

THE MEANING OF LOCAL WISDOM FOR THE PEOPLE OF NAHDLATUL ULAMA IN KEBUMEN

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ABSTRACT

Local wisdom has a high value of life and is worth continuing to be explored, developed, and preserved as antithesis or socio-cultural changes and modernization. The research design uses Sequential Explanatory, the research population is NU citizens who have status as administrators (Branch level, Deputy branch and branch), Teacher and NU Autonomous Agency Management. The first phase of the study concluded that there was no difference in the mean (mean) perception of NU citizens about the local wisdom of NU Kebumen residents seen from F calculated $0.270 < F \text{ table } (3.30)$ While the probability value was $0.767 > 0.05$. In general the respondents supported the concept the local wisdom of Kebumen NU residents is indicated by the percentage of approval for each statement with a range of 71% -100%. The second phase of research deepens quantitative research with the results of the local wisdom of the NU people in Kebumen Regency.

Keywords: sequential explanatory, local wisdom, NU citizens

A. Introduction

World society which was previously fragmented by politics, technology and science economics in the industry 4.0 era began to erode and eventually collapsed due to the globalization⁴¹. Another indicator of the phenomenon is that time and space become very relative and in many cases state boundaries often become blurred and irrelevant. Technology is slowly but surely over the next five years replacing human roles in various fields. 35% of the type of work will be lost and 75% will be lost in the next ten years⁴².

Local wisdom that develops in a community is not just a culture that is considered primitive by the wider community. Local wisdom has the power to maintain the balance of nature and manage natural resources and the environment wisely. By knowing the local characteristics, we can manage and conserve natural resources and the environment.

⁴¹ Schwab, K. (2017) *The Fourth Industrial Revolution*. Crown Business Press

⁴² Karnawati D, (2017) Revolusi Industri, 75% jenis pekerjaan akan hilang. diambil dari <https://ekbis.sindonews.com/read/1183599/34/revolusi-industri-75-jenis-pekerjaan-akan-hilang-1488169341>

Local wisdom has a high value of life and is worth continuing to be explored, developed, and preserved as antithesis or socio-cultural changes and modernization. Local wisdom of past cultural products that are coherent is continuously used as a guide to life, even though it is of local value but the values contained therein are considered very universal. Local wisdom is formed as the superiority of local culture and geographical conditions in a broad sense.

Local wisdom is an entity that determines human dignity in its community⁴³. Therefore, when the traditional values that exist in society are deprived of local cultural roots, then the community will lose its identity and identity, and at the same time lose the sense of pride and sense of belonging. How big is the position of the values of local wisdom, because the role and function of local wisdom are: (1) for the conservation and preservation of natural resources, (2) the development of human resources, (3) the development of culture and science, (4) as a source of advice / trust / literature and abstinence, (5) as a means of forming communal integration, (6) as an ethical and moral basis, (7) political function. NU's perception of the local wisdom of Kebumen NU residents is interesting as a research variable, comparing the NU's perceptions with membership status as administrators, educators and members of the interesting autonomous Nahdlatul Ulama (NU) body to find out whether there are differences in perceptions of the local wisdom of NU Kebu residents. .

B. Theoretical Framework

The design of this study uses a sequential explanatory model, a mix method that combines researchers. In terms of dictionaries, local wisdom consists of two words: wisdom and local (local). In the Indonesian English Dictionary John M. Echols and Hassan Syadily⁴⁴, local means local, while wisdom is the same as wisdom. In general, local wisdom can be understood as local (local) ideas that are wise, full of wisdom, good value, embedded and followed by members of the

⁴³ Clifford Geertz, 1973, *The Interpretation of Culture*, New York: Basic Book, Inc Publisher

⁴⁴ Echols, John M. dan Hassan Shadily, *Kamus Inggris Indonesia*, Jakarta: PT Gramedia

community⁴⁵

Local wisdom is a view of life and science as well as various life strategies that manifest activities carried out by local communities in answering various problems in meeting their needs. In foreign languages it is often also conceived as a local policy of "local wisdom" or local knowledge of "local knowledge" or "local genius" local intelligence.

