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Experiential learning with local wisdom: Prelimenary Study for Improving Analytical Thinking Ability

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Abstract: This research is motivated by the implementation of character education in Indonesia, which requires teachers and lecturers to innovate to develop lecturing methods. The goal of this study is to identify that the development of student character goes hand in hand with increased insight and cognitive abilities. This article aims: (1) to describe how to learn experientially, (2) inclusion of local wisdom values, and (3) implications in learning to improve analytical thinking skills. Local wisdom has an advantage because copying close to the learner's life can also improve two things at once, namely the thinking skills and character of each learner. The design of inclusive values of local wisdom is a preliminary study that can be used as a foothold further to develop a more effective learning system. In this article, two types of local wisdom are described, namely Gusjigang (Kudus local wisdom) and Banjar ethnic local wisdom. The method used is a meta-analysis by identifying scientific articles related to existential learning and the local wisdom of Gisjigang and the Banjar tribe. The extraction of values obtained is then consulted with experts in the field of learning innovation and experts in the values of the culture of Gusjigang and Banjar Ethnic. The result is found religious-spiritual values, enthusiasm to develop intellectually, and maintain self-existence. These values serve as the basis for the development of existential learning based on the local wisdom of Gusjigang and Banjar. Students' analytical thinking skills will be trained through learning by directly engaging in interacting with the culture and surrounding communities, which will then be used as discussion material in class.

Keywords: Experiential learning, local wisdom, analytical thinking skills, gisjigang, banjar local wisdom

1. Introduction

Counselors, as referred to in Law No. 20 of 2003 concerning the National Education System, is an educator whose specificity is to facilitate the optimal development of learners following the stages and tasks of their development. For this reason, counselors must understand their students, who include talents, interests, personalities to problems, and holistic conditions of students. Of course, it was in order to facilitate the development of individual students up to the stage of an independent life as a whole human being. A critical area of work in guidance and counseling services is career guidance and counselin Zamroni g whose primary goal is to help counselees understand the relevance of learning competencies (the ability to master lessons) with the requirements of skills or occupational skills that become their future career goals (Cox et al., 2015; Zamroni et al., 2014).

Actual career counseling focuses on handling career barriers and focuses on strengthening aspects of academic perception and experience that influence career success (Santos, 2016). That is, the experience is needed for students to welcome their career success. Transfer of experience is an essential thing to do between counselor and student (Pozilova et al., 2020; Sahertian at al., 2020). For this reason, the education of prospective counselors must prepare the ability of transfer of experience from each experience possessed to be transmitted to students later. For this reason, it is necessary to design prospective learning counselors that allow students to gain the experiences needed to provide counseling to their students later. The experiential learning model is an appropriate choice for these needs. Experiential learning will foster experiences that learn from students (students), which will be easily triggered to be rereleased if needed (Moody, 2012; Siregar et al., 2020). Of course, the experience in question is the experience of direct interaction with career development problems and ways of resolution.

The experience of interaction, as described previously, is a social as well as cultural interaction that will affect the perspective and the way to solve problems. Social and cultural values are the benchmarks of every decision making process in solving career problems faced (Bunce et al., 2001; Schultze et al., 2007). The learning process or experiential learning based on incorporating elements of cultural values, allows prospective counselors to learn the substance of

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career counseling as well as cultural values that should be considered in each determination of the student's career direction. So it is very appropriate if this learning model is chosen for the guidance and career counseling courses.

Increasingly, a complex global problems also require counselors to have the ability to think analytically to identify as well as explore what and how the real problems faced by individuals or students (Mcnulty & Vance, 2017). Analytic thinking ability of a prospective counselor will lead him to give advice that is suitable to the needs of students as well as their environment, including what is following cultural values held by students as counselees and the problems they (Dowding et al, 2012). Innovation in higher education is very much needed to increase the competitiveness of graduates both in terms of communication and language and other soft skills that support student success (Rusmana et al., 2020; Syaiful Anwar, 2020).

