

Potential and Barrier Analysis, Implementation of Education Based on Local Wisdom in SDN Burengan 2 Kediri, Indonesia

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Abstract

The purpose of this study is to describe the potential and obstacles related to the implementation of education based on local wisdom in SDN Burengan 2 Kediri City. The research method used is descriptive qualitative with research location SDN Burengan 2 Kediri City. Data collection techniques used are interviews, observation and documentation, while data analysis techniques using triangulation techniques sources. The results showed that in general the program implemented by the school has accommodated the value of local wisdom. Potential implementation of local wisdom-based education can be implemented through integration with existing school programs and extracurricular activities of students, in addition to government support through governor regulation no. 19 Th 2014 assist the implementation of the program. Obstacles related to the implementation of local wisdom-based education is the absence of a special team, village officials have not been consistently involved, the design of the curriculum has not been directed to the implementation of local wisdom and there has been no comparative study to support the implementation of education based on local wisdom in SDN Burengan 2 Kediri.

Keywords

Potention, Obstacles, Education, Local Wisdom

1. Preliminary

Indonesia has a wealth of nature and culture are very diverse. The diversity contained in human social life gave birth to plural society (Herimanto, and winarno, 2010: 99). This plurality makes the distinctive characteristic of each local culture in Indonesia, better known as local wisdom. Local wisdom is everything that characterizes a region, whether in the kind of food, customs, dances, songs and regional ceremonies. According to Alfian (2013: 428) local wisdom is defined as a view of life and knowledge as well as a life strategy tangible activities undertaken by local communities in meeting their needs. Meanwhile Setiyadi (2012: 75) states that local wisdom is custom and habits that have been traditionally done by a group of hereditary community that until now still maintained by the customary law community in certain areas. So that local wisdom can be interpreted as a view of life, knowledge and life strategy embodied in customs and habits that have been rooted and maintained by a particular group of people. The form of local wisdom in society can take the form of knowledge system, social system and cultural system. This is reflected in environmental management, customs and cultural results of artifacts such as properties rules, materials and residential architecture, styles and styles of clothing, furnishings, and ceremonies (Maryani & Yani, 2016: 116). Examples of local wisdom that is currently being promoted a lot of the development of herbal medicine which is a heritage in the medical field. Currently the development of herbal medicine has been perfected with applicable pharmacology standards (Fajarini, 2014: 129). This is because to fulfill the needs of people's lives always make adjustments to the natural conditions, social environment and religion, so that merged local wisdom that became the character of a community group. Along with advances in technology and access to information that has been worldwide, led to changes in the way of view and way of life of the community. The lack of selectivity in receiving information from the outside leads to a cultural shift that is more culturally oriented popular. Popular

culture is a culture that is in line with the development of the era and technology that has the characteristics of instant lifestyle, modern and in the land by the latest technology, popular culture also concerns the way of life that is not bound by certain customs. Popular culture that is not in line with cultural values or local wisdom that has been held will cause uncertain identity and lost of Indonesian values. Therefore, there is a need to raise the values of local wisdom in various fields.

Efforts to raise the values of local wisdom in each area one of them is to implement it in education activities. Educational activities should be directed at the realization of school institutions that promote various local wisdom of society and culture in learning in school. The national law and policy on education-based local excellence / local wisdom,

among others.

a. State Law Number 20 of 2003 CHAPTER XIV Article 50 paragraph 5 affirms that district/city governments manage primary and secondary education, as well as educational units based on local education.

b. Government Regulation No. 17 of 2010, article 34, that "Education based on local excellence is education held after meeting the National Education Standards and enriched with competitive and / or regional comparative advantage"

c. Government Regulation Number 17 Year 2010 article 35, paragraph 2, that "District / city governments implement and / or facilitate the piloting of programs and / or educational units that have or almost meet the National Education Standards to be developed into programs and / or units of standard education international and / or based on local excellence ".

d. The strategic plan of the Ministry of National Education 2010-2014 that: Education should develop an understanding of the importance of sustainability and ecosystem balance, its the understanding that humans are part of the ecosystem. Education should provide an understanding of the values of social and natural responsibility to illuminate learners that they are part of a social system that must synergize with other human beings and part of a natural system that must synergize with nature and its contents.

