

## Analysis of Local Culture in Primary School Education Curriculum in Banggai District

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### Abstract

This study explores the diversity of local cultures in implementing the curriculum in elementary schools in Banggai District, an area rich in distinctive and diverse local cultures. To maintain the noble values of the Indonesian nation, this cultural diversity needs to be preserved and developed through education. One way to make this happen is through utilizing local culture in the curriculum structure, known as local content. This research uses a local cultural analysis approach in the development of the basic education curriculum, with the following stages: first, identification of the curriculum context, which includes an analysis of characteristics, potential, advantages, local wisdom, and regional needs/demands. Second, an analysis of local culture, which will be developed in the basic education curriculum, includes four clusters of local content covering socio-cultural-political, economic, environmental, and other local-specific dimensions. The results of the study indicate that several elementary schools in Banggai Regency have implemented local content subjects in accordance with Banggai Regent Regulation No. 56 of 2017 concerning Local Language Local Content Curriculum (Saluan & Balantak). Based on an analysis of the context and potential of local culture and aspects of basic education curriculum development, several local cultures can be developed, including developing tourist destinations, developing regional languages, developing regional skills and craft industries, and preserving regional arts and sports.

### Keywords

Culture; Curriculum; Banggai

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## 1. INTRODUCTION

The formulation of national education goals in Law Number 20 of 2003 mostly discusses forming attitudes and values. Multicultural diversity (customs, culture, language, arts, local skills, etc.) in Indonesia serves as a basis for shaping and enriching these values for every individual in the country. On this ground, such diversity must be preserved and developed without taking out the noble values of the Indonesian nation through education. Introducing the students to the environmental, social, and cultural conditions enables them to understand the values and identity of Indonesian citizens in-depth. In the end, this process is expected to bolster the improvement of human resources and the student's cognitive, psychomotor, and affective skills.

The government plays the integration of local culture into the national education curriculum through Ministerial Regulation (Permen) No. 79/2014 concerning the Local Content of the 2013 Curriculum. This regulation underscores the role of local content as teaching materials at various levels of education to educate students about local potential and characteristics. This relevance is closely related to research variables that discuss the development of local culture in the basic education curriculum.

The enactment of Law of the Republic of Indonesia Number 32 of 2014 concerning Regional Government provides a new nuance in education management. Regional autonomy in the implementation of education is the embodiment of the law, which gives authority to the regional government to create education management that fulfills the needs and conditions of the region. With the authority, the regional government is expected to develop a local content curriculum as one of the compulsory subjects in every educational unit, especially primary school. As mentioned in Regulation of the Minister of Education and Culture Number 057 of 2014, "learning content and guideline of group B general subjects (art, culture, and craft and physical, sports, and health education) is national-scale subjects developed by the government and can be enriched with local content by the regional government and educational units."

Banggai Regency is among the regions with distinctive and diverse local cultural characteristics. The people living here come from various tribes with different languages and customs. Generally, the indigenous people of the Banggai Regency come from the Banggai, Balantak, and Saluan tribes. Such diversity is shown in their daily activities, whose languages are Saluan and Balantak. The language the indigenous people use becomes one of the slogans sounded by the local government regarding cleanliness, namely "PINASA (Pia Na Sampah Ala, Pile Na Sampah Ala, Po Kitayo Sampah Alayo). In addition, such cultural diversity is linked with formal events, e.g., weddings and welcoming guests. Traditional clothes and music of the Banggai regency also color the events. Besides language and customs, the Tourism Office of Banggai Regency develops the local culture's potential through the handcrafts of the local community.

The results of the preliminary observation performed in several primary schools in the city of Luwuk showed that most educational units, specifically primary schools in Banggai Regency, had incorporated local languages (Saluan and Balantak) into the local content curriculum. This aligns with the Regulation of Banggai Regent Number 56 of 2017 concerning the Curriculum of Local Content of Local Languages (Saluan and Balantak). According to a teacher in one of the primary schools in Luwuk, the primary school teachers taught the aforementioned local languages in songs, fairy tales, speeches, and the like. It is interpreted from the information that a small part of the local cultural context of Banggai regency has been implemented in basic education. However, it has not been carried out optimally, and the results have not been achieved by the learning objectives contained in the curriculum. For such reasons, a study was conducted to analyze deeply the local cultural content mentioned previously and the factors influencing the achievement of the curriculum and the learning objectives.

