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Introducing regional culture: analysis of curriculum management with local content of banyumasan culture at elementary school indonesia

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Keywords:	Abstract
curriculum management; local content; banyumasan culture	<i>In facing the situation of globalization, which is increasingly developing rapidly, it can influence the mental, moral, and behavioral development of Indonesian society. It is necessary to introduce regional culture to realize the inheritance of cultural wealth, which has noble values that are very suitable for protecting oneself from the effects of globalization, which do not follow the personality of the Indonesian nation. Therefore, there is a need for curriculum development that is based on local wisdom. This research method is descriptive qualitative and case study. Data collection techniques include interviews, observation, and documentation. The data analysis used the Miles and Huberman model, which consists of data reduction, data presentation, and conclusions. The results of this research showed that curriculum management with local content of Banyumasan culture at SD Negeri 4 Grendeng includes planning, organizing implementation, and evaluation. The organization of the material consists of Manners in the School Environment, Manners Outside the School, the Process of Making Soy Tempe and Mendoan, Typical Banyumas Food Tempe Chips, Traditional Banyumas Game Dam-daman, Banyumas Traditional Art "Jemblung", Manners in the Community,</i>

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Manners in the Environment and Crowds of People, Carpentry Tools, Banyumas Regency Anniversary, Puppets and Their Characters, and the Nur Sulaiman Great Mosque. Become finding on this research. This research can also become a prototype for education offices in other regions to preserve their local culture.

INTRODUCTION

Background of the Study

In this digital era, many children freely operate smartphones without parental supervision under the pretext of studying online. Many people also play social media such as TikTok, Instagram, Facebook, YouTube, and the like. On the other hand, elementary school-age children are still unfamiliar with filtering foreign cultures.

The phenomenon mentioned above can indirectly result in the erosion of local culture because, in their minds, they are exposed to the foreign culture they have access to almost every day. The preservation of local cultural wisdom is threatened with extinction if children, the next generation responsible for preserving local culture, are not aware of their own culture. Preserving local culture is part of the nation's identity. Through activities to preserve local culture, children can be protected from the influence of globalization, such as foreign cultures. Apart from that, it is very important to preserve local culture so that our local culture will not be claimed by other countries as their own.

To preserve local culture from extinction, the Department of Education of Banyumas Regency made a policy as stated in the Decree of the Head of the Department of Education of Banyumas Regency Number: 420/1763/2007 on April 16, 2007, concerning the implementation of the local content curriculum of Banyumasan Culture. Currently, only elementary-level schools under the auspices of the Department of Education of Banyumas Regency are implementing the Banyumasan Culture local content curriculum. Madrasas or Islamic Elementary Schools under the auspices of the Banyumas Ministry of Religion have not yet implemented the Banyumasan local content curriculum. It is hoped that this research can contribute to the management of curriculum with local Banyumasan cultural content for schools or madrasas under the auspices of the Department of Education and under the auspices of the Ministry of Religion in the Penginyongan area which includes Banjarnegara Regency, Purbalingga Regency, Banyumas Regency, Cilacap Regency and Kebumen Regency. To construct knowledge and preserve Banyumasan

Culture, schools or madrasas should include Banyumasan Culture in the local content curriculum.

Based on the results of preliminary observations on March 8, 2022, when conducting research, this elementary school implemented the 2013 curriculum. The curriculum is integrated, but specifically for Banyumasan cultural subjects, it is not a theme-based or separated curriculum.

