

Local Content Curriculum Development Policy for Primary Education by the Education and Culture Office in West Sumbawa District

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Abstract

This research discusses thesis research on the local content curriculum development policy for primary education by the Office of Education and Culture in West Sumbawa. The objectives of this study consist of; 1. To explain the form of local content curriculum development policy for basic education in West Sumbawa Regency. 2. To design the substance of the local content curriculum for basic education in West Sumbawa district. The research method used in this research design is a qualitative approach (qualitative research). "Qualitative research is research that uses a scientific background, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods. The number of informants used was 7 experts in oral tradition, art and culture in West Sumbawa. Data collection procedures used interviews and documentation. The results of the analysis of the implementation of the local content curriculum policy by the Culture and Education Office in West Sumbawa district. The implementation of the policy was developed based on the Policy of the Law of the Republic of Indonesia Number 23 of 2014, Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 79 of 2014 concerning Local Content of the 2013 Curriculum, Decree of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia Number 56/M/2022 concerning Guidelines for Implementing the Curriculum in the Context of Learning Recovery, and Regulation of the Regent of West Sumbawa Number 85 of 2017 concerning Local Content Curriculum for Primary Education Units in West Sumbawa Regency. In addition, this study also discusses the substance used in the development of local content curriculum at the elementary school level in West Sumbawa Regency which includes lawas, malangko, ngumang, and bakelong. It can be concluded that the development of local content curriculum policy implementation already has a legal umbrella in the learning process of local content material in West Sumbawa Regency, specifically related to the oral tradition of West Sumbawa people. This research also recommends that the implementation of the local content curriculum is not only at the elementary school level, but needs to be implemented at the junior high school and senior high school levels.

Keywords: Policy, Literacy, Development, Curriculum, Local Content

Abstrak

Penelitian ini membahas tentang penelitian tesis tentang Kebijakan pengembangan kurikulum muatan lokal untuk Pendidikan Dasar oleh Dinas Pendidikan dan Kebudayaan di Sumbawa Barat. Tujuan penelitian ini terdiri atas; 1. Untuk menjelaskan bentuk kebijakan pengembangan kurikulum muatan lokal untuk Pendidikan Dasar di Kabupaten Sumbawa Barat. 2. Untuk merancang substansi kurikulum Muatan Lokal untuk Pendidikan dasar di Kabupaten Sumbawa Barat. Metode Penelitian yang digunakan desain penelitian ini adalah pendekatan kualitatif (qualitative research). "Penelitian kualitatif adalah penelitian yang menggunakan latar ilmiah, dengan maksud menafsirkan fenomena yang terjadi dan dilakukan dengan jalan melibatkan berbagai metode yang ada. Jumlah informan yang digunakan sebanyak 7 orang ahli tradisi lisan, seni dan kebudayaan di Sumbawa Barat. Prosedur pengumpulan data menggunakan wawancara dan dokumentasi. Analisis data menggunakan analisis deskriptif kualitatif. Hasil analisis implementasi kebijakan kurikulum muatan lokal oleh Dinas Kebudayaan dan Pendidikan di kabupaten Sumbawa Barat. Implementasi kebijakam dikembangkan berdasarkan pada Kebijakan Undang-Undang Republik Indonesia Nomor 23 Tahun 2014, Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 79 Tahun 2014 Tentang Muatan Lokal Kurikulum 2013, Keputusan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia Nomor 56/M/2022 Tentang Pedoman Penerapan Kurikulum Dalam Rangka Pemulihan Pembelajaran, dan Peraturan Bupati Sumbawa Barat Nomor 85 Tahun 2017 tentang Kurikulum Muatan Lokal Satuan Pendidikan Dasar di Kabupaten Sumbawa Barat. Disamping itu, penelitian ini juga membahas tentang substansi yang digunakan dalam pengembangan kurikulum muatan lokal pada jenjang sekolah dasar di kabupaten Sumbawa Barat yang mencakup tentang lawas, malangko, ngumang, dan bakelong. Sehingga dapat disimpulkan bahwa pengembangan implementasi kebijakan kurikulum muatan lokal sudah memiliki payung hukum dalam proses pembelajaran materi muatan lokal yang ada di Kabupaten Sumbawa Barat, khusus yang berkaitan dengan tradisi lisan masyarakat Sumbawa Barat. Penelitian ini juga merekomendasikan agar penerapan kurikulum muatan lokal tidak saja pada jenjang sekolah dasar, akan tetapi perlu diimplementasikan pada jenjang sekolah menengah pertama dan sekolah menengah atas.

