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AN INVESTIGATION OF LOCAL WISDOM TO SUPPORT ADULT LITERACY PROGRAM

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Abstract

This research is aimed at investigating the function of local wisdom as a supporting element to the implementation of the adult literacy program in Jember regency, East Java, Indonesia. Indonesia government have an adult literacy program to reduce the level of illiteracy, it called functional literacy. The level of illiteracy of Jember regency is statistically high and the people adhere strongly to the existed local wisdom. The study used a qualitative approach. The data was collected by using interview, observation, and documentation. From the research finding it was found that there were 14 local wisdoms that can be explored from Jember Regency. Local Wisdoms were used to teaching and learning material and facilitate learning trigger. There were 7 local wisdoms can be used as the teaching and learning material. The other 7 local wisdoms were used to facilitate learning trigger. The indicator of the local wisdom uses for supporting the learning process of functional literacy program is under the principle of the design principle and local context.

Keywords

Literacy, Local Wisdom, Adult Education, Learning Materials, Learning Trigger

1. Introduction

Indonesian Government has adult literacy program to decrease illiteracy as a purpose, it named functional literacy. The functional literacy program is recognized only as an activity of introducing letters and numbers which has no meaning for the learners. Frequently, the functional literacy programs are implemented formally and not in accordance with the needs of the community. A previous research mentioned that one of the obstacles faced in organizing a functional literacy program was the constraints of socialization and communication between organizers, officers and agents in the process (Hasan, 2006). This disunity has caused the literacy problem to be unwell handled. Despite the fact that the Central Bureau of Statistics (Badan Pusat Statistik, 2015) states that people with illiteracy in Jember District as many as 346,438 inhabitants. This figure places Jember District as the highest illiteracy rate in Indonesia (Djunaidy, 2012). On the other hand, Jember District has a unique local wisdom related to the gathering of two major tribes namely the Javanese and the Madurese who construct a new culture as a result of assimilation called *Pendhalungan*. Local wisdom can be constructed as a form of intelligence that has been long developed by ethnic groups through a complex living experience as a community (Rahyono, 2015). On the basis of that, literacy education should be designed to be relevant to local wisdom and to be socially empowering. Functional literacy programs must be in accordance with the needs of the community because it will affect economic conditions, so that an increase in public literacy is needed (Indrianti, Khutobah, & Latif, 2017). Something needs to be excavated from society as part of rehumanization, reconstruction, and revitalization of functional literacy learning. To develop reasonable self-knowledge, a student must be able to distinguish when factors that create challenges are internal, external, or both. Adult students must know and understand what modifications they need (Celli & Young, 2017). The research problem of this study is what local wisdom are found and are able to support in community and are able to support the functional literacy program. The purpose of this study is to provide input in utilizing local wisdom as a proponent in the implementation of functional literacy programs in Jember District. The significances of this research are, for researchers, is to enrich and improve knowledge about functional literacy programs as well as

local wisdom in the community. Then, for the policy maker, is to be input in realizing an adaptive and solutive functional literacy program through creative method.

2. Theoretical Studies

2.1 Local Wisdom

Local wisdom is all forms of knowledge, belief, understanding or insight and customs or ethics that guide human behavior in life in an ecological community (Keraf, 2010). Furthermore, local wisdom is the human intelligence possessed by certain ethnic groups obtained through community experience (Rahyono, 2015). That is, local wisdom is the result of certain communities through their experience and it may not be experienced by other communities. Those values will be deeply rooted in the society that tightly holds them as they have been well preserved as long as the existence of that particular society. Local wisdom is local knowledge that has been integrated with belief systems, norms and cultures and expressed in tradition and myths embraced for a long time (Sunaryo, 2003). Definition of Local Wisdom seen from the English dictionary of Indonesia consists of two words, local and wisdom. In Indonesia, local means setempat, and the meaning of wisdom is kebijaksanaan. In other words, local wisdom can be understood as local ideas, values, views which are full of wisdom, good value embedded and followed by members of the community.