The purpose of education of local wisdom in schools according to Asmani (2012: 41) First, so that students know the local advantages of local residence, understand various aspects related to local wisdom. Second, able to process resources and engage in services / services or other activities related to excellence, so as to earn income while preserving the culture, traditions and resources that become the regional superior, and able to compete nationally and globally. Third, students are expected to love the land of their birth, confident in the future, and aspire to develop local potential, so that the region can grow rapidly in line with the demands of globalization and the information age.

According to Prasetyo (2013: 4), Implementation of local wisdom education can be initiated by inventory of local excellence aspects by analyzing the internal and external conditions of the school, internal analysis can be done by identifying the preparedness of stakeholders, the completeness of facilities, conformity with vision, school mission and work program. While external analysis can be done by identifying the parties around the school that can support local wisdom-based education. Furthermore, what needs to be done is to analyze the potential of local wisdom in the environment to determine the type of local wisdom to be lifted. The opinion is in line with Asmani (2012: 62) which describes the stages of implementation strategy of school based on local wisdom that is First Stage of local potential inventory of excellence that exist in an area, which can be done through observation, interview and literature study. Second, the analysis phase of the readiness of the unit of education, At this stage educators / teams assigned to the school analyze all advantages / advantages internal and external educational units viewed from various aspects by way of grouping the benefits which are related to each other.

The three stages of determining the theme and types of local advantages, things to note at this stage are the selection of comparative and competitive local advantages, the results of internal and external analysis of the school and the interests and talents of learners. Fourth, Phase implementation of the field. The implementation phase of the field should be tailored to the capability of each educational unit, referring to the results of external and internal factors analysis, the result of the inventory of potential local advantages, interests, and talent of learners.

Local wisdom contained in the city of Kediri can be seen in several areas such as arts, food, clothing, and language. In the field of art Kediri has a distinctive jaranan art. According to the local news website Radio Andika fm, Kediri jaranan distinctiveness lies in musical instruments and tanks are dancing *pegon* and *senterewe* dance. Typical foods that become excellent and distinctive culinary in Kediri, among them *Tahu Kuning*, *gethuk banana*, *Nasi Pecel Tumpang*, *Stick Tahu Kuning* and so on. In addition to food and art Kediri has a center of crafts in the form of *batik ikat* clothing which is centered in the area of Bandar Kidul mojoroto district Kediri. In addition in terms of language, Kediri people use the language of Java as a social language everyday. Kediri has a distinctive Javanese dialect, the Kediri dialect tends to use a finer vocabulary than the common Javanese dialect found in eastern Java. The hallmark of Javanese dialect in Kediri is the use of language that tends to be hyperbolic such as to declare very good, then in Kediri dialect will be pronounced with "ueeenak pool" or very large it will be pronounced into "guuuwedi". In

addition Kediri city community still maintain the use of freedom is a term to express a thing, for example "Njanur Gunung" which means to express something unusual implemented or equal to the term "tumben" (often) in Indonesian.

SDN Burengan II is a school appointed Ministry of Education and Culture as SD Pembina in Kediri City based on Decree no. 267 / C / KL / 2015 dated June 19, 2015. SDN Burengan II Kota Kediri, in its school program plan also includes activities that refer to efforts to preserve local wisdom contained in the city of Kediri. The results of the preliminary study at SDN Burengan II indicate that the current school has developed programs both intracurricular and extracurricular that raised the values of local wisdom. Therefore, there needs to be an analysis related to the potential and obstacles of the implementation of local wisdom education in SDN Burengan II Kediri.

