The Process of Inheriting Local Wisdom through The Meta-Learning Approach in Informal Education

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ABSTRACT:
This study aims to examine the inheritance process of local wisdom through a meta-learning approach in informal education. This study uses a qualitative approach with a case study method. This research is located at Wahyu Lestari Ning Budoyo Cultural Studio, Malang Regency, East Java, Indonesia. The informants of this study were the facilitators of the cultural studio, active participants in learning, and the local community. Data was collected using in-depth interview techniques, participatory observation, and documentation studies. Data analysis was carried out using the Miles and Huberman interactive model analysis. The results of this study indicate that Wahyu Lestari Ning Budoyo Cultural Studio preserves and develops traditional arts through activities such as karawitan, traditional dance, and cultural literacy, engaging children in the community. The inheritance of local wisdom emphasizes meta-learning, where experiences rooted in family and community become continuous learning sources guided by cultural values. This informal education process sustains local heritage, integrating it into daily life while adapting to modern times.

Keywords: Local Wisdom, Meta-Learning, Informal Education.

I. INTRODUCTION

In the individual's identity, there is local wisdom (local wise), which is the result of local genius from various ethnic groups; this local wisdom should be woven into a single cultural unity (culture) [1]. The culture was born thousands of years after humans existed on earth; various habits shape the behavior of each individual, and these habits are passed down from generation to generation.

Local wisdom can manifest in the behavior of habits and ritual cycles of society, which are carried out from generation to generation. Local wisdom has several functions: (a) as a medium in controlling people's behavior, (b) as a medium in resisting inappropriate external influences, and (c) as an adaptation strategy for integrating cultural values.

Local wisdom is a human policy in developing local excellence based on the philosophy of values, ethics, and behavior that are traditionally institutionalized [2],[3]. Therefore, the process of

inheriting local wisdom must be instilled in the mind from an early age that, as humans, we do not just live but exist in overcoming various situations.

The rapid flow of globalization, modernization, and strict puritanism are feared to impact the erosion of the sense of love for forms of local wisdom, which are ancestral heritages passed down from generation to generation. The younger generation's lack of concern for maintaining the values of local wisdom makes local wisdom quickly shift due to the entry of foreign cultures.

This is due to the current era of symptoms of deculturation or fading of local culture in various forms, one of which is that children are more familiar with modern Western pop songs or dances than regional songs or dances. The reality in the current generation is very concerning, so the process of inheriting local wisdom is applied in formal education and strengthened through informal education.

The inheritance of local wisdom applied through informal education is expected to form a new generation with high integrity toward local wisdom and character values. Later, this generation will become a grand and dignified generation through the strength of education, namely, humanizing humans.

Based on the view of the process of local wisdom inheritance, success is marked by the extent to which the process of transferring knowledge and skills can be maintained from one generation to another. Through informal education, inheriting local wisdom is seen as a means of adaptation strategy in conservation efforts to maintain and develop the characteristics of local wisdom in each region [4].

In informal education, especially in the family environment, parents ensure that children can process and internalize local wisdom values, especially in the form of local arts. Through local arts-based activities, children can recognize, inherit, and instill local artistic values in themselves [5]. Support from parents regarding the inheritance of local wisdom can be supported through cultural studios, one of which is the Wahyu Lestari Ning Budoyo Cultural Studio.

The Wahyu Lestari Ning Budoyo Cultural Studio is a cultural studio that is still active in Gubuklakah Village, Poncokusumo District, Malang Regency. Learning in this studio is attended by the majority of children and teenagers. The studio teaches various traditional dance arts and *karawitan* arts. Through cultural studios, local wisdom can be a source of inspiration in training students to develop their potential in the local art field. The results can be completed through cultural festivals or routine events. With various events, the encouragement or motivation to know and learn the values of local wisdom will be embedded in the memories of these students [6], [7].

These conditions drive the studio facilitators and the ranks of the local arts community to carry out the process of inheriting local wisdom through a meta-learning approach. The meta-learning approach is a type of approach that is applied in the learning process without a final point. Meta-learning is very suitable for facilitators because this approach is based on the experience gained from the facilitator himself and new learning resources from the collaboration of the local arts community [8]. This approach is carried out to learn the importance of maintaining local wisdom values together.