The development of the quality of education is significant in shaping the character of students who master science. One aspect that influences the success of education is the curriculum aspect (Syarifah & Buerahen, [2023](#)). The development of the quality of education is significant in shaping the character of students who master science. One aspect that influences the success of education is the curriculum aspect (Pratami et al., [2021](#)). According to Tirtaraharjda and La Sula, quoted by Muhammad Natsir, states that a local content curriculum is "...an educational program whose content, media and delivery strategies are carried out under the natural environment, social and cultural environment as well as regional needs (Natsir, 2013:3). Rahardja and La Sula, Mulyasa also stated in his book entitled *Implementation Educational Unit Level Curriculum* (Implementation of Educational Unit Level Curriculum) that local content curriculum is a curricular activity that develops abilities adapted to the characteristics and potential of the region, the advantages of regions whose material cannot be grouped into subjects. existing lessons (Mulyasa, 2009:256). The curriculum is an educational experience that has been planned in a systematic and integrated manner where curriculum management is needed. It includes planning, organizing, implementing, and evaluating the curriculum applicable in management activities outside the classroom and the school in its application (Dano Ali, [2023](#)). Independent learning curriculum management is a form of curriculum management with the stages of planning, organizing, implementing, and evaluating (Sabudu et al., [2023](#)). Curriculum management that focuses on accomplishment in line with student's character development may be carried out thoroughly and influences the development of students' emotive, cognitive, and psychomotor elements (Handayani et al., [2023](#)). In elementary schools, the lack of utilization of learning media and restricted learning tools causes children to become bored and have difficulties grasping the curriculum (Ismiyanti et al., [2024](#)) This is a very appropriate policy in terms of including Banyumasan culture as a local culture into the intra-curricular curriculum in the teaching and learning activity. All elementary schools in the

Banyumas area are required to study Banyumasan cultural material. This is not found in other areas around Banyumas. Even though it is also important to apply it in the Banyumas residency area.

Problems of the Study

Based on the background of the problem regarding the lack of parental supervision and appropriate cultural education for children in the digital era that leads to the erosion of local culture and identity in Banyumas Regency, the formulation of the problem in this research is: How is the practice of curriculum management with local Banyumasan cultural content at SD Negeri 4 Grendeng Dindik Korwilcam North Purwokerto, Banyumas Regency?

Research's State of the Art

In this research, it is necessary to explain several previous studies that are relevant to the research theme to enrich the basis for thinking. Below are several studies that the authors have reviewed to provide an overview of the similarities and differences with this research:

Journal written by Slamet Lestari entitled Management of Local Content English Curriculum in Elementary Schools throughout Gondokusuman Yogyakarta District, the results of his research show that the management of local content in English subjects at SD N Gondokusuman has been carried out well, however, there is still a need for optimization such as the quality of educators, facilities as well as funds to improve the quality of local content curriculum English learning. The obstacles in managing English local content at SD N Gondokusuman include obstacles related to facilities. Efforts to overcome these obstacles are by guiding and increasing motivation using motivating learning methods adapting teaching materials and completing educational facilities.

Journal written by Andhika Wirabhakti entitled Implementation of Curriculum Management and Local Content Learning of Islamic Boarding School Programs in Schools. Moreover, the findings of this research are curriculum planning in increasing religious knowledge at Daarushofa Integrated Islamic Middle School, implementation of the curriculum in improving religious knowledge at Daarushofa Integrated Islamic Middle School including the implementation of activities program consisting of implementation of *fiqh* science skills, reading and writing the Qur'an, Arabic and Aqidah Morals. Form of curriculum evaluation in improving religious knowledge at Daarushofa Integrated Islamic Middle School.

Another journal titled Implementation of the Local Content Curriculum for Batik Skills at the Bantur 2 State Junior High School, Malang Regency, was written by Tri Wahyuni Azzadi Ningrum, I Nyoman Sudana Degeng, and Saida Ulfa. The research results show that the objectives, curriculum content, learning resources, learning process, and learning evaluation are clear, from these five aspects the relationship between the local curriculum content and the implementation of that curriculum can be drawn.

Many studies discuss local content curriculum management, but most of them differ in determining the selected local content. Some have local content on Karawitan Art and English, some have local content on religious material, and some have local content on batik. Meanwhile, this research discusses curriculum management with local Banyumasan cultural content, where this local content is not applied in other areas. The material in the Banyumasan local cultural content curriculum includes typical Banyumasan food, typical Banyumasan arts, Banyumasan cultural heritage, and traditional Banyumasan games. This is very important to preserve so that it does not become timeless. The industrial era of 4.0 threatens the extinction of local culture which will then be replaced by modern culture, like some traditional games are being replaced by digital games. Therefore, it is necessary to reintroduce local culture through the curriculum in formal schools.

