

Local Wisdom as Income Generator

Increasing Mutual Life and Lifeskill through Local Indeginous

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Abstract: Community has a pattern of intense interaction and mutual care for each other more than other communities. The similarity of interests created by the noble values espoused and trusted by individuals in it. Community Dayak Hindu Budha Bumi Segandhu Indramayu live among the people, with a variety of different values of local wisdom but able to live together in harmony. Local knowledge is reflected in the rituals and way of life such as getting dressed is a manifestation of what they believe. Life skills needed to maximize the local wisdom and potential of the community in accordance with the needs so as to improve the quality of their lives. This is done by integrating a wide range of knowledge and skills held for more independent living communities that are based on the concept of etnopedagogik. Furthermore, life skills developed by the quality of quality management that focuses on problem solving, creative thinking and critical thinking, communication and interpersonal skills, self-awareness and empathy and cope with emotions and stress.

1 INTRODUCTION

Community is a group of people interacting intensely between one and the other. Mutual care which is owned by the community is also more than they should. This is what makes the relationship individuals in the community are closely intertwined. Especially when the community is formed on the basis of common interest or concern and noble values espoused or believed by the individuals in it, the closeness they will be much more intertwined than the general public (Bruggemann, 2017).

Community life in the midst of society, in a society means there can be several communities at once. The aspect is the assumption that society is a group of people living in a region (greater) than the rest of the Community (usually) are included in a group of people (Perkins, 2002). There are things that makes the basis of a community that is individual in it has a purpose, confidence, the same needs between one and the other (Göncüolu-Eser, 2004). This similarity of various communities tends to have a high intensity as well as the growing community sentiment strengthens the relationships in it (Zakioriva, 2016). The intense of relations in the community became a major supporter of the factor in the realization of a service will be held.

Wulandari (2015, p. 70) describes the peculiarities of communities Dayak Hindu Budha Bumi Segandhu Indramayu who live in the community in general. Various typical view of this community is a manifestation of what they believe. It can be seen from the meaning of the name of the Dayak Hindu Budha Bumi Segandhu Indramayu (Wulandari, Hufad, and K, 2016). Their time together in a community-Indramayu Losarang village can not be concluded that they are the same thing. This community has a variety of typical things and identifies those of society at large.

They were a homogeneous group in the middle of the heterogeneity of the community. No denying that various peculiarities which they have in a society more or less effect on aspects of life that satisfy their needs. An example is their specificity in terms of clothes that are a bit much into consideration for the wider community to accept them in a living together with other communities.

Empowerment of local wisdom through life skill development will certainly be something new in theory but not in practice (Matarrita-Cascante, 2017). This means that the educator or related Government elite only served to empower what already exists in the community into something more can be marketed widely in the community. Various local products such as various typical accessories simply generated by the

community can be an extra income (Murdoch, 2015). Religious rituals are performed by the community can also be a medium of education for the community. Required cooperation between the Government and educators, elite community to innovate and empower local wisdom through life skill development community.

The benefits of empowering indigenous communities Dayak Hindu Budha Bumi Segandhu Indramayu through the development of life skills is a community can still actualize themselves in society at large with no abandon local knowledge of the identity of culture, education, elite education and relevant government to contribute actively in the preparation of human competent and able to compete in a global world, and the progress in the national education system to realize the educational process more democratic society, pay attention to the diversity of needs or circumstances or human region by encouraging the active participation of the people in it.

2 METHOD

In an effort to give the right for the community empowerment, community service was conducted with methods of action research (Banerjee, 2016). Action research in the devotion local wisdom in community empowerment Dayak Hindu Budha Segandhu Indramayu for improvement of community life skill. The activity begins with a dedication to the program activities planning service to suit the needs of the community, the implementation of the activities of the devotion, then do the evaluations systematically to devotion. In the activities of the devotion, reflection and feedback from the community that aims to let devotion performed according to plan close to the planned service. The following is the process of the application of the methodology in the empowerment of the local Dayak community wisdom of Hindu Budha Bumi Segandhu Life Skill Development through Indramayu.