The curriculum structure of primary/Islamic primary schools is under Ministerial Regulation Number 57 of 2014, consisting of Group A general subjects and Group B general subjects. Group A

general subjects are curricular programs intending to develop students' attitudes, knowledge, and skill competencies to strengthen abilities in the life of the people, the nation, and the state. Group B general subjects are curricular programs aiming to develop students' attitudes, knowledge, and skill competencies regarding the environment in the social, cultural, and artistic fields.

Utilizing local culture in the curriculum through the concept of local content aligns with BNSP guidelines. Local content develops competencies according to regional characteristics, includes elements of excellence, and is an independent subject. Each educational unit formulates Competency Standards and Basic Competencies, enabling the integration of local culture into the basic curriculum according to research variables and strengthening local content by the Education Unit Level Curriculum Operational Guidelines, which emphasize curriculum design responsive to local social and cultural realities.

This is in line with the Explanation of Law Number 20 of 2003 concerning the National Education System, which underlines the role of local content as a student's understanding of the potential of the area where they live. Mulyasa's perspective (2009) describes the Local Content Curriculum as competency development that adapts to regional characteristics, including regional advantages determined by the education unit. Nonetheless, the goal is to link the needs of families and communities with national education goals. This perspective is by the research focus on developing local culture in the basic education curriculum.

It is also important to note that this subject gives opportunities to the students to develop the skills considered necessary by the region. As a consequence, the local content subject must contain the characteristics of local culture, skills, and local values and discuss social and environmental issues, which can ultimately equip students with basic life skills. The local content curriculum is a set of plans according to the conditions and needs of the region and methods employed as a guideline in implementing the teaching and learning process.

Specifically, the local content curriculum aims to a) introduce and familiarize students with their natural, social, and cultural environment; b) equip students with abilities, skills, and knowledge of their regions that are useful for themselves and the community in general; c) make students behave in harmony with the values or rules that apply in their regions, and preserve and develop the cultural values to support national development; d) make students aware of the environment and the problems and can help find solutions (Walisman, 2007: 94).

A study conducted by Achmad Basari in 2014 entitled *Penguatan Kurikulum Muatan Lokal dalam Pembelajaran di Sekolah Dasar* concludes that the school's limitation in developing local content curriculum by regional potential in preparing students to have abilities is due to the following factors: lack of human resources to develop local content curriculum following regional potential; lack of understanding of teachers/school members in developing local content curriculum; the previous local content curriculum is considered adequately effective for students.

Additionally, Rofiq, in his 2010 research, elaborated that the wealth of local culture can be used as a repertoire of local content in the educational unit-level curriculum. With the inclusion of local culture as local content, it has a dual function at once. First, a manifestation of demands for guidelines for developing school curriculum to eliminate the inferiority of religious education in educational arrangements. Second, an effort to eliminate culture shock is mostly experienced by the students, making them find compensation in other cultures, which often resist religious values.

Drawing upon those previous studies, local culture can be integrated into the basic education curriculum, particularly in the local content subject. The purpose of this integration is to shape the characters/attitudes of the students in harmony with religious values and filter Western cultural values and the negative effects of globalization that increasingly affect the young generations' personalities.

## 2. METHOD

The following stages were carried out in analyzing local culture in the basic education curriculum.

### a. Curriculum context identification

Identifying the curriculum context included the analysis of characteristics, potential, excellence, local wisdom, and needs/demands of the region. The method of identification and analysis was adjusted to the team's capability.

### b. Analysis of local culture to be developed in the basic education curriculum

This kind of local content encompassed four clusters of local content serving as the interface between local culture (social, cultural, and political dimensions), entrepreneurship, pre-vocational (economic dimension), environmental education, and other local specialties (physical dimension). During this stage, there was also an analysis based on the following criteria: a) conformity with the development level of students; b) teachers' abilities and availability of educators; c) availability of facilities and infrastructure; d) no conflict with religions and nation's noble values; e) no social and security vulnerability; f) appropriateness related to the implementation in educational units; g) characteristics by the conditions and situation of the regions; h) local content needs analysis component (characteristics, potential, excellence, and needs/demands); i) developing basic competencies referring to the core competencies; j) compiling local content syllabus.