Meta-learning is an approach that can enrich cultural heritage by helping individuals understand and develop effective learning strategies [9]. In the context of cultural heritage, meta-learning can strengthen the learning process and cultural preservation adaptively and reflectively.

The process of inheriting local wisdom is applied through the meta-learning approach by the facilitator of Wahyu Lestari Ning Budoyo Cultural Studio, who emphasizes that experience is a source of learning applied to students. Experience can be interpreted as something that has been experienced, felt either by new experiences or past experiences; thus, the ability to remember each individual is preserved as a source of learning for the next generation.

Through the meta-learning approach, the process of inheriting local wisdom occurs continuously from generation to generation,

actively interacting between experience and the present.The meta-learning approach in the inheritance of local wisdom as a tool used by the community not only continues the values obtained but also reprocesses the values of local wisdom so that they are more by dignity and honor when the community environment [10].

Based on the data exposure above, the researcher is interested in researching the process of local wisdom inheritance through a meta-learning approach in informal education conducted at Wahyu Lestari Ning Budoyo Cultural Studio. The process of local wisdom inheritance is carried out with a meta-learning approach that can provide learning motivation for studio participants, that experiences gained from oneself and experiences gained from the surrounding environment can be placed as learning resources that can later be conveyed to future generations, and the process of local wisdom inheritance as a form of implementation of the preservation of local arts whose values are taken to be used as guidelines or guidelines for community life. This study aims to examine the process of local wisdom inheritance through a meta-learning approach in informal education by emphasizing the ability to grasp skills from the experience of studio facilitators and the local arts community to form experiences as learning resources for the new generation.

II. METHOS

The approach used in this study is qualitative with a case study method. A qualitative approach captures social situations through history, behavior, organizational functionalization, experiences, and behavior of individuals or groups. Case studies are included in the qualitative approach that explores activities and events in depth and detail but are limited by time [11].

In this study, researchers must have sufficient theoretical knowledge and insight to collect data on the social situation targeted for research obtained through in-depth interviews with informants and analysis so that the data received is more precise and meaningful [12]. The approach and type of research carried out emphasize the process of inheriting local wisdom through a meta-learning approach in informal education so that residents learn to gain increased knowledge, skills, and love for local wisdom.

This study uses primary and secondary data sources, which can be interpreted that the primary data source is obtained directly from the research location, namely the Wahyu Lestari Ning Budoyo Cultural Studio located in Gubukklakah Village, Malang Regency, through an interview process with various informants. Meanwhile, secondary data sources are data sources that indirectly provide information to support research findings, such as observation results and documentation results. There are informant criteria in this study as follows: (a) informants are facilitators or implementers of Wahyu Lestari Ning Budoyo Cultural Studio; (b) informants have enthusiasm and support for the preservation of local wisdom; (c) informants have an important role in activities organized by Wahyu Lestari Ning Budoyo Cultural Studio, and (d) informants have positive support related to local wisdom activities followed by their children.

Qualitative research describes the social situation obtained from research results through various data sources and then narrated. This, the data collection techniques used in this study include [13], [14]:

a) In-depth Interview
   This in-depth interview was conducted with studio facilitators, parents of studio participants, the community around the village, and students of Wahyu Lestari Ning Budoyo Cultural Studio.
b) Participatory Observation
   The researcher used participatory observation by observing and living at the research location. Observations were carried out according to observation guidelines for the elements being studied.
c) Documentation Study
   The researcher also used documentation study to complement data from primary data information. The documentation study includes evidence explaining local wisdom's inheritance through a meta-learning approach in informal education.

The data collection instrument uses interview guidelines and observation guidelines. In this case, it is also equipped with a recording device and field notes. Interview and observation activities were carried out from May to November 2024.