Local wisdom is the truth that has been internalized or fixed in an area. Local wisdom has a high value of life and is worth continuing to be explored, developed, and preserved as antithesis or socio-cultural changes and modernization. Local wisdom of past cultural products that are coherent is continuously used as a guide to life, even though it is of local value but the values contained therein are considered very universal. Local wisdom is formed as the superiority of local culture and geographical conditions in a broad sense.

Local wisdom is defined as "wisdom in traditional culture" of ethnic groups. Wisdom in the broadest sense is not only in the form of cultural norms and values, but also all elements of ideas, including those that have implications for technology, health care, and aesthetics. With this understanding, what is included as a description of "local wisdom" are various patterns of action and the results of the material culture. In a broad sense, it means that "local wisdom" is translated into all cultural heritage, both tangible and intangible⁴⁶.

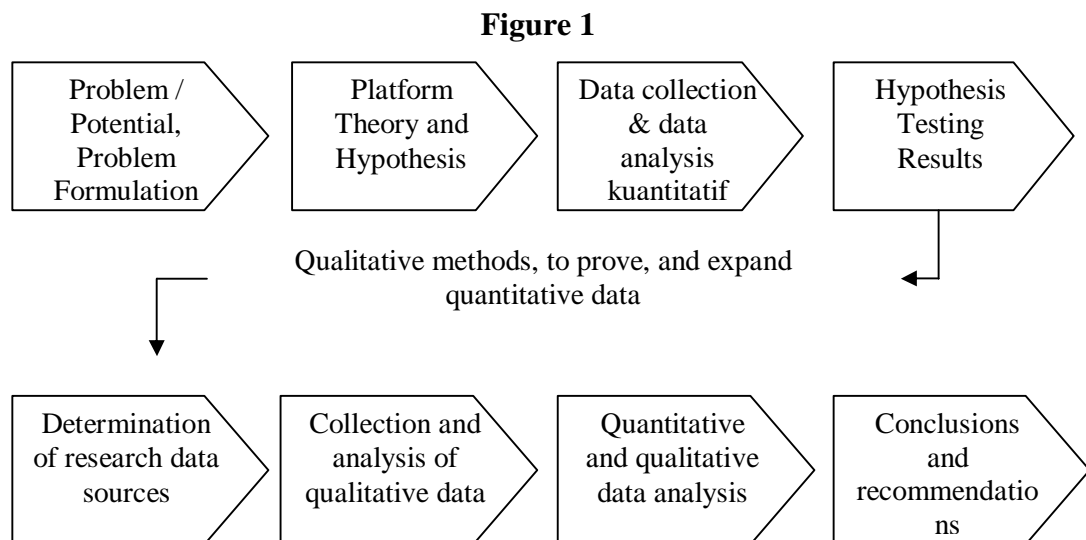
Quantitative and qualitative research in stages to obtain more comprehensive data. The first stage uses inferential statistical methods which include different or comparative tests (quantitative) using Anova Test and T Test with the help of SPSS 16 application and the second stage using interpretative phenomenology analysis (IPA) (qualitative). The first phase of data collection technique was carried out by a survey method which aimed to find out the perception of the NU citizens about the local wisdom of the citizens of Nahdlatul

⁴⁵ Sartini, 2004. Menggali Kearifan Lokal dalam Jurnal Filsafat UGM, Agustus, Jilid.37, Nomor 32

⁴⁶ Edy Sedyawati, (2006). *Budaya Indonesia (kajian arkeologi, seni dan sejarah)*. Jakarta: PT Raja Grafindo

Ulama (NU) Kebumen. From the questions that exist in the quantitative method, it is repeated again by using qualitative methods so that the answers are more detailed. The second stage of using IPA with the goal is the meaning of various experiences, events, status that is owned by participants.

