M-Learning Based on Values of Local Wisdom *Catur Guru* as Formation of Millennial Generation Characters

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ABSTRACT

The millennial generation is currently faced with a great challenge, which is the effort to defend the noble values and traditions of the Indonesian nation during the industrial revolution era 4.0. To overcome the negative impact of the industrial revolution 4.0, the Indonesian government gives freedom to all schools to integrate the values of local wisdom in each school that aims to shape the character of students into millennials who are virtuous per the character of the Indonesian Nation. This paper aims to explain the conception of the synergy of learning technology in the form of m-learning which is integrated with the values of *Catur Guru* local wisdom implemented by the Hindu community in Bali as an effort to shape the character of the millennial generation. The methodology used in this paper is descriptive qualitative with data collection techniques in the form of literature studies and interviews with traditional leaders of the village of Panglipuran, as well as vice-principals in the field of curriculum and several students in Junior High School PGRI 1 Denpasar.

Keywords : Character Building, M-learning, Local Wisdom *Catur Guru*, Millennial Generation.

I. INTRODUCTION

Indonesia, which is entering the era of the industrial revolution 4.0 as it is today is synonymous with digitalization in various aspects of life. For example, there is a development of the digital economy, namely the emergence of new types of businesses that are pioneered (startup) in the form of e-commerce by many new entrepreneurs, including *Shopee, Tokopedia, Bukalapak, Lazada, etc.* which can facilitate buying and selling transactions become more efficient (Widiartanto, 2016). In addition to the digital economy, the development of digitalization is also rapid in the field of education. This is marked by the development of e-learning or electronic learning which is now a new trend among millennials.

Dong, defines e-learning as an asynchronous learning activity through electronic devices and obtaining learning materials that suit their needs (Hany, 2002).

Whereas Soekartawi, et al argued that e-learning is a general term for all learning supported by technology that uses various types of learning media, such as video, audio, teleconferencing, web-based training, etc., which are accessed via the internet or based online (Soekartawi, 2002). E-learning has emerged since 1990, but its initial appearance did not get much attention from educational institutions. However, along with technology and science that are always experiencing development, e-learning has managed to become an important part of the field of education (Chici Yuliana Nadi &Brian Trinanda Kusuma Adi, 2018).

Related to the benefits of learning, e-learning has proven various advantages, namely the teaching and learning materials delivered are very varied and interesting to learn. E-learning also provides convenience for teachers and students to create discussion forums through social media, for example, *WhatsApp, Skype, Instagram, Youtube, Line, etc.,* so

that the delivery of material, assignments, and discussions can be done without limited space and time. In addition to providing convenience, e-learning also has benefits for making students learn independently. This is in line with the characteristics of e-learning, namely: (1) the use of electronic technology carried out, both by teachers and students, students and fellow students, as well as teachers and fellow teachers can communicate relatively easily without being limited by things that are protocols; (2) utilizing the advantages of digital media and computer networks; (3) use self-learning materials by storing them on a computer or online storage, for example on google drive, clouds, or dropbox, so that they can be accessed by teachers and students whenever needed; (4) can see the learning schedule, curriculum, results of learning progress and matters relating to the administration of education at any time on the computer (Andrews, R., & Haythornthwaite, 2007).

As explained earlier that e-learning has become an important part of education, so technology to support e-learning is also growing. One innovation that is a further development of e-learning is m-learning. If previously e-learning requires a computer/laptop device during the learning process, then m-learning is far more practical and efficient because it only uses mobile or smartphone as its medium. Through learning based on m-learning or mobile learning, it can make students easier to learn because they can learn and access m-learning whenever they want. Furthermore, to attract students' learning interest, especially the millennial generation, special strategies are needed so that students can become enthusiastic in using m-learning (Keegan, 2003).

On the other hand, human life is always filled with technology. The millennial generation is a generation that has a big contribution as a user of technological sophistication. This has resulted in negative impacts on various aspects of life, including in the fields of education, economy, society, and culture. In the

context of social life, for example, the younger generation is experiencing a lot of moral decline and decline in character that is not per the character and does not reflect the personality of the Indonesian nation. The factor of Indonesian education is that it places more emphasis on the sciences compared to the social sciences, which is supported by stereotypes or the stigma of the public thought that science is more important than social science. Yet in social life, social aspects are very useful in running everyday life and in solving a problem.