The data analysis technique used Miles and Huberman interactive analysis, which consists of several stages, including: (1) data reduction is a stage used by researchers in compiling summaries that have been obtained, categorizing data results by providing codes according to their placement so that the data becomes detailed according to its category then selecting data to simplify data results and excluding data that does not match the research context; (2) data display or presentation of data that is arranged systematically and sentences that are easy to understand, the form of data display usually changes the field results obtained such as charts or matrices that are processed again into the narrative text; and (3) data verification and making conclusions is the final stage in analyzing data. Researchers look for relationships, similarities, and differences in this stage to draw conclusions [15].

III. RESULTS AND DISCUSSION

A. Cultural Studio as a Form of Preserving Local Wisdom

Preserving local culture requires collective efforts from the community, government, and educational institutions, including (a) Through informal education, which can be achieved through the role of families and communities in teaching local values and traditions to children; (b) Through collaboration with the community, it can involve local communities and traditional figures in efforts to preserve culture, so that the younger generation can also play an active role in maintaining local traditions; (c) Through organizing cultural events and festivals organized by the government related to local arts, dance, music, and crafts, it can increase community appreciation and involvement.

One of the supporting elements that can maintain the existence of local arts as a form of preserving local wisdom is the establishment of the Cultural Studio as a place for arts to take place. In the Cultural Studio, local art practitioners and lovers gather, practice, and discuss the arts they are pursuing; not only that, but the studio also functions as a place to prepare and organize strategies for the new generation to preserve local wisdom.

The Cultural Studio is essential in preserving and developing local culture while providing space for individuals to express themselves and deepen their artistic skills [16]. The studio is a place to learn various types of art, such as painting, dance, music, and performance. This is a place for individuals to hone their talents and interests in specific fields of art.

The Wahyu Lestari Ning Budoyo Cultural Studio was established in early 2016 and has been running until now; the cultural studio is considered a means of informal education for the younger generation and a place to preserve local wisdom in Malang Regency. The Wahyu Lestari Ning Budoyo Cultural Studio is also in the Malang Regency government spotlight because the activities encourage children and teenagers to participate actively in local arts.

The Wahyu Lestari Ning Budoyo Cultural Studio upholds the introduction and application of traditional dance. This aims to restore the awareness of the younger generation, especially children, about how great the cultural values contained in conventional arts are as local wisdom values. Not only that, but traditional arts also train the younger generation in disciplined living and forming self-confidence so that a good personality will be built through local wisdom.

Based on the explanation above it is also supported by the results of the interview as follows: *"Here, learning focuses more on school-age children, from early childhood to high school, this aims to build a sense of love for local culture starting from school"* (Interview: Facilitator). The role of studios in preserving local wisdom is one of the factors shaping the personality of individuals—cultural studios are a form of informal learning carried out outside the formal environment [17].

Cultural studios' role is vital in maintaining and preserving local culture so that it does not become extinct and can be known by the wider community. Cultural studios function as centers for developing, educating, and preserving various forms of

traditional art that are an integral part of local culture.

Fig. 1.The role of the studio as a means of creativity and preservation of local wisdom through traditional dance arts

Based on the Fig 1. above, the existence of the Wahyu Lestari Ning Budoyo Cultural Studio not only the preservation of traditional arts but also supports the potential of students to participate in cultural festival competitions and be given home awards as a form of appreciation for traditional arts.

According to the results of observations made by researchers, it explains that the existence of cultural studios in passing on local wisdom values can be implemented in several activities, including (a) learning traditional arts by holding training for various types of dance, music, and theater. This learning is intended for the younger generation to be able to learn and master traditional arts so that these skills can be passed on to the next generation (b) through participation in cultural festivals, namely by participating in cultural festivals, cultural studios have the opportunity to introduce and showcase local wisdom to a broader audience. This increases public awareness of local wisdom and provides greater recognition and appreciation for traditional arts [18].

Based on the data presentation above, it can be concluded that the Wahyu Lestari Ning Budoyo Cultural Studio is a forum or facility used to perform, pass on, and develop traditional arts to the next generation. Activities implemented in the studio include *karawitan* art, traditional dance art, and activities based on local cultural literacy.

