SOCIAL EDUCATION LEARNING BASED ON LOCAL FUTURE IN GLOBAL PERSPECTIVES

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Abstract : The development of the 21st century has progressed rapidly by giving a complex picture of social problems, culture and increasing population uncontrollable and the development of the flow of globalization with the touch of the development of science and technology has brought about the impact of socio-cultural changes that are part of the atmosphere of social education. However, the method used in writing this paper is library research which Zed Mustika put forward, the researcher is directly dealing with text, data, and numbers and not known directly from the field. The purpose of this paper, to provide an analytical overview of the learning of social education by applying the values of local cultural wisdom as a strategy for the challenges of globalization. The results show that social studies learning has an epistemological role with the challenges of globalization in a complex to socio-cultural way to reconstruct the paradigm of social studies learning based on local wisdom.

Keywords : social studies learning, local wisdom, global perspective

I. INTRODUCTION

The socio-cultural changes in society in complexity as a result of the advancement of science and technology. This requires educational institutions to be able to compensate for the acceleration of changes in society. Therefore, the important thing behind the writing of this paper. first, the crisis of knowledge of the values of local wisdom in a region in the challenges of globalization. Second, the lack of local cultural development in educational institutions in the era of globalization. Third, the challenge of the education system in schools which tends to be partial has made Indonesian humans less appreciative of their culture. Therefore, educational institutions through the subjects of Social Sciences (IPS) are one of the subjects that try to equip students' insights and skills to be able to adapt and socialize and adapt to the evolving demands of the times.

Departing from the description of the above problems it is known that the Indonesian nation is a pluralistic nation with diversity, both in the ethnic, cultural, religious, and tribal realms. This can be meaningful if an existing diversity is important to be managed educatively, systematically and creatively, to become an invaluable asset of national value. As we know that culture or local wisdom in each region makes Indonesia a country that has a high level of pluralism, (Takiddin, 2014; Istiawati, 2016).

Furthermore, the diversity found in human social life gives birth to a plural society (Suparlan, 2002; Herimanto, 2010; Affandi, 2012). Indonesian pluralism began to be eroded in the 21st century with the development of science and technology bringing people in the era of globalization. Access to globalization in a complex way has penetrated various lines of people's lives both politically, economically, socially, culturally, and including education.

This, as Samuel P. Huntington a, affirmed, that in the era of globalization the geographical boundaries of the country became blurred. The boundaries of civilization become collisions between civilizations.

Therefore, the important role of local wisdom-based learning becomes an important and needed thing for the Indonesian people in terms of socio-cultural issues as a result of globalization. Indonesia has a rich heritage of culture which is contained in various forms such as tangible, intangible and socio-cultural cultures inherited by ancestors that need to be developed and preserved as learning resources. Because local wisdom is everything that is characteristic of a region, both in the form of food, customs, dances, songs and regional ceremonies (James, 1977; Wiber, 2012; Pila, 2014). local wisdom or local excellence as everything that is characteristic of regionalism which includes aspects of economics, culture, tradition, information technology, communication, and ecology.

Thus, revitalizing the values of local wisdom can be applied in the life of the nation and state in every region of Indonesia. So that the diversity of the nation can run harmoniously and collaboration that is maintained in the community (Schäppi, 2005; del Real Alcala, 2013). This paper, trying to provide an overview of the concept of social studies based on local wisdom from a global perspective as an answer to the challenges of educational institutions in the era of globalization.

II. METHOD AND RESEARCH DESIGN

The method used in the study is library research (library research), which was proposed by Zed Mustika, there are at least four main characteristics in the research that must be considered by the researchers, namely: first; The researcher is dealing directly with text or numerical data and not direct knowledge from the field or eyewitnesses in the form of events, people or others. Second; Library data is the ready mode, meaning that researchers are not going anywhere except the only face to face with source material that is already available in the library. Third; Library data is generally a secondary source, meaning that researchers obtain material from second hand and not original data from first hand in the field. Fourth; That the condition of the library, data is not limited to space and time. The researcher is faced with static or fixed info, the signal whenever he comes and goes the data will not change because he is already dead data stored in written records (text, numbers, pictures, peer tape or film).