The existence of learning begins by identifying things that are currently very much needed by the community, especially related to the spiritual development of culture so that the learning process can go both ways between teachers and learners (Murtono et al., 2020; Zamroni et al., 2020). Identifying local wisdom is a necessity because it becomes a necessity in the development of Indonesian human character. It is essential to re-understand how "the ancients" developed character as well as the ability to think inseparably and support one another (Carrola et al., 2012; Leung & Chen, 2009). This article tries to reconstruct the pattern of experiential learning by utilizing the values of local wisdom.

2. Method

The method used in this study is a systematic analysis of articles related to existential learning. Besides, a systematic analysis was also conducted on the research article on the values of the gusjigang and the local wisdom of the banjar tribe. In general, in the period 2016-2020 found 28 articles published in Scopus indexed journals that discuss existential learning. Of the 28 articles, eight articles related to learning in higher education were chosen from 6 countries, including Malaysia (2 articles), Singapore, India, Brunei (2 articles), Thailand, and Vietnam. The cultural similarity is the reason for the selection of articles from these countries. Besides there are 16 articles related to banjar and gusjigang culture that have been published in Indonesian national journals. In detail, 10 discusses Gisjigang and 6 discusses banjar ethnic values. The results of the systematic analysis are used to design existential learning models based on the values of gusjigang and banjar.

3. Result and Discuss

Experiential learning is a learning model that follows the following cycle.

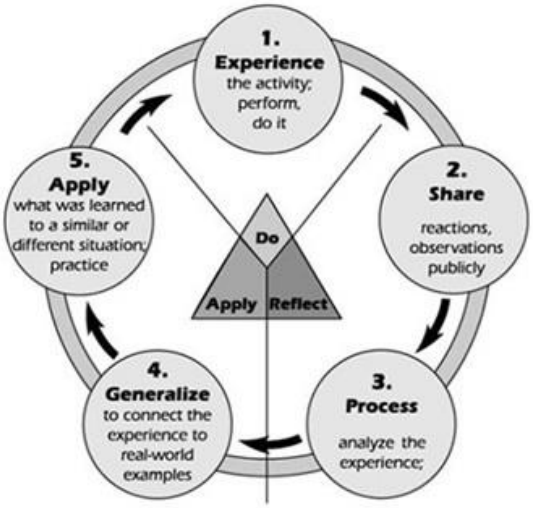


Fig. 2: Experiential Learning Model

Fig. 1 explains the experiential learning model used, so the emotional skill management training stage consists of four stages. The brief explanation is as follows (Shumaker et al., 2017; Vanhooren et al., 2018):

a) Concrete experience (emotions)
   The real experience phase is carried out by inviting the trainees to experience unpleasant situations that allow negative emotions to emerge.
b) Reflective observation (watching)
   Stages of reflection observation obtained through observation activities carried out by students of the emotions they experienced during the training and identified the causes of emotions.

c) Abstract conceptualization (thinking)

The abstract conceptualization stage is the stage for understanding the emotions that have been reflected. Through this understanding, participants are expected to have a new concept that can be applied when dealing with these emotions in real life.

d) Active experimentation (doing)
The active experimentation phase is the stage of providing opportunities for trainees to apply the understanding of the material obtained in the emotion management skills training to be applied to the real situation.

3.1 Cultural Values of Gusjigang

Sunan Kudus, in one of his da'wah, taught his students to understand and apply the philosophy of GUSJIGANG (good, the Koran, and trade). The philosophy of GUSJIGANG taught by Sunan Kudus at that time still exists and remains in the daily life of the Kudus community. In plain view, the practice of GUSJIGANG can be found in the activities of the community around the Menara Kudus Mosque which incidentally is most traders, who still take the time to recite at the Masjid Menara Masjid as well as behave and behave well and honestly in conducting their trading business (Ismaya, 2013; Utaminingsih & Ismaya, 2014).

Sunan Kudus teaches the community the philosophy of GUSJIGANG, as a spirit that must be maintained in order to improve the quality of themselves and the economy as a provision of life. To be called wong Kudus, a person must have good physical appearance and behavior, good appearance, the right attitude, and ethical behavior (GUS). The goodness of this behavior is then perfected by continually reciting the Qur'an (JI), studying here is intended to seek knowledge and knowledge both religious and scientific as a provision of life and proven by trade experts (GANG) (Said, 2013).