The data came from community leaders/traditional leaders, school members (principals, teachers, and students), and cultural observers. For school members, this study took a sample of several schools that would become research subjects. Sample taking was based on the number of population (overall area of primary schools) or, in other words, all primary schools in Banggai Regency (340 schools) from the data on the kemdikbud.go.id. On the other hand, the accessible population was primary schools in the districts that lived by most indigenous people of Banggai Regency, i.e., Balantak and Saluan, and those in Luwuk as a comparison. Accordingly, primary schools becoming accessible to the population were those in Balantak District (with a majority of the Balantak Tribe), Kintom District (with a majority of the Saluan Tribe), and some schools in Luwuk, including in Luwuk District, Luwuk Utara District, and Luwuk Selatan District.

Moreover, data collection techniques relied on observation, questionnaires, interviews, and documentation. The collected data from interviews, observation, and documentation were analyzed using a qualitative method. Meanwhile, the survey or questionnaire data were analyzed using descriptive statistical analysis.

## 3. FINDINGS AND DISCUSSIONS

### *Curriculum Context Identification*

Identifying the curriculum context according to the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 81 A of 2013 includes the analysis of characteristics, potential, excellence, local wisdom, and needs/demands of regions. Below is the description of the characteristics, potential, excellence, and needs of Banggai Regency viewed from geographical, natural resources, human resources, and cultural and historical potential

### a. Analysis of Local Content Curriculum Context Viewed from Geographical Potential

Banggai Regency is an autonomous region in Central Sulawesi Province, with Luwuk as its capital city. The regency is located at coordinates between 122023' and 124020' East Longitude and 0030' and 2020' South Latitude. It has a land area of  $\pm 9,672.70$  km<sup>2</sup> or around 14.22% of the total area of Central Sulawesi Province and a sea area of  $\pm 20,309.68$  km<sup>2</sup> with a coastline of 613.25 km. Administratively,

Banggai Regency is divided into 23 districts, 291 villages, and 46 sub-districts. The boundaries of Banggai Regency are as follows:

- 1) To the north, it borders the Tomini Bay.
- 2) To the east, it borders the Maluku Sea.
- 3) To the south, it borders the Banggai Kepulauan Regency and Banggai Laut Regency.
- 4) To the west, it borders the Tojo Una-una Regency, Morowali Regency, and Morowali Utara Regency.

Regarding morphological conditions, Banggai Regency has natural diversity with mountains, rivers, and small islands. Villages in Banggai Regency are generally located at an altitude of less than 500 m above sea level, with the land surface dominated by the mainland and hills. Mountains surround the villages, yet less in number than the mainland and hills. Hills or mountains generally dominate villages 500–700 m above sea level. In contrast, villages located at an altitude of higher than 700 m above sea level are commonly dominated by mountains.

This geographical potential has led us to the fact that the Banggai Regency is surrounded by neighboring regencies, i.e., Kepulauan, Banggai Laut, Morowali, Tojo Una-una, and Maluku Utara. This offers good opportunities for economic turnover, entrepreneurship, and tourism. The strategic location of the capital city of Banggai Regency also gives opportunities for information, communication, and transportation access between districts in the regency. With such natural diversity, Banggai has excellent potential to develop many natural resources, including agriculture/plantation, fishery, industry, and tourism.

Nevertheless, some obstacles arise along the way, i.e., lack of cooperation between school members, especially the local content curriculum development team, with local government agencies regarding implementing the local potential in developing local content curriculum. The schools and the agencies are not far in the distance, not to mention the reliable communication and information access supported by local content potential across Banggai Regency. Hence, it is essential to have intensive communication and cooperation between school members through the local content curriculum development team and local government agencies concerning the utilization of Banggai Regency's potential in developing the curriculum mentioned earlier.

#### b. Analysis of Local Content Curriculum Context Viewed from Natural Resources Potential

Banggai Regency is rich in natural resources, such as agriculture, plantation, forestry, fishery and marine, mining, energy, and tourism. This natural wealth is a potential for developing the local content curriculum. Elaborated below is the detail of each natural resource.

##### 1) Agriculture

The agricultural sector still plays a significant role in determining the economy of Banggai Regency since farming is the primary source of livelihood for most residents. This is consistent with the data that approximately 93.98% of all villages/sub-districts in this regency are areas with potential for food crop agriculture, as displayed in the following table.

**Table 1.** Harvested Area, Production, and Productivity of Rice Plant and CGPRT Crops (Coarse Grains, Pulses, Roots, and Tubers).