Novelty, Research Gap, & Objective

The phenomenon of students being free to access their smartphones is also the influence of the environment, where urban areas whose residents come from various regions bring their respective regional cultures to mix into the environment. The policy of implementing a local content curriculum for Banyumasan culture at the elementary school level will help to preserve local culture in an environment consisting of various cultures resulting from the large number of immigrants who have inhabited the area. It is very important to instill noble values, such as instilling insight into local wisdom in children at the elementary school (SD) level to provide moral values and instill identity as part of society.

This good idea contained in the policy of the Banyumas District Education Office will not run smoothly if it is not accompanied by good curriculum management, starting from planning the curriculum, organizing the curriculum, implementing the curriculum, and evaluating the curriculum.

This research aims to determine the practice of curriculum management with local content of Banyumasan culture at SD Negeri 4 Grendeng Dindik Korwilcam North Purwokerto Banyumas Regency.

METHOD

Type and Design

This type of research is field research. The nature of the research is qualitative, namely research procedures that produce written or verbal descriptive data from curriculum management of local Banyumasan cultural content for Class 5 SD Negeri 4 Grendeng.

Data and Data Sources

The subject of this research is the principal, namely Mr. BYB, a Class 5 teacher at SD Negeri 4 Grendeng, namely Mrs. T. From the school principal, information was obtained regarding policies related to curriculum management with local Banyumasan cultural content. Meanwhile, information was obtained from the teachers regarding curriculum management practices with local Banyumasan cultural content starting from planning, organizing implementation, and evaluation.

Data Collection Techniques

Data collection techniques are the methods used to collect information from respondents or research subjects. These techniques can be interviews, questionnaires, observations, or document analysis. The selection of data collection techniques must be based on the type of data needed and the characteristics of the research population (Deni et al., 2024:9). To obtain comprehensive and in-depth data, the researcher utilized a multi-method strategy in collecting interview data, direct observation, and documentation studies, which the researchers used together so that they could complement each other. The operations details are as follows: Firstly, an interview is communication between 2 or more parties that can be done face to face, where one party acts as an interviewer and the other party acts as an interviewee with a specific purpose (Fadhallah, 2020: 2). This method was carried out to obtain data regarding curriculum management activities with local Banyumasan cultural content at SD Negeri 4 Grendeng by interviewing the school principal and teachers with local Banyumasan cultural content. The interview used by the author is a semi-structured interview, namely an interview conducted with the author first creating an outline interview guide. The purpose of this interview is to find problems more

openly, where the party being interviewed is asked for their opinions and ideas. This technique was chosen because it allows the author to be face-to-face with the research subject, and this type of interview is relatively flexible and intimate, thus allowing the author to develop the interview at certain points and be capable of capturing the personal aspects of the respondent. Before the author conducted the interview, the author first prepared tools in the form of field notes from the interview results and made an interview grid which contained three main data, namely local content curriculum-related data management to the duties of the local content teachers of Banyumasan culture at SD Negeri 4 Grendeng Dindik Korwilcam North Purwokerto, Banyumas Regency, curriculum data management in the fields of teaching and learning process of local content of Banyumasan culture at SD Negeri 4 Grendeng Dindik Regional Coordinator North Purwokerto Regency Banyumas Regency, data on curriculum management in the fields of students guidance related to local content of Banyumasan culture at SD Negeri 4 Grendeng Dindik Regional Coordinator North Purwokerto, Banyumas Regency. The second is observation, which is the activity of recording behavioral patterns of people, objects, and events in a systematic way to obtain information about phenomena of interest (Hermawan & Amirullah, 2021:151). This method was used to obtain data by the author directly examining the activities that were the object of the research, which in this research was the management of the local Banyumasan cultural content curriculum at SD Negeri 4 Grendeng Dindik Korwilcam North Purwokerto, Banyumas Regency. Curriculum management activities that can be observed include teaching and learning process activities, student guidance, and teaching and learning processes. Thus, the researcher must enter the research location directly and record the results of the researcher's observations in curriculum management activities. Thirdly, documentation is a record of events that have passed; documentation can be in the form of writing, images, or monumental works. Documentation in this research is used to look for theories and other data needed in this research, which is in books, the internet, or scientific magazines. Documentation collects complementary data such as school profiles, curriculum documents, and other supporting data.

