

Representation of Local Wisdom in the Ancient Indonesian Manuscript as Literature Learning Materials in School

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Abstract—Literature learning is essential in building students' character and increasing their sensitivity. Local wisdom's importance must be instilled within students in learning literature because its existing values are starting to fade and are not in demand by the current generation. This study aimed to investigate the local wisdom in the ancient Indonesian manuscript "*Menak Lare I*" and its application as literature teaching and learning materials in schools. The present research employed a descriptive qualitative design. The object of the study was an ancient Indonesian manuscript entitled "*Menak Lare I*". It contained stories about Amir Hamzah's struggle to spread Islam. The research data sources were informants and archives or documents. Data analysis in this study incorporated a flow model. The findings revealed that the elements of local wisdom were contained in the "*Menak Lare I*" manuscript so that it could be implemented as literature teaching and learning material in school. The results of this research could help preserve local wisdom through the learning process by engaging varied lesson materials.

Index Terms—local wisdom, ancient Indonesian manuscript, "*Menak Lare I*", learning, teaching materials

I. INTRODUCTION

A great nation possesses a character in line with its society's cultural values, closely related to its local wisdom, leading to the development of the nation's characteristics (Harmawati et al., 2016). Local wisdom plays a role in protecting natural and human resources and maintaining customs and culture. Thus, it is beneficial and meaningful in society (Permana et al., 2011).

The importance of local wisdom to preserve culture should be enforced in education as it is considered the backbone of human progress in all activities since its ultimate goal is to develop better citizens (Teimourtash & Teimourtash, 2021). Rofiq et al. (2019) state that traditional organizations in every culture have a crucial role in the national education system. In this case, school counseling must be designed based on the nation's cultural values belonging to each ethnicity in Indonesia. The factors that make the learning of local wisdom strategic are: 1) Local wisdom has constructed an inherent identity characteristic since birth; 2) The owner knows local wisdom; 3) Emotional participation of the community who respects local wisdom; 4) Studying local wisdom does not have to be mandatory; 5) Local wisdom can foster self-esteem and self-confidence; 6) Local wisdom can increase the nation's dignity (Rahyono, 2009). Furthermore, local wisdom has become an inseparable part of education in Indonesia, considering it is a cultural country (Nasir et al., 2016).

The study of literary appreciation is necessary for building students' character and fostering their sensitivity. It is in line with Palacios et al. (2021), who regard language learning as a means to promote awareness and intercultural communication and help citizens prosper professionally. It is also known as one of the current main goals of education systems worldwide. Educators must pay attention to students' cultural backgrounds in selecting literature teaching materials. They refer to the characteristics of a particular society and all its changes, including social system, social stratification, norms, traditions, professional ethics, institutions, law, art, belief, religion, kinship system, way of thinking, mythology, ethics, morality, and others (Asteka, 2019). Various factors certainly cause the low quality of literature teaching in Indonesia. Explains that those factors include the subjects, teachers, students, facilities, infrastructure, and poor understanding of literary concepts (Mirnawati, 2015).

The "*Menak Lare*" manuscript contains a story about Amir Hamzah spreading Islam. It was originally in Arabic and Persian literature, then introduced to the Malay region in the form of "*Hikayat Amir Hamzah*", which was later adapted into the "*Serat Menak*". The story was widely known through the adaptations of R Ng Yasadipura I. Balai Pustaka (a state-owned publisher of Indonesia and major pieces of Indonesian literature) presented the adaptations into 24 parts

comprising 46 volumes (Harpawati, 2009). State that a manuscript can only be meaningful and known as a cultural artifact if the values contained are articulated (Suherman et al., 2021). Understanding and deepening the manuscript's content is challenging and can lead to intricacies if it is not appropriately handled. It is because, instead of the original version, the one that has changed, such as having additions and subtractions, will likely be known by the readers. The "Menak Lare" manuscript must be investigated since it has never been included as teaching materials in school. It was considered worthy of being read and criticized, especially on the issues of local wisdom and its use as teaching material.

The present study addressed the following question: What are the forms of local wisdom in the "Menak Lare 1" manuscript and their applications as teaching materials in schools?