No	Commodity	Harvested Area (Ha)	Production (Tons)	Productivity (Kw/Ha)
1	Paddy Field	35,484	168,123.2	47.40
2	Upland Paddy	1,030	2,830.4	27.5
3	Maize	2,907	10,677.4	36.7
4	Mung Bean	166	133	8.0
5	Soybean	1,427	2,268.9	15.9

6	Peanut	314	540.7	17.2
7	Cassava	246	6,675.2	271.4
8	Sweet Potato	185	1,683.5	91

Source: Agricultural Office of Banggai Regency (adapted from the BPS-Statistics Indonesia of Banggai Regency)

## 2) Plantation

The commodity of plantation crops in Banggai Regency is quite strategic. It contributes to the region and creates jobs in its production activities (business and marketing), reducing the unemployment rate. The leading plantation production in this regency is oil palm plants, with a production of 70,719.55 tons. Crops that need improvement in planting and production are flat-leaved vanilla, producing 1.50 tons.

## 3) Plantation

Banggai Regency is a large meat supply area in Central Sulawesi Province, as presented below.

**Table 2.** Livestock Population by Types in Banggai Regency in 2011-2015 (Quantity)

No	Types of Livestock	Population in 2011-2015
1	Cattle	73,850
2	Small Livestock	138,868
3	Poultry	2,679,103

## 4) Fishery and Marine

Banggai Regency has a sea area of ± 20,309.68 km<sup>2</sup> and is located in Zone II of Tomini Bay and Zone III of Tolo Bay. The length of the coastline of Banggai Regency is ± 613.25 km. The sustainable potential of marine fisheries is ± 48,621.1 tons per year, consisting of pelagic fish with ± 39,387.9 tons/year and demersal fish with ± 9,239.2 tons/year. The regency also possesses an aquaculture area of ± 8,825 Ha. The cultivated types are tiger prawns (exports to the USA, the European Union, and Asia), Vannamei, and milkfish. A freshwater pond with an area of ± 260 Ha is for cultivating carp and Nile tilapia. For mariculture, the existing potential is ± 6.396 Ha, of which ± 78,800 m<sup>2</sup> has only been utilized for seaweed cultivation (±44,750 m<sup>2</sup>), cultivation of groupers/floating cages (± 430 m<sup>2</sup>), Scylla crabs (± 30,300 m<sup>2</sup>), and cultivation of pearls. Most areas in Banggai Regency are in the coastal area; therefore, they are dominated by coastal villages with a total of 131 villages (data before restructuring) with 14,067 fishing households.

## 5) Mining and Energy

Banggai Regency has abundant mining potential, consisting of oil and gas and metal mineral mining materials, such as nickel and gold, non-metallic mineral mining materials, or non-metallic mineral materials (mine c).

## 6) Industry

The industrial sector in Banggai Regency is engaged in large, small, and home industries. Given in the table below are the types of industries.

**Table 3.** Small Industrial Businesses/Household Crafts and Labors according to Types of Industries in Banggai Regency in 2018.

No.	Type of Industry	Code of Industry	Business Unit	Labor
1	Food Industry	10	148	1,113
2	Beverage Industry	11	103	278
3	Clothing Industry	14	68	184

4	Industry of Wood, Products Made from Wood and Cork (Furniture Not Included), and Wickerwork from Bamboo, Rattan, and The Like	16	6	68
5	Printing and Recorded Media Reproduction Industry	18	40	125
6	Non-Metallic Minerals Industry	23	54	408
7	Furniture Industry	31	90	2286
8	Other Processing Industry	32	24	49
9	Machinery and Equipment Repair and Installation Services	33	50	100

Source: BPS-Statistics Indonesia of Banggai Regency in 2018 and Document of Cultural Ideas

## 7) Tourism

Banggai Regency owns a variety of natural tourist attractions and tourism potentials spread across several districts. However, all still needs improvement to make it a tourism icon of Banggai Regency that attracts local, domestic, national, and international tourists. Here is an overview of tourist attractions and tourism potentials of Banggai Regency.