Data Analysis

Data analysis techniques are ways to describe the data obtained so that the data can be understood by other than researchers but also by other people. Miles and Huberman state that qualitative data analysis consists of "three concurrent flows of

activity: data reduction, data display, and conclusion drawing/verification" (1994, p. 10). In data analysis techniques, researchers processed data from interviews and observations by describing it, then analyzing and concluding. After collecting data, researchers used three steps to analyze the data. The first step in data reduction was to summarize, choose the main things, focus on the important things, and look for themes and patterns. The implementation of data reduction begins by summarizing all field notes that are complex and not yet meaningful and then classifying them according to their type (Deni et al., 2024:105). In the process of reducing research data, researchers collected data about curriculum management activities with local Banyumasan cultural content at SD Negeri 4 Grendeng Dindik Regional Coordinator Purwokerto North Regional Military Command Banyumas Regency, in the form of notes, activity documentation, interview results, and other information data. Next, the researcher sorted the data used to create further data representation. The second step in reducing data was presentation. Data presentation is carried out in the form of brief descriptions, charts, relationships between categories, and the like (Deni et al., 2024:106). In this case, the researcher presented research data that had been previously reduced. The data is presented in narrative form. The third and final step in data analysis was concluding. In the process of concluding, data verification is carried out if the initial conclusions found are still temporary, and there will be changes that are not accompanied by strong supporting evidence to support subsequent data collection (Deni et al., 2024:106). By using this technique, problems related to data regarding curriculum management activities with local Banyumasan cultural content at SD Negeri 4 Grendeng Dindik Korwilcam North Purwokerto, Banyumas Regency, which previously still looked vague, will become clear after research conducted by researchers.

RESULTS

Curriculum Planning for Local Content of Banyumasan Culture at SD Negeri 4 Grendeng

Curriculum management is a basic component in the world of education (Sa'dullah et al., [2022](#)). There are four steps in implementing curriculum management in this school: 1) Planning, 2) Organizing and Coordinating, 3) Implementation, and 4) Control/Evaluation (A'yun et al., [2022](#)). Curriculum management creates

systematic work steps starting from planning, organizing, implementing, and evaluating the curriculum (Waluyo et al., [2022](#)).

In the curriculum management function of local Banyumasan cultural content at SD Negeri 4 Grendeng, the first step taken was curriculum planning activities. In this curriculum planning stage, several activities must be carried out, namely identifying the learning objectives to be achieved, developing variations in learning methods, learning materials, learning media, and learning evaluation as well as time allocation, evaluating each one that is developed, determining the most appropriate learning planning alternative. All of these activities are contained in the curriculum documents, namely the syllabus, prota (Annual Program), promes (Semester Program), and RPP (Learning Implementation Plan) which will become a reference in the learning process.

This is based on the results of an interview with Mrs. T as a class 5 teacher on August 18, 2022,

“Starting that in the curriculum planning process begins with compiling learning tools or curriculum documents which include syllabus, porta (yearly program), promissory notes, lesson plans and compiling material about Banyumasan culture.”

It is necessary to invest in the training of managers to carry out with more stimulus the functions that the demands of integral education require and, in this way, provide the means for the development of a basic education of better quality(Figueiredo, [2023](#))



Figure 1. An interview with Mrs. T as a class 5 teacher

Furthermore, in curriculum planning, the parties involved are the class teacher, school principal, and head of curriculum. In this case, teachers teach lessons directly about local Banyumasan cultural content and create learning tools. Meanwhile, the Head of Curriculum has the authority to provide suggestions and input on the process of creating learning tools. Then the school principal will approve

the learning devices. Curriculum management is a cooperative, comprehensive, systemic, and systematic curriculum management system to achieve curriculum goals (Purwadhi, [2019](#)).

