



LOCAL WISDOM VALUES IN THE TRADITION OF KEBO-KEBOAN AMONG BANYUWANGI COMMUNITY IN SOCIAL STUDIES LEARNING

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Abstract : The influence of globalization can be minimized if the values of local cultural wisdom still exist in students. One way to maintain the values of local wisdom still exists, namely through education taught in schools, especially through social studies subjects. Local wisdom is a local cultural value that can be used to regulate the life order of the community wisely. The tradition of *kebo-keboan* using community Banyuwangi contains local wisdom values that can be used as the material of social studies learning. Social studies learning and local wisdom is a combination that must not be separated, the nature of social studies learning integrates noble local wisdom values. Social studies learning based on local wisdom values are expected to be able to generate the local potential that has been neglected.

Keywords : local wisdom, tradition of *kebo-keboan*, and social studies

I. INTRODUCTION

Social Sciences as a field of study has a wide range of work learned. His field of work includes the symptoms and problems of human life in society. Pressure that is learned in social studies with regard to symptoms and problems in people's lives is not in theory and science, but in the reality of social life. In Social studies learning, students can be taken directly into the natural environment and society. With the surrounding environment students will be familiar with local conditions so that they know the meaning and benefits of learning social science in real terms. In addition, by studying social science students can directly observe and learn the norms or values and good habits that apply in the community so that students get firsthand experience of the interplay between mutual relationships between personal and community life. In other words the benefits obtained after studying social science in addition to preparing themselves to go into the community, also form themselves as good members of society by adhering to the applicable rules and also developing them (Sardjiyo, 2009: 1.26-1.29).

Further explained by Wahab et al., (2009: 1.9-1.10) that social studies learning is not intended to fulfill the knowledge of students' memories with various facts and material that must be memorized, but to foster mental awareness of responsibility for their rights. Themselves and obligations to society, nation and country. Social science is an effort to apply the theories, concepts, and principles of social science to examine experiences, events, symptoms and socio-cultural problems that actually occur in society. Through this effort, social



studies learning trains students both their physical skills and thinking abilities in studying and seeking solutions to the socio-cultural problems they experience.

At the elementary school level, organizing social studies subject matter adheres to an integrated approach, meaning that subjects are developed and arranged not to refer to separate disciplines but rather refer to the real-life aspects (factual / real) of students according to the characteristics of age, level of development thinking and habits of behaving and behaving. The purpose of social studies is based on the consideration that in the future students will face severe challenges because the life of the global community always changes at any time. Therefore, social studies subjects are designed to develop an understanding and ability to analyze the social and cultural conditions of the community in entering dynamic community life (Sapriya, 2012: 194).

According to Al Muchtar (2008: 99) the current condition of social studies learning still emphasizes the development of cognitive aspects of affective and psychomotor, learning is less touching on social and cultural values, placing students as recipients of information rather than developing the ability to think creatively and access science and technology mastery. This is a reflection that social studies education and learning, especially at the elementary school level, are still rote and have not involved students actively so that learning has not been meaningful. Anticipating the problems of the social studies learning process, it is necessary to transform the social studies learning process to face the current era of globalization. The transformation process is learning to memorize towards thinking. Memorizing learning becomes complex and meaningful for students, knowledge transfer becomes building knowledge, skills, and creative thinking (Lasmawan, 2010: 104).