**Table 4.** Tourism Potentials and Tourist Attractions in Banggai Regency in 2018.

No.	Names of Tourist Attractions	Types of Tourism	Potentials	Place
1	Mantawa Dam	Nature		Toili Barat
2	Makapa Lake	Nature		
3	Pandan Wangi Beach	Beach	Black Sand	
4	Tou Beach	Beach	Black Sand and Coral Reef	Moilong
5	Makakata Beach	Beach		Batui
6	Bangkiriang	Nature		
7	Batu Bintana	Nature/Beach		Nuhon
8	Hek Permai Beach	Beach	White Sand and Coral Reef	
9	Nabotak Waterfall	Nature	Waterfall	Luwuk
10	Kilo Lima Beach	Beach	White Sand	
11	Pilaweanto Salodik	Nature	Waterfall	
12	Salodik Bat Cave	Cave		
13	Tontouan River	Nature		
14	Sandakan River	Nature	Natural Beauty	
15	Hanga-Hanga Waterfall	Nature	Waterfall	
16	Bolii Beach	Beach	White Sand	
17	Uwedikan	Beach		Luwuk Timur
18	Dondolan Island	Nature		Pagimana
19	Hot Springs	Nature	Hot Springs	
20	Taima Beach	Beach		Bualemo
21	Tangeban/Cemerlang Beach	Beach	White Sand	Masama
22	Wira Cave		Stalactite and Stalagmite	Masama
23	Dua Island	Marine	Black Sand and Coral Reef	Balantak

The above potential of natural resources indicates that Banggai Regency is rich in its various resources. Extensive agricultural/plantation land, great productivity, marine fisheries containing different types of fish and marine biota, a variety of types of community craft industries, and natural tourist attractions across districts in Banggai Regency provide comprehensive knowledge and information in the development of local content curriculum that bolsters the regional development of this regency.

Nevertheless, the shortcoming of this curriculum is that the learning process in schools has not incorporated the information of such natural resource potential. It is essential to rearrange local content in the basic education curriculum by incorporating information related to natural resource potential in agriculture/plantation, fisheries, industry/crafts, and tourism. This process is expected to provide knowledge to the students in utilizing their natural resources, e.g., improving the use of agricultural/plantation land, marketing fishery products, entrepreneurship industry, and tourism promotion.

#### c. Analysis of Local Content Curriculum Context Viewed from Human Resources Potential

Human resources refer to people with potential that can be utilized and developed to become adaptive social beings (being able to adapt to natural challenges, development of science and technology, and socio-cultural changes) and transformative social beings (being able to understand, translate, and grow all of their experiences and social contacts for the benefit of themselves and the environment in the future). Therefore, they can use the potential of the natural surroundings in a balanced and sustainable manner.

Human resources are key to the success of all aspects/potentials of local content. This aspect can positively and negatively impact the quality of local content to be developed, depending on the people's paradigm, culture, and work ethic. Local content is not realized and implemented without involving and placing humans as a central aspect.

To support the implementation of local content curriculum, there are four private colleges, 25 vocational schools, 51 senior/Islamic senior high schools, 142 junior/Islamic junior high schools, 385 primary/Islamic primary schools, and several groups of art and culture in Banggai Regency.

#### d. Analysis of Local Content Curriculum Context Viewed from Cultural Potential

The dominant cultural identity in Banggai Regency is the culture of Banggai, Balantak, Saluan, and Andio. Tribes in this regency include Balantak, Saluan, and Andio tribes, all of which have their characteristics in terms of language and art. The Balantak tribe is located in Banggai Regency, which has been present with its customs for a long time. In its history, this tribe used to be a fusion of seven community groups in the family of pitu bense tompotika staple bondolong, who spoke the same language, namely the Gombe language. The language has been preserved and used as an everyday language better known today as the Balantak language.

The Saluan tribe is a tribal community with a distinctive name, the Loinang people. Most Loinang people work as farmers who grow crops on the land or create their fields near the villages. The language used by the tribe with a population of 172,670 people (based on the 1985 population census data, in cultural ideas) is the Saluan language.

Meanwhile, the Audio tribe occupies the Tompotika mountain valley and inhabits the Masama district, Banggai Regency. 80% of the population work as farmers and gardeners and 20% as fishermen and office workers. This tribe communicates with the Andio language, different from the one used by the other three tribes in the Banggai Regency (Banggai, Balantak, and Saluan languages)



Moreover, the Banggai tribe mostly inhabits the islands, namely the Banggai Laut and Banggai Kepulauan regencies. Previously, these regencies were part of the Banggai Regency. Only then did they experience restructuring into two regencies. The language used by most of the Banggai tribe is the Banggai language. However, there have been many changes due to the cultural fusion with various tribes in the regency, including the Bugis, Gorontalo, Jawa, and Buton tribes, making the native language of the Banggai tribe only spoken in the Bulagi area, the Sea-sea tribe.

