

SOCIAL STUDIES LEARNING BASED ON LOCAL WISDOM VALUES IN LAMPUNG

KARSIWAN

Institut Agama islam Negeri Metro

karsiwan@metrouniv.ac.id

WARDANI

Institut Agama islam Negeri Metro

wardani@metrouniv.ac.id

TUBAGUS ALI RACHMAN PUJA KESUMA

Institut Agama islam Negeri Metro

tubagus.ali.rachman@metrouniv.ac.id

CITRA AYYUHDA

Institut Agama islam Negeri Metro

citra.ayuhda614@gmail.com

Abstract

This study aims to analyze the values of local wisdom in the Kuntara Raja Niti Book in the process of social studies learning at school. The data collection technique used is the documentation technique. The results showed that social studies learning by incorporating the values of local wisdom is promising in the learning process at school, 2) the values of local wisdom in Kuntara Raja Niti Book are rich in the values of living rules in Lampung society such as speech rules, firm stand, mutual respect, good character, protecting the environment, as well as prohibition of prejury, 3) the integration of local wisdom values in learning is expected to be a cultural treasure that provides a wealth of learning material resources in social studies material, and is able to make social studies lessons interesting, fun, and able to arouse the curiosity of students.

Keywords: Book of Kuntara Raja Niti, Lampung, Local Wisdom, Social Studies Learning.

INTRODUCTION

IPS learning is one of the subjects taught at the elementary and secondary level of social studies. boring and just memorizing the learning process. Whereas social studies learning materials function in the process of forming a nation's personality, the quality of individuals and Indonesian society in general (Kartodirjo, 1999: 29; Supardan, 2015: 77; Uno, 2013: 106). This statement is not excessive considering the values, characteristics and personality of students can be formed, one of them through the history lesson material. PSL provides a source of inspiration and aspirations to students about the values of diversity, togetherness, heroism. Sacrifice and struggle for the nation and country in the future.

Social studies material is the result of a simplification of various social sciences disciplines with the main goal is to form and develop the potential of individuals to become citizens who are democratic, moral, and have Indonesian personality. This is in line with the concept of social studies in the National Council for Social Studies (NCSS) in Savage and Armstrong (1996: 9), as follows:

Social studies is the integrated study of social sciences and humanities to promote civic competence. Within the sheool program, social studies provides coordinated, systematic study drawing upon such disciplines as anthropology, archeology, economics, geography, history, law, philosophy, political sciences, psychology, religion, and science, as well as appropriate content from the humanities, mathematics , and natural sciences.

The process of learning activities and teaching social studies in elementary and secondary education is greatly influenced by the ability of a teacher to deliver the contents of social studies learning materials so that they are easily understood and understood by students. Social studies learning material should be packaged and presented through a learning process that is interesting, participatory, and challenges curiosity, and has a correlation and relevance to the lives of students. A teacher is required not only to have pedagogical, spiritual, social and knowledge competence, but he must also be able to create a dialogical and compromising teaching and learning process so as to create an active, creative and enjoyable learning process for students. In this way, students can easily remember and understand the social studies

subject matter in more depth, no has only the ability to mention, describe the process and analysis for a subject.

This adult learning process requires active involvement of students during the learning process in class, while studies in the field show that students learn more if the lessons have an attractive, satisfying challenge from friendliness and they have a voice in decision making (De Porter, 2014: 54) Education in the era of the industrial revolution 4.0 and the strengthening of information technology development requires each student to have a wide range of knowledge and skills that support competition in the era of the industrial revolution 4.0 education directs that each student is able to find, interpret, assess, and use information obtained during the learning process, as well as be able to develop creative ideas to determine attitudes and choices in making a decision .

The implementation of the 2013 curriculum has now provided space for the development of a subject matter, including social studies. The development of subject matter by adding local material needs to be assessed, explored and mapped to the potential of local fiscal values that are available in each region to be developed, combined and corrected in the classroom learning process. Strengthening social studies subject material by adding material that contains local values and values is a unique and interesting data and fact to be explored further and acted as one of the learning resources (Karsiwan, 2017: 5).