Local wisdom is developed in a social institution. Social institution functions to provide guidance to community members, to maintain the integrity, and to provide guidance in the supervision of the behavior of its members (Soekanto, 2003). From there local wisdom appears and is developed, where local wisdom becomes a tool for the community to achieve the goals aspired in community life. It can be understood that local wisdom is something that is believed by a particular society whose function becomes a way of life considered something good. Generally local wisdom can be seen through understanding and behavior of society.

2.2 Adult Literacy Program

A Guide to the Development of Learning Materials of the Ministry of National Education (Depdiknas, 2008) reveals that learning materials occupy a very important position of the entire curriculum which must be prepared for the implementation of learning to achieve the object. The goal should be appropriate to the competency standards and basic competencies that must be achieved by the learners. That is, the material specified for the learning activities should be material that really supports to achieve basic competence and competency standard, and to

achieve indicator. Learning materials are everything that becomes the curriculum content that should be mastered by learners in accordance with the basic competencies to achieve the competency standards of each subject in a particular educational unit (Wina, 2008). Learning materials are the most important part of the learning process, even in subject-centered teaching; the material is the core of the learning activities. Furthermore, the teaching materials are materials or lessons organized systematically, used by teachers and learners in the learning process (Andi, 2011).

The learning materials are a reflection of a sharp and innovative perspective on teaching and demonstrating its application in the presented teaching material. Learning materials are the spirit of the learning process; therefore, the learning material is a projection of what will be done during the learning activities. Learning materials become a very vital thing in the learning process, so that its use should be studied as specifically as possible. The material should really be a guide for educators who will direct all their activities in the learning process, as well as a substance of competence that should be taught to learners. Conversely it is also a guide for learners who will direct all activities in the learning process, as well as a substance of competence that should be studied / mastered.

Literacy as a social practice is always contextual because it is something done, committed, practiced in accordance with the context that surrounds it. It is found in research that generates recommendations on community empowerment (in this case, it is woman) through literacy education programs (Pillai & Joy, 2017). On that basis, literacy education should be designed to be culturally relevant and socially empowering. Local wisdom can serve as a source of lofty values for that purpose. In addition to serving as a filter for values from outside, local wisdom can also be used to reduce internal fluctuations such as conflicts of ethnic or tribal communities. Promotion of noble values in a particular culture will formally lead to an appreciation and a sense of pride in those values. Thus, it will appear a strong spirit to apply it in the life of society.

2.3 Literacy Based on Local Wisdom

Education based on local wisdom is education that teaches learners to stay close to the concrete situations they face daily. The model of education based on local wisdom is an example of education that has high relevance for life-enhancing skills, based on skills empowerment and local potency in each region. Therefore, it is understandable that to discover and to explore the parts of the functional literacy learning materials, one of whose main sources is the local wisdom

in the community. Literacy helps to reshape the culture in accordance with the wishes of the population in a society. People are not passive objects that can simply be manipulated by outsiders by literacy. Literacy is shaped by culture as well as literacy also shapes culture.

3. Method

The research has done at September-December 2017. This research was conducted in Antirogo Village, Summersari Sub-district, Jember. It was based on the method of determining the location of research that is considered relevant namely purposive area with the reason that Antirogo Village is one village with the number of people with high illiteracy. This research used the qualitative approach. The technique of determining informants in this research used snowball technique which the initial informant amounted to 3 people finally developed and ended with the number of 15 people, 8 of which are the learners of functional literacy program as key informants. Data collection was conducted in natural conditions. Primary data sources and data collection techniques conducted more on observation, interviews, and documentation. In order to have high confidence degree of data, several techniques were employed such as research extension, increased perseverance, and triangulation of sources as well as techniques. Data analysis was made by using data reduction, data display, and taking conclusion or verification.

4. Results and Discussion

4.1 Competency of Learner

Based on the results of the preliminary study, it stated that learners had various abilities in applying the ability to read, write and count. The standard used is the standard of competency and the basic of competency of functional literacy issued by the government. Compared with the established standard, the ability of the learners is still very far in fulfilling the expectations set by the government through the standard of competency which has been constructed.