3.2 Banjar Cultural Values

Banjar tribal people, but slowly began to decrease their demand. This research tries to document and explore cultural values contained in Madihin's oral literature by analyzing cultural values from seven aspects according to Nostrand Emergent's Model (1974) which includes (1) specific characteristics and characteristics (significant values), (2) habits of thought (habits of thought), (3) worldview or beliefs, (4) verifiable knowledge, (5) art forms, (6) language used (language), and (7) the vocal quality or called paralanguage (includes intonation, voice or pitch level, speed of speech, gestures, facial expressions) and b. kinesis (body language)(Qamariyah, 2016).

3.3 Analytical Thinking

Bloom divides aspects of the analysis into three categories, namely: 1) section analysts such as doing an example of facts, defined elements, arguments, axioms (assumptions), propositions, hypotheses, and conclusions; 2) analysis of relations (relations) such as connecting between elements of a system (structure) mathematics; 3) systems analysis such as being able to recognize the elements and their relationship with organized structures (Bloomer & O'Dowd, 2014; Albert & Grzeda, 2015). The description of the three categories, according to Suharsimi includes various skills, namely: detailing, sharpening diagrams, distinguishing, identifying, illustrating, concluding, showing, and dividing (Kurniati et al., 2016; Winarno, 2015). The analytical skills that can be measured are the ability to identify problems, the ability to use concepts already known in a problem and be able to solve a problem quickly (Basma et al., 2020; Boyd et al., 2012).

3.4 The Concept of Experimental Learning Based on Local Wisdom

Building a learning framework begins with the development of ideas related to learning innovation (Poncela, 2013; Walker & Tobias, 2006). After that, it is related to students' needs in learning, especially related to character development and thinking skills (Chandra & Fisher, 2009; Giordano & Cashwell, 2014). The learning framework developed in Fig. 2.

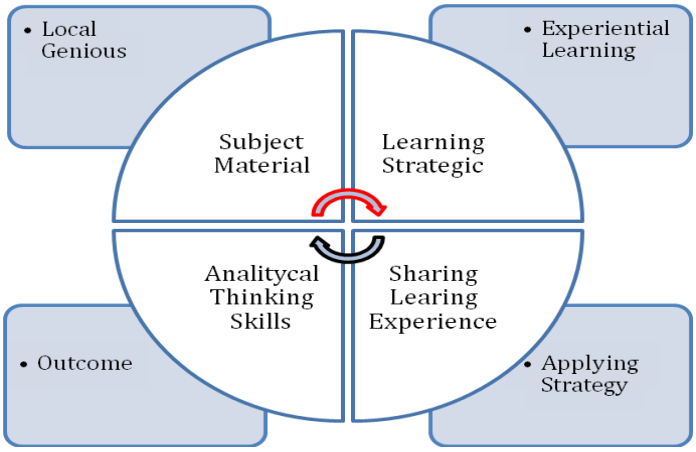


Fig. 2: Learning Program Design

Based on Fig. 2, it is known that local wisdom is the substance of the material used as a guide for analyzing the experience of life experienced by learners. These experiences will later be shared with other friends to analyze their strengths and weaknesses (Zamroni et al., 2020). From these activities, learners will be trained to use analytical thinking skills that will continue to develop throughout the learning process (Thambu, 2017). The ultimate goal, of course, the child's ability to think in dealing with other problems, also increases.

4. Conclusions

The ability to think analytically is a process of identifying field facts as a basis for defining systemic relationships between facts that are strictly related or unrelated. This ability can be trained through the interaction of sharing experiences between one learner with another, where each has the opportunity to make the facts revealed in the learning interaction as information as well as new insights for themselves. Local wisdom adds to the values of the relationship between facts strengthened or weakened so that not only the ability to think increases but also the personal character of the individual that develops. This article is enough to review the interrelationships between these relationships so that it is expected to be a reference for importation in learning in the classroom and outside the classroom.

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