Previous research was conducted by M. Nur Mannan, Achmad Sopyan, and Sunarno. in 2015 entitled "Development of Local Wisdom-Based Learning Tools to Develop Positive Character Students", indicating that Integrating character education in local wisdom-based learning tools can also be developed for all characters. Result of gain test analysis got the increase of student character equal to 33% from total indicator which developed or are in medium criterion.

In line with that research conducted by Roikhwanphut Mungmachon in 2012 with the title "Knowledge and Local Wisdom: Community Treasure", shows that education that continues to this day still ignores the importance of local wisdom as a result of globalization which only focuses on economic growth. Therefore, educational implementers should integrate local wisdom with the knowledge learned by learners, so as to derive learning outcomes that contribute to their social environment.

Based on these descriptions, this study focused on the study of school program development, analysis of potential implementation education based on local wisdom and obstacles implementation of local wisdom education in SDN Burengan II Kediri City. This study aims to describe how the development of school programs, potentials and obstacles in the implementation of education efforts based on local wisdom in SDN Burengan II Kediri.

2. Research Methods

2.1. Research design

The research design used is qualitative research. Qualitative research emphasizes the effort to understand a subject thoroughly. According to Moleong (2012: 6), qualitative research is a study that aims to understand the phenomenon of experienced by the subject of research thoroughly by way of describing in the form of words and language in a special context and by utilizing various forms of scientific methods. The method used in the research is the description method which means all the data obtained in the research is described in terms of words.

2.2. Research sites

The location of the research is SDN Burengan II Kediri which is located on Letjen Soeprapto street 44 number tel. 684062. Kediri. The reason for the selection of SDN Burengan II Kediri because SD has programs to implement the education of local wisdom.

2.3. Data collection technique

Data collection techniques is a step undertaken by researchers to obtain research data. Sugiyono (2013: 308-308) argues that data collection techniques are the most important step taken in research through observation, interviews, Questionnaire (questionnaire), documentation, and the combination of the four. The study used three steps, namely documentation, interviews, and observation. Documentation steps are implemented in a way analyze the draft profile and school programs. Interview steps were conducted by interviewing the head of the district as policy maker. Step interview, conducted to find out the description of the implementation of local wisdom education in SDN Burengan II Kediri City. Observation step aims to find out firsthand how the implementation of education of local wisdom by the school.

2.4. Research Instruments

The research instrument used is the principal instrument and supporting instrument. The main instrument is the researcher, the supporting instrument is the interview guide and the observation guideline. Researchers set guidelines for interviews to the principal as a resource in the study to obtain data according to the study design.

2.5. Data analysis technique

Data analysis is used according to Model Miles and Huberman consist of data reduction, data presentation and verification. Data reduction aims to reduce and retrieve the necessary data in the study. The process of reduction is done in the analysis of interviews, documentation and observation. The analysis focused on the implementation of

local wisdom education. The presentation of data in qualitative research is presented in the form of brief descriptions, charts, tables and the like. The process of presenting the data by presenting data related to the implementation of local wisdom education, as well as analysis of the potential and barriers to the implementation of local wisdom education at SDN Burengan II Kediri. After the data is presented in the form of a description, proceed to the verification process. The verification process that researchers draw conclusions from various data analysis has been done.

2.6. Test Data Validity

To test the validity of data, researchers used triangulation technique. Triangulation technique is a data checking technique that utilizes something else outside the data, for the purposes of checking or as a comparison of that data (Moleong, 2007: 20). Triangulation technique in this research is data from result of interview with principal will be confirmed by documentation in the form of draft profile and school program also result of observation.

3. Results and Discussion

3.1. Implementation of Local Wisdom-Based Education

SDN Burengan 2 is located on the street letjen soeprapto number 44 kelurahan burengan, Kecamatan Pesantren Kediri. This school has been established since 1955 and has been accredited "A". This school has a vision of "Bertaqwa (obidience), excellence in achievement and character".