Apart from the language, tribes inhabiting the Banggai Regency have cultural diversity that still exists today, such as Tumpe, Sumawi, Ande-ande, Osulen, Tontila, Umapos, Balatindak, and others. One frequently performed culture is the Molabot Tumpe traditional ceremony held annually in September, coinciding with the laying of the maleo bird (Sulawesi endemic bird living in the Bakiriang area, Batui District). This ceremony is a series of past customs of the Banggai Kingdom that had historical ties to the establishment of Banggai Kepulauan and Banggai Laut regencies.

All in all, Banggai Regency has a variety of cultures with characteristics from its linguistic and artistic aspects. However, more or less the same as the abovementioned natural resource potential, the cultural potential in Banggai Regency has not been implemented as part of school lessons except for the language

#### e. Analysis of Local Content Curriculum Context Viewed from Historical Potential

The historical potential is in the form of relics and heritage traditions that are still preserved presently. If their management is optimized, historical concepts will be a tourist attraction that can also become an asset or a local advantage of a certain region. Consequently, preserving traditional values by giving a new touch to combine traditional and modern interests is important, meaning that the historical asset or potential can be part of local content. Given below are the data on the historical potential of Banggai Regency.

**Table 3.** Historical Potential in Banggai Regency in 2018.

No.	Historical Sites	Year of Establishment	Place
1	Bunta District Office	1902	Bunta
2	House of Bukalang Family	1812	Bunta
3	Nurul Huda Lambangan Mosque	1920	Pagimana
4	Lobu Bridge	1940	Lobu
5	Traditional House of Lambangan Village	1920	Pagimana
6	People's Representative Council of Mutual Assistance Office	1959	Luwuk
7	Mian Kehumama's Grave	1529	
8	House of Bosanyo Kintom	1890	Kintom
9	Traditional House of Kintom	1915	Kintom
10	Abdullah bin Abd. Kadir's Grave	1450	Mendono
11	Luwuk Public Hospital	1936	Luwuk
12	Muttahidah Great Mosque	1889	Luwuk
13	Public Kitchen and Japanese Bunker	1942	Balantak
14	Simpangan Old Church	1931	Masama
15	House of Captain	1935	Luwuk
16	Captain's Residence	1902	

*Source: Document of Cultural Ideas of Banggai Regency*

Similar to the cultural potential, Banggai Regency also has historical potential in the form of historical heritage. Unfortunately, the people of Banggai Regency, especially the younger generation (students), have not widely recognized the historical heritage. This historical heritage can be part of local cultural content in the basic education curriculum to provide knowledge to the students regarding

the history of their region, along with becoming part of the tourism promotion of Banggai Regency in supporting the region's progress.

### *Analysis of Local Culture to be Developed in the Basic Education Curriculum*

Based on the identification of local culture described previously, an analysis is carried out to determine local cultural content to be developed in the basic education curriculum.

#### a. The Conformity of Students' Development Level

The stages of student development have distinctive characteristics and separate developmental tasks useful as directions for normal development. On the contrary, success in performing developmental tasks creates a feeling of pride and happiness. Universally, maturity ends in optimizing the development of the human soul, which can only be reached when it goes through a process toward the ultimate goal of human personality development (Ilahi, 2012; 25-26). Education in the contemporary context is an effort to develop and encourage humans to appear more progressively based on high values and noble life to create a perfect being related to reason, emotion, and action. The culture of Banggai Regency has significant relevance to Law Number 05 of 2017 concerning the Advancement of Culture. Thus, the government of Banggai Regency prioritizes education as a vital facility to empower the local culture to create civilized younger generations of Banggai Regency and become heirs to local culture who can maintain and preserve their genuineness in social life.

#### b. Availability of Educators

Implementing the curriculum of local cultural content must be supported, which are considered essential elements for applying local content in an educational unit. As stated in the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 81A of 2013 concerning the Implementation of Curriculum of Local Content Development Guidelines Point D, teachers are the supporting capacity for implementing local content (item 2). The teachers assigned to the local content subject must have a) ability or expertise and graduated from the relevant field; b) experience in the covered field; c) a strong interest in the covered field. Local content teachers can come from outside the educational units, such as the nearest educational units, community leaders, socio-cultural actors, etc.

