



THE IMPLEMENTATION OF LOCAL WISDOM OF SUKU BADUY THROUGH SOCIAL STUDIES LEARNING IN THE 21ST CENTURY

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Abstract : This paper describes social studies learning of the 21st century learning by implementing local wisdom values of Suku Baduy as a basic in shaping 21st century skills possessed by the students based on local cultural values. Social studies learning of the 21st century skills should be able to form an innovation, critical thinking, collaboration, and is capable of solving social problems with a fixed based on local wisdom values that have developed in the community. *Pikukuh* as local wisdom of Suku Baduy “*lojor teu meunang dipotong, pondok teu meunang disambung*” are retained and become the guidelines of the sustainability of life in harmony with nature. Suku Baduy can continue to survive with the earthy nature by adjusting themselves to the natural state of The Baduy's region. The values and norms which are shown through the discernment on the local wisdom of Suku Baduy are contained in the *Pikukuh* indigenous peoples and established shows of the simple life. The wealth of nature is a gift of God and God's treasure that must be preserved and his presence should not undermine or change of the nature that God has given. The value of *Pikukuh* on the local wisdom of Suku Baduy can be sourced in social studies learning to form on the young generation of the 21st century have social skills and be able to create the natural and social life that can continue to be balanced and prosperous. Social studies education can develop the values of Baduy's local wisdom in social studies that are rich in simple life values and continue to preserve nature which will be the basis for shaping social skills based on 21st century skills that are able to solve current and future social problems.

Keywords : social studies learning, 21st century, local wisdom, suku baduy, *pikukuh*, 21st century skills

I. INTRODUCTION

In the 21st century has given changes in the lives of the young generation who appreciate the sophistication of technology and accompanied the development of the science continues. The progress of the 21st century must be accompanied by the readiness of the young generation's ability to deal with the current developments in the world. A change will continue entering to joints of the lives for a young generation. Social studies learning to prepare the younger generation who are capable of understanding and being able to adapt to the digital world by having a critical thinking pattern. Teachers are also required to be able to prepare their students in facing the challenges of life and be able to develop their thinking



power in solving various social problems that continue to run dynamically along with the times.

The learning program continues to be created with various innovations and the creativity of the teacher in packaging the learning process that can immerse a variety of social skills that must be owned by young people in the 21st century. Modernization can no longer be stopped. But the existence of culture in a diverse Indonesian society must be maintained as part of a nation's invaluable wealth. Culture is the key to maintaining the sustainability of the social environment and maintaining harmony with nature.

The development of modern lifestyles does not make an affect of the Baduy's community in maintaining their local wisdom to maintain the balance of nature on their *Pikukuh* "*lojor teu meunang dipotong, pondok teu meunang disambung*" which means accept what God has given us without changing what is already there (Suparmini, et al., 2013: 9). With the life guidelines of the Baduy people who are held firmly in carrying out their lives, making the Baduy community can continue to survive and can live modestly with nature.

The younger generation in the period of modernization and the development of technology that continues to grow must be able to be friends with nature through various activities to protect nature so that it can be maintained in the midst of a life that increasingly demands natural change that has an impact on various natural and social disasters. The application of the Suku Baduy *pikukuh* adat can be used in the development of the Social Studies learning program developed based on the Suku Baduy life guidelines and how students are to apply it in modern life today.

II. LITERATURE REVIEW

Complementing modern times is accompanied by human readiness to be ready to fight with the results of the development of advanced technology in order to be able to survive in the midst of changing human roles into smart machines. Developing the abilities of students needed in the 21st century includes people who have the ability to innovate, think critically, have the ability to solve problems, the ability to communicate and collaborate with the team, and the ability in creativity and innovation (Trilling and Fadel, 2009., Piirto, 2011: 1).

Paradigm I:

Social Studies Learning Based on the Values Of Local Wisdom



The education system has the ability to build, develop, and respond to the expected growth in the ability to integrate divisions within the education system that are central to preparing workers for the younger generation (Hadinugrahaningsih, 2017: 2). Thus, the education system must be planned with reference to the development of 21st century capabilities based on the cultivation of values of local wisdom that have been upheld by the community in order to be able to instill a positive and socially caring attitude towards the community (Awaludin et al., 2018: 752). Local wisdom is a system of life values inherited



from ancestral ancestors in the form of religious values, culture, and customs that are integrated into the activities of people's lives. Wise values that are well followed and guide the rules in carrying out activities (Efendi, 2014). The local wisdom of the Baduy community develops along with the developing natural and cultural conditions, according to Steward (in Supriatna, 2016: 163) that the environment and culture cannot be seen separately, but both are mixtures that are processed through dialectics.