Efforts to improve the quality of learning is done continuously by SDN Burengan 2 Kediri, so that in 2015 SDN Burengan 2 was appointed by Kemendikbud as SD Pembina in Kediri City. SDN Burengan 2, has many achievements both academic and non academic. In the academic field, among others, is to get a gold medal and merit at the Competition of Realistic Nalaria Mathematics (KMNR) in Indonesia in 2016 at the Bogor Agricultural Institute, the provincial mathematics champion held by Jember Mathematics And Science Community (JMSC) in 2015, and other academic achievements at the sub-district and city of Kediri .

In the non academic field student achievement SDN burengan 2 Kediri City is the 3rd winner in the dance creations and painting competition held by the education office of Kediri city in 2016, the 2nd winner in the race of cadres of Tiwisada 2017 kecamatan Pesantren held by the Forum of Education Quality Improvement (FPMP), as well as other achievements such as speech competitions, poetry reading, pantomime and so on Kediri city level.

SDN Burengan 2 Kota Kediri has not formally declared itself as a school that implement curriculum based education of local wisdom, but SDN Burengan 2 Kediri City continues strive to align its educational activities so that students have and understand the attitude in accordance with the values prevailing in the community. So that the program is prepared able to accommodate the values of local wisdom.

3.2. School Program Development

SDN Burengan 2 is one of the favorite schools with adequate facilities in Kediri. The result of interview with the head of SDN Burial II of Kediri, Markus Widiarto, indicates that schools do not have special teams dealing with the implementation of local education based on local wisdom, but the school focuses heavily on the values of the characters. This is inherent with the school vision of "Bertaqwa, Unggul in achievement and Character. One effort to form the character of students is to explore the local cultural values that exist in the city of Kediri. The annual program proclaimed by the school as consistent activities are carried out as follows (saidah, 2018: 36-37).

1. Character Development and Character Growing

This program is a manifestation of the vision of SDN Burengan 2 that is to be a school of character. Character building and character development is done through the habituation and exemplary of the teacher. The form of character building activities among others is the habituation movement before the learning begins students are required to pray, sing Indonesia Raya songs, and read the book 15 minutes, with this activity is expected religious values of nationalism and love of reading will be formed in students. To increase students' awareness of the environment, SDN Burengan 2 introduced the LISA program which is an acronym of "Lihat Sampah Ambil" (See The Garbage Pick Up), this program not only applies to students but entire school members, so with the exemplary of all school members in expecting students accustomed to throw garbage in place to keep the environment clean. In addition, the school also has a Javanese journal program movement, it is applied so that students better understand the Java language in accordance with the rules, for example, if talking with teachers using kromo language is the level of language Java is more subtle, which is used when talking to an older person as a tribute, while with fellow students using ngoko language is a social language between peers. Javanese language conversation on Friday is also an effort to preserve the culture of Javanese language which is currently starting to be abandoned, especially the language of Java chromo.

2. Learning Outside Class

Learning outside the classroom after each UTS or UAS. This activity is organized by visiting places that are educative in accordance with the grade of students, such as visits to Monumen Simpang Lima Gumul, Pasar Pahing which is one of the biggest traditional market in Kediri, Blimbing Garden, mushroom cultivation center in Blabak village, sugar factory of Pesantren which is a long sugar factory in Kediri and others (Laila dan Saidah, 2016: 181). the selection of sites visited consider the educational, financing, distance and time aspects, so that each class visits different locations according to the agreement they have made. Teachers are in charge of accompanying student visits and providing direction related to what they need to consider and learn during the learning activities at out of class. In certain locations there are presenters who are ready to give explanations to the students, such as the visit to the Gubug Lazaris Kediri, students are invited to know organic farming, and dairy farms delivered by the Romo Hardo, or visits to 521 Infantry Battalion, students in guide by one of the TNI representatives for understand the diversity contained in Kediri. Students are also expected to have knowledge and skills in accordance with the needs that exist in the surrounding community.

