

Local Wisdom Education of Scout Movements in The Coronavirus Disease (Covid-19) in Pusdiklatcab Purwakarta, Indonesia

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Abstract: Globalization has clearly shifted the values of indigenous Indonesian cultures. Foreign cultural values that develop rapidly in people's lives have an impact on environmental balance. Scout education by applying local wisdom at PUSDIKLATCAB Purwakarta Regency is one of the preventions of the loss of this value. The importance of maintaining and developing local cultural values in scouting education is an important part of regional and national identity and needs to be researched. The purpose of this research is to determine local wisdom education in the scouting movement during the Covid-19 pandemic. Local wisdom is local knowledge that has been so integrated with belief systems, norms and culture that have been expressed in traditions and myths that have been held for quite a long time. The research was conducted using a qualitative approach with descriptive methods. The data collection technique was done by observing, interviewing, and studying documents. Analysis and interpretation of data by examining available data, reducing, and drawing conclusions together. Local wisdom education in the scout movement at PUSDIKLATCAB Purwakarta Regency, namely by instilling values *soméah hadé ka sémah, tepak dekuh, hadé gogog hadé tagog, ulah nyarandé baru salsé*, sitting woman *émok cabok* and *laki-laki sila*, walking etiquette, giving information with open arms, sitting etiquette, speaking in praise. Local wisdom education in the scouting movement during the Covid-19 pandemic still used progressive interactive but was implemented virtually.

Keywords: *Local wisdom education, Scouts, Covid-19.*

Introduction

The Republic of Indonesia Law No. 20 of 2003 concerning the National Education System states that: Community-based education is the implementation of education based on the uniqueness of religion, social, culture, aspirations, and the potential of society as a manifestation of education from, by and for society (Law of the Republic of Indonesia No. 20 of 2003).

The law states that education is essential not only aimed at creating intelligent Indonesians but also shaping cultured Indonesian people. Education is not only a means of transferring knowledge to students but also fosters a loving attitude towards their own culture. Therefore, schools that are educational facilities have an important role in the process of cultural preservation (Suharsaputra, 2018).

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Danin (2008: 2) states that the leaning function or also called a conservative function means that schools are responsible for paying attention to the cultural values of society and shaping one's authenticity as a human being. Tabroni (2019) quotes from Montessori that the value in a society must increase from a stage of independence to a higher level of independence through activities and wills that display individual inner evolution. The culture or local wisdom in every region in Indonesia shows that this country has a very high level of diversity. Local wisdom is everything that characterizes an area, in the form of food, customs, dances, songs, and regional ceremonies.

Local wisdom education is education that always teaches students to be attached to the concrete situations they face today. Suwito in Wagiran (2012) suggests the pillars of local wisdom education: 1) building educated humans must be based on the recognition of human existence since in the womb, 2) education must be based on truth and nobility, keep away from wrong ways of thinking, 3) education must develop moral and spiritual (affective domain), not just cognitive and psychomotor, 4) the synergy of culture, education and tourism needs to be developed synergistically in character education. Local wisdom education can be used as a medium to preserve the potential of each region.

The reality of shifting cultural values causes local cultural values to be forgotten. The essence of culture is the values that are always inherited, interpreted and implemented in line with the process of social change. The implementation of cultural values is a manifestation and legitimacy of society towards its culture. It is difficult to deny that the development of knowledge and technology has had a big impact on the mindset of our young generation at this time, without exception in scouting activities. Students in Purwakarta prefer to play games, Facebook, WhatsApp, and other platforms than having to take part in scout training held in the front cluster.

One form of concern for the noble values in the promises and moral codes of scouts is to uphold *Trisatya* and *Dasa Dharma* which are reflected in the love of Indonesian arts and culture. It cannot be denied that moral values in arts and cultural activities can actually shape the mindset or behaviour of this nation. Understanding and applying the values of local cultural wisdom in scouting activities can bring a new atmosphere for this nation, especially in Purwakarta Regency.

The scout movement according to Sunardi (2016) is a non-formal scouting organization in the world of education that tries to help the government and society in building the nation. This can be seen in the basic principles of scouting education, which are stated in the *Dasa Dharma* scouting: 1) fear of God Almighty, 2) Love for nature and human affection, 3) chivalrous patriots and knights, 4) obedient and deliberate, 5) willing to help and steadfast, 6) diligent, skilled, and happy., 7) frugal, and understated, 8) disciplined, courageous, and loyal, 9) responsible and trustworthy, 10) pure in thought, word, and deed.