II. THEORETICAL BACKGROUND

A. Local Wisdom

Local wisdom refers to the cultural identity of a group of people in a particular place. The culture grows over generations continuously. It also shows a person's or group's personalities with different characteristics to identify who they are, where they are, and what way of life they possess. Correspondingly, Ratna (2012) says that local wisdom, through its sacred values, strengthens the bonding of relationships, family harmony, and larger communities such as a race or a nation (p. 484). Local wisdom is a way of life, knowledge, and various strategies in the form of activities carried out by local communities to deal with problems and meet their needs. In other words, it is usually conceptualized as local knowledge or local intelligence (Fajarini, 2014). The basis comes from the customary law existing in the community, although some experts argue that not all of it can be classified as local wisdom. Hence, it can be a guide and tool in community empowerment, aiming to achieve favorable sustainable conditions (Primyastanto, 2015).

According to Bolotio (2017), local wisdom includes at least several concepts, namely: (1) A long-term experience reserved as a guide for one's behavior; (2) Being inseparable from its owner; (3) Being dynamic, flexible, open, and constantly progressing with the times (p. 4). According to Sartini (in Ardhiyanto, 2013, p. 17), local wisdom incorporates the following elements: (a) valuable things, (b) sourced from religious understanding, (c) taking the form of knowledge, ideas, norms, ways, behavior, and other kinds of activity, (d) being material or non-material, (e) originating and living in specific local communities, (f) being used across generations, (g) being rationalized, and (h) being used in current life context.

B. Teaching Material

Teaching material is a set of tools or devices, including learning materials, methods, limitations, and evaluation techniques. It is designed systematically and attractively to accomplish the goals, namely acquiring abilities and sub-capabilities with all their complexities (Lestari, 2013). In this regard, Yaumi defines it as a set of materials methodically arranged for learning needs. They can be in the form of printed materials, teaching aids, audio, video, multimedia, animation, as well as computers and the internet.

Teachers use textbooks to realize the students' expected abilities systematically. They are commonly available, making the materials likely to occur in the learning process. However, the materials in question come not only from textbooks but also from other media, such as the internet, scientific journals, and research results. Sanjaya (2011) argues that learning materials are the core of the learning process in which the main goal is the relevant assignments (p. 25). Therefore, the materials are required to gain the competencies that students must master.

C. Ancient Manuscript

The ancient manuscript is one form of culture that deserves to be preserved. It is any human work in the form of writing existing for decades, which must be preserved and cared for in such a way as to provide information to the next generation (Gusmana & Nelisa, 2013). Accordingly, that ancient manuscripts are products of past cultures that store a variety of intellectual property and ancestral life history, which is full of local wisdom values as a source of inspiration for sustainable national development (Pradana & Setyadi, 2019). Moreover, those manuscripts are evidence of the greatness of our ancestral civilization, which could record, produce, store, and process information through characters equivalent to the world's great societies such as Egypt, China, India, Arabia, Rome, and Persia (Ahmad, 2018).

The typical types of ancient manuscripts found in libraries are categorized based on the materials used in the production, such as hard materials, a type of board, or slate widely used in the Javanese manuscripts. In addition, they are also classified according to their languages and scripts (Gurning et al., 2018). The ancient Indonesian manuscripts are organized regarding the existing language and scripts; some are written in Arabic, Malay, Sanskrit, and others.

The "Serat Menak" by Yasadipura I was first published by C.F. Winter in 1854. Afterward, in early 1923, Van Dorp Semarang, on the efforts of R. Panji Djaja Soebroto, published another edition consisting of seven parts written in the Javanese language. Between 1933 and 1941, Library Hall published the manuscript in Javanese writing in 24 parts consisting of 46 volumes. However, a publication by Balai Pustaka (the state-owned publisher of Indonesia and publisher of major pieces of Indonesian literature) is the one widely known today. Each part is named after the main character or the central setting of the place.