The swift flow of globalization is feared to have an impact on eroding a sense of students' love for local culture. In order for the existence of local culture to remain strong, then students as the next generation of the nation need to instill a love for local culture. One way that teachers can go to school is there is by integrating into local wisdom values in the social studies learning process. By integrating the values of local wisdom into learning it is expected that students' love for their country and nation will be maintained amidst the swift flow of globalization. Banyuwangi Regency has a culture in the form of traditional kebo-kebo rituals that have been born, local cultural wisdom like this needs to be preserved. Don't blame it if elementary school students and people in Banyuwangi Regency start not interested and forget local culture, students are more interested in foreign cultures because students often see on television foreign culture, if the local culture is not continuously introduced to students, not things It is impossible if the tradition of kebo-keboan as one of the cultures possessed by Banyuwangi Regency will disappear without being recognized by the next generation. Traditional kebo-keboan ceremonies have noble values that are characteristic of Indonesian society, namely the spirit of cooperation, mutual cooperation, mutual respect, religious and tolerance. By integrating the tradition of kebo-keboan into social studies learning in elementary schools, the local culture of the people in Banyuwangi Regency can continue to be preserved. Cooperation values can erode the individualistic behavior of today's society due to the influence of cultural and technological globalization. By knowing and studying the culture in the environment around students, it is expected that students are able to become more sensitive to social problems and able to preserve the wisdom of local culture which is increasingly eroded by the development of foreign cultures, traditional values of kebo-keboan according to the basic competencies of social studies in grade IV of elementary school, it is appropriate if the values of the local wisdom of traditional kebo-keboan are integrated in social studies learning



in elementary schools. Through social studies learning, students are expected to be able to gain empirical experience and be able to apply the values of local wisdom gained in subjects into daily life and can preserve the local culture that students have.

II. DISCUSSIONS

2.1 Values of Local Wisdom

Value comes from the Latin language *Valê rê* which means useful, capable, capable, valid, so that value is interpreted as something that is considered good, useful and most correct according to the beliefs of a person or group of people. Value is the quality of a thing that makes it liked, desired, pursued, valued, useful and can make people who live it become dignified (Adisusilo, A, 2013: 56). Furthermore Hill (in Adisusilo, 2013: 60) argues that values as behavioral references have three stages, namely:

- a. Thinking values, namely values in the stage of thinking or cognitive values;
- b. Affective Values, ie values that become beliefs or intentions for people to do something, at this stage can be further broken down into dispositions and commitments.
- c. The final stage is values actions, namely the stage where the values that have become beliefs and become intentions (strong commitments) are manifested into concrete actions or concrete actions.

From the explanation above, it can be concluded that value is something important, good, and valuable. In the values contained something ideal, hopes are aspired to virtue. Assessing means weighing, an activity connects something with others and then makes a decision. Something is considered to have value if something is considered important, good and valuable for human life. Both in terms of religious, political, legal, moral, religious, aesthetic, economic and socio-cultural.

Local wisdom is also often referred to as local color is a translation of local genius or local wisdom which is the ability of a society to absorb, select, and actively process a foreign influence so that a new creation is born that has the processing of the foreign culture. This implies that local wisdom is one way of a society to maintain the continuity of the community owned.

According to Sedyawati (2010: 382) local wisdom is a term that should be interpreted as wisdom in traditional culture, noting that what is meant in this case is the traditional culture of ethnic groups. Local wisdom is the wisdom or original knowledge of a community that comes from the noble values of cultural traditions to regulate the order of life of the community. Local wisdom is a local cultural value that can be used to regulate the life order of the community wisely or wisely.

According to Damastuti (2012) local wisdom as a manifestation of cultural teachings faced by a local community, can be used as a filter to absorb and cultivate culture according to their own character and abilities. This means that the cultural values and local wisdom that are owned by the community can be used as a basis for interpreting experience so that social behavior that is formed is a behavior that is in accordance with the culture of the community.



Based on the above description of local wisdom is indigeneous knowledge or local intelligence (local genius) of a community that originates from the noble values of cultural traditions to regulate the order of life of the community in order to achieve community progress both in the creation of peace and improvement in community welfare. Local wisdom may be in the form of local knowledge, local skills, local intelligence, local resources, local social processes, local norms, and local customs. Regarding the definition and application of values in life, the tradition of kebo-keboan which is also included in the local tadisi category has four values contained therein, namely: 1) cooperation; 2) work hard; 3) mutual cooperation; 4) religious values are adopted from 18 values in character education.