#### c. Oriented to Local Culture Introduction

As affirmed in Law Number 05 of 2017 concerning Advancement of Culture Article 28 section 1). Central and regional governments must publish information on the inventory, security, maintenance, and rescue objects of cultural advancement; 2) Everyone can play an active role in publishing information relating to the inventory, security, maintenance, and rescue of advancement of cultural objects; 3) Publication is done to disseminate information to the public within the country and abroad with various forms of media. The matter mentioned above is part of the elaboration of local cultural potential that emphasizes protection, development, utilization, and supervision so that culture grows and develops, making it recognized by younger generations through school subjects. Hence, the use of the local cultural content curriculum as a subject is a concrete step for the government of Banggai Regency through Regent Regulation Number 56 of 2017 concerning the Curriculum of Local Content of Local Languages (Saluan and Balantak). It functions as part of 1). introduction to the local culture of Banggai Regency on the national and international level, 2). Regional development on the national and international level, 3). As a form of devotion to the local potential that is explored from the identity of the ancient people in terms of language, art, and traditional games.

#### d. Covering Dimensions of Knowledge, Attitude, and Skills

From a human's perspective, education is fundamental to students' learning process. In a universal setting, education positively affects developing and cultivating the student's creativity, skills, and personality. Consequently, the function of education is believed to mainly cover the needs of students to get motivation and stimulation in performing their learning activities. This motivation and

stimulation have a significant impact on achieving the growth of three basic components as basic educational functions, namely cognitive aspect (knowledge), affective aspect (personality), and psychomotor aspect (skills).

e. Availability of Facilities and Infrastructure

To integrate the development of local cultural content into a subject in primary schools, it is necessary to have facilities and infrastructure that meet its minimum criteria. The minimum criteria of facilities comprise furniture, educational equipment, media, books, other learning resources, information and communication technology, and other equipment that every school must have. Meanwhile, the minimum criteria of infrastructure consist of land, buildings, rooms, and power installations and services that every school must have.

f. Having No Conflicts with Religious Values

Education positively affects the development and cultivating the students' creativity, skills, and personality. Law of National Education System Number 20 of 2003 Considering National Education System Article 1 section (1) describes the substance of education as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality intelligence, morals, and the skills needed by themselves, society, nation, and state.

Through the development of this local cultural content, education in Banggai Regency is expected to be a pathway to carry on culture or instill the ability to behave, alongside teaching skills and knowledge and playing a role in enhancing the personality of students to be religious. This requires the creativity of teaching the development of local cultural content as an applicable and targeted part of guiding great and noble students in everyday life at school, at home, and in the community. Through local cultural content subjects, primary school teachers are expected to create students with noble characters and be helpful to the nation, state, and religion. The curriculum of local cultural content development integrated into a subject, namely arts, culture, and crafts, in Group B, is expected to lead the process of moral actualization and developing spiritual, noble, and ethical characters with life values as a guide for us to a better and more meaningful life. Thus, this can bring forth moral nobility through piety in religious rituals, building human interaction, and respecting the environment.

g. Being Able to Counteract Social and Security Vulnerability

Banggai Regency has a lot of local wisdom and cultural content, as stated in the "Document of Cultural Ideas of Banggai Regency in 2018", including the tourism potential of nature, beach, history, music and dance, and traditional games and sports. It can be part of the resolution to prevent the region's social vulnerabilities and security threats if managed properly. We have a cultural philosophy, "Mompo Saangu Tanga Mombulakon Tano," meaning Put Our Hands and Thoughts Together to Build the Nation/Region. Moreover, the morality movement "Pia Na Sampa Ala," which unites elements of the life of Banggai Regency people from Luwuk to the border of the Obo Balingara (Nuhon) and Keramat Valley (Toili Barat) areas, means "see trash, take it." This movement does not only teach a concept of "taking" but also moral awareness in the sense that any trash we see is picked up and disposed of in the trash bin. This philosophy comes from the cultural characteristics of Banggai Regency with the capital city of Luwuk called "BERAIR" (Bersih or clean, Aman or safe, Indah or beautiful, and Ramah or friendly). If managed properly, the very multicultural areas, including Saluan, Balantak, Banggai, Java, Bugis, Bali, Buton, Muna, Padang, Lombok, and others, will be able to compete with other regions, such as Raja Ampat, Bali, Bunaken, Wakatobi, Lombok, and even Yogyakarta.