When there is a pandemic this can train and instil the habit of being independent learners through various online classes. A situation like this is not only a challenge for students, but also for educators in delivering material. Educators must ensure that students understand the learning material. The analysis of the problem above encourages researchers and several parties to immediately conduct research on local wisdom education in the scouting movement during the Covid-19 pandemic.

Literature Review

The definition of the scout movement has been stated in the law. No. 12 of 2010. The Scout Movement is an educational forum for the younger generation that prepares its members to have national character as stated in *Trisatya* and *Dasa Dharma* scouts. The purpose of the scout movement is to form each member of the scout to have a personality that is faithful, cautious, noble, patriotic, law-abiding, disciplined, upholds the noble values of the nation, has

life skills as a cadre of the nation in maintaining and building the Unitary Republic of the Republic Indonesia, practicing Pancasila, and preserving the environment. The aim of the Scout Movement is in line with the focus on character education which is the main program of the Ministry of National Education (Kristiadi 2014).

Character is a way of thinking and behaving that characterizes every individual to live and work together, both within the scope of family, society, nation and state. Character is a person's character, character, morals, or personality which is formed from the results of internalization, various virtues that are believed and used as a basis for point of view, thinking, behaving, and acting. Educational values in each individual are the basic foundation for the formation of a person's personality. This value will later form a character that is embedded in a child and becomes the basis for his behavior to adulthood. Character will be manifested in one's attitudes and actions, of course if someone is of good character then his attitude and actions will be good, and vice versa.

Local wisdom or "local genius" is a term introduced by Wales (Rohaedi, 1986: 30), namely "the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life". In addition, local genius, according to Wales, is the ability of local culture to deal with the influence of foreign cultures when the two cultures are connected (Rosidi, 2011: 29).

Based on the above opinion, local wisdom is a culture that is owned by certain communities and in certain places that are considered capable of surviving the current globalization, because local wisdom contains values that can be used as a means of building the nation's character. Openness of information and communication if not addressed properly will result in the loss of local wisdom as an identity and national identity. The same thing was conveyed by Lubis (2008: 40) that national identity is a cultural character that functions as a national character development.

The structure and level of local wisdom are at the culture level. This is based on a socio-cultural scheme in Indonesia which consists of a pluralistic society in a social, multicultural and economic structure. Ranjabar (Machfiroh, 2011: 16) said that seen from the pluralistic nature of Indonesian society, it must be accepted that there are three cultural groups, each of which has its own characteristics, the three groups are regional culture, general local culture, and national culture.

Ethnic culture is the same as local culture or regional culture. Whereas local general culture is dependent on spatial aspects, usually this can be analyzed in urban spaces where various local or regional cultures brought by each migrant are present, but there is a dominant culture that develops, for example local culture in the city or in that place. National culture is an accumulation of regional cultures. This is in accordance with the opinion of Koentjaraningrat (2009: 89) that local culture related to the term ethnicity itself is "a group of people who are bound by awareness or identity of cultural unity, in this case the language element is its hallmark.

Local wisdom is a term often used by scientists to represent a system of values and norms that are regulated, held, understood, and applied by local people based on their understanding and experiences in interacting and interrelating with the environment Taylor and Loe (in Chaiphah, 2013: 17) explain that local wisdom is local knowledge of the important value in supporting investigative techniques, development policies, and effective decisions in the environmental management process. Local wisdom is an order of life values that are passed down from one generation to another in the form of religion, culture or custom which is commonly used in the social system of society.

Judistira (2008: 141) local wisdom is "part of a schema of cultural levels (hierarchical not based on good and bad)". In addition, Judistira emphasized that local culture is complementary to regional culture, and regional culture is an essential part of the formation of

national culture. Kuntowijoyo (2006: 42) views that administrative areas, including villages and cities, are a separate study. According to him, a city which is generally the center of the mixing of various groups of people, both local and immigrant, is a very difficult location to define. Meanwhile in the village, it is possible to carry out identification. The city area and the upper strata of society already have a national culture, while regional and traditional cultures become stronger the farther from the city center. Even though the initiative and creativity of the regional and traditional cultures fall into the hands of the urbanites, the sense of belonging of the village people to the traditions is much greater.

