



Implementation of Incung Script Learning as a Form of Local Wisdom-Based Curriculum Development at SD Negeri 046/XI Koto Tengah

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| ABSTRACT The incung script is an ancient script used by the indigenous Kerinci tribe as a medium of communication written on logs/bark, buffalo horns and palm leaves. The implementation of the incung script as a curriculum development based on local wisdom is an image of the community to continue to preserve culture in the form of education. The purpose of this study is to see how the process of implementing the incung script is a form of local wisdom-based curriculum development at SD Negeri 046/XI Koto Tengah. This study uses a qualitative research method with a descriptive approach to show how the implementation of the incung script in education. The result of the study shows that the implementation of the incung script as a form of local wisdom-based curriculum development goes through seven stages including: feasibility and needs study stage, Keywords: <i>Script, Incung, Curriculum</i> | | | |

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INTRODUCTION

The incung script is the Kerinci script which is located in Jambi Province, this script belongs to the Malay script (Qureshi dkk., 2022). The incung script is a relic of the ancient Kerinci ancestors, in ancient times this script was used to write and document history, such as writing customary laws and literature written on bark, buffalo horns and palm leaves (Gabriela dkk., 2022). It is estimated that this script was more than hundreds of years old, namely in the 4th century AD (Kartel dkk., 2022), at that time this script was used as a written communication medium by the ancestors of the ancient Kerinci tribe.

The incung letter or commonly called the incung script is a script in Indonesia. The incung script is a form of diversity owned by the Kerinci tribe. This script is part of the ulu letter which is widely used in South Sumatra (Keshav dkk., 2022). Kozok grouped the ulu letters into three sub-groups (Dewi S dkk., 2022), namely the incung letters which are used in the Kerinci area, the rencong letters in Bengkulu and South Sumatra including

Komerling, Lebong, Lebak, latitude, Ogan, Pasemah, Rejang and Serawai, and Lampung letters which are used in the Lampung region.

The incung script comes from the word incung (Kerinci language) which means oblique or bevelled, has straight lines, is cut off or sharp, and is curved (Hikmah dkk., 2022). This script has about 27 letters, although there are other researchers who have different versions. The language used in writing the incung script is the lingua franca language of the ancient Kerinci tribe.

School is a vehicle for formal education process. Schools are also part of the community (Demina dkk., 2022), therefore schools must be able to strive for the preservation of the culture and characteristics of the community around the school environment (Anoum dkk., 2022a). Schools must be able to present educational programs that can provide insight to students about what are the characteristics of their area, both related to natural conditions, social environment and cultural environment as well as regional needs (Anoum dkk., 2022b). Educational programs developed in schools must be adapted to regional potential, interests and needs of students and regional needs. This means that schools must develop educational programs that are oriented towards the surrounding environment and regional potential or local content.

Implementation is a series of activities including planning, implementation and evaluation (Firman dkk., 2022). Implementation is a process of implementing ideas, concepts, policies or innovations in the form of practical actions so as to have an impact, whether in the form of changes in knowledge, skills, as well as values and attitudes. Therefore the implementation of local content is a series of processes that include planning, implementation and evaluation which will have an impact, either in the form of changes in knowledge, skills or values and attitudes.

The curriculum according to National Education System No. 20 of 2003 is a set of regulatory plans regarding objectives, content and learning materials and the methods used as a guide in preparing the education unit level curriculum and syllabus for each education.

In accordance with the development of education, the curriculum which was originally seen as a collection of subjects changed its meaning to all activities or all learning experiences provided to students in order to achieve educational goals and are within the responsibility of the school, more specifically the expected learning outcomes.

The curriculum is a plan drawn up to expedite the teaching and learning process under the guidance and responsibility of the school or educational institution and its teaching staff (Ilham dkk., 2022). Furthermore, Nasution explained that a number of curriculum theorists argue that the curriculum does not only cover all planned activities but events that occur under the supervision of the school (Safitri dkk., 2022). Curriculum development is the process of planning and compiling curriculum by curriculum developers and the activities carried out so that the resulting curriculum can become teaching materials and references used to achieve national education goals.

In general, teachers must be able to develop a curriculum based on the conditions and situations that exist in the school environment (Hartini dkk., 2022). Thus, children can

gain many meaningful learning experiences from their environment. The curriculum is the basic foundation of a school to carry out the learning process and is a reference for schools to be able to achieve educational goals (Nopiana dkk., 2022). The process of developing a local content-based curriculum is not a process that can take place instantly, because it must be adapted to the situation or conditions of the area where the school is located, ability, hard work and creativity are some of the actors needed to encourage the realization of optimal curriculum development results.

Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in responding to various problems in meeting their needs (Najeed dkk., 2022). In foreign languages, local policies are often concentrated as "local wisdom" or local knowledge "local knowledge" or local intelligence "local genius". Modern science is considered to manipulate nature and culture by objectifying all natural and spiritual life with the result that the elements of "value" and "morality" are lost. Modern science considers the elements of "value" and "morality" as irrelevant elements for understanding science (Rohmalimna dkk., 2022). Local wisdom is the view of life of a community in a certain area regarding the natural environment in which they live (Rahmah dkk., 2022). This view of life is usually a view of life that has been deeply rooted in the beliefs of the people in the region for tens or even hundreds of years.

To maintain this local wisdom, parents from the previous and older generations will pass it on to their children and so on. Considering that local wisdom is an old thought and is decades old, local wisdom in an area is like that

inherent and difficult to separate from the people who live in the region.

Local wisdom is used to indicate a concept that in a community's life it has cultural nobility, high values, truth, goodness and beauty which are the characteristics of that community (Nadya dkk., 2022). To preserve local culture/local wisdom, it is necessary to develop a curriculum based on local wisdom as a forum for introducing and preserving this culture.

Based on the results of initial observations, the authors conducted interviews with local content subject teachers at SD Negeri 046/XI Koto Tengah (Aaij dkk., 2019), obtained information that the incung script was included in local content as a form of curriculum development based on local wisdom (Ni dkk., 2019). Where the purpose of implementing this curriculum development is to develop students' knowledge regarding regional culture, especially the incung script and to preserve the culture itself.

According to information obtained by researchers through interviews with local content teachers at SD Negeri 046/XI Koto Tengah (Abbott dkk., 2021), it is known that incung script material is quite difficult to learn and teach students because of the limited learning media available. That's why researchers are interested in further studying the form of implementation of local wisdom in education.

RESEARCH METHODOLOGY

This study uses qualitative methods as research procedures that produce data in the form of written or spoken words of people and observed behavior (Mulyadi, 2013).

Qualitative research is research that is descriptive in nature and tends to use analysis with an inductive approach (Chen dkk., 2019). The qualitative research method is a research method that is used to examine the conditions of natural objects, where the researcher is a key instrument, data collection techniques are carried out by triangulation, data analysis is inductive, and the results of inductive research emphasize meaning rather than generalization.

A qualitative descriptive research method is a type, design, or research design that is commonly used to examine natural research objects or in real conditions and not set up like in experiments (Qiu dkk., 2019). Descriptive itself means that the results of the research will be described as clearly as possible based on the research that has been done without drawing any conclusions based on the results of the research.

A study, using both qualitative and quantitative methods can be presented in a descriptive method (Kolotouros dkk., 2019). Of course, with the note that the research will not draw specific conclusions based on statistical calculations obtained (for example determining the effectiveness of an action), but only describes or makes general conclusions.

In other words, all research that only describes or generalizes from the data and facts found in research can be called descriptive research. That is, "qualitative" or "quantitative" is the way of searching and processing the data, while "descriptive" is the way serve it.

Qualitative research methods are used to obtain in-depth data, data that contains meaning. Meaning is actual data, definite data which is a value behind the visible data, therefore in qualitative research it does not emphasize generalization, but places more emphasis on meaning (Lenis dkk., 2020). Generalizations in qualitative research are called transferability, meaning that the results of the research can be used in other places, if the place has characteristics that are not much different.

Qualitative descriptive research aims to describe, describe, explain, explain and answer in more detail the problems to be studied by studying as much as possible an individual (Fang dkk., 2019), a group or an event. In qualitative research, humans are research instruments and the writing results are in the form of words or statements that are in accordance with the actual situation

RESULT AND DISCUSSION

The incung letter or commonly called the incung script is a script in Indonesia. The incung script is a form of diversity owned by the Kerinci tribe (Rotte, 2019). This script is part of the ulu letter which is widely used in South Sumatra. Kozok grouped the ulu letters into three sub-groups, namely the incung letters which are used in the Kerinci area, the rencong letters in Bengkulu and South Sumatra including Komerling, Lebong, Lebak, latitude, Ogan, Pasemah, Rejang and Serawai, and Lampung letters which are used in the Lampung area.

The incung script comes from the word incung (Kerinci language) which means oblique or bevelled, has straight lines, is cut off or sharp, and is curved (Cai & Vasconcelos, 2021). This script has about 27 letters, although there are other researchers

who have different versions. The language used in writing the incung script is the lingua franca language of the ancient Kerinci tribe.