h. Developing Basic Competencies by Referring to the Core Competencies

In every syllabus, a basic concept that needs special attention is integrating each core competence 1, 2, 3, and 4 within one unit or topic discussed. From the integration of all core competencies, the basic

competencies are created (Kurniasih and Sani, 2014; 46). Learning process planning includes a syllabus and lesson plan that contains the subject identity, competence standards, basic competencies, competence achievement indicators, learning objectives, teaching materials, time allocation, learning methods, learning activities, learning assessment, and learning resources (Regulation of the Minister of National Education Number 41 of 2007 concerning Process Standards for Primary and Secondary Educational Units).

i. Compiling Local Content Syllabus

The syllabus contains the subject identity or theme, competence standards, basic competencies, learning materials, learning activities, competence achievement indicators, assessment, time allocation, and learning resources as a reference for developing lesson plans. The syllabus is developed by educational units based on content standards, graduate competence standards, and guidelines for preparing the school-based curriculum. In its implementation, the teachers can develop the syllabus independently or in groups in a school or several schools, a group of subject teachers or a teacher activity center, and the Education Board. This process is under the supervision of the Education Board of the regency or city responsible for primary and junior high schools, senior and vocational high schools, and the department in religious affairs for Islamic primary, junior, senior, and vocational high schools (Regulation of the Minister of National Education Number 41 of 2007 concerning Process Standards for Primary and Secondary Educational Units).

Chamsiatin (in Akbar, 2017; 28-29) points out that syllabus development follows steps: 1) fill in the identification column and 2) review competence standards. Reviewing competence standards needs to pay attention to (1) the hierarchy of scientific disciplines or material difficulty levels, (2) the linkage of competence standards and basic competencies between subjects, (3) the review of basic competencies, and (4) identifying the main materials. Reviewing main materials needs to pay attention to (1) the level of students' physical, intellectual, emotional, social, and spiritual development, (2) benefits for students, (3) scientific structure, (4) the depth and flexibility of materials, (5) the relevance to students' needs and environmental demands, and (6) time allocation. Next is (5) develop learning experiences; learning experiences contain learning scenarios that highlight students' learning experiences, giving them opportunities to construct their knowledge, develop their life skills, and be meaningful to their lives. Accurately opting for learning approaches, models, methods, techniques, and tactics greatly determines students' learning experiences. 6) Formulate indicators; indicators are the elaboration of basic competencies showing signs of students' actions or responses. Indicator development should consider regional characteristics, educational units, and students, using structured and observable operational verbs. Choices on operational verbs can be formulated by the teachers and used as a basis for developing assessment instruments; 7) determine assessment types; the assessment is done by using a test or a non-test in a writing, oral, performance, product, attitude, project, portfolio, self-report, and other relevant forms; 8) determine time allocation; determining time allocation in each basic competence is based on the effective amount and time allocation of subjects per week by considering the number of basic competencies, flexibility, depth, difficulty levels, and basic competence importance levels, according to the needs of students to master basic competencies; 9) determine learning resources; learning resources cover reference books, objects, materials, information sources, events, physical-social-psychological-cultural environment, and other relevant things. Learning resources should align with competence standards, basic competencies, indicators, and learning objectives.

#### 4. CONCLUSION

The present work draws the following conclusions regarding the analysis result of local culture in the basic education curriculum in Banggai Regency. First, identifying and analyzing the context of the local content curriculum involves an in-depth investigation of relevant factors, including geographical potential, natural resources, human resources, and cultural and historical dimensions that form the

foundation of the area concerned. Survey and interview methodologies are implemented as the main instruments of primary data collection, complemented by secondary data sources that complement and enrich the understanding of the contextual framework.

Second, an in-depth analysis of the context and potential of local culture produces cultural choices that can be developed, such as the Development of Tourist Destinations to increase environmental awareness, the Development of Regional Languages for appreciation of local linguistics, the Development of Regional Skills & Crafts Industries for economic growth, and Preservation of Regional Arts & Sports to pass on and appreciate cultural expressions. This finding is relevant to research variables on the development of local culture in the basic education curriculum, linking academic and practical aspects in maintaining the sustainability of local culture.

Considering the findings related to implementing local culture in the basic education learning process and curriculum, this study suggests considering the following matters for the effectiveness of local cultural content learning. First, collaborate with external teaching staff such as community leaders and cultural actors, enrich students' perspectives, and increase the authenticity of local content. Second, ensure the availability of adequate learning facilities, including educational media, visual aids, and teaching materials, to support a variety of approaches and enrich students' understanding of local culture. Third, ensure that the budget is sufficient for implementing local content learning, including obtaining teaching materials, training teachers, and providing facilities by developing local culture in the basic education curriculum.

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