The interaction between immigrant culture and local communities, in essence the definition of culture based on a regional or democratic context is in principle still relevant although not as strong as the definition in the ethnic context. This is in accordance with what Abdullah (2006: 84) said: the existence of an ethnicity in a place has its own history, especially regarding the status that an ethnic group has in relation to other ethnicities.

Referring to some of the views of a number of cultural experts above, it can be concluded that local wisdom in its definition is based on two main factors, namely the ethnic factor that adheres to it and the second is the democratic or administrative area factor. However, seeing the polemic on demographic factors along with the distribution of the population, the authors will emphasize more on the definition of local wisdom as a culture embraced by ethnic groups.

Research Methods

The research approach carried out by researchers is to use a qualitative research approach. Resource persons are all educators, students, and scouting members who are considered to know the data being sought.

The location of research on local wisdom education in the scouting movement during the Covid-19 Pandemic is at the Branch Education and Training Center (PUSDIKLATCAB) Pramuka Movement in Purwakarta Regency. Implementation time from September to December 2020.

Researchers conducted direct research by means of observation, interviews, documentation and using many and extensive sources of information in collecting data and information to get a detailed picture. Observations and interviews were carried out with Tri Kurniati, who currently serves as the head of the Purwakarta Scouting Movement (PUSDIKLATCAB) and also the coaches and trainers at the Purwakarta branch level. Documenting all activities at the PUSDIKLATCAB Purwakarta scout movement.

Analysis of data from interviews with resource persons, observation of scouting activities, and documentation of data related to research, such as scouting activities, direction and guidance, training, certification of activities, and others are combined with similar data then deepened and expanded to be developed. This analysis uses Miles and Huberman's model. Test the validity of the data using credibility, dependability, and confirmability tests. Credibility testing is done by extending observations, interviews, and member checks.

Findings & Discussion

In the Scout Movement National Quartir Statutes and Bylaws contained in article 10 that the scouting method is a progressive interactive way of learning through the practice of the scout honor code. The scout's code of honor is practiced through; 1) worship according to their respective beliefs, 2) physically and mentally healthy, 3) awareness of the nation and state, 4) preserving nature and its contents, 5) build togetherness, care, both in the family environment and in social life, 6) fostering brotherhood with scouts worldwide, 7) listening to, appreciating, accepting, other people's opinions or ideas, controlling oneself, being open, obeying agreements, and paying attention to common interests, prioritizing unity and unity and speaking

words and behaving politely, friendly and patient, 8) helping and participating in community service and social activities, fostering volunteerism and solidarity, fostering courage and patience in overcoming obstacles and challenges without recognizing despair, learning while acting, group activities, collaborating and competing, interesting and challenging activities, activities in the open, the presence of adults who provide guidance, encouragement and support, awards in the form of a sign of proficiency, a separate unit between boys and girls.

Scouting uses the *Among* and Basic Figures systems. The *Among* system is a system that educates students so that students are independent in mind, free of mind and energy, and this among system is the basis for scouting education which regulates the relationship between educators and students. The *Among* system requires members of the Scout Movement to carry out leadership principles, *ing ngarso sung tulodo* the point is that in front of being an example, *ing madyo mangun karso* that is, in the middle of building the will, and *tutwuri handayani* the meaning behind giving encouragement and good influence towards independence.

Among is carried out in the form of a relationship between educators and students, which is a unique relationship, where each adult member is obliged to pay attention to the development of young members personally so that the guidance is carried out in accordance with the objectives of the scout movement. In practice, adult members are obliged to behave and behave based on affection, honesty, justice, appropriateness, simplicity, ability to sacrifice, and a sense of social solidarity, discipline with initiative and responsibility to God Almighty, the state and nation, fellow humans, themselves, nature, and the environment. Adult members strive to gradually give up as much leadership as possible to young members, then adult members in partnership give encouragement, encouragement, and good influence.

Scouting is a procedure and a way to implement the values and basic principles of scouting. Each element in the scouting method has a specific educational function that together and overall mutually reinforce and support the achievement of scouting education goals (ADART, 2012). Scout coaches are adult members who are directly involved with students, guide, provide support, and facilities so that they can be active in their units cheerfully, happily, diligently, ensuring their safety, so that every activity can be carried out smoothly and generate inner satisfaction for all participants students. The coach is in charge of planning, implementing, and supervising the implementation of scouting activities at the front cluster level (GUDEP).