The Wahyu Lestari Ning Budoyo Cultural Studio is a cultural studio that focuses on learning by inviting children from early childhood to the high school level, but this does not rule out the possibility that the studio is also able to embrace parents and the local community to contribute to cultural activities organized by the studio. In addition, the existence of the artistic studio as a driver for efforts to develop local arts, the cultural studio is considered a learning forum for the next generation that does not limit the space for artists to learn everything related to the arts that each individual will later develop.

B. The Process of Inheriting Local Wisdom Through a Meta-learning Approach

The role of facilitators and activity organizers as learning resources in implementing learning is a great responsibility because they must convey various information and teach individuals who want to know. Informal learning taught to female ex-migrant workers is to teach continuously, and there is a separate curriculum to be applied during the delivery process.

The Gubuklakah community believes in cultural studios as a learning medium, an essential aspect of the inheritance process for students, especially children still in school. In the inheritance process, local wisdom values are transmitted from generation to generation. It is hoped that they can become a generation that can solve various problems due to modernization.

The process of inheriting local wisdom is carried out primarily within the family; since childhood, children have been introduced to traditions and performing arts in the community [19]. Inheritance is a process, act, way of inheriting or passing on. The inheritance of local wisdom is carried out not only in the form of art but also in matters concerning the values and norms that apply in society. The continuity of local wisdom is highly dependent on the inheritance from generation to generation to ensure that the value of this local wisdom remains alive. The following interview results support this statement: *"By increasing education and training at the studio location, it is possible to build a cultural literacy program for the younger generation, whether carried out in*

cultural studios, local communities, or in formal education in the form of workshops, intensive classes, or regular classes" (Interview: Community Leader).

The process of inheriting local wisdom is an integral part of growing and building individual character identity [20]. Thus, the inheritance process is carried out from generation to generation to be developed by adapting to the times without abandoning the values of local wisdom. The method of inheriting local wisdom by the Wahyu Lestari Ning Budoyo Cultural Studio is carried out through a meta-learning approach.

Meta-learning is a learning process that focuses on continuous human experience, which involves an endless cycle from one generation to the next. The older generation passes on learning experiences related to local wisdom values to the younger generation, while in the future, the younger generation learns from the experiences gained from their place of learning.

The statement above is also supported by the interview's results: *"The harmony between the learning outcomes from the experiences of the previous generation and the new experiences gained by the younger generation forms a new experience that is in accordance with the development of the times. This experience can be passed on to the next generation by creating a continuous learning cycle"* (Interview: Facilitator).

Thus, through the meta-learning approach, it is essential to note that learning comes not only from inherited knowledge but also from new experiences gained by individuals. This encourages continuous innovation and adaptation when facing new changes and challenges.

Meta-learning is a learning process that aims to motivate the delivery and interpretation of experiences so that learners realize the responsibility and meaning of their lives. Thus, the facilitators, like the previous generation, are encouraged to convey these experiences to the next generation. This learning is always in an open cycle that allows renewal by each generation.

The explanation related to meta-learning is supported by the following: *"The inheritance of local wisdom through meta-learning gives meaning that experiences heard from previous generations or from other parties interacted with personal experiences. The goal is to produce learning outcomes that are useful for life together with previous understanding, especially in efforts to strengthen the presence of local wisdom in the future"* (Interview: Community Leader).

In the inheritance process carried out by the Wahyu Lestari Ning Budoyo Cultural Studio, the role of a facilitator acts as a reminder of previously obtained experiences and a creator of current experiences that positively impact learners who are successors to local wisdom. In this case, the facilitator must be able to filter and select experiences that can optimally facilitate learners' growth and development. Facilitators must also be responsible for creating a learning environment that allows positive and educational experiences to occur so that they are easier for children and adults to accept.

Based on the statement above it is also supported by the following interview results: *"So in this studio, children are given the freedom to be dynamic with the experiences shared by the studio educators, meaning that children here can explore, interpret, and integrate these experiences into their understanding and lives"* (Interview: Parent).