In general, in the context of speaking, the competency which could be mastered by the learners was to express thoughts, feelings, and information orally as well as the introduction with greetings, and the introduction of surrounding objects related to life skills. However, in delivering their ideas, learners still spoke a mixed language between Indonesia and Madura, so that it caused difficulties in the communication process. Ability to read, in general, learner had mastered memorization of letters and numbers, but they had to get assiting from the tutor intensively. Since most learners had to spell one by one of the words in order to read completely in sentence form. The standard of competency in writing skill is to write simple sentences,

compound sentences, and their variations in the Indonesian language related to life skills as well as to write paragraphs in the Indonesian language related to life skills. Learners, in general, had only mastered one competency and even still in a competency in writing a simple form until combining letters and writing short sentences. Even some of them still had not mastered the competency in arranging letters into simple words. Learners generally had mastered the ability to count based on the standard of competency namely doing mathematical calculations in spoken or written related to life skills. This was because the learners had been accustomed to count in the process of community life. Although, practically, there were learners who still had difficulty in implementing mathematical calculation in the learning process.

The ability of learners who still did not complete the standards of competency showed that the learning process was only still struggling to deliver the materials. The impact of such a way of learning, the learner would only acquire the transfer of knowledge without any meaning contained in it. Therefore, it needs a new breakthrough that must be made to improve the competency of learners.

4.2 Local Wisdom Found

Based on the research results, it can be explored many things about local wisdom located in Antirogo- Summersari- Jember. Local wisdom excavated from the Antirogo came from several circles namely, community leaders, ordinary people and people learning functional literacy. The meaning of local wisdom itself is human intelligence possessed by certain ethnic groups obtained through community experience. That is, local wisdom is the result of certain communities through their experience and it is not certainly experienced by other communities. Local wisdom is explored in the Antirogo urban area used to be the source of the functional literacy learning materials and learning trigger tools. Both goals are used to be a reference because learning materials will have more meaning for learners if associated with local wisdom. Learning trigger tools are used to be a reference because they have the purpose to gather masses that will increase participation. These are some of the local wisdoms and the meanings found that can be used to be a source of functional literacy learning materials and learning trigger tools.

Table 1: *Local Wisdom Used to be Learning Materials*

No	Name	Meaning
1	<i>Syukur Panen</i>	The concept of the event begins with praying together, sitting cross-legged on a mat, circling the rice cone with side dishes. The goal is a form of gratitude for the abundant harvest. This local wisdom can be utilized in functional literacy programs on writing

		and numeracy skills, such as writing all kinds of materials used in preparing the harvest gratitude then simulating to spend it and to calculate the finance.
2	<i>Tajin Sappar</i>	<i>Tajin sappar</i> is a term for calling the <i>candil</i> porridge (in Madura). <i>Candil</i> porridge is one type of a round porridge made of flour. <i>Tajin</i> in Madura means porridge, then <i>sappar</i> means Month Safar, the second month in Islamic calendar. This local wisdom can be utilized in functional literacy programs on reading, writing and numeracy skills. For example, it is used to write the recipe for making <i>candil</i> porridge, then used as a reading material and to calculate the ingredients used.
3	<i>Can Macanan Kadduk</i>	The staging of <i>can macanan kadduk</i> usually is to enliven the event of celebration or celebration of big days in Jember. The staging of <i>Can Macanan Kadduk</i> art performances usually begins with the emergence of Garuda birds, Tigers, children's attractions, martial arts (<i>pencak silat</i>) with the bare hand and then the appearance of attractions. This local wisdom can be utilized in a functional literacy program on writing skills, likewriting the sequence series of events <i>Can Macanan Kadduk</i> from early to end.
4	<i>Pelet Kandhung</i>	The ritual <i>Pelet Kandhung</i> is performed when the gestational age enters 7 months, precisely on the 14th. It is done so that the baby conceived at birth later has perfect properties as full moon. The ritual procession of <i>pelet kandhung</i> is firstly the pregnant mother is massaged by the baby shaman. Simultaneously, there is a recitation of the holy verses of the Qur'an, Yasin, in order that the baby can receive salvation and Surah Maryam in the hope that the baby can have holiness like Siti Maryam, and then followed by Surah Yusuf so that the baby born can be as handsome as the prophet Joseph. Next the pregnant woman goes out of the house and sits on a chair. After that, the pregnant mother holds a young cock and lays an egg on her thigh. This ritual is perfected with a flower bath. Local wisdom can be utilized in functional literacy programs on reading and numeracy skills, such as writing what must be provided in the ritual <i>pelet kandhung</i> . Then in the ability to count, it can be utilized by counting the number of months in pregnancy.
5	<i>Gotong Royong</i>	<i>Gotong Royong</i> is a social activity that characterizes rural society from antiquity to the present day. This sense of togetherness arises because of the unconditional social attitude of each individual to lighten the burden that is being borne. Local wisdom can be utilized in functional literacy programs on the ability to read by providing reading in the form of various activities conducted in mutual assistance.
6	Respecting <i>Kyai</i>	It is a daily ritual by giving special treatment to Islamic religious leaders. This local wisdom can be utilized in a functional literacy program on writing skills, such as writing down the names of respected <i>kyai</i> and the reasons why they should be respected.