III. RESULTS AND DISCUSSIONS

3.1 THE LOCAL WISDOM OF SUKU BADUY

Suku Baduy is located in Banten province at the foot of Mount Kendeng at an altitude of 300-600 m above sea level (DPL), precisely in Kanekes Village, Leuwidamar sub-district, Lebak Banten district with an area of about 5,101.85 hectares. In general, the area is divided into three parts of land use. First, the land area of 50.67% of land in the Baduy region or around 2,585.29 hectares. Agricultural land consists of land planted with 709.04 hectares and uncultivated / non-planted land covering 1,876.25 hectares. The two residential land that gets the smallest portion is only 24.50 hectares or 0.48%. While the remaining land area of 2,492.06 hectares or 48.85% is protected by Baduy tribes which should not be utilized and cultivated into agricultural land. Geographically located at coordinates 6 ° 27'27 "LS - 6 ° 30'0" LS and 108 ° 3'9 "BT - 106 ° 4 '55" BT (Permana, 2011: 68).

The baduy area has a hilly and wavy topography with a slope of 45% as one of the factors that Baduy people have in their fields. Rice in the belief of the Baduy Tribe and for the people of Banten is the incarnation of Nyi Sri or Nyi Pohaci Sanghyang or known as Dewi Padi (Permana, 2011: 69). Planting time can only be done in August-September so that the soil remains fertile (Kurniawati, et al., 2018: 191). The land that will be used to plant rice is determined by *Puun* so that the soil that has been used for 1 year to grow rice will be left to stand for approximately 3 years and its fertility will be maintained. The activity of selecting and planting rice seeds must be carried out in mutual cooperation starting with the ritual of land clearing (*Narawas*), cleaning of bushland (*Nyacar*), burning of grass left to fertilizer (*Ngahuru*), planting of pesticide plants / *samara pungpuhunan* (*Pungpuhunan*), rice planting with bamboo pointed (*Ngaseuk*), maintenance of plants (*Ngubaran*, *Ngored*), rice pan (*Ngetem*), and rituals of storing rice in leuwit for 3 months (*Kawalu*) (Kurniawati, et al: 2018., Suparmini, et al., 2014: 59). Farming activities are carried out in collaboration with traditional tools of the Suku Baduy led by *Puun* in order to run well and get abundant harvests. Part of the crop must be stored in a liquid to meet food needs when crop failure occurs in the upcoming planting season. The life needs of Suku Baduy are fulfilled by utilizing natural products without being excessive (consumptive) and using natural products wisely. Natural forest products will become barter commodities as a manifestation of the economic activities of the Baduy community. The farming system is the main activity of the Baduy community in fulfilling their daily needs that still hold firm to the traditional community.



Settlements and house forms of the Suku Baduy are regulated by custom by adjusting the natural conditions of the Suku Baduy. Settlements are built using natural products and are formed following natural conditions by adjusting the contours of the land (following the shape of the land surface) and building forms using building supports and not damaging the flow of rivers that flow along the Suku Baduy. The belief in customs against catastrophes/calamities will occur if the Suku Baduy violates customary rules against natural destruction by means of changing and exploiting excessive nature. A river is something that is sacred and not all parts of the river can be utilized. Keeping the river is part of maintaining the balance of the natural ecosystem. Suku Baduy community belief system in believing in the myth of disaster is an ecological intelligence living in harmony with the interests of nature (Supriatna, 2017: 163). Community life is a part of nature so it must preserve and preserve nature so that nature always provides a prosperous life through the wise use of nature to fulfill life and prohibit the use of chemicals in life that can damage nature.

Nature preservation of Suku Baduy is contained in adat *Pikukuh*. Baduy Village is located in a forest area which is divided into prohibited forest areas, protected forests, and arable forests. The prohibited forest is a sacred forest area based on the belief of the Baduy *Sunda wiwitan* that no one should touch. While protected forests can only be utilized by natural products to meet the subsistence needs of the production of cultivated forests. The belief in dividing forest areas is a form of environmental concern and maintaining cultural values in social life.