Through meta-learning, an individual's ability to remember is considered a valuable source of learning through recognizing and preserving the values of local wisdom [10]. This allows individuals to review the experience of local wisdom values obtained previously and gain a new, more profound understanding of their meaning and implications.

Based on the results of observations made by the researcher, it is explained that with a continuous learning cycle, meta-learning becomes learning that does not stop at one point. So that every experience and knowledge gained continues to develop over time, providing opportunities for individuals and groups to continue to learn and adapt.

Fig. 2.Learning practices from previous generations to the next generation

Based on the Fig. 2 above, the learning process prioritizes the previous generation as the primary source of learning for the new generation. In the picture, the last generation, as facilitators, delivers materials balanced with direct learning practices for Wahyu Lestari Ning Budoyo Cultural Studio students.

Based on the explanation above, it can be concluded that inheriting local wisdom through meta-learning is learning by emphasizing experience as a source of learning material applied continuously without a final point while prioritizing local wisdom values as a guideline for living in society.

The concept of meta-learning that starts from the family environment is supported by the community environment in emphasizing the importance of the role of the family and the surrounding environment as basic education units and the foundation of lifelong learning. In the family, parents and children become active participants in the meta-learning cycle, where parents share experiences and support children's activities by including them at Wahyu Lestari Ning Budoyo Cultural Studio.

C. Results of the Process of Inheriting Local Wisdom in Informal Education

The process of inheriting local wisdom applied by the Wahyu Lestari Ning Budoyo cultural studio can create [2], [21]: (a) identity formation, namely with the inheritance of local wisdom can help individuals and groups understand their identity and where they come from so that they can provide a strong sense of identity; (b) through the values of local wisdom applied in traditional arts, it can provide an understanding of the values of cooperation, tolerance, and respect for others which are the core of community life; (c) as character development, namely through the existence of culture, it can contribute to the development of individual character who have integrity, are responsible, and have empathy.

Informal education is an educational path that occurs naturally in the family and surrounding environment, where individuals learn independently and continuously throughout life. Informal education complements formal and non-formal education by providing context and relevance for lifelong learning. This aims to help individuals develop the skills and values needed to adapt and succeed in an ever-changing life [22].

The process of cultural inheritance through informal education in art studios plays an important role in maintaining and reviving cultural traditions. In informal education, there is experience-based learning. Individuals learn from everyday experiences and interactions with the surrounding environment. Learning is often done through direct practice, such as learning traditional dance, *karawitan* arts such as Javanese songs, or making handmade crafts.

The informal education implemented is learning that is not bound by a specific schedule or location, allowing individuals to learn anytime and anywhere. This statement is also supported by the results of the interview stating the following: *"Usually the children here do not only learn in the studio environment, sometimes we invite them outside such as in the park or other different locations. With the hope that the residents who learn here will enjoy the learning process more"* (Interview: Facilitator).

Based on the results of observations made by researchers, Wahyu Lestari Ning Budoyo Cultural Studio functions as a center of activity where community members can learn about local wisdom values through various activities and programs. The dissemination of knowledge applied by studio facilitators is usually done through activities such as workshops, performances, and exhibitions.

Cultural studios create a space where individuals can gather, share, and learn together, strengthening social bonds and solidarity within the community [6]. Through the implementation of informal education in cultural studios, they function as a bridge between generations, ensuring that cultural heritage is preserved, enriched, and renewed over time.

Implementing informal education in the context of local wisdom inheritance plays a crucial role in maintaining cultural identity and ensuring that values and traditions remain alive in the community. In the family environment, parents and other family members are role models for children in implementing and carrying out daily cultural traditions, such as the use of regional languages, traditional ceremonies, performing arts, traditional arts, and traditional culinary.

This explanation is also supported by the interview results, which explained that: *"Usually i involve children in celebrating family traditions and ceremonies, such as traditional weddings, religious rituals, or big day celebrations to deepen children's understanding of culture. In addition, if there are performing arts in the studio, i invite children to participate so that at least they know and understand about the performing arts or cultural festivals"* (Interview: Parent).