The steps in the research in Sequential Explanatory design are as shown in the following figure:



Perception is a set of mental actions that regulate sensory impulses into a certain pattern⁴⁷.

Local Wisdom of Kebumen NU Residents. Local wisdom is various patterns of action and the results of material culture. In a broad sense, it means that "local wisdom" is translated into all cultural heritage, both tangible and intangible. Local wisdom referred to in this study includes: Values, norms, habits, traditions, social movements and national political movements in order to maintain the ideology of Ahlussunnah Wal Jamaah Annahdliyah contained in NU residents of Kebumen Regency. Data is taken using an online questionnaire with the help of the google form application. several statements related to the meaning of the local wisdom of the NU District residents were submitted to ask for a response (Strongly disagree, Disagree, Agree and

⁴⁷ Carole Wade & Carol Tavis, 2007. *Psikologi Edisi Kesembilan Jilid 1*. Jakarta: Erlangga

Strongly Agree).

The Delphi method was used and popularized in the early 1960s by RAND, a research institute in Santa Monica, California, United States. Delphi method is a method that is done by forming a group or group communication consisting of experts to discuss a problem. Generally the experts involved are experts who have expertise in the area of the problem being discussed. Existing experts do not know each other who is involved until they are brought together in the final stages of implementing the Delphi method⁴⁸.

The current Delphi method implementation process consists of two methods / versions "Paper and Pencil Version", where in this method a team is formed to design a questionnaire that will be submitted to experts (respondents group). After all answers from the questionnaire were obtained, each respondent was given the opportunity to re-evaluate their answers. After that, the team concludes the results of the answers obtained. Based on these conclusions, the team again designed the next step questionnaire to be re-submitted to the respondent group. The Delphi method like this is also known as "Conventional Delphi".

The method or other version of the Delphi method is the "Delphi Conference". In this version, the Delphi method is implemented using a programmed computer system, which will help the team work to conclude the answers obtained from each stage of the questionnaire submitted. The advantage of this version is that it saves execution time and avoids errors from the team in concluding the answers obtained from the questionnaire submitted.

Generally the implementation of the Delphi method is carried out in 4 phases or phases as follows:

5. In the first phase the questionnaire proposed aims to explore the matter or problem being discussed by gathering as much information as possible from the respondent group.
6. Submission of the second phase questionnaire aims to find out the views or opinions of respondents on the issues being discussed. In this second

⁴⁸ Gordon, T.J. 1994. The Delphi Method. London: Millenium

phase, the results obtained were examined whether there were significant disagreements between groups of respondents regarding the issues discussed.

7. If there are contradictions, then this is used as a basis for knowing the underlying reasons that caused the conflict through the submission of the third stage questionnaire.
8. In the fourth phase, all results and answers that have been obtained in the previous stage are re-presented by the team to the experts or groups of respondents for final conclusions on the issues being discussed. Submission of results can be done in the form of mean or median data.

The data collection process is done by preparing equipment, such as questionnaires on perception of online-based local wisdom. Perception data was first measured using a questionnaire which was a modification of simplification carried out with closed questions then continued with open questions by exploring the reasons behind each of the perceptions expressed, as well as in-depth interviews about the meaning of the local wisdom of the Kebumen NU citizens. Data retrieval uses the indepth interview method until the data reaches saturation. Data collection techniques using Cluster Random Sampling sampling and purposive sampling. Data processing is a technique in qualitative research that is carried out after field data is collected. The data analysis process starts from open coding, axial coding to selective coding and in the open coding stage, the results of interviews are verbatim, which describes the interview process, the reflection of the study on the results of interviews (self reflection).

C. Meaning of Local Wisdom of Citizen Nahdlatul Ulama in Kebumen

Distric

Determiation of the Meaning of Local Wisdom

In this section, the important criteria for the meaning of NU local wisdom are determined by the Delphi approach.