The values of existing local wisdom are then adjusted to the Core Competencies (KI and Basic Competencies (KD) IPS subjects, and of course adjusting to the needs and demands of the times. Adding material containing local wisdom content should also be taken into account that the material developed must be adjusted with the level of development of students, interest in their abilities and needs and by continuing to pay attention to the values of local wisdom that are around students.

Additional content of local wisdom becomes one of the attractions that are able to move and strengthen a social studies subject material and facilitate the use of various learning methods more innovative and varied, according to Suryo published in Kompas daily (2015, 12) states that for the renewal of the method, a teacher has a dominant role in it. There are three main and important points in the renewal of a learning method that can be done by a teacher namely, (1) encouraging that

social studies understanding is not only knowledge of facts or events, (2) teaching methods that are able to raise important values such as moral values and nationality, (3) make the value of local wisdom a foothold of experience and learning to improve the conditions of subsequent learning (lesson learn) Social studies should be taught in creative and innovative ways, such as playing roles, using play, engaging in fun, and inviting students to be challenged so that social studies lessons are no longer considered boring, just memorize and take notes and cause saturated effects for students.

The policy and implementation of the learning process in the world of basic education by incorporating the values of local wisdom in schools becomes very important and strategic in shaping and developing student character, Asriati (2012: 1) in her research revealed that "Character Education is based on local wisdom in order to build nation so that it can function as a source of noble values. Local wisdom is the main capital of the community in building itself without damaging the social order that is adaptive to the surrounding natural environment".

Another condition that underlies and supports the importance of social science learning innovation based on local values is the need for a relevant learning process and the link between the learning process of students and the conditions of social reality that occur in students' lives and social lives. Remembering learning is the development of knowledge, skills, or new attitudes when someone interacts with information and the environment (Smaldino, 2011: 11). Thus, the education process should always involve interactions between students, students and educators, and of course student interactions with the social environment.

The values of local wisdom itself are still maintained and preserved from generation to generation. Adding the value of local wisdom to social studies subject matter will certainly make it easier to maintain and preserve the values of local wisdom. The integration of the values of local wisdom in Lampung in the educational dimension Social studies will further strengthen the identity and character of students in the learning process at school, and be able to promote local historical values in the learning process, and of course adjust to the characteristics and environment. Social studies learning will be able to provide reinforcement, and the ability of students' social skills to ask,

understand, and of course address any problems will be more felt if the learning process of students is meaningful and in direct contact with the community.

According to Sapriya (2012: 15), Social Studies in Indonesia was only introduced at the school level in the early 1970s and is now growing in line with the development of thinking about Social Studies in developed countries and increasingly complex levels of social problems. Five scientific traditions in Social Studies scholarship, namely: (1). Social Studies as citizenship transmission; (2) Social Studies as Social Sciences; (3). Social Studies as Reflective Inquiry; (4). It will involve three clusters of objectives; (5). Attitudes and values. Supardan (2015: 17) states that what is meant by social studies lessons is a learning program that aims to help and train students, in order to be able to have the ability to recognize and analyze a problem from various perspectives in a comprehensive manner. Thus the study of social studies is always in line and in line with the development of human beings as objects of social science studies.

The potential of local wisdom values in Lampung can be found in the Kuntara Raja Niti Book The values of local wisdom are then used as an alternative source of learning material. Thus there will be enthusiasm, and enthusiasm of students in studying and studying historical material with which they are expected to be able making history material more lively, interesting and challenging to be studied and studied by each student. The formulation of the problem in this study are the values of local wisdom in the Kuntara Raja Niti Bible as one of the main sources of social studies learning?

Sibarani (2012: 112-113) explains that local wisdom is the wisdom or original knowledge of a society derived from the noble value of cultural traditions to regulate the order of people's lives. Local wisdom can also be defined as local cultural values that can be used to regulate the order of people's lives wisely or wisely, so as to be able to contribute to the lives of the people.

The Kuntara Raja Niti book is a book that is a reference for the Lampung indigenous community, both the Papadun-based community and the saibatinm-based community (Hadikusuma, 1986: 22). This book contains guidance on Lampung people's living rules in terms of principles, tradition a dat, relationships between fellow citizens, to rules about human relations with the environment. Thus it becomes so

relevant as one source of inspiration in the social studies learning process.