The implementation of informal education in the community environment is done through activities from local arts communities that invite participation in activities such as cultural festivals and traditional arts performances that provide children with a direct experience of local culture. This aims to provide space for the community or learners to learn and practice traditional arts and crafts and hold workshops and training focusing on developing cultural skills. Also, intergenerational collaboration can encourage interaction between the older and younger generations to share knowledge and skills and strengthen social ties within the community.

One of the successes of the Wahyu Lestari Ning Budoyo Cultural Studio's participation in the community is the Gubuklakah Village community. The community that shows strong support for activities at the Wahyu Lestari Ning Budoyo Cultural Studio shows pride in the region's potential, reflected in the enthusiasm for the events held because these activities have positive and meaningful values.

Learning to inherit local wisdom is carried out with various arts; the first is traditional dance, and the second is *karawitan* art, such as Javanese songs. In this process, learners are encouraged to be more actively involved by asking questions about traditional dance movements, dance histories, and *karawitan* art materials through observations of the studio owner and facilitator during learning.

The following interview results also support the explanation: *"So here we usually learn dance on Saturday afternoons and Sundays, well if there is a cultural festival or some performance we can practice 3-4 times a week. Well in between practicing we have material learning where the facilitator explains what type of dance we are learning, and the history of the story. Then, we do not only learn traditional art practices, but the history and values of existing norms also need to be implemented directly"* (Interview: Student).

Fig. 3.Traditional arts performance

Based on Fig. 3 above, traditional dance performances often involve community participation from other cultural studios and build social bonds among their members. This activity creates a sense of togetherness and solidarity, strengthens social networks, and maintains social harmony.

The activeness of the studio learning community and the community who continually support activities can provide an attraction regarding village progress so that it can also provide an attraction for the tourism office to hold local cultural festivals often and provide infrastructure facilities needed by each studio in Malang Regency [23], [24].

The results of the inheritance of local wisdom through informal education have several positive impacts on the studio learning community and the Gubukklakah Village community, including: (a) cultural sustainability means that local wisdom that is preserved ensures that unique traditions, values, and cultural practices can survive from generation to generation. This helps maintain a community's cultural identity and prevents cultural heritage loss; (b) increasing cultural awareness and understanding means that the preservation of local wisdom increases public awareness and understanding of local cultural wealth. This can encourage a deeper appreciation of traditions and cultural values among the younger generation and the wider community; (c) preserving local wisdom often encourages innovation based on tradition. For example, traditional arts and crafts can be adapted to meet the needs and tastes of the modern market without sacrificing the values of local wisdom; (d) the results of the inheritance of local wisdom can also be used for local economic development, namely by preserving local wisdom it can become an economic resource through cultural tourism, handicraft production, and traditional art performances. Thus, this opens up economic opportunities for local communities and helps improve the welfare of cultural studios and local communities.

Thus, local wisdom enriches cultural life and provides mental benefits for the community. Preserving local wisdom helps strengthen local identity and fosters a sense of pride in one's cultural heritage. Therefore, this maintains the uniqueness and characteristics of culture amid globalization.

CONCLUSION

Wahyu Lestari Ning Budoyo Cultural Studio is a place or facility used to perform, pass on, and develop traditional arts to the next generation. Activities implemented in the studio include *karawitan* art, traditional dance art, and local cultural literacy-based activities that focus on learning by inviting children from early childhood to the high school level, but this does not rule out the possibility that the studio is also able to embrace parents and the local community to contribute to cultural activities organized by the studio.

The process of inheriting local wisdom through meta-learning is learning by emphasizing

experience as a source of learning material applied continuously without a final point while prioritizing local wisdom values as a guideline for living in society. The concept of meta-learning starts from the family environment, which is supported by the community environment, emphasizing the importance of the role of the family and the surrounding environment as basic education units and the foundation of lifelong learning.

The results of the process of inheriting local wisdom in informal education, namely the role of informal education in maintaining and developing local wisdom, provide sustainable benefits for individuals and communities. This process not only maintains local cultural heritage but also integrates it into the daily lives of the community. The results of the inheritance of local wisdom make it relevant and dynamic in the modern era.

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