Stage 1: Determiation of panelists and criteria

The Delphi process that was carried out in the first phase was the

determination of the participating experts, namely 5 panelists who were in charge of the Kebumen Nahdlatul Ulama (NU) branch. At this stage the problem discussed was to determine the meaning of the local wisdom of the Nahdlatul Ulama people in Kebumen Regency according to the panelists' considerations

The panelists' opinion was collected through individual interviews conducted separately for the panelists. The results obtained in the first process of the Delphi method are in the form of criteria outlined in 10 statements (Table 2)

Figure 2. Experts from Structural Elements of PCNU and NU Residents

Expert	N a m e	P o s i t i o n	Education
I	S a l i m W a z d y , M . P d	Katib Syuriah Kebumen PCNU	S 2
I I	Drs. Dawamudin Masdar, M.Ag	C h a i r m a n o f F K U B	S 2
I I I	Dr. Imam Satibi, M.Pd.I	Chairman of LP Ma'arif	S 3
I V	Ahmad Murtajib, M.Si	Inclusive School Manager	S 2
V	Fikria Najitama, M,Si	Member of LAKPESDAM NU	S 2
V I	Sulis Rakhmawanto, M.Si	P K P N U I n s t r u c t o r	S 2

Figure 3. Results of the First Stage Delphi Process

No.	S t a t e m e n t
1	The local wisdom of the Kebumen NU community is a local expression of something that is general
2	The local wisdom of NU Kebumen residents is related to Islamic values in general
3	The local wisdom of NU Kebumen residents serves to maintain the NU ideological existence
4	Local wisdom of the Kebumen NU residents is found in the traditions and culture of the community
5	The local wisdom of NU Kebumen residents is a special feature in NU's organizational governance
6	The local wisdom of the Kebumen NU community is related to the NU social movement
7	The local wisdom of Kebumen NU residents is a form of the existence of the local Kebumen NU
8	Local wisdom of Kebumen NU residents is a formulation of values from NU religious activities
9	The local wisdom of the Kebumen NU residents is the value formulation of the NU tradition
10	The local wisdom of the Kebumen NU community is related to political movements to maintain the ideology of NU

Stage 2: Test reliability

In the second phase the implementation of the Delphi method is still carried out by distributing questionnaires and with the same five panelists as in the first stage. At this stage, questionnaires were conducted to evaluate the 10 statements obtained from the first stage. The evaluation was carried out by the panelists using an agreed

response (with a score of 1) and disagree (with a score of 0) to assess the meaning. The results obtained in this second stage are tested for reliability. Reliability (reliability) is a measure of a respondent's consistency in answering matters relating to the constructs of statements which are

dimension of a variable and arranged in a questionnaire form. In the reliability test, the number compared is the Cronbach's Alpha value. The Cronbach's Alpha value obtained is $0.707 > 0.60$. Based on these results, the questionnaire can be said to be reliable. Here are the results :

:

Figure 4. Reliability Test Result

Reliability Statistics

Cronbach's Alpha	N of Items
. 7 0 7	1 0

Figure 5. Expert Verification and Validation Recapitulation

N o	S t a t e m e n t	S c o r e						Amount	Percentage
		1	2	3	4	5	6		
1	The local wisdom of the Kebumen NU community is a local expression of something that is general	1	1	1	1	1	1	6	1 0 0 %
2	The local wisdom of NU Kebumen residents is related to Islamic values in general	1	1	1	1	0	0	4	6 7 %
3	The local wisdom of NU Kebumen residents serves to maintain the NU ideological existence	1	1	1	0	1	0	4	6 7 %
4	Local wisdom of the Kebumen NU residents is found in the traditions and culture of the community	1	1	1	1	1	1	6	1 0 0 %
5	The local wisdom of NU Kebumen residents is a special feature in NU's organizational governance	0	1	1	1	1	0	4	6 7 %
6	The local wisdom of the Kebumen NU community is related to the NU social movement	1	1	1	1	1	0	5	8 3 %
7	The local wisdom of Kebumen NU residents is a form of the existence of the local Kebumen NU	1	1	1	1	1	0	5	8 3 %
8	Local wisdom of Kebumen NU residents is a formulation of values from NU religious activities	1	1	0	1	1	1	5	8 3 %
9	The local wisdom of the Kebumen NU residents is the value formulation of the NU tradition	1	1	1	1	1	1	6	1 0 0 %