III. RESULTS AND DISCUSSIONS
3.1 Social Studies Learning Concept

It is known that the main task of the teacher is teaching while the main task of students is learning. the connection between learning and teaching is what is called learning. However, this is emphasized that learning is an activity to change behavior not only related to knowledge, but also increases the value of moral ethics, mentality, and skills (Raka Joni, 1977: 7). Furthermore, Nasution (1980: 10), revealed that the educational process and the learning process must be able to build a philosophical foundation and develop the essence or values in each substance and the process of human interaction. Therefore, learning becomes a process of developing students' behavior to build character and personality in such a way that they understand their position: who they are, where they are, what they are for, and where they go (Sardiman AM, 2010: 61). Expected learning outcomes are not only knowledge but

also experience, mental attitude, broader interests, respect for norms and rules, talent and soft skills.

Departing from the description of the above thoughts it can be concluded that learning is essentially able to create students to gain knowledge, attitudes, and skills. This is a transformation of values that affect their behavior to be better, wiser and have good ethics and morality. For this reason, teaching and learning in schools should not only transfer knowledge but also reconstruct knowledge and values. Related to the explanation above, social studies teaching can be defined as a learning process to develop, encourage and stimulate students to gain knowledge in all aspects of social life and experience and human values in order to transform student behavior and help develop their personality as a whole. Therefore, social studies learning is a process of development and messaging (social studies) so that students understand many problems and aspects of social life. Thus, it can direct students to be wiser, more critical, respect, and have empathy for humans and their environment, so that they will be involved in solving social problems and understanding Social Studies and social studies learning objectives.

In terms of IPS (short for Social Sciences) in Indonesia refers to social research. The term Social Studies itself refers to integrated social science (see Zamoni, 2010: 7). Therefore, integration and interconnection should be the main characteristics of social studies subjects. Related to that, Hamid Hasan (2010: 2) states that Social Sciences is an integrated study of human life in various dimensions of time and space with all its activities.

The National Council for Social Studies (NCSS) explains that:

> *"Social studies are the integrated study of the social sciences and humanities to promote civic competence. Within the school program, social studies provide coordinated, systematic study drawing upon such disciplines as anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as appropriate content from the humanities, mathematics, and the natural sciences. The primary purpose of social studies is to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world."* (1994:3)

In line with the above definition, M. Numan Soemantri (2001: 92) states that Social Sciences is an integration between branches of Social Sciences and humanities including religion, philosophy, and education. Social Sciences can even contain certain aspects of natural science and technology.

Departing from the above definition, Social Sciences is a comprehensive subject that can be one of the important instruments to develop students' character and encourage them to develop empathy and tolerance. This can support students to participate in solving social-national problems in Indonesia and throughout the world according to their abilities and development. Thus, as for can be seen that the purpose of social studies learning is to direct, guide, and develop the potential of

students so that: (1) they understand the life of society in all aspects and the environment, (2) they have the basic ability to do logical thinking, critical thinking, passion, inquiry, empathy and having social awareness and skills to be actively involved in solving social-national problems in people's lives, (3) they have the awareness to build commitment to socio-cultural, national and humanitarian values to develop mature personalities, (4) they have the ability to communicate, collaborate and compete in heterogeneous societies at the local, national and international levels (Hamid Hasan, 2010: 3). In other words, the education of Social Sciences is expected to be able to develop a democratic, responsible and peaceful global citizen and society (Anonim,2008: 1).

The democratic society is characterized by, among other things, positive behavior such as respecting different views and enforcing the law. Responsibility is demonstrated by the ability and willingness to build commitment, to always be consistent, loyal and accountable to themselves, to others, to their environment, and to God. Meanwhile, peace-loving attitude is shown by prioritizing togetherness, doing wisdom and forgiving easily, respecting other views, removing selfishness and negative thoughts that trigger conflict. Through these goals, social studies teaching is expected to create godly citizens, loyal to God, intelligent, critical, wise, democratic, and responsible, communicative, independent, and nationalist in the global world.