Kata kunci: Kebijakan, Literasi, Pengembangan, Kurikulum, Konten Lokal

INTRODUCTION

The purpose of national education as stated in the National Education System law aims to educate the nation's life based on character values. In the National Education System Law No. 20 of 2003, it is explained that national education functions to develop abilities and shape the character and civilization of a dignified nation to educate the

nation's life, aims to develop the potential of students, so that they become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. Literacy activities that can provide broad insights are mandatory activities that must exist in the school environment,

especially elementary schools. According to Ambo Saka (2008: 88), the development of national education tends to push education towards a centralized education system. This can be shown by the growing educational bureaucracy to support the traditional teaching process. The educational process tends to be treated as a tool to produce materials according to consumer needs (sponsor messages). As a result, the parties involved in education, such as teachers and students as individuals who have personalities, do not get much attention in the preparation of the curriculum. All activities of teachers and students in the teaching and learning process as well as implementation procedures in schools and also in the classroom are determined from the center with all its authority.

One important component of the education system is the curriculum, because the curriculum is a component of education that is used as a reference by each unit of education, both by managers and organizers, especially by teachers and principals. This is in accordance with the Sudjana's argument (2005) which says that the curriculum is the intention and expectations poured into the form of educational plans and programs implemented by educators in schools. The curriculum as an intention and plan, while the implementation is the teaching and learning process. Furthermore, the content of the curriculum or teaching materials in the study is related to local content for primary education.

Local content according to Mulyasa (2009: 272) is a set of plans and arrangements regarding the content of subject matter determined by the region according to the circumstances and needs of each region as well as the methods used as guidelines for organizing teaching and learning activities. In line with the opinion of Dakir (2004: 102) who says that local content is a program and education whose content and storage are related to the natural and cultural environment and regional needs and must be studied by students in that area. So, the content to develop regional potential as part of efforts to improve the quality of education in schools. In addition, local content is also an effort to preserve regional language or literature.

Determination of the content and subject matter of local content is based on the circumstances and needs of the environment, which is outlined in subjects with a stand-alone time allocation. The material and content are determined by the education unit, which in its implementation is a curricular activity to develop competencies in accordance with regional circumstances and needs. This is in line with efforts to improve the quality of national education, so that the development and implementation of the local content curriculum supports and complements the current 2013 curriculum. Based on this background, a thesis research topic was raised about the local content curriculum development policy for primary education by the Office of Education and Culture in West Sumbawa.

METHODS

The research approach used in this study is a qualitative *research* approach. "Qualitative research is research that uses a scientific setting, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods. Research informants are an indispensable source of data in every research, this population is in the form of objects or subjects in a certain area that have a relationship with research problems.

Moleong (2006;132) says that informants are people who are used to provide information about the situation and conditions of the research background. The informants of this research were 7 (seven) who came from experts in the preservation of oral literature, arts and culture of West Sumbawa region. This research instrument uses interviews and documentation. Data analysis techniques used in this study used data reduction, data presentation, and concluding drawing/verification.

RESEARCH RESULTS AND DISCUSSION

a. Local Content Curriculum Development Policy for Primary Education by the Education and Culture Office in West Sumbawa District

The Local Content Curriculum Development Policy for Primary Education by the Education and Culture Office in West Sumbawa Regency was obtained from the results of data collection from documents. The curriculum development policy for the development of the Local Content Curriculum for Primary Education by the Education and Culture Office in West Sumbawa Regency in this study is based on West Sumbawa Regent Regulation No. 85 of 2017 concerning the Local Content Curriculum for Primary Education Units in West Sumbawa Regency in Table Then, West Sumbawa Regent Regulation No. 85 of 2017 concerning the Local Content Curriculum for Primary Education Units is used as a legal basis by the Education and Culture Office in West Sumbawa Regency in developing local content curriculum policies in the work environment of the West Sumbawa Regency Education and Culture Office. The scope of the foundation of West Sumbawa Regent Regulation No. 85/2017 is as follows.

"Article 3, explains that the purpose of implementing local content education is the fulfillment of material and minimum level of competence to achieve graduation competencies at certain levels and types of education in accordance with the conditions and characteristics of the region". certain types of education in accordance with the conditions and characteristics of the region".