This is what drives the government through the Ministry of Education and Culture to provide solutions as stipulated in Law No. 20 article 3 of 2003 concerning the National Education System, namely *national education functions to develop the ability and shape the character and civilization of a dignified nation in the context of educating the nation's life, aims to develop the potential of students to become human beings who believe and have faith in God Almighty, moral noble, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen. Especially character education as a power to prevent the negative effects of globalization which increasingly intensively entered the living environment of the Indonesian people* (Lalo, 2018).

Based on this law, each school throughout Indonesia instills noble values to students through the integration of local wisdom values in learning. It is intended that students can grow and develop into individuals who are not only intelligent but also have good character. One of the local wisdom that is believed to form the character of the millennial generation is the local wisdom *Catur Guru* which is embraced by the Hindu community in Bali. *Catur Guru* is four teachers who must be respected. Hindus in Bali believe that from birth to adulthood, humans have debts to be paid to the four teachers. *Catur Guru* consists of *Guru Swadyaya* (God), *Guru Rupaka*

(Parents), *Guru Wisesa* (Government), and *Guru Pangajian* (Teachers in Schools) (Sudarsana, 2018).

Based on the description above, we get the idea that technology and local wisdom values must work together to create a smart generation with good character. Therefore, this paper will describe the concept of m-learning based on local wisdom *Catur Guru* as an effort to form the character of the millennial generation.

II. METHODS AND MATERIAL

The methodology used in this paper is descriptive qualitative with data collection techniques carried out through literature studies and interviews. According to Danial A.R, the literature study is research carried out by collecting books or references relating to the problem under study (S.R, 2005). Meanwhile, to analyze data, researchers used a qualitative data analysis strategy to get a general overview of the object of research. Furthermore, data collection techniques in the form of library studies were obtained from relevant books and journals. While the interviews were carried out through a question and answer process directly to related parties, including teachers, students, and the traditional leader of Panglipuran Village, Bangli. In this case, the teacher interviewed was the deputy headmaster of the curriculum and students in Junior High School PGRI 1 Denpasar.

III. RESULTS AND DISCUSSION

A. The Values of Local wisdom *Catur Guru*

Local wisdom is the science and outlook of life of a society embodied in the form of activities carried on for generations. Local wisdom in each region is different because it depends on the problems that exist in the area. Because essentially local wisdom functions to overcome various problems in terms of meeting the needs in their environment. Furthermore, according to Rahyono, local wisdom is a form of human

intelligence possessed by certain ethnic groups that are obtained through community experience and not necessarily experienced by other communities. These values will be closely attached to the community as long as the community's existence (Fajarini, 2014).

Indonesia is an archipelagic country with a very wide area. This causes Indonesia to have a variety of different local wisdom in each region. There is one area that is very famous in Indonesia, even in the eyes of the world. The area is Bali, also known as the Island of the Gods because the majority of Balinese are Hindus. Bali not only has international-level beauty and tourism but is also rich in local wisdom, traditions and cultures that have worldwide. One of the local wisdom of the Hindu community in Bali which has been passed down from generation to generation is the teaching of *Catur Guru*.

Catur Guru consists of 2 two words, namely the word "catur" which means four, and the word "guru" which can also be interpreted as "heavy". So it can be concluded that *Catur Guru* is four teachers who have very heavy tasks. According to the leader of the Panglipuran traditional village, Wayan Supad, humans have debts that must be paid in full to *Catur Guru*. *Catur Guru* consists of *Guru Swadyaya* (God), *Guru Rupaka* (Parents), *Guru Pangajian* (Teachers in Schools), and *Guru Wisesa* (Government). The Hindu community in Bali obediently implements the teachings of the *Catur Guru*, and its values have been considered as a way of life that must be implemented (I Wayan Supad, 2019).

Figure 3.1. Main Hall of Panglipuran Traditional Village (Source: Personal Documentation)

Figure 3.2. Main Road in Panglipuran Indigenous Village Area (Source: Personal Documentation)

Figure 1.1 and Figure 1.2 show the atmosphere in the traditional village of Panglipuran, Bangli. It can be seen in the two pictures that the Panglipuran traditional village is neat and beautiful. The atmosphere of an organized village can be realized because the community has managed to maintain the values of local wisdom, one of which is the teachings of *Catur Guru*. Yet, on the other hand, the traditional village of Panglipuran is a domestic and international tourism destination. The same thing happened not only in the Panglipuran area but also in the whole of Bali. Thus it can be concluded that during the current global society, the Balinese can consistently apply the values of local wisdom *Catur Guru*. And this also proves that *Catur Guru* can shape the character of society very well.