The settlement of Suku Baduy has divided into Outer Baduy (*Baduy Panampik*) settlements as a gate for filter changes and Inner Baduy (*Baduy Tangtu*) (Kurnia, et al., 2010: 27). Punishment of the Baduy's people who violate customary rules must come out of the Inner Baduy and form an outside Baduy. The ancestral values maintained and togetherness of the Baduy community to maintain the values of customs are supported by the commitment of the outside Baduy community to be a filter area for the flow of change which will one day affect the inner Baduy community.

The local wisdom of Suku Baduy is the foundation in creating life respecting nature and still maintaining balanced social interaction between nature and the social environment. Seba Baduy custom program is a big event every year carried out by the Baduy in maintaining the harmonious relationship between the regional government and Baduy customary government which is maintained as part of maintaining the continuity of interaction between the government and traditional leaders (Kurnia, et al., 2010). The event began with the provision of natural products brought by the Baduy community to be presented to the regional and central government as a form of maintaining silaturahmi which is part of maintaining the democratic system of government with deliberation on the continuity and support of the Baduy community towards the government and vice versa to maintain balance nature in the life of a harmonious society. The noble value of the care of the Baduy community in maintaining customary values in order to survive and become a counterweight amidst



the flow of social changes that occur in modern society and the readiness of the government through regional regulations in preserving the existence of Suku Baduy.

3.2 SOCIAL STUDIES LEARNING BASED ON THE LOCAL INTEREST VALUE OF BADUY'S TRUST

Learning activities designed with teacher innovations to package learning in preserving the values of local wisdom to the younger generation entering the 21st century can be the basis and strength to be able to survive in facing life changes and maintain ancestral values in maintaining the balance of nature and life. Students construct the structure of the concept by constructing it based on the information, knowledge, and experience they have had so far to build new understandings that continue to develop along with their life experiences (Maxim, 2010: 312). In social studies learning the concepts that already exist in students are integrated studied in the fields of social sciences in social studies learning.

Table 1 Core Competencies and Basic Social Sciences Competencies in Class VII Middle School

Core Competence	Basic Competence
KI*.3: Understand and apply knowledge (factual, conceptual, and procedural) based on the curiosity about science, technology, art, culture related to phenomena and events that appear to the eye	KD** 3.1: Understand spatial aspects and connectivity between space and time in the national scope and changes and sustainability of human life (economic, social, cultural, educational, and political)

Through these core of competencies and basic competencies, teachers can develop social studies learning programs in the 2013 curriculum using the theme of the values of the local wisdom of Suku Baduy. The traditional culture of the Baduy *lojor teu meunang dipotong, pondok teu meunang disambung*, can be used as a source of social studies learning in preparing students in the 21st century era, namely to become students in the community who are aware of the surrounding environment and give birth to a sense of responsibility nature and the surrounding environment through active activities in the framework of thinking at the global level but still acting in the local domain (Amirin, 2012: 4).

In social studies learning, teachers can design learning activities of the Baduy Tribe and their application in daily life in the era of modernization has provided students with behaviors that refer to caring for the environment and keeping social interactions going well and achieving prosperity in life. The actualization of local wisdom inheritance to students is done by doing role-playing and outdoor learning. Simulation and role-playing are powerful approaches to teaching about global issues (Parker, 2010: 169). Such activities require students to think analytically in

*KI Core Competence

** KD Basic Competence



collaborative activities to create innovations and creative ideas that can support the sustainability of nature and the social environment. Critical thinking is analytical thinking that is with the ability to analyze, interpret, evaluate, summarize, and synthesize all information and apply problem-solving (Trilling and Fadel, 2009: 51). The demands of the 21st century with the ability to be creative can create inventions that are in line with the progress of 21st-century life (Trilling and Fadel, 2009). Students are assigned to maintain the balance of the environment which is a global issue of world warming due to the damage to the current environment and change it as applied in the lives of the Baduy community. The teacher explains how the Baduy community respects the gift of nature to fulfill their needs. The teacher applies to students to love and appreciate nature by doing balanced consumption, which is to consume as needed, not what they want.