2.2 Traditions of Kebo-keboan *Using Community Banyuwangi*

Indonesia is rich in cultural treasures spread throughout the archipelago. One of the cultural treasures possessed by the Indonesian people is the culture of the using community that lives in the Banyuwangi Regency area. Using community settlement areas the longer the narrower and the number of villages that insist on maintaining Using customs is also decreasing. It was noted that from 21 sub-districts (now 24 sub-districts) in Banyuwangi Regency, only 9 sub-districts were thought to still be pockets of Using culture. The sub-districts are Banyuwangi, Giri, Glagah, Kabat, Rogojampi, Songgon, Singojuruh, Cluring, and Genteng (Sutarto, 2006). The traditional kebo-keboan ceremony is a tradition of the people using Banyuwangi related to agriculture to ask for soil fertility, abundant harvests, and avoid havoc which endangers humans and plants. This tradition is carried out by the community by dressing up and imitating the behavior of buffaloes in the rice fields with the intention of being repelled and paraded around the village by the surrounding community. This traditional kebo-keboan ceremony, supposedly in the past in Krajan Hamlet, Alasmalang Village, Singojuruh Subdistrict, was struck by disasters in the form of chaos, in all villages a pagebluk occurred. Pagebluk is a variety of diseases that cause death, attacks on pests of agricultural crops, resulting in crop failure. To overcome the disaster there was a community leader named Buyut Karti, holding a salvation. The purpose of holding the salvation is to dispel the various disasters that afflict the village (Sunjata, 2007: 15). Rituals kebo-keboan is the Banyuwangi culture in addition to the Seblang ritual, Petik Laut, Endog-endogan, Rebo Pungkasan, and Barong Ider Bumi which have been regularly scheduled by the Banyuwangi Regency Government. This local-based culture of noble value will continue to be preserved by a more comprehensive and realistic arrangement so as to foster a sense of appreciation for the community towards traditional values. The traditional kebo-keboan ceremony was not separated from the background of the Alasmalang village community who worked in agriculture. In this ceremony carried out by imitating the behavior of buffaloes in the rice fields with the intention of balinese repellents. The traditional ceremonies of kebo-keboan were used as a tradition for the Alasmalang village community, which is still being carried out and preserved. Traditional ceremonies are held between the 1st and 10th of the month or Muharram.

2.3 Values of Local Wisdom Tradition Kebo-keboan in Social Studies Learning



Ceremonies for kebo-keboan in Krajan Hamlet, Alasmalang Village, Banyuwangi Regency, if examined in depth, contain character values which in turn can be used as social studies learning material. Character values include: cooperation, work hard, mutual cooperation, and religious, caring for the social, caring for the environment, tolerance and love for the country (Siswanto and Prasetyo, 2009: 86-90).

The values of traditional customs that can be applied in social studies learning include:

- a. The value of cooperation is reflected in the community gathering in the village clean ceremony.
- b. The value of work hard is reflected in preparing the ceremony both before the ceremony, during the procession, and afterwards.
- c. The value of mutual cooperation is reflected in the involvement of the community in ceremonial activities.
- d. Religious values are reflected in a shared prayer to God to get protection, safety, and prosperity for life.
- e. Social care values are reflected in helping each other in the kebo-keboan of ceremony.
- f. The value of environmental care is reflected in community service activities and maintaining the cleanliness of the environment.
- g. The value of tolerance and love for the country is reflected in respecting cultural diversity and caring for the unity and integrity of the nation. The traditional character values of kebo-keboan in social studies learning include cooperation, work hard, mutual cooperation, and religious mapped with character cultural values in the grand design of the education character of the Ministry of National Education in the table below.

Table 1. Grand Design Characteristics of Education Ministry of National Education

No	18 Character Values	Competences
1.	Religious	Religious attitudes and behaviors that are obedient in carrying out the teachings of the religion they adhere to, are tolerant of the implementation of worship of other religions, and live in harmony with followers of other religions
2.	Honest	Behavior is based on efforts to make himself a person who can always be trusted in words, actions, and jobs.
3.	Tolerance	Attitudes and actions that respect differences in religion, ethnicity, religion, opinions, attitudes, and actions of others are different from him
4.	Discipline	Action that shows orderly behavior and complies with various provisions and regulations.
5.	Work Hard	Action that shows orderly behavior and complies with various provisions and regulations.



