, and also its empowerment. Data are collected using such techniques as Focus Group Discussion, interview, and document/ literature analysis by the Curriculum Development Team.

Strategy 2

Performing Activities Related to Context of Local Wisdom Determined as Review Material of Local Content Curriculum (Lubuk Larangan)

Context analysis begins with literature/ document review, supplemented by field observations and results of interviews with public figures and related agency officers. The analysis results are then discussed in a meeting involving Teacher Working Group (*Kelompok Kerja Guru—KKG*)/ Forum of Subject Teacher (*Musyawarah Guru Mata Pelajaran—MGMP*) which is led by a principal and is accompanied by a chairman supervisor and school committee. The meeting is held to analyze indicators of competency achievement, main subject matters, media, method, learning techniques, and evaluation techniques used in the initial, main, and final learning activities. An integrated and contextual learning which is meaningful and student-centered and includes attractive activities, therefore, is proposed to achieve such competences as attitudes, knowledge, and skills required by the Local Content subject.

Strategy 3

Determining the Implementation of Activity Patterns: Intracurricular, Cocurricular, Extracurricular

With regard to the aforementioned explanation of Lubuk Larangan management, it is important to receive a whole message of prevailing sublime values in local governance which supports forest conservation for sustainable regional development. The educational units, therefore, need to examine the

implementation of such activity patterns in Local Content as intracurricular, cocurricular, or extracurricular.

Regarding the limited availability of education resources, at the initial stage, educational units serving as pilot projects may include Local Content in an extracurricular activity conducted once a year/ annually in the form of a study tour.

With the study tour, students will be easily managed and therefore the learning activity will be well-organized. An example of its implementation in primary school or junior high school is explained below.

- a) Initial Activity. The designed learning activities include such activities as doing exercise (in Physical Education subject) and collecting garbage (in Religion Education subject to embed value of hygiene as a part of individual faith).
- b) Main Activity. The related subject teachers are given authority to carry out activities related to Indonesian Language, and Culture and Arts, such as constructing descriptive text about surrounding nature, drawing, and singing.
- c) Final Activity. The learning activities end with such activities as swimming, finding self-reflection or self-evaluation towards the study tour which focuses on educative values Lubuk Larangan has. Students are then assigned in groups to make report on their activities. A student who comes up with the best report with attached images (taken during study tour) will get a present from a principal in a flag hoisting ceremony conducted on Monday. The report will be exhibited in a wall magazine.

Strategy 4

Documenting the Formulation of Context Analysis and the Implementation of Activity Patterns of Local Content subject in Book 1 of Documents of School-based Curriculum (*Kurikulum Tingkat Satuan Pendidikan—KTSP*)

The principal is responsible for coordinating the Curriculum Development Team when compiling Book 1 of Documents of School-based Curriculum (*Kurikulum Tingkat Satuan Pendidikan—KTSP*). Lubuk Larangan, along with description of the reason why it is selected as Local Content curriculum, is included in the book before it is legalized by the Head of Education Board of Regency.

Strategy 5

Organizing and Empowering Stakeholders and Local Public Figures as Learning Resources

Along with one of characteristics of 2013 Curriculum, the organization and the empowerment aim at considering schools as a part of community, which provide learning experiences so that students will be able to implement what they have learned to the community life and to regard the community as learning resource.

In order to organize and empower the stakeholders and local public figures as learning resources, the principal can coordinate with School Committee and the Head of Technical Development Unit (*Unit Pengembangan Teknis—UPT*) of Education Board of District to determine which young leader and public figure can serve as a learning resource. Afterwards, they can discuss study tour financial

issues, one of which is transportation cost. To minimize other costs, students are asked to bring their own lunch and teacher asks them to swap their food. This allows the students and teacher to maintain togetherness and social solidarity.

In conclusion, the study tour activities can be integratedly and contextually managed, as well as transparently and well planned. Consequently, this will increase capacity and strengthen institutional networks of local stakeholders and partners when implementing the local wisdom (Lubuk Larangan of Bungo regency) based Local Content curriculum.

CONCLUSION

In reference to the explanation of basic concepts and principles of the implementation of 2013 Local Content Curriculum, context analysis with local wisdom model of Bungo regency in natural resource management, and strategies for the development and implementation of local wisdom (Lubuk Larangan of Bungo regency) based Local Content in primary education, it can be concluded that:

1. The Local Content presents as an effort to enable educational administrators to increase the relevance of the subject to condition and needs in their regional areas. This is in line with the efforts to improve national educational quality and therefore it can be said that the presence of Local Content curriculum supports and completes the national curriculum.
2. Lubuk Larangan of Bungo regency has some potentials of local wisdoms containing sublime values which should be maintained and preserved through educational system—that is Local Content curriculum. It is given in primary education and therefore students will be able to recognize the potentials of natural resources and local uniqueness which has educative and economic values and is useful for their social life in the future (either as community members or public officers who are expected to be wise for the sake of sustainable development).
3. Strategies for development and implementation of the local wisdom (Lubuk Larangan of Bungo regency) based Local Content for primary education can be applied using context analysis of potentials of natural resources, education resources, and local communities as learning resources of Local Content.
4. Learning activities of Local Content can be carried out in the form of intracurricular, cocurricular, or extracurricular regarding the availability of education resources that an educational unit owns.

Reccomendation

- 1) Education Board of Bungo regency has a great potential to make local wisdom (Lubuk Larangan) based Local Content to be an independent subject if establishing a cooperation with higher education institutions to construct lesson plan, as well as teacher and student handouts.
- 2) Government of Bungo regency should determine such local wisdom as Lubuk Larangan as integrated environmental conservation based an icon of educational practices.

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