10	The local wisdom of the Kebumen NU community is related to political movements to maintain the ideology of NU	0	1	0	1	1	0	3	5	0	%
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Information;

1 = Agree

2 = Disagree

From the results of verification and expert validation, it was concluded that the 10 initial variables, there are 3 statements that need to be revised, namely statements 2,3,5 and 10. The following are the notes from experts.

Figure 6. Notes from questionnaires given to experts

No	Statement	Notes
1	2	The local wisdom of NU Kebumen residents looks more at the value of benefit
2	3	The function of the Kebumen NU local wisdom leads to the goal of "Islam Rakhmatan Lil alamin"
3	5	The local wisdom of the Kebumen NU community refers to a communication culture that is different from the general organizational patterns
4	5	I. The wisdom of Kebumen's NU citizens in the field of national political movement, not party politics,

Stage3: Election Statement that supports the meaning of the local wisdom of Nahdlatul Ulama Kebumen citizens

Based on the data in Phase 1 and Phase 2, the researchers concluded that the local wisdom of the Nahdlatul Ulama (NU) citizens of Kebumen was a collection of values, norms, values, norms, customs, customs, consensus, national social and political movements of the Kebumen citizens of Nahdlatul Ulama (NU). function to preserve the ideology of Ahlussunah wal jamaah or Aswaja based on Islamic teachings.

D. Perception of Local Wisdom According to Nahdlatul Ulama Resident

The first phase of the research was to obtain quantitative data on the comparison of the perception of Nahdlatul Ulama residents about the local wisdom of Kebumen NU residents based on membership status (administrators, educators and members of NU BANOM). the results are as follows:

Data collection was carried out in April - May 2018. As many as 21 NU citizens with various membership status were willing to become respondents. The sex of the entire respondents involved in this study were men (100%) with ages between 35-70 years, the range of formal education between SD - S1.

Data collection was conducted using an online questionnaire that was a facility of Google Forms by utilizing Whatsapp social media. The results of the tabulation of respondents' answers are complete in table 2 below:

Figure 9. Distribution of respondents' opinions

S T A T E M E N T	RESPONDENT OPINION							
	STS	%	TS	%	S	%	SS	%
Local wisdom of the NU people in Kebumen is a local expression of everything that is not fundamentally different from general expression	0		2	10%	17	81%	2	10%
The local wisdom of NU Kebumen residents is related to the values of the benefit of the people	0		0		15	71%	6	29%
Local wisdom of NU Kebumen residents serves to maintain the existence of the ideology of Ahlulsunah wal jama'ah (Score)	1	5%	0	0%	9	43%	11	52%
Local wisdom of the Kebumen NU residents is found in the traditions and culture of the community	1	5%	1	5%	16	76%	3	14%
The local wisdom of NU Kebumen residents is a special feature in organizing governance, communication patterns, activities, organizational rules, which sometimes differ from organizations in general	1	5%	5	24%	15	71%	0	
Local wisdom of Kebumen NU residents related to NU's social movements in maintaining the ideology of Ahlulsunah wal jama'ah	0		0		11	52%	10	48%
Local wisdom of Kebumen NU residents is a manifestation of the existence of the Kebumen NU organization and figures	0		2	10%	14	67%	5	24%
Local wisdom of Kebumen NU residents is a formulation of values derived from religious activities	1	5%	0		13	62%	7	33%
Local wisdom of the Kebumen NU residents is a value formulation derived from tradition and classical books	1	5%	2	10%	14	67%	4	19%
The local wisdom of NU Kebumen residents is related to the national political movement to maintain the ideology of Ahlulsunah wal jama'ah	1	5%	2	10%	15	71%	3	14%

Description: STS (Strongly Disagree), TS (Disagree), S (Agree), SS (Strongly Agree)

Calculation Results with SPSS 16

Output Descriptives contains the results of descriptive statistical data, the three groups of respondents showed the mean differences in each, standard deviation, standard error, minimum and maximum values.