6.	Creative	Thinking and doing something to produce new ways or results from something that already has.
7.	Independent	Attitudes and behaviors that are not easily dependent on others in completing tasks.
8.	Democratic	How to think, behave, and act that assesses the rights and obligations of himself and others.
9.	Curiosity	Attitudes and actions that always strive to know more deeply and extensively than something that is learned, seen, and heard.
10.	Nationalism	The way to think, act, and be insightful that places the interests of the nation and the state above the interests of themselves and their groups.
11.	Love the Country	The way of thinking, acting, and having insight that places the interests of the nation and the state above the interests of themselves and their groups.
12.	Appreciating Achievements	Attitudes and actions that encourage themselves to produce something that is useful for the community, and recognize, and respect the success of others.
13.	Friendly Communicative /	Attitudes and actions that encourage him to produce something useful for the community, and recognize, and respect the success of others.
14.	Love Peace	Attitudes and actions that encourage themselves to produce something that is useful for the community, and recognize, and respect the success of others.
15.	Loves to Read	Habits provides time to read various readings that give virtue to him.
16.	Caring for the Environment	Attitudes and actions that always strive to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has occurred.
17.	Caring for the Social	Attitudes and actions that always want to provide assistance to other people and people in need.
18.	Responsibility	The attitude and behavior of a person to carry out his duties and obligations, which he should do, towards oneself, society, environment, state and God.

Cultural values and national character education which are included in the grand design of character education at the national education ministry (Ministry of National Education) consist of 18 characters, namely religious, honest, tolerance, discipline, work hard, creative, independent, democratic, curiosity, nationalism, love the country,



appreciate achievement, be friendly/communicative, love peace, love to read, care for the environment, care for the social, and responsibility.

Based on the description of the tradition of kebo-keboan in the people using Banyuwangi above, there are character values in the tradition that can be taught in social studies learning, among others, cooperation, accuracy, mutual cooperation, and religious. The character values in the tradition of kebo-keboan are in accordance with the cultural values and national character education that exist in the grand design of character education of the Ministry of National Education.

Table 2. Mapping Cultural Values and Tradition Characteristics of Kebo-keboan in Social Studies Learning with Values Culture and Character in the Grand Design of Character Education

Cultural Values and Character Education Traditions of Kebo-keboan in Social Studies	Values Cultural and Character Education in the Grand Design of Character Education
Cooperation	Friendly
Work Hard	Work Hard
Mutual Cooperation	Caring for Social
Religious	Religious
Caring for Social	Caring for Social
Caring for the Environment	Caring for the Environment
Tolerance	Tolerance
Love the Country	Love the Country

III. CONCLUSION

Social studies learning has not been widely accessed by local cultural values which can be developed as a source of social studies learning. Current social studies learning in elementary schools shows an indication of the neglect of local culture. Students begin to abandon their local culture, they prefer foreign cultures rather than their own culture. Social studies learning conducted in schools should not be separated from the social and cultural environment of students. Social studies learning must be able to accommodate the local wisdom values of the local community (local genius) in the whole process and learning outcomes. One way to maintain the values of local wisdom in order to remain on students are through education taught in schools especially social studies learning. If the values of local wisdom still exist in the younger generation can be a spirit in their daily lives in facing the challenges of globalization. Social studies learning is expected that students have an awareness that they cannot live apart from their socio-cultural life. Therefore, social studies learning should be developed based on local cultural values that are available in the environment around students. In other words, the local culture that is available and close to the process of education is something that is properly empowered and utilized as social studies learning material. The traditional wisdom values of the kebo-keboan tradition have a high character value so it needs to be used as a reference in developing social studies learning material. Social studies learning in schools is expected to produce Indonesian human beings who are qualified and ready to compete in the global era.

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