Article 3 above relates to education and education policy in West Sumbawa district. The content of article 3 refers to the importance of ensuring that the curriculum and the minimum level of competence required to achieve graduation at a level and type of education must be adapted to the special conditions and characteristics of the West Sumbawa district.

This is because, in the context of education, each region or area can have different challenges, needs and characteristics. Therefore, there needs to be flexibility in designing the curriculum and determining the level of competence appropriate to the context in Sumbawa district. This aims to ensure that students who graduate from such education

actually have skills and knowledge that are relevant to the needs of the Sumbawa district area.

The approach in article 3 allows education to be more related to the real world, and can help students in West Sumbawa district better prepare themselves to face the challenges that exist in West Sumbawa district. In other words, the content of article 3 is an attempt to customize education to better suit the local situation in West Sumbawa district. Furthermore, the West Sumbawa Regent Regulation also explains the use of local content in West Sumbawa district, which is listed in Article 28 paragraph 1 below.

"In Article 28 paragraph 1, the Regional Government carries out guidance, supervision and control over the implementation of local content education in the Region".

Article 28 Paragraph 1 above discusses the three functions of the Sumbawa district government in the local content curriculum development policy, namely the functions of guidance, supervision and control.

The interpretation of the coaching function is that the Sumbawa district government, in the case of the Education and Culture Office in West Sumbawa district as the implementer, is responsible for providing guidance, support and direction to educational institutions, such as schools and madrasahs in the area, related to curriculum development, teaching methods and teaching materials relevant to local content. Also, this guidance aims to ensure that local content education in Sumbawa district is in line with the needs and unique characteristics of the people of West Sumbawa, such as culture, language, history and local values.

Furthermore, the supervisory function is that the education and culture office in West Sumbawa district must supervise educational institutions to ensure that they implement the local content education program in accordance with established standards. In fact, this supervision can involve periodic evaluations, assessments of education quality and measuring student achievement in terms of understanding and applying local content.

The third function, controlling the implementation of the local content curriculum, is an important process in the education system to ensure that the curriculum is implemented effectively and in accordance with the established educational objectives. Here are some steps that can be taken to control the

implementation of the local content curriculum. A special team or working group is usually formed to control the implementation of the local content curriculum. The team consists of the West Sumbawa education and culture office, education experts, teachers, school principals and other relevant stakeholders.

Furthermore, the West Sumbawa Regent Regulation also regulates the duties and responsibilities of stakeholders, especially the Education and Culture Office in West Sumbawa Regency, which are listed in Article 8 in table 4.4 with the following description.

" In Article 8 there are several duties and responsibilities of Stakeholders regarding local content curriculum development policies which include; a) Conducting analysis, identifying and determining the types and forms of local content implementation according to the proposals of educational units in the region; b). reporting the types and forms of local content implementation to the Regent of West Sumbawa; c). forming a Regency / City Local Content Curriculum development team, d). Develop/formulate basic competencies, syllabus preparation, textbooks and other teaching materials for the development of local content applied in the region, e). Prepare teachers of local content applied in the region, f). Prepare the infrastructure required for the implementation of local content applied in the region, and g). Evaluate the implementation of local content in their area and report it to the Provincial Education Office".

Then, the West Sumbawa Regent Regulation regulates the duties of the Local Content Curriculum Development Working Team, specifically the Education and Culture Office in West Sumbawa Regency which is listed in Article 9 in table 4.4 with the following details;

"Article 9 lists some of the main tasks of the Local Content Curriculum Development Team which include several things, namely a). making drafts, discussing drafts, completing the results of the analysis of the potential and regional needs of the Education Unit; b). making drafts, discussing and completing the results of the analysis of the talents of the participants' interests; c). making drafts, discussing and completing the results of the analysis of external carrying capacity; d). making drafts, making and completing the results of the analysis of external carrying capacity; and e). making drafts and Follow-up Plans (RTL)".

The content of the next West Sumbawa Regent Regulation relates to Article 13 in table 4.4 discussing the Local Content Curriculum Part One on the Scope of Local Content with the contents of article 13 part one as follows;

"General Article 13 The scope of local content includes materials in the form of: a). Reading and writing Al Ouran for those who are Muslim; b). Regional cultural arts and folk games; c). Regional language / mother tongue; d). Regional history; e). Customs; and f). regional skills and crafts of West Sumbawa".