7	<i>Musyawarah</i>	Deliberation consensus is the process of discussing the issues together to achieve mutual agreement. Deliberation consensus is conducted as a way to avoid voting that produces minority and majority groups. Local wisdom can be utilized in a functional literacy program on reading ability, such as making reading materials about the problems that exist in the environment and then it is read and discussed.
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Table 2: Local Wisdom Used as a Learning Trigger Facility

No	Name	Meaning
1	<i>Diba'an</i>	The tradition of reading or singing prayers or praise to the Prophet Muhammad is performed by the Muslim community. The reading of <i>shalawat</i> is performed together in turn.
2	<i>Manaqiban</i>	Manaqib is a form of activity by reading the story of the piety and virtue of the knowledge and charity of one who is admired by the Muslim community, and has cultivated and cultivated in the midst of most Indonesian Islamic societies. The exercise is routine in accordance with the scheduled timetable at the <i>manaqiban</i> assemblies.
3	<i>Yasinan</i>	<i>Yasinan</i> is a form of worship that is reading Surah Yasin (one of surah in Qur'an) together and rewards are awarded to someone.
4	<i>Hadrah</i>	<i>Hadrah</i> is a type of music that uses percussion instruments. This music is played by a cluster of people or groups by using rhythmic patterns from Arabic that acculturate with rhythm pattern where the music area is developed. This music was originally used as a propagation of Islam.
5	<i>Pengajian</i>	<i>Pengajian</i> are informal gatherings aimed at teaching religious basics to the general public.
6	<i>Sholawatan</i>	<i>Sholawatan</i> is an activity by giving praise to the Prophet Muhammad. This activity is the form of the love of Muslim community to the Prophet Muhammad. The form of the activities is giving praise packed in a beautiful tone.
7	<i>Tahlilan</i>	<i>Tahlilan</i> is a ritual done by most Muslims. Most in Indonesia is used to commemorate and to pray for a person passing away. It is usually performed on the first day of death until the seventh day, and then on the 40 th day, the 100 th day, the first, second, third year and so on. There was also <i>tahlilan</i> on the 1000 th day.

4.3 The Use of Local Wisdom as Learning Material Source

One of the principles of functional literacy learning is local design (Jalal & Kusnadi, 2005). The purpose of local design is that functional literacy based on local needs, problems and potentials. Parties involved in functional literacy programs also need to make local designs.

Functional literacy based on local wisdom is able to answer allegations about functional literacy learning which is not applicable; it is only about abstract theories and concepts, and unable to answer the problems which exist in the community and to rely only on the top-down curriculum of the government. Utilizing local wisdom in the functional literacy program will produce educational units based on the excellence of local wisdom. At the technical stage, the local wisdom found can be used to support the functional literacy program based on local wisdom. Local wisdom which had explored in Antirogo Village and then used to be the source of functional literacy learning material. Some local wisdom which has developed in the community of Antirogo Village is sorted based on the existing potentials to be utilized in functional literacy programs in Jember District. Based on the above-mentioned explanation, local wisdom values that have been extracted from Antirogo, Summersari, Jember can be integrated into functional literacy program in the form of functional literacy syllabus. Where the core of competence to be achieved is the citizens are able to read, write and count to support activities in the family and community in daily life. Explanation and elaboration of these can be seen in table 1.3.