One of the relics of past civilizations found in Sumatra is the Incung script in the Kerinci area (Ye dkk., 2020). In Sumatra, there are 4 main areas for regional script distribution, namely Batak, Kerinci, Rejang and Lampung (Albrecht & Chin, 2020). The Incung script is found in Kerinci Regency, Jambi Province, the only area that has its own script in central Sumatra. This is evidenced by the existence of ancient manuscripts hundreds of years old that use the Incung script, which are still kept by the Kerinci people to this day (Hosseini & Popovich, 2019). The language used in writing these manuscripts is the ancient Kerinci language, which is the lingua franca of the ancient Kerinci tribe.

If we look at the phonetics contained in the Incung script, it generally uses Malay. Because after all, the Old Kerinci language was part of the ancient Malay language whose spread spread from Madagascar to the Pacific Ocean. Even though there are also Kerinci words that are not in accordance with the natural environment and local culture.

Under these conditions the Incung script is essentially a part of literature In Old donesia, because of what was written in the Incung Kerinci texts

speak Malay. In that text, there are many words and expressions that are difficult to understand when connected with the Kerinci language used by the people today, because the language is not according to the dialect of the local village in Kerinci Regency.

But even so, if you pay close attention to the contents of the script in Incung's writing, people can still catch the intent and meaning contained therein. The history of writing in the Malay language began to be used around 680. From that time there were inscriptions in Malay that have come down to us, namely the Karang Berahi inscription (Bangko), Kedukan Bukit (Palembang), Kota Kapur (Bangka), Talang Tuo (Palembang), and several other inscriptions (Gao dkk., 2019). The inscription was written in Pallawa (Old Indian) letters in Old Malay, that's why we named the official language in the inscription earlier Old Malay. Relating to the Kerinci language and script, including the part that uses Malay, as written in the Incung scripts. In this manuscript, we find words that are not common in the dialect of the spread of the Malay people who live in Sumatra and the Malacca Peninsula. The difference stems from the background that the main Kerinci tribe came from Proto Malay, and from the other hand the historical process of the Kerinci people is certainly different from other Malay areas, because the use of scripts and language phonetics is influenced by the natural environment and local culture of Kerinci (Powa, 2020).

Therefore, all parties, government agencies and individuals must cooperate optimally to preserve the incung script in this modern era. The government of the Full River City also has an obligation to preserve the incung script so that it does not become extinct due to the times. One of the full authority of the river city government in preserving the incung script is to establish a special policy that regulates the preservation of the incung script.

School is a vehicle for formal education process. Schools are also part of the community, therefore schools must be able to strive for the preservation of the culture and

characteristics of the community around the school environment. Schools must be able to present educational programs that can provide insight to students about what are the characteristics of their area, both related to natural conditions, social environment and cultural environment as well as regional needs. Educational programs developed in schools must be adapted to regional potential, interests and needs of students and regional needs. This means that schools must develop educational programs that are oriented towards the surrounding environment and regional potential or local content (Gomes and Sidi, 2022).

The curriculum according to National Education System No. 20 of 2003 is a set of regulatory plans regarding objectives, content and learning materials as well as methods used as guidelines in preparing the education unit level curriculum and syllabus for each education (Hermawan et. all, 2020).

In accordance with the development of education, the curriculum which was originally seen as a collection of subjects changed its meaning to all activities or all learning experiences provided to students in order to achieve educational goals and were under the responsibility of the school, more schools, while private schools depend on it to the manager of the foundation or institution that oversees it.

The policy of the education office as well as the tourism and culture office of Sungai City is full of making the incung script as local content material with the aim of preserving the incung script in the world of education is considered to have been successful. This is because before the existence of the incung script as local content material, students did not know anything about the shape of the incung script. However, since the existence of incung script material in learning, now students have started to be able to write their own names using the incung script and at least they already know about the local culture of their area, namely the incung script.

According to (Winarni, 2010) there are seven stages in curriculum development, including: First, the feasibility and needs study stage. At this stage the curriculum developer (school) conducts program needs analysis activities and formulates basic considerations for curriculum development. At SD Negeri 046/XI Koto Tengah this stage was carried out by looking at the conditions and needs of students for the local wisdom culture of the area so that the incung script was determined as material in developing a curriculum based on local wisdom.

Second, the stage of preparing the initial concept of curriculum planning, this initial concept is formulated with a formulation of capabilities, then formulates objectives, content, learning strategies according to a systemic curriculum pattern. At SD Negeri 046/XI Koto Tengah this stage was passed by formulating the objectives of developing a local wisdom-based curriculum, namely to introduce and preserve the local culture, especially the incung script and students were expected to be literate using the incung script, then determined the material for curriculum development based on local wisdom, namely the incung script.