3. Inspiration Class

Inspirational class is a program conducted by inviting experts related to the competence of learning. This is so that students can learn the knowledge directly from the expert on the competence or field. Areas of expertise such as painters for art learning activities, Batik Craftsmen, doctors, writers and other relevant fields. the selection of speakers in the inspirational class involves teachers and school associations consisting of parents. this activity as a form of cooperation and involvement of parents to school programs. In addition to this inspirational class program, if there are parents of students who have expertise in accordance with the required competencies, then the school will invite and empower students' guardians as speakers. In addition, the school is also working with relevant parties if necessary, such as inviting the doctor Elida Mustikaningtyas, sp.THT-KL who is a specialist ENT, to give material about ENT, and provide free checks for ENT.

4. Improvement Program of Parent and School Cooperation

This partnership program is a collaborative program developed by schools involving parents and school committees. Through this program is expected to establish better communication between the school with parents and the committee. variants of the activities carried out in the form of establishing class paguyuban, meetings, and discussions related to student learning. Paguyuban class is a community consisting of parents and teachers of each class, through this class of community teachers and guardians can exchange good information about development of students and school programs that students need to know. Meetings and discussion of learning are conducted both within the scope of the classroom community and the school committee. For example through a seminar about the role of parents in addressing the development of children, followed by parents of students, by inviting speakers from the Commission for Child Protection (KPAI).

In addition to increasing the cohesiveness between parents and school in a fun game between parents and teachers. Parents of students, in the learning activities outside the classroom are also involved to participate in guarding their children in learning activities. A well-established collaboration between the school and the parents will be able to provide positive support for school progress and student learning progress.

5. Extracurricular Activities

Extracurricular activities conducted at SDN Burengan 2 are very diverse. It is based consideration of student interests and talents. Extracurricular types that exist in SDN Burengan 2 are qasidah, Musabaqah Tilawatil Quran (MTQ), drum band, dance and karawitan art, music, choir / vocal, scout and others

Extracurricular activities guided by teachers and artists who are experts in their field. Extracurricular activity schedule is held on Thursdays until Saturday at 10.00 - 17.00 according to the learning schedule in school. Currently not all extracurricular have a special room to practice, so that there are activities held in the yard of schools, classrooms, in the studio and in the muses, such as qasidah and MTQ, held in school musolo. While the art of dance and karawitan performed in studio. The development of talent and potential of students through extracurricular program is expected to increase the interest and achievement of students in the field being explored.

3.2. The Potential Implementation of education based on local wisdom

Local wisdom-based education is essentially a reappearance of local values and integrate them into learning activities. Education by adapting the value of local wisdom will be better if embodied in a systematic concept, understood by all relevant stakeholders, so that the local values are part of the spirit of education in school.

The model of local wisdom-based education is an effort to teach students to know the environment and have skills in accordance with the needs of their environment. According to Nadlir (2014: 312), the material in the local wisdom-based education model should have a high meaning and relevance to real life empowerment based on the reality

faced by the students. Local wisdom-based education can be used as a means of effort preservation of local cultures, so that it can continue to live and thrive through the process of education in schools.

One of SDN Burengan 2's vision is to become a character school. Character is the self-values that then control the way of thinking a person and manifested in an action (Fajarini, 2014: 129). According to Daryanto & Darmiatun (2013: 70), one source of character education is culture, because people's lives are always based on recognized cultural values in the society, cultural values serve as a basis in giving meaning to a concept and meaning of community communication behavior the. So this is closely related to the exploration of the values of local wisdom, as the catalization of the character values and identity of the people of Kediri. Implementation of character education if implemented in SDN Burengan 2 Kediri City will be in line and support the implementation of school vision.