The local content curriculum is an educational program whose content and media (such as visuals) and delivery strategies are linked to the physical environment, social environment, cultural environment, and regional needs (Kaltsum et al., [2021](#)). Furthermore, curriculum planning time is carried out at the beginning of each semester before the learning process begins. In 1 year, two curriculum plans are carried out, which produce curriculum documents such as syllabus, lesson plans, and semester programs, while the annual program is created at the beginning of the new academic year. The curriculum is an educational experience that has been planned in a systematic and integrated manner where curriculum management is needed (Dano Ali, [2023](#)).

Organizing the Banyumasan Cultural Local Content Curriculum at SD Negeri Grendeng 4

The description of the organization of the curriculum with local Banyumasan cultural content is divided into three: organizing people, organizing subjects, and organizing time. Curriculum management is an important aspect and prerequisite for successful teacher leadership and teaching process quality (Jovanović & Dimitrijević, [2023](#))

Organizing people includes parties involved in preparing the curriculum, namely class teachers, principals, and deputy principals for the curriculum. The class teacher is the implementer of the class-level curriculum, while the principal and deputy head of curriculum are the implementers of the school-level curriculum who will provide policies related to the curriculum with local Banyumasan cultural content such as schedules and procurement of learning support facilities and infrastructure in schools.

Furthermore, the organization of subjects with local Banyumasan cultural content is included in the separate curriculum where the learning is carried out separately from other subjects. The next thing is time organization, which includes time allocation and lesson schedules. The time allocation for lessons on local Banyumasan cultural content is 2 hours and the learning is every Thursday.

Implementation of the Banyumasan Cultural Local Content Curriculum in SD Negeri 4 Grendeng

Since regional autonomy was implemented in Indonesia, the local government has the authority to diversify education by establishing a local content curriculum. The impact of decentralization on education systems requires the local government to develop local content curricula to preserve regional characteristics and local uniqueness through education (Hadi et al., [2019](#)).

Implementation of the Banyumasan Cultural Local Content Curriculum at SD Negeri 4 Grendeng begins with determining the learning objectives for Banyumasan local cultural content in grade 5, namely that students can apply etiquette in the school environment and outside of school, students can identify the ingredients and how to make *Mendoan Tempe* as a typical Banyumas food, Students can practice making *Mendoan Tempe* as a typical Banyumas food, Students can practice playing dam-daman as a traditional game typical of Banyumas, Students can explain the art of Jemblung, Students can practice the art of Jemblung, Students can apply etiquette in the community, Students can identify tools typical Banyumas woodworking tools, Students can identify the history of the anniversary of Banyumas Regency, Students can identify the puppet characters Kresna, Panakawan, Harya Syuman, Dursasana, and Wisanggeni, Students can identify the history of the founding of the Nur Sulaiman Mosque. Next is the lesson material for local content of Banyumasan culture for class 5 at SD Negeri 4 Grendeng which consists of material for 1 lesson of local content for Banyumasan culture in class 5, namely Manners in the School Environment. Students are taught about etiquette in the school environment, including praying before learning begins so that it will run smoothly and as a form of gratitude for the knowledge received, carrying out the teacher's orders politely and happily, and not delaying when entering the room the teacher knocks. At the door and greet you then enter politely, convey your purpose, when taking the exam, leave early and carry out the exam in an orderly manner, when asking for permission not to attend lessons, give a permission letter signed by your parents.