3.2 The concept of local wisdom

Etymologically, local wisdom consists of two words, wisdom and local. The word "wisdom" means "wisdom", while the word "local" means "local". According to the Chamber (1987), local wisdom is often also referred to as folk science, ethnoscience, rural science and there are also those who use the term indigenous technical knowledge. There is no single definition of the terminology of local knowledge. Furthermore, experts provide a different terminology are: indigenous knowledge (indigenous knowledge), traditional knowledge (traditional knowledge), indigenous technical knowledge (indigenous technical knowledge), indigenous knowledge systems (indigenous knowledge system) Some understandings of each of these terminologies include (Muyungi and Tillya, 2003): first; Vlaenderen (1999) describes indigenous knowledge as a collection of ideas and assumptions used to guide, control and explain actions in a specific arrangement based on the value system (religion and belief in things that are unseen) and epistemology. He then also gave an understanding of indigenous knowledge system as the knowledge that is owned and controlled by indigenous people in a systematic way. Second; Brouwer (1998) describes traditional knowledge as ancient abilities, customs that are original and specific, because of the nature of society and the need to routinely realize a static view of community culture. Third; Kajembe (1999) describes an individual's technical knowledge including knowledge of tools and techniques for assessment/appraisal, proficiency, change of shape and utilization of specific location-specific resources.

Departing from the terminology of the aforementioned experts, it can be seen that the characteristics of local wisdom, Ellen and Bicker (2005) mention several things, including: (a) It is a set of experiences, and rooted and produced by people who live in a particular place; (b) Transmitted orally, through imitation and demonstration; (c) It is a consequence of direct practice in daily life and is continually reinforced through experience and trial and error; (d) Tends to be empirical rather than theoretical knowledge in the narrow sense; (d) Repetition is a characteristic of tradition, even when new knowledge is added; (e) Always changing, produced and reproduced, found also lost, often represented as something static; (f) Characteristic; (g) Distributed socially unevenly; (h) Functional; (i) Holistic, integrative and contained in broader cultural traditions. In other words, local wisdom formulated by Balitbangsos (Depsos RI, 2005: 15) that local wisdom is the maturity of the community at the level of local community that mirrors the attitude, and a conducive community perspective in developing local potentials and resources (material and non-material) which can be used as a force in realizing a better or positive collar change.

Thus, departing from the above concept can conclude that local wisdom is a tradition, practices that have been long-standing and maintained by the community in certain areas that have been realized in verbal from person to person and can take the form of stories. legends, fairy tales, religious ceremonies, songs, wisdom, knowledge, and even the form of a law in community learning.

3.3 Global Perspective Concept in Social Studies Learning

The development of science and technology has led people humans in the age of globalization. In other words, the development of science and technology can help humans to do easily in various activities. however, globalization offers challenges, obstacles and even negative impacts if people cannot filter it and use it wisely. A person from the end of the world can easily communicate with others at the other end of the world in just nanoseconds (Marwah Daud Ibrahim, 1994: 15).

Globalization has become a mainstream and cultural paradigm that complexity affects human life. Furthermore, the impact of globalization has spread in the field of education. The process of globalization that has entered the 21st century has caused the world to open without borders, a world without borders (H.A.R. Tilaar, 1996: 1). The limitless world of consequences has brought about rapid changes and the influence of ideas and technologies that have triggered paradigmatic change. The development of science and technology makes it easy for people to communicate between communities or countries to create a competitive life to develop strength for each community or nation. In this case, every community or nation depends on each other in the world as a unit of life. Unity in the economic system is shown by free trade such as AFTA and APEC. This development must be followed by developments in the field of politics and science which give rise to new tendencies.