Some other manuscripts are produced in fibers, as contained in Harpawati (2009), such as (1) The "Menak Sarehas", recounting the origin of the Betal Jemur Adam Makna to the birth of Wong Agung; (2) The "Menak Lare", the story of Wong Agung in conquering kings and knights of other countries; (3) The "Menak Serandil", the tale of Wong Agung in becoming Prabu Nusirwan's ambassador to conquer the Serandil State; (4) The "Menak Sulub", the story of Wong Agung conquering the Kings of Greece, Ngerum region, and Egypt, in which Wong Agung was sick and imprisoned on the Sulub Island; (5) The "Menak Ngajrak", the tale about the marriage of Wong Agung with Dewi Ismayati, daughter of King Jim, in Ngajrak region; (6) The "Menak Demis", the story of King Nusirwan, who fled to Demis, and the attacks of Wong Agung on Demis; (7) The "Menak Kaos", in which Wong Agung occupied the State of Kaos, and Dewi Muninggar gave birth to a baby boy named Kobat Sarehas; (8) The "Menak Kuristam", in which Wong Agung attacked the Kuristam State and built an empire in the Kupauman region; (9) The "Menak Biraji", the story of Wong Agung's enmity with the king in Biraji; (10) The "Menak Kanin", the tale of Wong Agung being kidnapped by King Bahman and then his ear was injured by a sword and treated by Kalisahak in Sahsiyar village; (11) The "Menak Gandrung", in which Dewi Muninggar died in the battlefield and made Wong Agung heartbroken; (12) The "Menak Kanjum", the story about Wong Agung's enmity with King Kanjun and being married to the princess of Parangakik; (13) The "Menak Kandhabumi", the tale about Wong Agung's marriage to Dewi Marpinjun, Dewi Muninggar's sister; (14) The "Menak Kuwari", in which Wong Agung attacked the Kuwari country; (15) The "Menak Cina", in which the proposal of a Chinese princess to Wong Agung was rejected, and she finally died in battle; (16) The "Menak Malebari", the story of the marriage between Wong Agung's son and King Bawadimandari's daughter in the Kusniya Malebari region; (17) The "Menak Purwakandha", the tale of Wong Agung's attack on the Purwakandha state; (18) The "Menak Kustup", in which the Kustup State collapsed due to the attacks by kings who helped Wong Agung; (19) The "Menak Kalakodrat", in which Patih Bestak and Prabu Nursiwan were murdered; (20) The "Menak Sorangan", the story of Wong Agung's attack on the Sorangan State; (21) The "Menak Jomintaran", the tale of the marriage of Prince Kelan to the queen of Jamintoran, Dewi Jalu Sulasikun; (22) The "Menak Jaminambar", in which Wong Agung attacked Jaminambar State because its king, Prabu Rabu Sumawati, claimed to be God; (23) The "Menak Talsamat", in which Wong Agung attacked Mukabumi, Pildandani, and Talsamat Estela and then returned to Madina to become a follower of Muhammad; (24) The "Menak Lakat", the story of the war between the Prophet Muhammad, King Lahat, and Jenggi. Consequently, Wong Agung died, and Dewi Kuraisin was narrated to be married to King Ali and had a son named Muhammad Kanapiyah, who then became a king in the Ngajrak region.

III. METHOD

The present study was qualitative research employing a descriptive design, aiming to examine a group regarding the time, an object, a condition, a system of thought, or a type of event (Nazir, 2005). This research engaged informants and archives or documents as the data sources. Subsequently, the data were in the form of the analysis results of the "Menak Lare 1" manuscript, precisely the excerpts containing elements of local wisdom and their applications as teaching materials in schools. The researchers administered in-depth interviews and analyses of archives or documents to collect the necessary data. The interview is a data collection technique employing direct or indirect communication with respondents/informants by providing a list of questions to be answered directly or on other occasions (Raihan, 2017). Meanwhile, document analysis is an in-depth examination of particular objects carried out by researchers, while library techniques are the use of references related to the object of research.

IV. RESULT AND DISCUSSION

A. Result

The study results described the forms of local wisdom contained in the "Menak Lare 1" manuscript. It was written by R. N. Yasadipura I and then translated by Sulistijo H.S. It consisted of several parts of the story starting from the return of Sang Rekyana Patih Betal Jemur to Medayin; Ambyah and Umarmaya began to show their superiority, learned the Qur'an (the holy book of Islam), returned from the pesantren (a traditional Islamic educational institution in which students live together in a dormitory and study under the guidance of a teacher known as a Kyai); Ambyah found Prophet Isaac's horse vehicle named kalisahak along with his treasures; Raden Maktal, a son of the King of Alabani, traveled to war and surrendered to Ambyah; Umarmaya and Ambyah were thought of as ghosts and targeted to be killed; The King of Yemen surrendered to Ambyah; The Queen Umanditahim, a daughter of the King of Yemen, held a contest. Based on some of these stories, a few examples of local wisdom are described in the following excerpts.