Implementation of *Catur Guru* values in daily life can be realized through the teachings of *Catur Guru*

Bhakti, which can be explained as follows: (Sukartha, I Nengah, I Nyoman Suparwa, I Putrayasa, 2015)

1) *Bhakti* to *Guru Swadyaya* (God) can be done through diligent worship, giving dana punia (charity) to people who are less able/poor, mutual respect, respect, and help fellow human beings, etc.

2) *Bhakti* to *Guru Rupaka* (Parents) can be realized through diligently helping parents, obeying parental commands, always respecting and not arguing when advised by parents, etc.

3) *Bhakti* to *Guru Pangajian* (Teachers in Schools) can be done by obeying and obeying the rules in the school, always respecting the teacher, studying diligently, following the learning process well.

4) *Bhakti* to *Guru Wisesa* (Government) is realized through complying with government regulations, not violating the law, not taking anarchic actions when participating in demonstrations, not damaging public facilities, etc.

B. **The Relevance of Local Wisdom *Catur Guru* Values and Millennial Generation Character**

Millennial Generation Character

According to Erkutlu, millennial generation or also called as Generation Y is a generation born in the 1980-1990s. Besides, there are several other popular terms to refer to the millennial generation, including connected or digital generation or gene why. This designation is synonymous with brave, innovative, creative and modern millennial generation characters. The millennial generation is also a modern generation that actively works, conducts research, and thinks innovatively about organizations, has a sense of optimism and a willingness to work competitively, openly, and flexibly (Ambarwati & Raharjo, 2018).

Generasi Y
1980 – 2000 (Casey & Denton, 2006, Sprague, 2008, Cennamo & Gardner 2008) 1982 – ke atas (Schofield & Honore, 2008) 1979 – 1994 (Macleod, 2008) 1981 – 2001 (Dries, pepermans & De Kerpel, 2008)
-Mendengarkan orangtua, menghormati otoritas, lebih suka dibim-bing oleh Baby Boomers dari pada rekan seusia, orang tua sebagai panutan (Sprague, 2008) -Perkembangan teknologi pesat - Ambisius, percaya diri, optimis, kerja tim (Strauss & Howe dalam Wilson & Gerber, 2008)

Table 3.1. Generation Y characters (Millennial Generation)

In detail, the character of the millennial generation can be described as follows: (Ambarwati & Raharjo, 2018)

1) Millennials have more ability in accessing technology compared to previous generations. Forms of mastery of millennial generation technology in everyday life, which include: the use of social media and internet access. Most of the information and knowledge is obtained by the internet and social media.

2) Millennials are known to be very innovative and brave. This is evident from the courage in taking various risks and creating a variety of innovations by starting a business or business (startup), especially those based online.

3) The millennial generation is the generation that prefers independence and independence. This is triggered by a lifestyle that wants freedom and independence in doing something.

4) Millennials prefer instant. This, of course, has positive and negative impacts. The positive impact is that this generation prefers something practical and simple. As for the negative impacts, this generation places more emphasis on quick and instant results so that it raises a mentality that lacks patience and is vulnerable to stress.

The Importance of *Catur Guru*'s Local Wisdom Values in Forming Millennial Generation Characters

In the previous discussion, it has been explained that millennial generation characters can use technology, be brave, be innovative, be independent, and like practical things. This gives rise to a new lifestyle that causes changes in behavior patterns and the mindset of the millennial generation. The existence of this change is evidenced by the emergence of phenomena such as (1) students who dare to oppose the teacher when given advice or orders; (2) students demonstrating accompanied by anarchist acts; (3) children who commit acts of violence against parents; (4) many children who prefer interaction through social media compared to gather directly; (5) the rise of young people who are exposed to issues of religious intolerance; (6) many elements vilify the government through the spread of hoaxes on social media.

Si anak bersujud meminta maaf ibu (Foto: Istimewa)

Surabaya - Video seorang anak menendang kepala ibu kandungnya di Surabaya viral di media sosial. Si anak tega menyakiti ibunya sendiri karena emosi tidak diberi uang Rp 10 ribu.