Referring to the view of Fritjof Capra in Mulyana (2004: iii), in this era of globalization, the vision of the new world with its essence about the views of life,

the life system, and the integrity of life must be developed. The development of Science and Technology in the era of globalization should be controlled by and based on moral ethics. With regard to this trend, education must develop not only logical intelligence but also emotional and spiritual intelligence. In other words, education must be able to build intelligent and intelligent humans with good character and personality. Therefore, it is necessary to develop character and values education (Sudiati, 2009: 211). These are some characteristics of the development of human life in the current global era.

The dynamics of education in Indonesia today, are changing dynamically. This is evident from the various policies of the government in the field of education that have not shown a strong and reliable system and strategy in facing the global world arena. Therefore, the parameters related to the quality of the nation need to be contemplated, so that especially as educators can provide the right perspective for students when educators must stand in class, educate and teach them as one component of the nation (Suyanto, 2006: 3)

Departing from the above thinking in overcoming the development of globalization with socio-cultural complexity with increasing population growth and more complicated and competitive requires human resources resulting from quality and competitive education and high ethics and morals. In this regard, the education system and its implementation must be well managed in order to survive in facing the challenges of the global world. For management to improve the quality of education in order to produce high-quality, competitive, and high moral human resources, an education system and reorientation are needed that are relevant to globalization in addition to improving the quality of software and hardware as well. The implementation of social studies teaching requires a new system and orientation that can meet the challenges of the global world. Therefore, both characteristics of globalization and the principles of IPS teaching must be combined and integrated.

Thus, in connection with the conception of the discussion above, it should be noted that the characteristics of life in the global era are; individual patterns of hidden, undergo fundamental changes, there is no limit to social life, domination of information and technology, communication in express, free trade, mutual influence, competitive interdependence, mutual collaboration, orientation to world peace and life based on ethics and moral.

Furthermore, it can be felt that in the era of globalization although it provides many benefits, and globalization also carries negative values and impacts. Meanwhile, the teaching of Social Sciences has several principles and characteristics such as (1) closely related to social life, (2) integrated, (3) developed based on the theme of life, (4) should be based on contextual approaches and problem-solving (5) aims to increase tolerance, wisdom, attention and respect, (6) develop character and, in the Indonesian context, promote Indonesian values and nationalism. In other words, we can take the characteristics of globalization and which can be taught in Social Sciences, it is clear that both can be synchronized to develop a more meaningful teaching and learning process.

Thus, to face the demands of the global world, human resources as education output must be improved and quality. This means that they must have the ability, competence, independence, confidence, mastery of Science and Technology, creativity, high competitiveness, high morality, high awareness of world peace in a society with heterogeneity, tolerance, interdependence, and readiness to work with all elements but still by maintaining the dignity and sovereignty of the nation.

In learning social science, the concept of being highly dependent on jam, in the context of science and knowledge, interdisciplinary collaboration should occur; therefore, interdisciplinary studies are needed. The reason for the importance of Social Sciences is that it integrates social science learning from many aspects and many disciplines. The concept of integration is very important because in real life is an integrated system and is a struggle for many aspects of life in individuals and society. apart from that, in implementing theme-based social studies learning. So that these themes can be formulated based on (1) social problems surrounding students, (2) the potential of the local area, (3) real problems and events, and (4) themes related to character education. As for the implementation of integrated social studies, such things have the following benefits: effectively and efficiently, there is also contextualism, closer to the world of students, closely related to everyday life.

As a consequence, building the education sector requires strong political will from the nation and conducive support for the family and community. Without the political will and strong commitment from the nation to develop the education sector, sooner or later, this nation will be marginalized naturally. Especially in the current era of globalization, the challenges of education are increasingly unlimited, seen from inputs (inputs), outputs (outputs), results (outcomes), benefits, (benefits) and impacts (impacts). If this happens, the Indonesian people will be increasingly left behind in various aspects of life. For this reason, integrated social studies learning can improve learning motivation and enrich, develop, and expand student learning experiences (Trianto, 2007: 8 and 49).