METHOD

Research methods are needed to facilitate a research. This is because the method is one of the important factors for solving a problem in research. According to Maryeini, a method is the way traveled by researchers in determining understanding in line with the focus and purpose of the study (Maryeini, 2005: 24). The method used in this research is the documentation method, because the data are investigated in the form of written objects, whether in the form of notes, books, magazines, inscriptions, regulatory documents, minutes of meetings and so on (Arikunto, 1989: 48).

According to Koetjaraningrat, what is meant by documentation technique is a method or method of collecting data through written sources, mainly in the form of archives and including books, theories, propositions or laws and others related to the problem to be examined (Koetjaraningrat, 1997: 188) The documentation method used in this study was to try to identify the and analyze the values of local wisdom in social studies learning, and can be used as an alternative source of learning in schools.

Data analysis technique used in this study is a qualitative data analysis technique because the data obtained in the form of cases, phenomena and arguments so that it requires careful and in-depth thinking in solving research problems Data analysis is done through several stages. According to Miles and Huberman, the stages in the process of qualitative data analysis include:

1. Data Reduction Data obtained in the field will then be outlined in the form of a report. The next process is to convert data records into patterns, categories and arranged systematically. The process of selecting, focusing on abstracting and transporting data from the field. This process takes place throughout the research. The function of this data reduction is to sharpen, direct, get rid of unnecessary and organize so that interpretation can be done easily.
2. Presentation of Data Presentation of data is the appearance of data collection of data that gives the possibility to draw conclusions

from taking action. The form of presentation of the material can be narrative only.

3. Conclusion and verification After the data has been reduced, the researchers' follow-up is to look for configurations that might explain the cause and effect flow and so on. Conclusions must always be tested throughout the study (Miles and Huberman, 1992: 28).

This research was carried out through a series of activities carried out and followed up by developing a social science teaching material by incorporating the values of local wisdom contained in the student environment as an object of learning. The addition of local wisdom material was carried out in the learning process by focusing on social studies learning material. The data analysis technique used in this study is a qualitative data analysis technique because the data obtained in the form of cases, phenomena and arguments so that it requires careful and in-depth thinking in solving research problems Qualitative data results are input and suggestions from experts to test product viability using data triangulation.

FINDINGS AND DISCUSSION

Supardan Social Studies (2015: 17) states that what is meant by social studies lessons is a learning program that aims to help and train students, so that they are able to have the ability to recognize, understand, and analyze a problem from various perspectives comprehensively. Thus social studies subject material is always in line and in line with the development of its people as objects of social science studies.

The social studies learning process by adding local wisdom material is learning that places students at the center of learning (student centered). This is in accordance with the concept that learning is not merely a passive activity of receiving knowledge transfer from the teacher, but an active process of exploring, searching and finding and assimilating and connecting between components in learning. So the learning process is able to give meaning to students themselves. For teachers, teaching is an activity to facilitate students in the learning process to construct their own knowledge through active involvement in everyday life (Sudjana, 2013: 76).

Social studies learning by incorporating the values of local wisdom is expected to help in strengthening social materials in the learning process of social studies in schools. Social studies learning by taking into account the values of local wisdom in the learning process at school is considered very appropriate. This is in accordance with the objectives of social studies namely "so that students are able to develop ideas, insights, understanding, and 27 skills to solve social problems that occur in students' lives, in line with their abilities and learning styles (Supardan, 2015: 17).

Learning values based on Local wisdom is expected to be an alternative to make social studies learning again attractive to students. One of the advantages of social science teaching materials on historical material based on local wisdom values is that learning is learning that emphasizes the development of cognitive, affective, and psychomotor aspects in a balanced manner, so that learning through learning this is considered to be far more meaningful and very suitable for integrated social studies learning, this learning can provide space for students to learn according to their learning style, because with social studies teaching material on historical material based on the values of local wisdom this educator is easier in choosing what kind of ideas are suitable for students.