"Dia meminta uang Rp 10 ribu tapi tidak dikasih, ibunya tidak punya duit," kata Kapolsek Tegalsari Kompol Rendy Surya Aditama saat dikonfirmasi detikcom, Rabu (21/8/2019).

Figure 3.3. Child abuse to parents- A child who can kick his mother's head for not being given an allowance (Source: (Deny Prastyo Utomo, 2019)- https://news.detik.com/berita-jawa-timur/d-4675756/viral-anak-tendang-kepala-ibu-gara-garanya-tak-diberi-uang-rp-10-ribu)

Figure 3.4. A student against the teacher when his smartphone will be confiscated (Source: (Liputan 6, 2019)- https://www.liputan6.com/regional/read/3901075/video-ponsel-disita-peserta didik-nekat-melawan-guru)

Well, problems like those exemplified above can be overcome if the millennial generation has a strong character. This character will be able to be formed and built through the integration of *Catur Guru* values in learning. Furthermore, the role of *Catur Guru* in shaping the character of the millennial generation can be explained as follows:

1) *Guru Swadyaya* teaches humans to respect each other and have a tolerance between people of different religions and beliefs. If the millennial generation implements this teaching, the issues of intolerance can be handled well and not easily exposed to radicalism.

2) *Guru Rupaka* teaches children to respect and obey all parental advice. Through this teaching, a child will be able to understand that a parent is a person who renders great service to their lives because they have raised and paid for their needs.

3) *Guru Pangajian* teaches students to obey school rules and regulations, as well as respecting and obeying teachers who have been instrumental in providing knowledge. Through the implementation of this teaching, students will have good character and noble character.

4) *Guru Wisesa* teaches people to always respect the government, be orderly, not commit criminal acts, and comply with applicable laws and laws. Through the implementation of this teaching, there will be an orderly and harmonious life.

C. The Concept of M-learning Based on Values of Local Wisdom *Catur Guru*

The cultivation of character education is carried out through education levels which are implemented in the curriculum at the education unit level which includes normative, adaptive, productive, local content, and self-development lessons (Lalo, 2018). The application of character education in each school is different because it is adjusted to the values of local wisdom in each region/region. For example in Junior High School PGRI 1 Denpasar, the character that is built is based on the values of local wisdom *Catur Guru*. The cultivation of *Catur Guru* character education is integrated through social studies learning.

Then how do you instill the value of *Catur Guru* local wisdom to millennials? One effective way to answer these questions is to create innovation through mobile-based learning or m-learning. **Why is m-learning considered suitable for use in the learning process in the millennial era?** Well, to answer that question, based on the results of interviews with several students at Junior High School PGRI 1 Denpasar, it was found that they prefer things related to social media, so it needs to be understood that millennial generation communication patterns use a lot of social media like *Twitter, Facebook, Instagram, YouTube, Line, etc.* Such communication channels have indeed become mainstream in millennial life (Ambarwati & Raharjo, 2018).

Figure 3.5. Student Interview (Source: Personal Documentation)

In line with this opinion, Made Adnyana Putra as the deputy head of the curriculum field said that "*Catur Guru values are very relevant to social studies learning because both have the same goal, namely to shape the character of the younger generation into good citizens. Also, in the internal curriculum of* Junior High School PGRI 1 Denpasar*, we are ready to produce young people who can adapt to the changing times and the rapid advancement of technology in the era of globalization as it is today* "(I Made Adnyana Putra, 2019).

Based on this description, this paper will provide an idea or conception about m-learning based on the values of local wisdom *Catur Guru* as the formation of the millennial generation character. This conception will be designed in the form of an IPS Implementation Plan in Junior High School PGRI 1 Denpasar.

Lesson plan	
Educational Unit	: Junior High School PGRI 1 Denpasar
Subjects	: IPS
Class / Semester	: VIII / 1
Main Material	: Analyzing the influence social interaction in that space different from the socio-cultural life and the development of national life
Main Sub-Material	: Plurality of Indonesian

Communities

Time Allocation   : 1 x Meeting
                     (2 x 40 minutes)

Learning objectives:
1) Students can explain the purpose of a plurality
2) Students can explain the types of a plurality
3) Students can explain the role and function of culture
4) Students can explain the form of plurality in daily life that is integrated with the values of local wisdom *Catur Guru*