The potential implementation of local wisdom-based education can be seen from the routine school programs that have been implemented. In a character growth program, the school applies Friday language in Javanese language. Java language not only serves as a means of communication, but relates to the social ethics that became the culture of Kediri society. Students are familiarized using appropriate Javanese language to help preserve cultural values in Javanese language.

Local wisdom-based education opportunities can also be implemented in out-of-class learning activities, inspirational classes and cooperation programs with parents. Classroom learning activities have so far been conducted by visiting educational sites, such as farms and gardens, as a means of getting to know the potential of Kediri, but so far the visit has not been specifically conceptualized. To get to know more local wisdom in the city of Kediri schools can arrange the concept of the visit in accordance with cultural excellence, for example the field of economy, art, cultural artifacts and such. In the economic field such as visitation activities directed to industrial centers "Tahoo Kuning and Gethuk Pisang " which is a typical food Kediri city.

The inspirational class program, has so far invited doctors, artists and other professional jobs. This becomes an opportunity to implement local wisdom education by inviting cultural, or craftsmen who have a typical Kediri handicraft business such as batik weaving craftsmen. The purpose of this activity is to educate and introduce students related to local cultures in the city of Kediri and the values contained therein. In order for all relevant stakeholders to understand the concept of education based on local wisdom, then through partnership programs with parents, can be made a means to conduct counseling or seminars which aims to understand all members of the school regarding the urgency of implementation of education based on local wisdom. If all relevant stakeholders have the same understanding, then in the implementation, the values of local wisdom will be a common spirit in the education process at school.

Development of local wisdom-based education can be carried out through non-academic activities in the form of extracurricular. SDN Burengan 2 Kediri has extracurricular activities that support cultural preservation, for example, in the field of culture there is an extracurricular art of dance and karawitan, whereas in the field of religion there are extracurricular qasidah and Musabaqah Tilawatil Quran (MTQ). This extracurricular activity can be a means to recognize Kediri culture such as dance "kethek oleg" which is lifted from the legend of Asmarabangun and the magical goddess of kilisuci. This dance can be lifted into one type of dance that must be studied by students, so by learning it, students participate preserving Kediri typical dance.

In addition to the internal aspect, the opportunities for implementation of local wisdom-based education are also supported by the government through the governor's regulation number 19 of 2014, on the subject of regional languages as a mandatory local content. This is a form of East Java government support in particular to preserve local languages as a local cultural heritage. In addition, the potential of local wisdom-based education is also supported by curriculum payload, which is the 2013 curriculum that accommodates the introduction of local potentials, for example in basic competence 4.3 Social Science class IV which reads "presents the results of the identification of economic activities and its relationship with various fields of work and social and cultural life in the neighborhood until the province "of the basic competence shows that students are required to be able to demonstrate life, economy, social and culture primarily in the environment (Laila dan Saidah, 2016: 181).. This is a form of integration efforts to introduce local excellence in learning. In addition, in the basic competence of the Indonesian language class 1 in the skills aspect there is the language "Using the appropriate Indonesian vocabulary and assisted with the local language" this basic competence quotation indicates that in learning does not always have to use the Indonesian language, but may use the local language as a second language when learning Indonesian.

Local wisdom-based education has distinctive features that are different from other educational models. According to Ghuftron, Budiningsih and Hayati (2017: 310) The characteristics of learning based on local cultural values include the first objective of learning is that students master the aspects that exist in the competencies that have been formulated and the values of characters contained therein. Second, learning activities are intended for facilitate students to achieve the competencies that have been formulated in accordance with the applicable curriculum while still promoting the development of the nation's character values. Third, the learning materials are organized in an

integrated manner with the character values that will be developed. Fourth, the learning environment is naturally arranged, meaning that students are given the opportunity to gain a real learning experience in the community related to the noble values that develop in society. In accordance with that opinion, the program and learning activities that have been designed in SDN Burengan 2 Kediri has been in line with the model of education based on cultural values or local wisdom. If the concept of local wisdom-based education is designed more systematically by involving all relevant stakeholders, then it is very likely that local wisdom-based education can be implemented consistently in SDN Burengan 2.