Figure 2. Students Practice Manners At School

Material for 2 lessons with local Banyumasan cultural content in class 5, namely Manners Outside the School Environment. Students are taught about etiquette outside the school environment, including greeting teachers when meeting in public places, getting along with friends well, being loyal to friends and advising each other, wearing polite clothing when attending an event, not making noise and disturbing other visitors, when visiting tourist attractions, maintain cleanliness and infrastructure at tourist attractions. Curriculum management that focuses on accomplishment in line with student's character development may be carried out thoroughly and influences the development of students' emotive, cognitive, and psychomotor elements (Handayani et al., [2023](#)). Material for 3 lessons with local Banyumasan cultural content in class 5, namely the process of making soybean *tempe* and *mendoan*. Students were explained about *tempe* which are made from fermented soybeans. Students were also explained the nutritional content of *tempe* such as protein, carbohydrates, vitamins, minerals, fat, fiber, and antioxidants. Students practice the process of making *tempe* starting from cleaning, peeling, boiling, cooling, yeasting the soybeans, wrapping the *Tempe* ingredients to boiling the *tempe* ingredients into *tempe*. Students were also introduced to *mendoan*, which is a *tempe*-based preparation that is half-fried and served with soy sauce. The material for 4 lessons with local Banyumasan cultural content in class 5 is Typical Banyumas Food *Tempe* Chips. Students learn about one of the typical Banyumas foods made from *tempe*, namely *tempe* chips. The process of making *tempe* chips is done by cutting the *tempe* thinly and then dipping it in a seasoned mixture of rice flour and tapioca. Then the *tempe* is fried in hot oil 3 times. Students also learn how to market *tempe* chips,

namely by determining the price first and then promoting it. The material for 5 lessons with local Banyumasan cultural content in class 5 is the Traditional Banyumas Dam-daman Game. Students learn and practice the traditional game of dam-daman which is similar to the game of chess. The game of checkers requires pawns as pawns. The game of checkers can be drawn on the ground or on paper. There are noble values in the game of checkers, namely the values of patience, accuracy, intelligence, and social skills. The material for 6 lessons with local Banyumasan cultural content in class 5 is the Banyumas Traditional Art " Jemblung." Students are taught about Jemblung which is one of the traditional arts of Banyumas. Jemblung is a type of folk art in the form of speech theater. In Banyumas, Jemblung art is performed during *tirakatan* at night during the week when someone is giving birth. Jemblung art is unique in that Jemblung players imitate the sound of gamelan musical instruments using their mouths. Jemblung art is played by 4-5 people and one of them is a woman who serves as *sinden*. Material for 7 lessons with local Banyumasan cultural content in class 5, namely Manners in the Community. Students are taught about etiquette in the community, such as respecting neighbors of different religions, asking permission when borrowing something from a neighbor and returning it in good condition, and helping neighbors when they experience a disaster. Material for 8 lessons with local Banyumasan cultural content in class 5, namely Manners in the Environment and Crowds of People. Students are taught about etiquette in the environment and large crowds, such as saying excuse me politely and bowing when passing through large crowds, happily helping other people who need help, when at tourist attractions being friendly and smiling towards tourists. The material for 9 lessons with local Banyumasan cultural content in class 5 is Woodworking Tools/Utensils. Students learn the carpentry tools used by carpenters such as chisels, saws, hammers, nails, tape measures, and axes. Material for 10 lessons with local Banyumasan cultural content in class 5, namely the Anniversary of Banyumas Regency. Students learn the history of the anniversary of Banyumas Regency, which is celebrated every February 22. The first Regent of Banyumas Regency was Raden Joko Kahiman who was confirmed as the 7th Duke of Wirasaba with the title of Duke Wargohutomo II on February 22. Raden Joko Kahiman divided his leadership areas into four, namely Wirasaba (Purbalingga), Banjar Petambakan (Banjarnegara), Merden (Cilacap), and Kejawar (Banyumas). The Banyumas government head office is located in the Pendopo Si Panji complex. Material for 11 lessons with local Banyumasan cultural