The learning process carried out by integrating the contents of the values of local wisdom into social studies subjects, is able to make social studies material will be richer, more alive, meaningful, and challenging for students to be explored studied and interpreted as a the learning process that matured Huda (2016 : 58) in his writings revealed that the use of historical sites (Petilasan White Tiger) is able to help students in the search for self-identity, and and fostering identity and positive personality in facing the challenges of the times and in the context of filling independence. So social studies learning should be able to invite students to actively search for and explore data contained in printed and electronic books with facts in the field, so learning by adding local wisdom values can make students more interested and enthusiastic in learning history.

a. The Values of Local Wisdom in the Book of Kuntara Raja Niti

The Local Wisdom Values of the Kuntara Raja Niti Book in Lampung Indigenous Peoples include:

a) Self-esteem

Lampung society has self-esteem known as the Piil of Lampung people with five main values, namely 1) pesenggiri piil as an inherent value in the form of shame when doing contempt according to religion, 2) nickname adok has a personality in accordance with his traditional title, 3) found nyimah means that the people of Lampung like to stay in touch and visit each other, 4) nengah nyappur means to be sociable in the midst of the community, and lastly sakai sambaian means that the people of Lampung like to help others and have a high mutual cooperation spirit.

b) Ethical virtues

The attitude of virtuous people is like "someone who behaves with reason, like a bird is flying feathers already in the hands". This shows the high character of the people of Lampung, in behavior always put the mind first than the action. In this expression in manners as in Kuntara Raja Niti "the waves roll out waiting for calm, what lights up there is time to go out, the vast earth has its limits". Contains a very deep meaning, that all things have a time, a time, then use it while you can.

c) The firm establishment

Kuntara Raja Niti Book provides guidance on the life principles of the Lampung people. Lampung society is a group of people who firmly hold the stand, if they have decided something they will uphold the principles of life.

d) Prohibited from Providing False Oaths

This is regulated in Kuntara Raja Niti article article 166, that if there is a person who swears, then it is known that the oath is false, then the person concerned in the penalty law is 120 rials. This is because perjury is considered can damage the customary law of Lampung.

e) Friendly

The friendly of Lampung community reflected in daily activities, namely like visiting each other and stay in touch, and very friendly in receiving guests. Even the people of Lampung will feel

ashamed if they are not able to provide the best meals and meals, although sometimes it must be done by way of debt, this is solely to follow customary demands, and is based on Islam that glorifying guests is a good deed.

f) Respect

The Lampung Community is always taught to always respect older people, even to the bright and knowledgeable young people the Lampung people will pay their respects. As the values of local wisdom in the book of Kuntara Raja Niti that if there is a smart child who is asked to appear to lead the group even though there are older people, he is useful as a guide with full supervision and accuracy.

g) How to communicate verbally

The people of Lampung are encouraged to say enough, not exaggerating, because in saying there are rules contained in the Book of Kuntara Raja Niti namely, "speak not more, if more a liar. If the coral becomes belantik". When it comes to words, then in every conversation Lampung people are demanded that when speaking they should not be exaggerated, and what is unnecessary should not be said, if the speech is good, express it all at once. This shows the height of manners of Lampung society to always say what it is, and be honest in speaking. Because the words that have already been spoken, then we are ashamed to retract.

h) Moral Bejang and Girl

Lampung Community have rules in their daily behavior, both single and girl. That every single person is considered good moral if he has several criteria such as: 1) obedient and loyal to your parents, 2) respect to all his uncles and aunts, 3) open generous hands, 4) bright sweet face he said, 5) able to keep the name both family, relatives, tribe, village and country, 6) always invited to balance in every traditional event, 7) single or girl reluctant to him, 8) his presence is often awaited both by single and by girl. Whereas girls are considered to have good morals if they have several criteria such as: 1) a lot of experience, knowledge, 2) Often invited at any custom event, 3) have a lot of sewing work, 4) the terrace of the house is

never devoid of the presence of a single person, 5) the name is well throughout the village and country.

i) Protecting the Natural Environment

That every Lampung community is prohibited from burning wood and the like which results in damage to other people's property with consequences if violating this provision will be given a fine of 16 rials. Whereas in preserving the forest, every community is prohibited from damaging the environment both to make land for cultivation and for the purpose of making houses by cutting down forests (nebas utan). As for cutting down the forest should pay attention to the surrounding environment so as not to lose the fields owned by others.