Table 3: The Functional Literacy Syllabus

Basic Competency	Indicator	Time	Example of Local Wisdom
Mastering the reading technique	<ul style="list-style-type: none"> • Being able to show how to pronounce letters (vowels and consonants) and numbers • Being able to show how to read simple syllables, words, and sentences (two words) with specific techniques 	8 hours	<i>Pelet Kandhung, Musyawarah</i>
Reading syllables and words consisting of vowels and consonants related to daily life	<ul style="list-style-type: none"> • Being able to pronounce the letters correctly • Being able to read syllables consisting of vowels and consonants • Being able to read a word consisting of two syllables or 	6 hours	<i>Pelet Kandhung, Gotong Royong</i>

	more related to daily life		
Reading the text fluently at least 3 (three) simple sentences and understanding the contents	<ul style="list-style-type: none"> • Being able to read word to word in narrative text at least 3 (three) simple sentences fluently • Being able to answer questions related to the text content 	10 hours	<i>Pelet Kandhung, Tajin Sappar</i>
Writing words and simple sentences related to daily life	<ul style="list-style-type: none"> • Being able to write letters • Being able to string letters into syllables • Being able to string syllables into words • Being able to string words into sentences 	18 hours	Syukuran Panen, <i>Tajin Sappar</i>
Knowing the personal texts about self-identity Writing a personal text about self-identity	<ul style="list-style-type: none"> • Being able to mention the basic elements of self-identity (name, age, gender) • Being able to mention the supporting element of self-identity (address, occupation, etc.) • Being able to write basic elements of self-identity • Being able to write the supporting element of self-identity 	6 hours	<i>Can Macanan Kadduk, Respecting Kyai</i>
Knowing the description text about the description of an object (thing, animal, plant, or	<ul style="list-style-type: none"> • Mentioning the objects that are related to daily life • Describing the characteristics of the object described 	8 hours	<i>Can Macanan Kadduk, Syukuran Panen</i>

<p>person) at least 3 (three) sentences related to daily life</p> <p>Writing a descriptive text about the description of an object Indonesian Language at least 3 (three) simple sentences related to daily life</p>	<ul style="list-style-type: none"> • Writing the objects that are related to daily life • Writing the characteristics of the object described at least 3 (three) sentences related to daily life clearly and neatly 		
<p>Knowing the simple information text in the poster form related to daily life</p> <p>Writing the information text in the poster form by using Indonesian Language</p>	<ul style="list-style-type: none"> • Mentioning the theme of posters related to daily life • Explaining / responding to the contents of the poster • Describing the characteristics of poster sentences (brief, clear, and meaningful) • Being able to write the theme of a poster • Being able to write posters related to daily life with a brief and clear sentence 	8 hours	Syukuran Panen, <i>Can Macanan Kadduk</i>
<p>Knowing short narrative text at least 3 (three) simple sentences related to</p>	<ul style="list-style-type: none"> • Being able to explain the characters in the narrative text • Being able to explain the place / time in the narrative text 	8 hours	Syukuran Panen, <i>Can Macanan Kadduk</i>

<p>daily life</p> <p>Writing a narrative text at least 3 (three) sentences in which there is a compound sentence based on a single or series drawing</p>	<ul style="list-style-type: none"> • Being able to explain the theme or message in the narrative text • Being able to complete narrative text based on a single or series drawing • Being able to write narrative text at least 3 (three) sentences in which there is a compound sentence based on a single or series drawing with clear and neat writing 		
<p>Knowing the procedure text at least 3 (three) sentences related to daily life</p> <p>Writing the procedure text at least 3 (three) sentences with or without image assistance</p>	<ul style="list-style-type: none"> • Mentioning the aim or purpose contained in the procedure text • Mentioning the steps contained in the procedure text • Identifying the characteristics of language in the procedure text (imperative sentence, connecting words: first, next, then, then, last) • Being able to write the aim or purpose contained in the procedure text • Being able to write procedure text in the form of steps to do something at least 3 (three) sentences with clear and neat writing 	8 hours	Syukuran Panen, Respecting <i>Kyai</i>
<p>Knowing numbers</p>	<ul style="list-style-type: none"> • Mentioning the symbols and 	20 hours	Syukuran Panen,