Pada suatu hari Raden Umarmaya mengajak Raden Ambyah pergi berjalan-jalan ke luar, untuk menonton upacara pemujaan berhala, yaitu yang dianggap leluhur orang kafir (One day, Raden Umarmaya invited Raden Ambyah to go for a walk and watch a worship ritual of an idol considered the ancestor of the pagans). (Yasadipura I, 1982, pp. 145-146)

Ancient people are commonly known to perform rituals of idol worship as a form of customs carried out by the community, in which they believed that the idols could grant their wishes. Furthermore, this kind of ceremony is considered a culture embraced by social groups (Zakharova, 2022). A study on a similar topic conducted showed that

the relevance of cultural practices allowed the creation of sustainable indigenous wisdom (Rivera, 2019). It also constructed the role of collective values and community solidarity in local culture. In line with this, stated that the community carried out culture to maintain their lives so that they were not marginalized by the times (Jahrir, 2020). A worship ceremony is also a form of public gratitude to the Creator or the God Almighty. In this regard, revealed that local wisdom in the Rancakalong area, Sumedang, West Java, was still carried out to express gratefulness for agricultural products and respect for Dewi Sri (Rice goddess) (Sumartias et al., 2019). Another excerpt of local wisdom is as follows.

“Periuknya tak turun-turun dari atas api, siang dan malam selalu bertengger di tungku” (The pot just never leaves the fire. It always stays on the stove all day) (Yasadipura I, 1982, p. 156).

The excerpt above illustrated that people used to cook using a traditional pot (Indonesian; periuk) placed on the stove to boil or cook something. It is round-shaped cooking equipment, usually made of clay or metal, utilized to cook rice. However, with today's advancements, the materials used in production tend to be changed into iron, steel, and aluminum. Meanwhile, the furnace, a fireplace made of brick or stone, is now replaced by gas-fueled and even electric stoves. The eco-friendly cooking utensils are now being substituted by modern and more practical equipment, as all ethnic groups experience socio-cultural and traditional changes due to several factors, including environment, religion, interaction with other ethnic groups, scientific progress, and others (Napitu et al., 2020). People involve culture in whatever they do, consciously or unconsciously, as evidenced by their activities (Bora, 2022). It is in line with Noor (2019), who states that local wisdom is part of a continuous relationship process built in the community's culture, embodied in ideas, activities, and artifacts. The notion above is highlighted in the following excerpt.

“Dan gegeraklah seluruh desa, orang-orang berlarian keluar, kentongan tanda bahaya dipukul ramai” (There was an uproar throughout the village; people ran out, and the kentongan (Indonesian; a traditional alarm bell made of wood was loudly beaten) (Yasadipura I, 1982, p. 165).

Kentongan is a traditional tool used as a medium of communication by the community. It is usually utilized as a sign to give announcements to others. Hence, the different numbers of beats mean different things. Furthermore, Arismayanti (2021) explains that every community has local rules or values regarding actions or behaviors being mutually agreed upon by all members. However, they will change following the progress of society. The values in question are not necessarily being compromised or accepted by another community group since they are unique. Local heritage is substantial to uncover because it is somehow in line with the spirit of the contemporary era, where people face issues of religious extremism, intolerance, racism, and others (Rahman et al., 2021). Subsequently, the existence of local wisdom is described in the excerpt below.

“Kakak Umarmaya, segera carilah seorang dukun yang dapat menyembuhkan calon guruku ini; dan carilah dukun yang benar-benar baik” (Umarmaya, please find a shaman who can immediately cure my prospective teacher, an excellent one) (Yasadipura I, 1982, p. 168).

Shamans are individuals believed to be able to cure all kinds of diseases. It is in line with, who states that people's beliefs are related to superstition and myths of conducting traditional rituals to accomplish life safety (Danandjaja, 2002). There are different understandings of good and evil magicians. The term shaman tends to refer to black-magic shamans, such as witchcraft, while the one who can heal is known as a pujonggo (an elder) and expert (Jannah & Zurinani, 2017). Another excerpt concerning local wisdom is as follows.

“Mereka itu akan menghaturkan upeti bulu bakti, disampaikan kepada Sang Raja yang berkuasa di sana” (They will pay tribute feathers, delivered to the King who reigns there) (Yasadipura I, 1982, p. 203).

Upeti is a reward in the form of money or gold that the state must offer to the king or the ruling state. Historically, in a Javanese monarchy governmental system, upeti is paid to obtain safety and position protection. In the Javanese tradition, it is known as gelondong pengarem-arem (Hilman, 2018). Understanding the local wisdom in Javanese literary works is essential since it can positively impact moral education (Indraswari, 2017). The next excerpt about local wisdom is presented below.