Learning Activity	Time Allocation
Preliminary activities	
1. **Preparing students to learn:** (5 minutes) a. The teacher greets. b. The teacher instructs the class leader to lead a group prayer before starting the learning activities c. The teacher checks the attendance of students. d. The teacher motivates to form schemata to students. 2. **Conduct apperception:** (5 minutes) a. The teacher informs about the material to be learned. b. The teacher explains to students the purpose of learning the material to be achieved. c. The teacher instructs students to take out their smartphones and connect them to the school's wifi network. d. The teacher explains to students about assessment techniques during learning activities	10 Minutes
Core activities	

1. **Observing (12 minutes)** a. The teacher shares 2 Youtube links in the class group on the WhatsApp application, "*Catur Guru* in Hinduism" https://www.youtube.com/watch?v=QtuL9W6j-zQ and "Plurality of Indonesian Communities" https://www.youtube.com/watch?v=0P2hYhc-EKg b. Students listen to these shows carefully through their respective smartphones. 2. **Asking Questions (3 minutes)** a. Students are welcome to ask questions about things that are not understood during the listening process of the Youtube video. b. The teacher asks questions as the discussion material. that is: In your opinion after seeing the show, explain: • Briefly describe the concept of *Catur Guru* and its application in everyday life! • Briefly explain the types of plurality! • As a young generation, how do you practice plurality in your daily life based on *Catur Guru* values? 3. **Gather information (5 minutes)** The teacher divides the class into small groups, each group consisting of 2 children. 4. **Associate (10 minutes)** While working on discussion questions, students can look for answers from various sources such as student books and the internet, after finding the answers each group writes	**40 Minutes**

them on the discussion forum in the WhatsApp application. 5. **Communicate (10 minutes)** The teacher randomly calls the group to come forward to read the answer from one of the numbers specified by the teacher. Students from other groups can respond to answers from presenters.	
Closing Activity	
1. The teacher together with the students concludes the results of the discussion that has been carried out for the next conclusion of the discussion are recorded by each student. 2. The teacher informs the students about the material to be learned at the next meeting. 3. The teacher closes the learning activity by saying greetings.	**5 Minutes**

Table 3.2: M-learning-based Learning Implementation Plan Concepts

Learning Resources:
1. Youtube
2. Google
3. Discussion forum on the WhatsApp application

Learning Tools and Media:
1. Laptop
2. Smartphone
3. The projector

Figure 3.6. Social Sciences Discussion Forum of Class VIII Junior High School PGRI 1 Denpasar
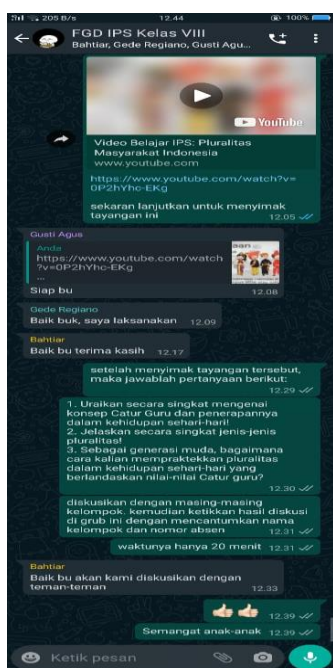

Figure 3.7. Social Sciences Discussion Forum of Class VIII Junior High School PGRI 1 Denpasar

IV. CONCLUSION

The millennial generation is currently faced with a great challenge, which is the effort to defend the noble values and traditions of the Indonesian nation during the industrial revolution era 4.0. To overcome the negative impact of the industrial revolution 4.0, the Indonesian government gives freedom to all schools to integrate the values of local wisdom in each school that aims to shape the character of students into millennials who are virtuous per the character of the Indonesian Nation. Junior High School PGRI 1 Denpasar, Bali Province, in this case, has carried out character building based on the values of local wisdom *Catur Guru*. The cultivation of *Catur Guru* character education is integrated through social studies learning. The conception of the synergy of learning technology in the form of m-learning which is integrated with the values of local wisdom *Catur Guru* carried out by the Hindu community in Bali as an effort to form the character of the millennial generation in the industrial revolution era 4.0. This conception will be designed in the form of an IPS Implementation Plan in Junior High School PGRI 1 Denpasar. Hopefully, there will be further research on making m-learning applications that are integrated with the values of local wisdom *Catur Guru*.

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