<p>(1-1000), money, and the operations in daily life</p> <p>Performing and using addition, subtraction, multiplication, and division of numbers up to two numbers in daily life</p> <p>Estimating or rounding off the results of calculations in daily life</p>	<p>names of numbers 1 -1000</p> <ul style="list-style-type: none"> • Comparing and sorting numbers by using concrete objects • Knowing the value of units, tens, hundreds, and thousands • Exchanging money denominations to various other denominational values • Knowing the number operations (addition, subtraction, division, and multiplication) • Conducting a addition and subtraction operation of numbers 1-100 • Performing multiplication and division operations simply up to two numbers • The use of money related to addition and subtraction • The use of money related to multiplication and distribution • Estimating the number of nearby objects and calculating them to determine the level of accuracy of the assessment • Rounding off a number into the closest units and tens 		<p><i>Pelet Kandhung, Tajin Sappar</i></p>
<p>Knowing and</p>	<ul style="list-style-type: none"> • Comparing and sorting various 	<p>14 hours</p>	<p>Syukuran Panen,</p>

<p>reading the units of length, weight, volume, and time commonly used in daily life</p>	<p>lengths of objects or distances of a place</p> <ul style="list-style-type: none"> • Comparing and sorting the weight of various objects • Comparing and sorting the volume of various objects • Comparing and sorting the duration of various daily actions 		<p><i>Pelet Kandhung</i></p>
<p>Measuring and using the units of length, weight, volume, and time commonly used in daily life and interpreting the measurement results</p>	<ul style="list-style-type: none"> • Determining the use of various daily measurements (ruler, tape measure, balance, scales, clocks) • Measuring and writing the measurement result of the lengths of various objects or distances of a place by using the daily units (cm, m, km) • Measuring and writing the weight measurement results of various objects by using the daily units (grams, kg, quintals, tons) • Measuring and writing the measurement results of the volume of various containers by using the daily units (ml, l, cubic) • Measuring and writing the old measurement results of various 		

	<p>daily activities by using units (seconds, minutes, and hours)</p> <ul style="list-style-type: none"> • Presenting and round off the measurement results of length, weight or duration of activity into appropriate units in daily life • The use of money related to the unit of measurement 		
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5. Conclusions and Suggestions

5.1 Conclusions

Based on the analysis of data, it can be concluded that local wisdom was not only seen as an activity and values which had naturally developed but it was also able to support functional literacy programs in accordance with local contexts as an effort to improve the competency of learners. From the research finding it was found that there were 14 local wisdoms that can be explored from Jember Regency. Local Wisdoms were used to teaching and learning material and facilitate learning trigger. There were 7 local wisdoms can be used as the teaching and learning material, namely *Syukuran Panen*, *Tajin Sappar*, *Can Macanan Kadduk*, *Pelet Kandhung*, *Gotong Royong*, Respecting *Kyai*, *Musyawah*. The other 7 local wisdoms were used to facilitate learning trigger, namely *Diba'an*, *Manaqiban*, *Yasinan*, *Hadrah*, *Pengajian*, *Sholawatan*, *Tahlilan*. The objectives of these local wisdom potentials were to be implemented in functional literacy programs. Beside to maintain positive local wisdom values, those local wisdom also used as instruments to empower communities based on their potency. This research is a culture-based research so that if the research is carried out in another place, of course, it will produce other findings, considering the diverse cultures in Indonesia. The development of this research can be done by creating a model of local culture-based learning that can be tested in the implementation of adult education programs. This research also strengthens that adult education must be based on local culture with an approach in accordance with the principles of learning in adults (Shantini, 2010).

5.2 Suggestions

Based on the results of this study, suggestions that can be given are The organizers of the Functional Literacy program in Jember District need to explore potential local wisdom of each region to improve the quality of the implementation of the Functional Literacy program. For Jember District Government The quantity of Functional Literacy Program is absolutely needed to be improved because of the number of illiterate people is relatively high. However, it is not enough, the functional literacy program should be held with the best quality. One of them is by utilizing local wisdom as learning materials and facilities. Because local wisdom is still well maintained, it can be used to support functional literacy activities.

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