In another part of the article, the West Sumbawa Regent Regulation also regulates the Local Content Curriculum Framework in the second part of Article 14 in table 4.4 above including:

"Article 14 consists of (1) the local content curriculum framework consists of subjects, core competencies, basic competencies and indicators; (2) to implement the local content curriculum, learning tools are prepared, and (3) learning tools as referred to in paragraph (2), can be: c. core competencies and basic competencies, d. syllabus, e. learning implementation plan (RPP): f. Student worksheet, g. Assessment sheet, h. Student book, and i. Media/learning aids".

Next, Article 22 in Table 4.4 of the West Sumbawa Regent Regulation also regulates the Educator Standards in implementing the local content curriculum development policy as follows.

"Educator Standards Article 22 consists of (1) Standards for educators and education personnel as referred to in the National Education Standards must meet the academic and competency Standards, including standards that must be met by educators and education personnel in all education units; (2) Standards for educators and education personnel as referred to in paragraph (1) to fulfill the principle of professionalism and understand the noble values, culture and characteristics of local excellence; (3) The principle of professionalism as referred to in paragraph (2) is in accordance with the provisions of laws and regulations. (4) Local governments cooperate in seeking to improve the academic qualifications and competencies of educators and personnel; (5) Improvement of academic qualifications and competencies as referred to in paragraph (4) to achieve the principle of professionalism through education and training by incorporating noble cultural values".

b. Substance of the Local Content Curriculum for Primary Education in West Sumbawa Use of teaching aids in literacy learning

The substance of local content curriculum development for basic education in West Sumbawa district is directed at achieving certain goals, namely the development of the abilities and potential of the community around the school environment. Schools conducting local content curriculum development can generally develop their abilities in facing the changing times that are increasingly advanced. By developing this subject, it is hoped that schools in general and students in particular can achieve the expected goal, namely having knowledge about their region as a basic capital in their future lives.

1. Old Substance

The limited ability of the community to inherit cultural wealth in the form of oral literature and the flow of external influences will cause the loss of some literary forms as well as a shift in meaning, function, and the emergence of variations in form. oral literature often has very strong intrinsic dynamics or changes due to foreign influences (written or oral). Oral literature in Indonesia is very likely to change, this is due to the very high intercultural friction although some basic varieties may last a long time. Whether or not the owner community realizes it, it turns out that in its development, the old has given birth to various configurations as a picture of the community's openness in accepting other people's cultures that are considered still in line with Samawa culture. The configurations are shown in the form (structure), content and presentation of lawas.

Sumbawa (Samawa) ethnicity has oral literature that has grown and developed in the community since ancient times, one of which is in the form of oral poetry. Oral poetry known as lawas is a medium of communication and expression for the community that owns it. Lawas as a cultural phenomenon is a reflection of the values that lived in the community in its

era, therefore the cultural value is very contextual.

The issue of moral values is very interesting to discuss in old literature. Lawas (pantun) contains many moral values, both morals related to religion, self and social. Lawas is a type of poetry or pantun typical of Sumbawa so it is also referred to as the poetic language of Tau (people) Sumbawa in which it reveals social, cultural, natural and educational realities. Lawas (rhymes) contain messages that are simple, not whiny, and critical of something, ranging from messages of criticism, satire, and moral messages.

Lawas as traditional oral poetry of the Sumbawa ethnic community can be enjoyed in various forms of performance. Lawas are usually performed in two forms, including: 1) Performed on stage and 2) when people are working in the rice fields, in the fields or during mutual cooperation in building houses, raising children, traditional ceremonies, and at Barapan Kebo (Buffalo Race) activities, all of which are the traditions and culture of the Sumbawa people.

Lawas are also chanted during activities usually to alleviate loneliness, as entertainment, and to distract from the work being done. Lawas are not owned by individuals but are the common property of the community as oral literature that lives in other regions. From generation to generation, lawas are sung by both individuals and groups called balawas.

Balawas then became an art of delivering lawas performed in front of a crowd for ceremonial or entertainment purposes. In addition to utilizing lawas and temung (songs), Balawas also utilizes other arts as its support, namely music. Lawas can be sung into various art forms, for example, Balawas Art, Rabalas Lawas, Malangko, Badede, Badiya, Bagenang, Bagesong, and Sakeco, even in speaking or telling stories it is usually conveyed in the form of Lawas (Al-Qadri, 2012). Furthermore, among the lawas substances developed in the curriculum of this

research based on the results of the interview in table 4.5 above with the Head of State Primary School 1 Taliwang with the question how is the form of education lawas in West Sumbawa Regency? The answers are as follows.