Figure 10

D e s c r i p t i v e s
S k o r

	N	M e a n	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
P e n g u r u s	7	29.86	1 . 4 6 4	. 5 5 3	2 8 . 5 0	3 1 . 2 1	2 8	3 2
P e n d i d i k	7	31.71	2 . 2 1 5	. 8 3 7	2 9 . 6 7	3 3 . 7 6	3 0	3 6
Anggota Banom	7	31.29	3 . 3 5 2	1 . 2 6 7	2 8 . 1 9	3 4 . 3 9	2 7	3 5
T o t a l	2 1	30.95	2 . 4 7 9	. 5 4 1	2 9 . 8 2	3 2 . 0 8	2 7	3 6

Output Test of Homogeneity of Variance

The purpose of this test is to test whether or not an assumption applies to Anova. whether the three groups have the same variant. The hypothesis as follows:

H0 = The three population variances are the same

H1 = The three population variances are not the same

With decision making:

- a) If significant > 0.05, H0 is accepted
- b) If significant < 0.05 then H0 is rejected

based on the results obtained in the test of Homogeneity of Variance, where the probability or significance is 0.184 which means > 0.05 then H0 is accepted meaning that the assumption that the three population variants are the same (homogeneous) is acceptable

Figure 11

T e s t o f H o m o g e n e i t y o f V a r i a n c e s

S k o r

Levene Statistic	d	f	1	d	f	2	S i g .
1 . 8 6 3		2	1	8			. 1 8 4

ANOVA Test

Based on the test of Homogeneity of Variances, the homogeneous variant shows an ANOVA test to determine whether all three samples have the same average. The hypothesis tested is

H0 = There is no difference in the mean perception of the local wisdom of the Kebumen NU community between the different NU membership status

H1 = There is a difference in the mean perception of the local wisdom of the Kebumen NU residents between different NU members in the membership status

To determine the H0 or H1 received, the conditions that the author follows are:

- a) If $F_{count} > F_{table}$ then H0 is rejected
- b) If $F_{count} < F_{table}$ then H0 is accepted
- c) If the significance or probability > 0.05 then H0 is accepted
- d) If the significance or probability is < 0.05 , H0 is rejected

A N O V A						
S k o r						
	Sum of Squares	d	f	Mean Square	F	S i g .
Between Groups	6 . 3 8 1		2	3 . 1 9 0	. 2 7 0	. 7 6 7
Within Groups	2 1 2 . 8 5 7 1	8	1 1 . 8 2 5			
T o t a l	2 1 9 . 2 3 8 2	0				

Based on ANOVA table, it can be seen that $F_{count} 0.270 < F_{table} (3.30)$ so that H0 is accepted. While the probability value is $0.767 > 0.05$ thus Ho is accepted. This shows that there is no difference in the mean (average) perception of the local wisdom of the NU people in Kebumen Regency between Kyai who live in coastal, urban and mountainous areas

Second research

The second phase of the research was carried out to prove the results of testing and to strengthen and deepen the results of quantitative research with qualitative data.