content in class 5, namely Wayang and its Characters. Students learn about the characters in *Wayang* characters. The puppet characters with good characters are Batara Kresna, Pandawa, Wisanggani, and Panakawan. Meanwhile, those with bad characters are Sengkuni, Kaurawa, Dursasana, and Duryudana. The material for 12 lessons with local Banyumasan cultural content in class 5 is the Nur Sulaiman Great Mosque. Students study the history of the Nur Sulaiman Great Mosque which is located west of the Banyumas square. Initially, the Great Mosque of Nur Sulaiman was known as the Great Mosque of Banyumas. The Nur Sulaiman Great Mosque is unique in the form of an old building construction, a mihrab (imam's place) which is separate from the main building and *mustaka*. Activities usually carried out by visitors to the Nur Sulaiman Great Mosque include worship, pilgrimage, deepening religious knowledge, and studying building construction. The Nur Sulaiman Great Mosque is a historical building and is a cultural heritage in Banyumas Regency. The learning media for lessons with local Banyumasan cultural content for class 5 at SD Negeri 4 Grendeng is very varied, including picture media, learning videos showing historical documentaries on the anniversary of Banyumas Regency and the history of the Nur Sulaiman Great Mosque, power points, and 3-dimensional media of wayang characters. The learning methods for local content lessons on Banyumasan culture for class 5 at SD Negeri 4 Grendeng are quite varied, including lectures, questions, and answers, student discussions, the practice of making the typical Banyumas food *tempe mendoan*, the practice of making typical Banyumas carpentry tools, demonstrations of the typical Banyumas Jemblung art, and day role-play demonstrations. So Banyumas Regency carried out field visits to the Nur Sulaiman Great Mosque. The assessment of Banyumasan Local Culture content lessons for class 5 at SD Negeri 1 Grendeng includes the assessment of 3 aspects, namely the cognitive aspect by giving a written test, the affective or attitudinal aspect by observing students' attitudes during learning, and the psychomotor or skills aspect, namely assessing students' skills when carrying out learning. practices such as making the typical Banyumas food *tempe mendoan*, practicing the typical Banyumas Jemblung art, and practicing role-playing for the anniversary of Banyumas Regency, making a report on the results of a field visit to the Nur Sulaiman Great Mosque. The evaluation activity of the Banyumasan Culture local content curriculum for class 5 of SD Negeri 4 Grendeng was carried out to assess whether the implementation of the learning curriculum was by planning and whether the implementation of the curriculum was running effectively

and efficiently. This curriculum evaluation consists of the evaluation of teachers and evaluation of student learning outcomes. Evaluation of teachers at SD Negeri 4 Grendeng is carried out through supervision activities on curriculum planning with an assessment process on lesson plans and curriculum implementation. The evaluation of student learning outcomes is carried out through assignments, observations, protocols, practice, quizzes, daily tests, mid-semester exams, and final semester exams. Social studies learning can be further developed by reinforcing social studies teaching materials with local content (Mutiani et al., 2023)

DISCUSSIONS

Based on the research results, shows that the implementation of the Banyumasan Cultural Local Content Curriculum at SD Negeri 4 Grendeng has gone well and optimally. The curriculum with local Banyumasan cultural content that is implemented also varies in terms of student experience and material that is appropriate to the Banyumasan culture. This is in line with Ahmad Wahyu Hidayat's opinion, namely that the curriculum can be interpreted in various variations. Some view it narrowly, namely the curriculum as a collection of subjects or teaching materials. Some interpret it broadly, including all the experiences students gain due to direction, guidance, and school responsibility. Curriculum is also defined as a written document of an educational plan or program, and also as the implementation of a planned plan. Not everything in the written curriculum may be implemented in class (Ahmad Wahyu Hidayat, 2020).

The curriculum for local Banyumasan cultural content at SD Negeri 4 Grendeng has also been adapted to national education goals. This is following what Anggraeni and Petiksari explained in their journal, namely that the curriculum is a set of plans and arrangements regarding learning content and materials as well as the methods used as guidelines for organizing teaching and learning activities. The content of the curriculum is the composition and study materials and lessons to achieve the objectives of organizing the educational unit concerned in the context of efforts to achieve national education objectives (Angraeni Ketut Desak & Petikasari Sindiwati, 2020). The Banyumasan cultural local content curriculum designed at SD Negeri 4 Grendeng includes learning formulations, learning objectives, local content teaching materials, learning activity processes, and evaluations contained in the syllabus and RPP. So this is following the opinion that states that the curriculum as