3.3. The Obstacles of Implementation Education based on local wisdom

Implementation of local wisdom-based education should be designed in accordance with the needs of the school. Menurut Asmani (2012: 70), the process of implementing local wisdom-based education in the start of the establishment of an implementing team in charge of carefully designing all matters related to this program. Both partnership with village officials or community leaders, this is aimed at the effectiveness of the program, so that the program is really compiled according to the actual circumstances and needs.

Third, Preparing Software and Hardware. Software in the form of curriculum programs, and faculty, while the hardware in the form of facilities and infrastructure that become facilities to support the implementation of the program should be prepared neatly. Fourth, prepare Implementation Strategy. This program requires an appropriate implementation strategy, whether it is incorporated into activities in intracurricular or extracurricular. Fifth, conducting comparative studies on institutions that have successfully implemented the concept of education based on local wisdom. The next stage is looking for investors, opening markets, preparing skilled students, preparing home company and engaging the surrounding community.

Of all the processes that have been described, certainly not all steps can be applied at the elementary school level, because the concept of educational implementation based on local wisdom in primary schools is more to the effort of cultural recognition and characterization of local wisdom values. SDN Burengan 2, although it has integrated the values of local wisdom in its learning activities, but has not yet had a special team that is designing related to the implemenntasi of local wisdom in the learning process. The special team in question is a team that members of the school both teachers and principals who work together with the school council, related agencies and leaders who are experts related to local wisdom contained in the city of Kediri. Determination of education policy based on local wisdom is of course not only be the authority of the school, but it is necessary to involve guardians, school committees and education offices. So it takes the similarity of views related to the urgency of education based on local wisdom. So far there has been no massive discussion related to the implementation of education based on local wisdom in SDN Burengan 2 Kediri City.

The involvement of community leaders and village officials requires continuous communication. The idea of implementing local wisdom education must be in line with the existing programs in the area where the school stands. So in need of time, energy and mind to continuously establish communication and cooperation with the relevant government officials. Also if the team consists of teachers who have teaching tasks at school, then this will further increase the burden of teacher performance, so need to look for solutions to keep the program running without disrupting the teaching and learning activities. Preparation of curriculum based on local wisdom is not necessarily made by the school, because it is related to the competence to be achieved by the students, it is necessary involvement and approval from the education office so that the curriculum does not overlap with the applicable curriculum standards. In addition it requires experts or professionals who can assist in the process of curriculum-based preparation of local wisdom. So schools have a clear curriculum direction in implementing local wisdom-based education.

To provide an initial overview of education-based education of local wisdom, a comparative study is needed to the institution that has implemented the education-based local wisdom. In the city of Kediri, there are no primary schools that have declared themselves to implement local wisdom-based education, so it is necessary to conduct a comparative study with schools outside the city of Kediri. Things that need to be taken into consideration when conducting comparative studies are the suitability of the intended school to the expected criteria, and the possibility of inter-school collaboration. Comparative study activities of course require time, energy and cost of its own budget, so this needs to be planned carefully by the school.

4. Conclusion

SDN Burengan 2 is a school that has an annual program by integrating local wisdom values in school learning activities. The potential of implementation of education based on local wisdom is the existence of programs that can be a means of planting cultural values, such as the program of character and character cultivation, learning outside the classroom, inspiration classes, partnerships with school committees and parents, as well as extracurricular

activities such as art of dance, karawitan, painting, and qasidah. In addition governor regulation number 19 of 2014 related to mandatory local content of the local language lessons to support the preservation of local cultural values which in this case is the Java language as the daily language of the people of Kediri. Obstacles of implementation of education based on local wisdom in SDN Burengan 2 Kediri City that is not there is a special team that make systematic concepts about education based.

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