This devotion is a collaboration between Dayak Hindu Budha Bumi Segandhu Indramayu, Indonesia University of Education cooperated in this program, starting from the collection of necessary data, devotion in the development of life skills, product marketing services to the community. If described, for educational travel alone means a community has good facilities. It can be seen from the venue for the ritual adequate in the sense that is able to accommodate all members of the community who underwent ritual every Friday night Keliwon. Just

needed a more mature program management or for programs that carried educative tour can run properly in accordance with the land and the available time.

3 RESULTS AND DISCUSSION

Service product that is produced in this empowerment will be held centrally by the community itself (Isikhan, 2016). The University only as a facilitator in empowerment as well as marketing in every products services that they produced. Although in terms of planning production (production planning) are filled at the University. This is because the University is seen as the party that was able to "know the terrain". The sustainability of the production plan is the active cooperation of the parties with the University community. Accounting bookkeeping (accounting-book keeping) and the audit process (auditing) are held by the University as well as the representatives of the members of the community. This is to avoid arbitrariness of either party during the program in progress.

The entire community from all walks of the market potential for this program. It is based on a lack of local wisdom-based educational tourism that exists particularly in the educational Tour. Indramayu is made every Friday night for 2 days one night. Marketing conducted through the media (Facebook and brochures) are believed to be more effective and efficient (Couldry, 2003). Products in the form of bracelets, necklaces and belts will be marketed only every Friday night to coincide with the educative tour. It is aimed at "keeping the moment".

Aspects of human resources are expected to be met through the development of life skills promoted in the program. Increased community member qualifications will further strengthen the power of communities Dayak Hindu Budha Bumi Segandhu Indramayu in society at large. Community initially empowered through this program, but is expected to further community better able to empower their own communities through skills development that is personal, social, academic and vocational (Pfister, 2008).

Etnopedagogik provide a path to educational practices based on local knowledge in different spheres of life such as environment, agriculture, economy and system of government. It is based on the view etnopedagogik that local knowledge is a source of innovation and skills that can be empowered for the welfare of local wisdom is a collection of facts, the concept of local beliefs and how local people view the world.

Life skill is the interaction of various knowledge and skills that will be crucial is owned by an individual (Bastian, 2005), it is intended that people can live independently. This opinion is reinforced by Kent Davis (2000) that life skills are "user private" for the body of an individual, to an individual is able to maintain, grow into himself, able to work together, to give a logical solution to the problem is there, unable to protect themselves, as well as achieve the goal aspired in his life (Fallis, 2013)

Empowerment of local wisdom through life skill development would be something new in theory but not in practice (Parpart, 2003). That is elite educator or relevant government only served to empower what already exists in the community into something more could be marketed widely in the community (Blackwell, 1999). A variety of local products such as various accessories typical simplicity generated by the community can be an additional income. Religious ritual which is run by the community can also be a medium of education for the community at large. Required cooperation between the elite educators, governments and communities to innovate to empower indigenous communities through the development of life skills.

4 CONCLUSIONS

Residential buildings and community ritual is a manifestation of the trust of the community. Relatively modern architecture combined with images that tells about the values instilled by the community life. Not unlike the building, a community clothing is also a manifestation of the confidence they have. How respect for nature, and efforts to merge with nature, just by wearing black and white shorts for male members of the community. Clothes community comes with additional accessories such as bracelets and necklaces typical of the community. Community has a few rituals that is the natural history of the Koran sense, Friday night ritual, ngungkum, mepe and ruatan palace rituals. Planting the right empowerment of local knowledge for the development of community life skill Dayak Hindu Budha Bumi Segandhu Indramayu do with training accessories directly manufacture and procurement of educational tours to the inheritance of the local cultural values in society and provide additional income to the community materially.

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