Third, the stage of developing a plan to implement the curriculum. The preparation of this plan includes the preparation of syllabus, development of learning materials and

other material resources. At SD Negeri 046/XI Koto Tengah, at this stage, a syllabus related to the incung script material was carried out and also a search for books as a learning resource.

Fourth, the implementation stage of curriculum trials in the field. Testing the curriculum in the field is intended to determine the level of reliability, the possibility of its implementation and its success, the obstacles and problems that arise and the available supporting factors, and others related to the implementation of the curriculum. At SD Negeri 046/XI Koto Tengah, a trial was carried out for the development of the incung script curriculum in fourth grade to see what obstacles and obstacles arose in the process of implementing the incung script as a form of curriculum development based on local wisdom. However, in its implementation there are still obstacles experienced such as a lack of media and teaching materials so that learning has not been carried out optimally.

Fifth, the implementation stage of the curriculum. At this stage the school carries out the implementation of the curriculum that has been planned beforehand at school. There are two activities that need to be carried out at this stage, namely (1) dissemination, namely implementation

curriculum in a wider sample scope. (2) implementation of a comprehensive curriculum that includes all educational units at the same level. SD Negeri 046/XI Koto Tengah carries out the development of a local wisdom-based curriculum with incung script material which is applied in high grades with a learning schedule of 2x45 minutes a week.

Sixth, the implementation stage of curriculum evaluation and monitoring. After the developed curriculum is implemented in schools, the next stage that must be passed is the assessment and monitoring of the implemented curriculum development. During the implementation of the curriculum, it is necessary to carry out assessments and monitoring with regard to curriculum design and the results of curriculum implementation and their impacts. At SD Negeri 046/XI Koto Tengah this assessment stage was carried out by looking at the evaluation of student learning.

Seventh, the stage of implementation of repairs and adjustments. The last stage in curriculum development is the improvement and adjustment of the curriculum development implemented in schools to meet the national curriculum attainment standards that have been set as well as to achieve the goals of curriculum development itself. Based on the assessment and monitoring of the curriculum, accurate data and information are obtained, which can then be used as material for implementing the curriculum if needed, or making curriculum adjustments to circumstances. Improvements were made to several aspects of the curriculum.

In the full river city according to the data from the river city education office for a full year

In 2021 there will be around 67 elementary school units (SD) that apply the incung script as curriculum development material based on local wisdom. One of them is SD Negeri 046/XI Koto Tengah which is located on Jl. Pelita IV Koto Tengah Village, Bukit Coastal District, River City is full.

SD Negeri 046/XI Koto Tengah has implemented local wisdom-based curriculum development with incung script material since 2019. The incung script material itself is included in local content with the title of regional culture subject which is implemented in high grades, namely grades four, five and six.

The purpose of the inclusion of the incung script into local cultural content material at SD Negeri 046/XI Koto Tengah is as a form of complying with the policies of the Sungai Lilin city government, in addition to preserving the original culture of Kerinci and the city of Sungai Lilin. The school hopes that with the incung script material in learning at least students can know the oldest cultural heritage of their area and can preserve it in life.

The development of a local wisdom-based curriculum at SD Negeri 046/xi Koto Tengah with incung script material was taught by a teacher named Leny Dharma, S.Pd, according to the results of an interview with him

the researcher found that the government's policy of incorporating the incung script into the local content material was considered to have succeeded in achieving the stated goals because with the incung script local content material students became aware of the local culture of their area and had the enthusiasm to know more.

Determination of the Incung Script as local content material carried out by the Education Office of Sungai Full City is also stipulated in the learning curriculum through lesson plans made by teachers in accordance with the 2013 basic competencies. The material regarding the Incung Script is included in the 2013 Basic Competence (K-13) with a time allocation learning as much as 2 x 45 minutes.

CONCLUSION

From the description above, it can be concluded that the implementation of the incung script as a form of curriculum development at SD Negeri 046/XI Koto Tengah has gone through seven stages of curriculum development including the feasibility and needs study stage, the stage of preparing the initial concept of curriculum planning, the stage of developing plans for implementing the curriculum, the implementation stage of curriculum trials, the implementation stage of the curriculum, the implementation stage of evaluating and monitoring the curriculum, and the implementation stage of repairs and adjustments. The development of this curriculum also aims to preserve the regional culture of the city of Sungai Kunci and introduce the incung script to students.

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