The initial step in collecting data with qualitative methods is the data

collected in the first phase of research with quantitative methods. The first phase quantitative research data are:

- a. The results of the test of Homogeneity of Variance, obtained the probability or significance of 0.184 which means > 0.05 means that the assumption that the three population variants (Kyai who live in coastal, urban and mountainous) are the same (homogeneous) for Anova test
- b. Based on ANOVA table, it can be seen that F counts $0.270 < F$ table (3.30) while the probability value is $0.767 > 0.05$. This shows that there is no difference in the mean (average) perception of the local wisdom of the NU people in Kebumen Regency between Kyai who live in coastal, urban and mountainous areas
- c. Statement of the NU local wisdom of Kebumen is a local expression of everything that is not principally different from the general expression agreed by 90% of respondents
- d. The statement of Kebumen NU local wisdom related to the benefits of the people was approved by 100% of respondents
- e. Statement of the local wisdom of NU Kebumen residents functioning to maintain the existence of the ideology of *ahlussunah wal jama'ah* approved by 95% of respondents
- f. The statement of the Kebumen NU local wisdom is found in the traditions and community culture approved by 90% of respondents
- g. Statement of the Kebumen local wisdom of Kebumen is a special feature in organizational governance (communication patterns, cadre systems, organizational rules) Respondents
- h. Statement of the local wisdom of the Kebumen NU community related to the NU social movement in maintaining the ideology of *ahlussunah wal jama'ah* approved by 100% of respondents
- i. The statement of Kebumen's NU local wisdom is a manifestation of the existence of Numen Kebumen's organization and figures approved by 90% Rseponden
- j. Statement of the local wisdom of the Kebumen NU residents is a

formulation of values derived from religious activities approved by 95% of respondents

- k. The local wisdom of the Kebumen NU residents is a value formulation derived from tradition and classic books approved by 86% of respondents
- l. The local wisdom of NU Kebumen residents is related to the national political movement to maintain the ideology of ahlussunah wal jama'ah approved by 86% of respondents
- m. which is sometimes different from the organization generally approved by 71%

The data above is proven again, deepened, strengthened, and expanded with qualitative data. Sample data sources are Purposive and Snowball. the selected sample came from the three groups (Kyai in coastal, urban and mountainous) who gave Respect and Strongly Agree respos. Snowball means more data sources are used.

Determining data sources is based on the consideration of who is the person who knows best about what is being asked and can provide valid information. Questions related to the ten quantitative research results above (points c to l). Data sources are selected from the respondents selected as samples in the first phase of the study.

The answers to questions from reliable sources are qualitative data that is used to prove, deepen and expand data about the local wisdom of the NU people in Kebumen Regency. The results of data collection are as follows:

Figure 12

Data Display Variable Kyai Perception About Local Wisdom of Nu Residents in Kebumen Regency

N o	C a t e g o r y	Q u a l i t a t i v e D a t a
1	Local expressions but related to general expressions	There is a connection between wisdom in general and local wisdom, local wisdom is an expression that has special characteristics
2	Benefit of the people	The existence of local wisdom maintains the goodness / benefit that already exists in society
3	Maintaining the ideology of Aswaja	Everything that is done by NU Kebumen residents for the sake of preserving the ideology of ahlussunah wajamaah
4	It is in the tradition and culture of the community	Community tradition and culture become local wisdom growth and development media
5	Special characteristics of organizational governance	A person's social status outside the organizational status influences the dynamics of the Kebumen NU organization
6	S o c i a l m o v e m e n t	There are many social movements (defense of sewu sequence farmers, NU Coins, community empowerment programs)
7	The existence of a local NU figure	There is a role for the structural and non-structural figures of the Kebumen NU in various regional problems
8	Formulation of values from tradition	Traditions in NU citizens regarding worship and muamalah have a value (something that is considered good) that needs to be explored and formulated so that it can continue to be practiced
9	Derived from tradition and classical books	There are many classic books containing teachings in various fields (worship and muamalah) sourced from local authors

1	0	National political movement	Many non-political movements are carried out by Kebumen NU citizens through various forms which in essence ensure regional and national political conditions support the ideology of Aswaja
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Qualitative and quantitative data analysis was carried out by comparing quantitative data from quantitative research conducted in the first research, and the second phase qualitative research data. The complete comparison results are presented in table 4:

Figure 13

Quantitative and Qualitative Data About Perception of Local Wisdom of Nu Residents in Kebumen Regency

No	C a t e g o r y	Quantitative Data	Qualitative Data	Conclusion
1	Local expressions but related to general expressions	9 0 %	There is a connection between wisdom in general and local wisdom, local wisdom is an expression that has special characteristics	Expand and deepen quantitative data
2	Benefit of the people	1 0 0 %	The existence of local wisdom maintains the goodness / benefit that already exists in society	Expand and deepen quantitative data
3	Maintaining the ideology of Aswaja	9 5 %	Everything that is done by NU Kebumen residents for the sake of preserving the ideology of Ahlul sunnah wal jamaah	Expand and deepen quantitative data
4	It is in the tradition and culture of the community	9 0 %	Tradition and community culture become local wisdom growth and development media	Expand and deepen quantitative data
5	Special characteristics of organizational governance	7 1 %	A person's social status outside the organizational status influences the dynamics of the Kebumen NU organization	Expand and deepen quantitative data
6	Social movement	1 0 0 %	There are many social movements (defense of cows sequence farms, NU Cemas, community empowerment program)	Expand and deepen quantitative data
7	The existence of a local NU figure	9 0 %	There is a role for the structural and non-structural figures of the Kebumen NU in various regional problems	Expand and deepen quantitative data
8	Formulation of values from tradition	9 5 %	Intimate NU citizens' quality of mind and behavior is not only based on the applied and formal but also a matter to be pursued	Expand and deepen quantitative data
9	Derived from tradition and classical books	8 6 %	There are many classic books containing teachings in various fields (wisdom and morality) sourced from local authors	Expand and deepen quantitative data
10	National political movement	8 6 %	Many non-political movements are carried out by Kebumen NU citizens through various forms which in essence ensure regional and national political conditions support the ideology	Expand and deepen quantitative data

Based on data analysis as shown in Table 4, it can be seen that qualitative research conducted in the second stage can produce qualitative data that can expand and deepen quantitative data about the local wisdom of the NU people in Kebumen Regency.

E. Concluding Remarks

Based on the data in Phase 1 and Phase 2, the researchers concluded that the local wisdom of the Nahdlatul Ulama (NU) citizens of Kebumen was a collection of values, norms, values, norms, customs, customs, consensus, national social and political movements of the Kebumen citizens of Nahdlatul Ulama (NU). function to preserve the ideology of Ahlul sunnah wal jamaah or Aswaja based on Islamic teachings.

Based on the description in the results section and discussion after two research stages (quantitative and qualitative) the researcher came to the conclusion:

1. There is no difference in average (mean) perceptions of NU citizens about the local wisdom of Numen Kebumen residents reviewed membership status (Management, educators and members of BANOM) seen from F count 0.270

<F table (3.30) While the probability value is 0.767 > 0,05

2. In general, respondents supported the concept of local wisdom of the Kebumen NU community as indicated by the percentage of approval of each statement with a range of 71% -100%.
3. Native wisdom of NU residents in Kebumen Regency includes: Local expressions but related to general expressions, Benefit of the people, Maintaining Aswaja's ideology, There are in tradition and community culture, Special characteristics of organizational governance, Social Movement, Existence of Local NU figures, Formulation of values from tradition , Sourced from tradition and classical books, and national political movements

Suggestion

To improve, deepen and broaden the understanding of the local wisdom of the Numen NU citizens, the concept of local wisdom above can be used as a starting point to identify the variety of local wisdom contained in the citizens of Nahdlatul Ulama (NU) in Kebumen Regency. Further research needs to be done to reveal the variety of local wisdom of the Kebumen Nahdlatul Ulama (NU) citizens so that the role of local wisdom as a reinforcement of the existence of Nahdlatul Ulama (NU) citizens is identified and optimized.

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