Furthermore, According to Fogarty (1991: 77), integrated teaching of Social Sciences can develop thinking skills, social skills, and management skills. This can develop cognitive, affective, and psychomotor aspects. In this regard, social studies learning can be adapted to the conditions of the globalization era and efforts to develop quality human resources in the complexity of life in a heterogeneous and borderless world. This is very clear from what was said (Johannes Esomer, 1996: 3), that human resources must understand their position and existence as Indonesians and realize their rich, diverse and unique natural resources but limited in ethnic heterogeneity, diverse culture, and in increasing interdependence among human resources.

In this context, in social studies, learning can be raised as a learning theme related to actual issues or using problem-based learning. For example, teachers can raise issues of environmental problems, conflicts about tolerance and openness of mind, or problems related to unity in diversity (Kebhinekatunggalikaan). In connection with the view of Von Laue in I Gde Widja (1991: 7), the development of

social studies teaching can also take certain themes related to international cooperation. This is intended to understand political, economic and cultural cooperation but also to know patriotic traditions, policies, and values from other countries.

The ultimate goal of the education process in the global era is basically to prepare human resources that have international competitiveness. In global life, where state borders are no longer important for the operation of the information network system, the state will become stronger not solely because of a military defense system that can be mobilized at any time. Instead, in the life of the global world that is increasingly showing symptoms towards borderless words (Ohmae, 1995: 2), in many ways human life, a country will be strong when it is able to respond functionally to the phenomenon of "I's" which consists of: (1) investment; (2) industry; (3) information technology; and (4) individual consumers. Responding to the 4 "I's" can only be functionally done if the state is able to create a competitive advantage for most of its citizens as educators, thus must be able to form a competitive advantage for all students so that in the end they are able to respond to the 4"I's phenomenon "as conceptualized Kenichi Ohmae (Deny Setiawan, 2013). In other words, it can be adapted to the capacity and role of each educator in the education process that participates daily in it. Thus, in developing social studies teaching the key is the teacher's will, ability, and creativity. In this case, it requires professionalism and awareness of teachers who conduct teaching based on compassion and roar for students.

3.4 The Concept Of Learning Of Ips Based On Local Care In Global Perspectives

Characteristics in the 21st-century phenomenon can be seen that the flow of various physical and non-physical resources (data, information, and knowledge) from one place to another freely and openly. Increased collaboration and cooperation between countries in the process of creating highly competitive products and/or services. Strengthening the pressure of developed countries on developing countries to totally implement the globalization agenda. Flooding of foreign products and services marketed domestically. The surge of foreign workers from the level of workers to executives entered the national labor market. The merging of ownership portfolios of private companies becomes the joint property of Indonesian businessmen and foreign parties (Mukminan, 2014).

Departing from the above expression can be seen in social facts shows us to a phenomenon we are increasingly trapped global flows coming from the West increasingly coloring the living system both in social life and culture/culture in Indonesian society. Even more complex with the tendency of the young generation of Crazy title (VS competency degree), liquor and drugs, violations and traffic accidents, Corruption, Ignorance and not caring and free sex. The dynamics of this problem become the responsibility of educational institutions. because education as a human conscious effort in understanding themselves and their environment or

human efforts in understanding the interaction with the surrounding environment whether it is related to humans or the surrounding environment (Gunawan, 2012).

In other words, education in Indonesia can implement education based on local wisdom. Local wisdom is a cultural product of the past that should continue to be used as a hold of life (Mubah, 2011). Although it is of local value, the value contained in it is considered very universal and has educational value. By applying education based on local wisdom or local wisdom, students are expected to be able to create education that gives meaning to Indonesian human life. That is, education is able to create young generations who are able to preserve and love their own culture. In addition, education must be able to form human characters with high integrity and character so that they can produce great and dignified shoots of the nation in accordance with the spirit of education, that is humanizing humans. (Ariusius Yestesia, 2017).