Min Kadaditalilampak

Ya Rik Repa' Si Leng Tau.

Mana Si Kapasal Lutung

Lamin Dadi Lapis Songko

Soan Jonyong Si Leng Tau

Tusamulake Bismillah

Tusasudakewassalam

Salamat Gamaparana

Parana Kami Siaee

Mara Eta Tengketuris

Tuasabelopamendi

Napendilaminsakendi

Nasayanglaminsayate

Polatu Kami Balajar

Ma Moturajinbalajar

Kewatupatipalajar

Era Baubakalako

Sai Sate Bakalako

Lagamorajinbalajar

Ilmubalong De Tudapat

Ilmu Balong De Tudapat

Mara Dila Dalam Ungkap

Tenrang Beme Ko Katendrang

Beli Sabun Desa Bali

Era Tusambung Kabali

2. Substance of Bakelong

According to Sumarsono, et al (in Hidayat 2012:2) Lawas is a type of traditional poetry typical of Sumbawa, generally consisting of three lines, usually recited at certain ceremonies. Lawas can also be developed into various other kinds of oral literature such as *sakeco*, *ngumang*, *bagandang*, *basaketa*, *ngumang*, *malangko*, *badede*, *basual*, and *bakelong* of course.

Bakelong is one of the old-fashioned delivery activities that

It is delivered in a back-and-forth manner between two or more people by paying attention to the *langgam* of the song or commonly known as *pelaguan* by paying attention to the tone and rhythm. Along with the development of the times *bakelong* is not only done by the elderly, but is often done by a group of young men and women who compete with each other in love to find a mate.

In addition to entertainment activities, *bakelong* poems also have a lot of expressions that contain their own meanings used to convey something with a specific purpose or purpose by the speaker. In linguistics, it is called an idiom. One example of the use of idioms in *bakelong* poetry is *Iman neja caya intan*, which means that faith appears to be a gem light. The idiom is an example of a full idiom, the word *faith* means people who have religious knowledge, while the word *light* means light and the

word gem means a diamond or gold jewelry. The idiom is categorized into full idioms because the word faith no longer has the meaning of religious knowledge and the word light which means light and the word gem which means diamond or gold is no longer a unity with the meaning of its formers.

So, the real meaning of the verse piece is an appeal in an effort to strengthen faith and rejection of outside cultures that can damage people's behavior. The results of the interview in table 4.6 above conducted with the teacher of State Elementary School 1 Taliwang found the substance of Bakelong with the question of how the form of Bakelong substance in West Sumbawa district? With the description of the answers as follows.

Assalammualikum

Tu samula' ke bismillah

Tu samula' ke bismillah

Salamat gama' parana

Salam doa' keman kami

Kami tu Sumbawa barat

Datanglokaibadiri'

Bakelongadatsamawa

Paririlemabariri

Moto tu Sumbawa bara

tSalingsanonangsakiki

Regam pengetopamendi

Pesanina' bapak kami

Regam pengetopamendi

No mu pia gawelenge

Bau gama' motukses

Sukses we gandang balong e

Nuya mara balikampet

Kuliah mu marisgamang

Maya kotarsudaskripsi

Maris gamang mu remanjeng

Khilafkadadibiasa

Niatdatangsiilmu

Muli-mulikambeskatu

Balonggama jaga diri

sakikike tau balong

Saling satotangpariri

Sok singensanakparana

No monya' jangkakusyukur

Patuilmubangundesa

Pia banggaina' bapak

Selebe' den nulangkemo

Wassalammtungenengpamit

No roabuetubakelong

Luk maras jaribarema

Kemas kamoyangparana

3. Malangko Substance

Melangko is the delivery of Lawas by a group of young men and a group of young women who compete with each

other in love. The Laws delivered in Langko are different from Sual Laws. During Malangko, the Lawas delivered must be answered with Lawas, what needs to be considered in Malangko is the style of the Lawas song performed. This Langko, like sekeco, is often seen in a series of wedding ceremonies or when young people cut rice in the middle of the field.

In addition, Malangko activities are usually used by young people to find a mate, therefore young people in Sumbawa at that time tried as much as possible to get Balawas. Furthermore, the results of the above interview conducted with the Teacher of State Elementary School 1 Taliwang found the substance of Bakelong with the substance of Bakelong with the question of how the form of Melangko substance in West Sumbawa district? With a description of the answers can be seen below.