“Segera menyoreng-nyorengi badannya dengan kunyit dan jelaga, dan kapur sirihlah yang dipakai sebagai bedak. Bunga telang dan bunga orok-orok disisipkan sebagai sumping di kedua telinganya (She immediately scoured her body with turmeric, soot, and the betel leaf made into powder. Afterward, the flowers of Telang (*Clitoria ternatea*) and Orok-orok (*Crotalaria juncea*) were tucked in her ears). (Yasadipura I, 1982, p. 226)

It is advisable to use traditional ingredients for body care. In this regard, turmeric is known as a spice with many benefits. Besides, people prefer the purple telang flower to the yellow one. Its flowers are small, so they can be used as decorations, one of which is being tucked in the ear to make a girl more attractive. That spice and medicinal plants have long been known to contain phytochemical components that play a vital role in the prevention and treatment of various diseases (Winarti & Nurdjanah, 2005). The demand continues to increase in line with a tendency to return to nature and the assumption that the side effects are not as significant as synthetic drugs.

B. Discussion

Based on the research results, local wisdom contents in the "*Menak Lare I*" manuscript could be used as teaching materials, especially for the tenth-grade students of senior high schools. Revealed that the value of local wisdom needed to be integrated into education in schools to save the next generation's morals and preserve cultures (Handayani, 2017). The implementation was described as follows.

Basic Competence	Basic Competence
3.7 Identifying values and contents of oral and written folk tales (hikayat).	4.7 Retelling folk tales (hikayat) being heard and read.

Folklore learning is expected to maintain various forms of local wisdom in national cultures. It is in line with Lionar et al. (2020), who found that history learning based on local wisdom positively affected students' intimacy ability to understand history. The implementation of local wisdom in learning was reflected in the syllabus and lesson plans. Teachers designed and integrated history learning materials with the surrounding environment to build better, adaptive, and positive student characters (Pajriah & Suryana, 2021).

It was also supported by negotiating texts based on local cultures in textbooks to make students closer to them in the learning process (Mokoginta & Arafah, 2022). Furthermore, the materials could also be in the form of drama scripts involving technology to elaborate the teaching and learning process and local wisdom (Nurhayati et al., 2022). It indicated that local wisdom from the studied manuscript could be used as literature teaching and learning materials in high schools following the existing basic competencies.

Furthermore, issues on students' religiosity and religion could also be addressed involving the stories in the "Serat Menak Lare 1" manuscript because it contained many good religious practices based on religious teachings. It was directly related to school learning, referring to students' religious cultures, making it relevant to everyday life and eventually building a good character (Fatimah et al., 2020). The ancient manuscript of "Serat Menak Lare 1" was similar to that of "Lontar Yusuf" in Banyuwangi because both discussed the teaching and spreading of Islam in the past (Rofiq et al., 2019). Therefore, researchers considered that the investigated manuscript thoroughly described the spread of Islamic teachings.

In other cultures, for example, marriage in Tolaki Mekongga, Kolaka, had several characteristics and was bound by specific rules (Takwa et al., 2022). It was also reflected in the "Menak Lare 1" manuscript, but with different emphases, such as the use of traditional tools, the spread of religion, and elements dominated by the Javanese culture.

The selection of teaching materials should consider certain aspects. Several principles must be considered, one of which is relevance by which the lesson materials must be relevant (Aunurrahman, 2012). Besides, it must be associated with the predetermined basic competencies, making teachers focus on how they teach and meet the students' needs (Siposova & Svabova, 2022).

Discovered that local wisdom was manifested in the eight nature schools in the former Residency of Surakarta, Central Java, Indonesia, such as a) students were encouraged to know and interact with nature; b) learning activities were in the form of traditional dance and singing, wayang day, batik day, gamelan day, fairy tale day, and Javanese day; c) the Javanese language was taught as a local content subject; d) there were fun activities such as farming and cooking based on regional characteristics, and product marketing; e) religious and cultural activities carried out by the community were engaged (Khuriyah et al., 2022). Thus, this study was perceived to be similar to the present research.

V. CONCLUSIONS

Researchers concluded that various forms of local wisdom in the ancient Indonesian manuscript "*Menak Lare 1*" could be used as teaching materials in schools. They were in the form of customs carried out by the community, covering beliefs and habits of using traditional tools. In addition, the present study results could also uphold the value of local wisdom in culture. In this regard, the local wisdom in the "*Menak Lare 1*" manuscript could be applied in school learning, especially in the basic competencies regarding folklore (hikayat). Therefore, teachers could take advantage of the findings by involving particular excerpts discussed earlier as lesson materials based on local wisdom. It was also expected to foster learners' understanding of history while preserving the value of local wisdom in the community.

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