Based on the above reviews to build 21st-century education based on local wisdom based on the following matters (Tilaar, 1998):

a. Historical Foundation

The beginning of the formation of local wisdom in a society is generally not known exactly when the local wisdom arises. Generally, it starts from the time the community does not know the writing (praaksara). The tradition of this initiative which later gave birth to an oral tradition. This inheritance is done with the aim of the people who become the next generation having a sense of ownership or love the story of their past.

b. Psychological foundation

Psychologically, local wisdom-based learning provides a psychological experience to students as observers and implementers of activities. The psychological impact can be seen from the students' courage in asking questions about their ignorance, submitting opinions, giving a presentation in front of the class, and communicating with the community.

c. Political and Economic Foundation

Politically and economically learning based on local wisdom provides a contribution of competence to recognize the competition in the world of work. In terms of economics, this learning provides a real example of real life to students to find out activities to meet the needs of life. Because in the end students are educated and prepared to face global competition that demands high skills and competencies in the social environment.

d. Juridical Foundation

Juridically, local wisdom-based learning directs students to better appreciate Indonesia's cultural heritage. Schools not only have the role of forming learners into quality generations from the cognitive side but also must shape the attitudes and behavior of students in accordance with the demands that apply. The values of local wisdom around the school can be used for learning in schools. No exception in learning to instill nationalism values. By integrating the values of local wisdom in learning in the School it is expected

that students will have an understanding of their own local wisdom, giving rise to love for their own culture.

Based on Tilaar's view, in building local wisdom-based learning in the global era with a combination of social sciences is very suitable. This is in accordance with its purpose, namely that students are able to develop knowledge, understanding, and skills to solve social problems that occur in the lives of students, according to their learning abilities (Zhang and Byrd, 2006; Sardiman, 2010; Abbiss, 2013). One of the frameworks demanded in 21st Century Education is the ability to communicate, cooperate and solve problems, in addition to the expected student behavior, namely Social Responsibility, has responsibility for the environment and the communities around it. Through the concept of Local Wisdom in social studies learning in the global era and its implementation in 21st-century education produces a strategy that is used in learning activities and local content. Strategies generated from local wisdom focus on collaboration between schools which involve teachers and students.

IV.   RESULTS AND DISCUSSIONS

Based on the explanation described conceptually above in this paper, it can be concluded that relating to social studies based on local wisdom in the global perspective is first; Social studies learning can at least be directed to adapt to taking a role to prepare generations with the development of attitudes, values, norms, and morals, faith and fear of students in order to answer the challenges of globalization. Second; the values of local wisdom as a strategy in counteracting and filtering the development of globalization that has an impact on socio-cultural complexity in the form of learning activities that are focused on collaboration between students of one school with other schools as a form of a wise and wise national culture as a form of Indonesian pluralism. Third, globalization has brought fundamental and rapid changes in many aspects of our lives. Globalization has provided many benefits to humans, on the other hand, it also creates many problems and challenges. Therefore, the importance of increasing learning with a global perspective as a form of world citizens who have awareness, concern, and responsibility, and participate in society at all levels from local to global. This is in line with the principles of the 2013 curriculum, which adheres to the principle of balanced competence, that the direction of each subject is oriented to the ability of students as a whole to have the competence of knowledge, attitudes, and skills.

V.   DISCUSSIONS AND RECOMMENDATIONS

Various conceptions that have been offered previously as a recommendation that with the development of globalization identified with the development of science and technology, the important role of educational institutions can reconstruct social studies in global challenges. Social studies learning systems tend to always be left behind by the development of society. On the one hand, the community is dynamic, while on the other hand learning social studies education tends to be conservative, especially in developing societies (Suwarma Almuchtar; 2015). Therefore, studies from the perspective of social studies learning based on the values of local wisdom can be taken into consideration by educational institutions. first; Curriculum development and learning of social studies education oriented to the development of local wisdom values. second; The importance of social studies

education is reinforced by the social-cultural values of local wisdom in the contextual curriculum model. Third; The crisis of value education in social studies learning must be immediately addressed, by believing and revitalizing social studies education as education and learning that originates from the values of local wisdom. fifth; An analysis of learning weaknesses that are generally carried out in the field is identified, among others; The learning process does not have much access to strengthening the system of socio-cultural values based on faith and devotion to God Almighty and the learning process has not explicitly accessed the appropriate mastery of science and technology loaded with socio-cultural values.

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