The front clusters are managed collectively by the front cluster advisors, led by the front cluster leaders. One of the duties of a scout coach is to make a work program, be it an annual or monthly work program / semester work program. Scout coaches also carry out education to provide guidance so that students become human beings with personality, character, and noble character (KNGP, 2007). The coach only provides direction and further coaching in the field, it is handed over to assistant coaches or former scouts who are still active and voluntary and sincerely devote themselves to the scout movement (obs. 2020). In addition, scout coaches also supervise every activity (obs. 2020).

The requirement to become a standby scout assistant is at least 17 years old (itv. 2020). Raising assistant builders, at least 20 years old (itv. 2020). Enforcement assistant coaches are at least 23 years old while pandega scout assistant coaches are at least 26 years old. The name for the boy's standby scout assistant is called *pakcik*, The female standby assistant is called *bukcik*. The assistant builders of the mobilizers, enforcers and pandega are called big brothers (Kristiadi, 2014).

The supervisory council (MABI) is an assembly that provides guidance, support, and facilitates the implementation of scouting education in a sustainable and sustainable manner, provides assistance in the availability of manpower, funds, and facilities needed for scouting education. MABI consists of elements from the government, local government, community leaders and parents of students. The National Advisory Council (MABINAS) is chaired by the President of the Republic of Indonesia. The Regional Advisory Council (MABIDA) is chaired

by the governor. The Branch Advisory Council (MABICAB) is chaired by the regent / mayor. The Branch Advisory Council (MABIRAN) is chaired by the sub-district head / district head. The Scout Work Unit Advisory Council (MABISAKA) and the front group (MABIGUS) are chaired by a chairperson who is elected and held by the highest leadership of the institution / institution where the front and scout work units are based. The scout community unit supervisory council (MABISAKO) is chaired by a figure elected by and from the community concerned.

The Sundanese are a group of people who are consistent in preserving values that are believed to have benefits. The concept of belief in local cultural values is part of local wisdom. *Soméah* is one of the local wisdom values of the Sundanese people that are always maintained. The word *soméah* can be interpreted as friendly, polite and open. *Soméah* behavior is internalized and agreed upon as a code of conduct or an organic guideline or guidance. It is not known with certainty in the history of the first time *soméah* messages were uttered during communication. However, this message is conveyed in every context of communication and has even become a separate brand or identity for community groups (Hidayat & Hafiar, Itv. 2020).

Soméah culture is believed to contain values as well as various benefits for the cultural owner and society or the environment. This is what encourages their belief to always preserve the *Soméah* culture of the Sundanese people in communicating between people and from different ethnic groups. *Soméah hadé ka sémah* is a Sundanese principle of being humble and always smiling when dealing with guests. Homeowners also have to *sesuguh* (serve) food. The concept of "*Soméah hadé ka sémah*" will have an important meaning, both for the Sundanese themselves and for migrants. The guests and the hosts themselves can respect, appreciate, look after each other and provide trust and security. *Soméah hadé ka sémah* can form religious, friendly, peace-loving, socially caring, and responsible characters.

When a guest arrives, he should give the best dish for himself. This is as exemplified by Prophet Ibrahim when serving fat calves to his guests. Entertaining guests by placing the dish nearby. This is so that the guests can easily reach the dishes that have been served. Serving dishes or food also do not give or store in a standing position but must be done by kneeling on the floor or *tepak dekuh* (Sundanese language) to respect the guests. *Tepak dekuh* this can establish a character of respect or courtesy.

Hade gogog hade tagog it means polite in speech and good in appearance. The advice contained in this Sundanese includes keeping the word oral. Keeping oral is something everyone should do so as not to hurt himself and others. *Hade gogog hade tagog* can also be interpreted to maintain appearance. The manners of speaking are not only seen from the choice of words, but also from the expressions and gestures. Putting ourselves in how to talk to peers, with older people as well as how to talk to younger people. In addition, appearance must be maintained. There is a saying, "from the eyes down to the heart". The first impression that people see of us is appearance. Appearance is like how to dress cleanly and also neatly.

Nyarandé bari salsé, which is leaning back or sitting back and relaxed while listening to the teacher speak or explain. *Nyarandé bari salsé* it means underestimating the person who is speaking or explaining up front. This kind of behavior in Sundanese culture should not be done because it displays an attitude of disrespect and disrespect. Sundanese people have not done this since long ago because they have been taught from generation to generation to respect and respect others. *Ulah Nyarandé bari salsé* this is to be able to shape religious character, respect, care for the environment, and care for social.