Langkolemasiermampes

We sempu ae langko

lemasiermampes

E a gandang we sempu

Sarungan gili la intanbulaeng

Weee ... gilibulaeng

Weee ... gilibulaeng

Weee ... gilibulaeng

..

Ijo den bage

Ijo den bagebasungu

Kemangmenersawermampis

Kemangmenersawermapis

Sarungan desakuintan

We sempu e sarungan de

Sarungan rungandesakuintan

Sampong senap

Sampong desaku ta

Tumung mela batu ijo

Tumung mela batu ijo

Bakemangdadi mas tulen

We sempueee

Bakemang da bakemangkemang

Dadi mas tulen

+++ MUSIK +++

Kuning kemang

Kuning kemang batu goa

Do sempu e batu goa

Leng gilisamawa gandang

Peno ne rasa ate gita

Ne peno ne penointanrasate

Do sempuintanrasate

Kadadek tana ta gandang

Balong pipi tuparenta

Kadadek tana ta gandang

Balong pipi tuparenta.

+++ MUSIK +++

Kuning kemang

Kuning kemang batu goa

Do sempu e batu goa

Leng gilisamawa gandang

Peno ne rasa ate gita

Totang...

Ne peno ne penointanrasate

Teda tawa anakdaditu era nuuuuuuu

Do sempuintanrasate

Wassalam

Kadadek tana ta gandang

4. Substance of Ngumang

Ngumang is a type of vocal art generally performed by one or two people while reciting lawas (rhymes or poems from Sumbawa) with shouts or screeches as accompaniment, sweetener, or attraction.

Then, ngumang is a lawas delivered during the buffalo race and berempuk (*traditional Samawa-style fighting*) which aims to encourage the participants and also raise their spirits by delivering the lawas. The results of the interview in table 4.7 above conducted with the teacher of State Elementary School 1 Taliwang found the substance of Ngumang, with the question how is the form of Ngumang substance in West Sumbawa district? The details of the answers can be seen below.

Balong pipi tuparenta

Kadadek tana ta gandang

Balong pipi tuparenta

Weeeee

Mana silengtuparenta

(GANDANG)

Na selamadatsamawa

Na selamadatsamawasempu

Na letergilibulaeng

Na selamadatsamawasempu

Na letergilibulaeng

Weeeee

Mana silengtuparenta

(GANDANG)

Na selamadatsamawa

Na selamadatsamawasempu

Na letergilibulaeng

Na selamadatsamawasempu

Na letergilibulaeng

Na letergilibulaeng

Na selamadatsamawasempu

Na letergilibulaeng

Na saboeisi tana samawa

Ta tata

Ku samulake bismillah

Ku sasudakewassalam

Salamat gamanyagera ta

HhhhhhIiiiiih aha e

Sepat arulomomaman

Tawisbelokalisutan

Nosodamangan ta nyaman

Empatpulumo ka mantan

Putissopo lima gentan

Nopodarunganpangantan

Iiiiiii aha e

Sreadedara de katawa nan mantanku

Ta tata

Tanyakabaliampointan we

Bonganbalongkalingbta

Tiang kalingpelamuda

Loya motupatikjambang

Runganada pang grup ta

Dadarakejandauda

Buyatimalya lo mandang

Popo uwuk
Heeee aha e
Ta tata
ku ta mau ta
Mara ling dea rea abang aji ne

Eeekabaliampointan ne
Luk ka nyamanpelamuda
Ku retum no utungtetak
Tepangtutelakkesira

Ingatya mu sayangjanda
Tengaritusakokoanak
Petangtusakokoina

Iiiihaaha e

Ta ta
Takutu tata kutu tata kutu tata mat bulusmemat

Kadu kusamolangramang
Poto rupittamaudang
Ku kakantengatanlawang

Lamin relasiyamandang
Ma kusempitmo ban ranjang
Timal petang main gawang

Iiiiiiii aha ka kunene we

Ta tata
Mat bu tata jangka rata

Ba ta mokubilinsurit
Na buyabatanparana
Totangpesonaku bae mo

Ta nyaibangnantakmarungkassubu ta

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CONCLUSIONS

Based on the implementation policy of the local content curriculum in primary schools in West Sumbawa Regency, it is regulated in the West Sumbawa Regent Regulation on local content material which includes elements of culture and customs. Furthermore, the substance of local content in the study includes the variety of lawas, malangko, ngumang, and bakelong taken from the oral tradition in West Sumbawa Regency.

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