j) Clean the village

The Book of Kuntara Raja Niti provides guidelines on the pros and cons of a village. That a traditional village is considered good if it has a capable leader, abundant food, clean environment, traditional leaders who get along well, there is a traditional hall, customary and religious principles are carried out well, and the girl singers look after each other in association.

c. Integration of Kuntara Raja Niti's Local Wisdom Value in the Social Studies Subject Material in Schools

Material of human interaction with the natural, social, economic, and cultural environment in social studies lessons can be done by adding local wisdom material to Raja Niti's kuntara is a concrete step to approach and bridge bridges the gap that has occurred so far between the theories obtained during learning and daily application and its usefulness for students. Social studies learning, especially on material dynamically, human interaction must be able to adapt to the conditions of students in the revolutionary 4.0 era and globalization, not only in the form of theories that are difficult to study but also able to provide concrete examples of theories, facts and events that surround students' environments. The teacher must be able to provide understanding, reinforcement, and a clear and clear picture, and can be seen and observed by students not just stories.

Submission and depiction of social studies material can be done by combining the values of local wisdom contained in the Kuntara Raja Niti Book on the topic of human investment material, the dynamics of human relations, and culture. So that the packaging material can be displayed clearly and real with the daily experience of students. Social studies subject material is expected to be more lively, meaningful, and interesting by adding local skills material, thus the learning process is expected to increase student enthusiasm, motivation and interest in learning, and foster the character of students who care about exploring, understanding, optimizing, and developing the socio-cultural values that are around students.

Given the subject matter of social studies is a variety of disciplines of economic, social, cultural, and historical sciences so it requires supplements that strengthen the subject matter in schools. One form of supplement that is able to strengthen the subject matter by bringing up the cultural values of the Lampung nation contained in the Kuntara Raja Niti book. The form of integration of the values of local wisdom in Lampung with the dynamics of human interaction, cultural material in social studies in elementary and secondary schools and schools is seen in Table 1 below:

Table 1. Integration of Raja Niti's Kuntara Values in Lampung in Social Studies Subjects on Cultural Topics

No.	Subject Matter	Charge of Local Wisdom Kuntara Raja Niti Has to Offer	Class Description
1	The Dynamic of Human Interaction	<ul style="list-style-type: none"> • Moral's of Bujang Gadis • Behavior • Speech • Perjury is Prohibited • Strong Determination 	Class VII
2	Human Interaction with Thhe Natural, Social, Cultural	<ul style="list-style-type: none"> • Protect the Natural Environment • Clean the Environment (Village) 	Class VIII

	and Economic	• Be Virtuous	
	Environment		
3	Culture	<ul style="list-style-type: none"> • Piil Pesenggiri Values a. Juluk Adok (Customary Title) b. Nemui Nyimah (Like to stay in touch) c. Nengah Nyappur (Like to Hangout) d. Sakai Sambayan (Mutual Cooperation and Cooperation) 	Class IX

Source: Study textbook material on the potential of local wisdom in Lampung as an alternative source of learning.

Adding local wisdom material in the study of social studies is expected to be an alternative source of learning in historical material, so that social studies will become lessons which is fun, fun, and attractive to students. One of the benefits of social studies learning resources by adding material content based on local fan values as one of the learning alternatives is the teaching of learning is learning that emphasizes the development of cognitive, affective, and psychomotor aspects in a balanced way. Thus social studies learning through the addition of local wisdom values in the learning process can be considered to build and re-develop character and national identity. In addition, this learning can provide space for students to learn according to their learning style.

CONCLUSION

Based on the description and analysis of data, the values of local wisdom can be used as an alternative source of student learning, at the level of primary and secondary education so that it is concluded as follows: 1) Learning social studies by incorporating the values of local wisdom is very possible in the learning process at school, 2) local wisdom values kuntara raja niti are rich in values of rules of social life such as speech rules, firm stand, mutual respect, good character, protecting the environment, ban on perjury, 3) integration of values - values of local wisdom in learning are expected to be able to be an

alternative source of learning in social studies material, and to be able to make social studies lessons interesting, enjoyable, and able to arouse students' curiosity.

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