The development of the use of technology in fulfilling living needs does not change the tradition of the Baduy to maintain the use of traditional tools in farming fields and fulfilling other necessities of life. Innovation skills in solving social problems that will be generated and analytical are based on the geographical location of Suku Baduy that has been formed in the Baduy community through adat pikukuh. The tradition of Baduy Tribe education is given by every parent to teach their children how to farm a good field is one of the activities of worship according to the belief of *sunda wiwitan* and how to use and preserve nature wisely (Kurnia, et al., 2010: 65).

The ritual of storing rice at leuwit which is carried out every year after it has existed since the ancestors is a form of tradition that has the values needed from thinking to allow damage to nature with yields Only to use natural ingredients as plant fertilizers availability bad main staple Baduy local wisdom to keep socializing in the era of modernization where life has produced a consumptive lifestyle in excessive use of nature. An economy that makes people quite happy as consumers, but becomes an actor for workers or community members who cannot enjoy it (Goodwin, et al., 2008: 2). Farming activities build and build residents in collaboration with Puun as the customary leader to determine which land is ready for planting and ready to be used to maintain soil fertility and prevent damage to nature. Residential settlements are built with provisions that have been determined using natural materials and the shape of land contours to reduce disasters and damage to rivers. Collaboration between local government and customary government to preserve and preserve the Baduy as a balancing group and can be implemented by students through class group work with schools and local government to maintain and improve the environment and natural resources. Based on the study of the fields of social science that are designed in an integrated manner. When someone is able to collaborate well with groups and other people, it will provide representation and variety from various perspectives (Bialik and Fadel, 2015: 9). With the formation of collaboration, local wisdom values can not only be used by students, but will produce ideas that can be communicated to the community. Communication skills include skills in expressing his thoughts clearly and with clear sentences either in writing or verbally, can give orders clearly, and with the ability to speak able to provide benefits to others, accessible sharing, sending new



ideas (Zubaidah, 2016: 4., Saavedra, 2012: 6). *Pikukuh* which is a guideline for the Baduy tribe in preserving nature can be practiced and played for the participants to maintain their survival in order to stay balanced and sustain human life. Learning by raising global issues studied and practiced based on the implementation of local custom values in 21st century social studies learning is able to instill thinking skills in problems and be innovative, innovate, and shiny skills products are new ideas in maintaining the survival of nature and maintaining the harmony of social life. New ideas to change modern life based on regional local wisdom into education that can be visited by students.

Table 2. Social Studies Learning Based on Local Wisdom Values of Suku Baduy

NO	LEARNING PROGRAM	
1	Indicator	a.The formation of skills in innovation, thinking critically, productively, and being able to solve problems b. Knowledge to maintain natural balance and harmony in social life c. Awareness of preserving nature and the sustainability of the social environment towards a prosperous life
2	Approach	a.Contextual Learning b.Constructivism Learning
2	Method	a.Problem based learning b.Learning is based on the values of the local wisdom of Suku Baduy
3	Media	a.Documentary video of Suku Baduy b.Natural and social environment of students
4	Steps of learning	a. Divide the class into small groups b.Get to know and analyze the local wisdom of the Baduy Tribe through documentary video shows c.Presenting the results of the discussion of analysis based on integrated social studies d. Actualization of local wisdom values in the lives of students through role playing and out door learning

Thus, teaching all Indonesian people by introducing Baduy Wisdom in utilizing what God has given is a learning to live a balanced life and not change or destroy natural gifts that can support the formation of moral responsibility, discipline, and mutual respect. Utilizing according to what is needed is one of the steps implemented by Suku Baduy so that natural resources and natural sustainability will be maintained in the future. The era of modernization and the advancement of technology and science does not become a barrier for Suku Baduy to continue to exist in maintaining and implementing customary rules that are guidelines in life.



IV. CONCLUSION

The development of technology and science has changed lives and into the 21st century the young generation is preparing with 21st century skills development. 21st century skills are creative skills and innovation, critical thinking and problem solving, collaborative skills, communication skills. Social studies learning in the 2013 curriculum is designed to be able to equip students to think critically in solving dynamic problems in the modern era.

The 21st century skills developed in the social studies learning process through the implementation of the local wisdom of the Baduy in the 21st century in social studies learning. The application of integrated learning by constructing and integrating the fields of social science trains students to have 21st century skills. Through social studies learning by studying the implementation of local wisdom of Suku Baduy with the 21st century era instilling in the young generation to maintain the balance and preservation of its natural environment achieve a prosperous life.

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