substance, namely the plan for students' learning activities at school, includes formulations of objectives, teaching materials, activity processes, learning, schedules, and evaluation results that must be managed. The stages of the curriculum management process in schools are carried out through four stages, namely "planning, organizing, coordinating, implementing, controlling." (Ismail & Azizah, 2023) The curriculum components at the elementary school level include four components, namely objectives, materials, learning strategies, and evaluation (Jumriani et al., 2021). This is also implemented in the management of the Banyumasan Cultural Local Content Curriculum at SD Negeri 4 Grendeng which begins with planning, organizing, implementing, and evaluating activities from the curriculum being implemented. Curriculum management is the entire process of joint efforts to facilitate the achievement of learning objectives with an emphasis on efforts to improve the quality of teaching and learning interactions. Curriculum management emphasizes a productivity-oriented curriculum system, where the curriculum student-oriented, curriculum is created so that students can achieve learning outcomes goals (Fadlilah, 2021).

This is also in line with what is done by SD Negeri 4 Grendeng in implementing curriculum management with local Banyumasan cultural content, namely focusing on the productivity of student learning activities in learning local Banyumasan cultural content through direct practical activities or displaying Banyumasan cultural works at events held in school. Local content is study material or subjects in an educational unit that contains content and learning processes about local potential and uniqueness which is intended to form students' understanding of the advantages and wisdom of the area where they live. Local content functions to adapt the curriculum developed in schools to the environment. and regional and community needs. Therefore, the components in the local content curriculum, namely objectives, materials, methods, and evaluation, should be in harmony with the conditions around the school, while another function of local content is to provide space for any existing differences. The differences in question are differences in the interests and talents of students as well as the uniqueness and potential of each region. Local content provides opportunities for students to develop their interests and talents per the uniqueness and potential of each region (Faturohman et al., 2022). The local content curriculum management implemented at SD Negeri 4 Grendeng focuses on the culture in the Banyumas area, namely Banyumasan Culture which is integrated directly into

local content learning. In the process of managing the Banyumasan cultural local content curriculum carried out at SD Negeri 4 Grendeng starting from planning the Banyumasan cultural local content curriculum, then organizing the Banyumasan cultural local content curriculum, implementing learning activities from the Banyumasan cultural local content curriculum, and finally evaluating the local content curriculum Banyumasan culture. This is under Ridwa's opinion which states that local content curriculum management is carried out through the process of: (1) local content curriculum planning. (2) organizing local content curriculum. (3) implementation of the local content curriculum, discussing how local content is applied so that the learning process for the local content curriculum takes place. (4) evaluation of the implementation of the local content curriculum (Ridwan et al., [2023](#)).

The implementation of the Banyumasan cultural local content curriculum which is carried out at SD Negeri 4 Grendeng aims to preserve Banyumas culture in the current era of globalization. So that the values of Banyumas culture can still be preserved through learning activities in elementary schools which are outlined in the local Banyumasan Culture curriculum. This is very much in line with the opinion of Lande and Oktavianti who say that local content curriculum management to preserve local wisdom is the process of managing local content curriculum which includes planning, organizing, implementing, and evaluating organizational resources to protect, care for and manage what has been created. inherited from generation to generation in the form of views and guidelines for life, beliefs, customs, and art and literature that guide the behavior and life of local people in their daily lives (Lande, [2021](#)).

CONCLUSION

Banyumasan Culture local content curriculum planning is carried out through the preparation of annual programs, semester programs, syllabi, and lesson plans which are carried out at the beginning of the new academic year. The organization of the material consists of Manners in the School Environment, Manners Outside the School, the Process of Making Soy *Tempe* and *Mendoan*, Typical Banyumas Food *Tempe Chips*, Traditional Banyumas Game *Dam-daman*, Banyumas Traditional Art "Jemblung", Manners in the Community, Manners in the Environment and Crowds of People, Carpentry Tools, Banyumas Regency Anniversary, Puppets and Their

Characters, and the Nur Sulaiman Great Mosque. Implementation of the curriculum with local Banyumasan cultural content is related to the implementation of curriculum components which include learning objectives, learning materials, learning media, and assessment. The learning process is divided into several steps which include preliminary activities, core activities, and closing. Evaluation of students is carried out by teachers using test and non-test evaluation techniques. Test techniques include written tests, while non-test techniques are carried out in the form of practice.

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