The way of sitting is regulated in preserving values that are believed to have benefits. The Sundanese people, if they do not use a chair, the sitting position of women must fold their legs to the side or in Sundanese language, namely "*émok cabok*". The man who sits does not use the chair in the proper way of sitting namely *sila*. This continues today by adults,

adolescents and children. *Emok cabok* this is often done by children during recitation or at school. Recitation mothers also always sit by folding their legs to the side (*émok cabok*). *Diuk émok cabok* and *silá* continues to this day. This *diuk émok cabok* can form a religious character, responsibility, and respect.

There are also rules in the way of walking in the Sundanese society, a good way to walk is that if you pass in front of an older / adult person, the walk should not be running or jumping up and down but you have to "*ngadoyongkeun awak saeutik, bari leungeun disarondoykeun ka handap bari nyebut punten*"(bowed slightly, reached down, saying excuse me). It's a way of respecting elders. The Sundanese community in Purwakarta if someone passes in front of an older person but does not do the same thing above, such as mentioning *punteun*, it is considered impolite. The ethics of walking, *ngadoyongkeun awak saeutik, bari leungeun disarondoykeun*, sometimes calling it *punteun*, can also form religious, respectful, friendly, and socially caring characters.

Providing information and escorting guests by providing information signaling with the palm of the hand up and the fingers of the meeting means that we help inform the information with a happy and open heart. Do not show with the thumb or show and give information with the index finger only, pointing directions with a point is considered an impolite character in Sundanese society Giving information with open arms can shape religious character, tolerance, friendship, peace-loving, social care, and responsibility.

Sitting in a chair with the right leg rising to the left curry or raising the other leg but sitting well while on the chair i.e. straight legs parallel to the front, if it's a girl then the lower legs are slightly crossed, left inside, right on top. Sitting cross-legged is something that Sundanese think is considered impolite, especially in front of their parents or who are older than that person. This sitting ethic can also form religious character, responsibility, and respect.

One of the other universal elements of culture is the language used by all humans who are scattered on this earth. Bronislaw Malinowski put forward the reasons why language is placed first in the seven elements of universal culture. This is because language is a cultural element that first existed in human culture.

Language allows humans to be able to communicate with other humans of different cultures and languages. As an ethnic group, the Sundanese community has its own identity, one of which lies in the use of language. The language used by the Sundanese community is a language that belongs to the western part of the archipelago, namely Sundanese (Treir, 2021).

Mulyadi, the former Regent of Purwakarta, stated that the position of a language, including Sundanese, can be used as a characteristic of a region. The less often a language is used in a social setting, the less regional character is visible. In order for Sundanese to be recognized as a language that has strong roots, Dedi said, Sundanese must be used as a scientific language, for example, as the language of instruction in schools. The teachers will later be able to make Sundanese language the language of knowledge. (Tempo.co.Purwakarta, 2021.) Speaking of romance or praise can also form religious, friendly, respectful, peace-loving, and socially caring characters.

Conclusion and Summary

Educators in the Boy Scout Movement education, namely adult members of the Scout Movement including Scout Guides, Scout Assistants, Scout Guidance Trainers, Professional Guides, Pamong Saka, Saka Instructors, Saka Leaders, Andalan, Mainstay Assistants and Members of the Advisory Council. Mainstay Assistant and Advisory Panel Member. Forms of Local Wisdom in the Scout Movement in Purwakarta: 1) *Soméah Hadé ka Sémah*, 2) *Tepak Dekuh*, 3) *Hadé Gogog Hadé Tagog*, 4) *Ulah Nyarandé baru Salsé*, 5) *Perempuan duduk émok cabok dan laki-laki sila*, 6) Ethics work, 7) Giving information with open arms, 8) Sitting etiquette, 9) Speak Romance / Praise.

Scouting methods / progressive interactive way of scouting through: a) practice of honor codes. b) learning by doing c) team system. d) outdoor activities that contain education and are in accordance with the spiritual and physical development of young members. e) partnership with adult members in every activity. f) proficiency mark system. g) separate unit system for boys and girls. h) Basic figure. However, in connection with the Covid-19 period, the method was changed be a virtual method. only in Purwakarta that holds Online and Offline, so both are used.

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