DEVELOPING LOCAL WISDOM MATERIALS FOR STRENGTHENING STUDY OF SOCIAL SCIENCE EDUCATION

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Abstract
The revolution of telecommunications and transportation technology's revolution that is developing rapidly nowadays provides ease for humans to carry out life activities in all fields. Indonesia as a nation-state has diverse cultures. Every ethnic group in Indonesia generally has customary law that regulates various aspects of people’s lives. Many local values were origin from indigenous communities and referred to as local wisdom. Local wisdom is a legacy in life's values that united in religion, culture and customs' form. At present, people adapt to the environment by developing wisdom in the form of knowledge or ideas, equipment, combined with customary norms, cultural values, and activities to manage the environment meets their daily needs. Local wisdom is the result of certain communities through unique experiences. This article described the local wisdom’s meaning possessed by indigenous peoples in Indonesia that can be a reinforcement material in social sciences education. Social sciences education as a learning program aimed to help students to be able to have the ability to recognize and analyze a problem from various perspectives in a comprehensive manner that can be enriched with local wisdom material which owned by Indonesia.

Keywords: Material and curriculum, social studies education, local wisdom value
INTRODUCTION

Indonesia as a nation state consists of various ethnic groups, and has a variety of religions, customs, languages, arts, crafts, livelihoods. Indonesia as a multicultural country. (Ali, 2017). The existence of these diverse ethnic groups has their own social and cultural loci. (Mufid, 2010). Cultural diversity that is owned by each ethnic group in various regions in Indonesia is a social capital that must be maintained. Each of these cultures, has a way and pattern in life and become a local wisdom in certain communities. (Dahliani, 2015; Pesurnay, 2018). Local wisdom is a cultural product. As a product of culture, local wisdom is born out of the need for values, norms and rules that serve as models for action (Mufid, 2010).

The revolution of telecommunications and transportation technology that is developing rapidly now makes it easy for humans to carry out life activities in all fields. The globalization that followed was also followed by the entry of cultures from other countries into Indonesia, and became one of the influences on the changing social order in Indonesia. If you look closely, the Indonesian people are very easily influenced by other cultures that enter, without much sorting out with habits and conformity with social life. Modernization and globalization in Indonesia, consciously or unconsciously, aspects of society’s values are often rapidly changing. (Fajarini, 2014). There is often information that among the ethnic communities in Indonesia having relations with peace, competing with each other and even conflicts between ethnic groups have occurred. (Asrom, 2007).

In this context, cultural diversity with all its aspects should be preserved and developed, especially the noble values called local wisdom. (Pora, 2016; Putri, 2019). In Indonesia, each ethnic group has its own local wisdom. For example, the Batak tribe is thick with its openness, Javanese are synonymous with subtlety, the Madurese have high self-esteem, and the Chinese are known for their tenacity. On the other hand, each tribe has a familiarity and friendliness to the environment that surrounds them. (Naryatmojo, 2019). Local wisdom develops through a long process and usually has good values for people’s lives. (Asni, 2017; Rahmawati, 2018). The culture and customs that develop in the ethnic communities in Indonesia prioritize more practice in behavior.
Local wisdom in Indonesian society as a culture, develops as a tradition and is inherent in people’s lives. (Ramdani, 2017). To a certain extent in life, there are strong values in each community. This makes the community have a strong character. Local wisdom is generally only seen as a tradition or habit of a community in carrying out life (Risal, 2016). Local wisdom of a region has unique characteristics. (Fitri, 2012). Local wisdom develops and becomes a reference for certain community values in a long time.

Local wisdom is a good habit carried out by the community in their lives in the form of attitudes, actions and other forms. (Hanif, 2018). In Indonesia, each region has a different local wisdom. (Sadjim, 2016). This article describes a variety of local wisdom values that exist in Indonesia can be studied in social science education. Local wisdom in Indonesia can be the basis for the formation of character in society. Therefore, in social studies learning in Indonesia can raise the value that exists in the community as local wisdom as a material for social studies education. In turn, aspects of community participation are important in efforts to preserve the value of local wisdom.

**METHOD**

This study uses a qualitative method (Borg, & Gall, 1983; Sugiyono, 2007). The content analysis is explored through conducted an in-depth discussion of the contents and written information from journal articles. The study aimed to conclude an identified various special characteristics of a message objectively, systematically and generalizing (Nasution, 2003; Moleong, 2003; Nazir, 2003). Data analysis uses data analysis components (Miles & Huberman, 1984). Further conducted data collection, data reduction, data display and verification/conclusion. The collected data then processed and conclusions drawn (Miles, & Huberman, 1992)

**FINDINGS AND DISCUSSION**

**Local Wisdom in Indonesia**

The interaction between values in life (social, economic, cultural, religious, customary) with a dynamic, sustainable and hereditary environment can be called local wisdom. (Madiaswor, 2009). Local wisdom can be one of the guidelines for community life. (Sukmayadi, 2016). Basically the values of a local wisdom do not change. The values
contained in local wisdom in Indonesia are very numerous. Local wisdom can be passed on to the younger generation in a community if it is easily understood and is always close and related to real life in the community. Values that exist in local wisdom will be the basis for character building. Awareness of the existence of local wisdom of the younger generation will build cultural awareness and in turn will build character in society. (Sumardjoko, 2018). Local wisdom is a legacy that contains values and can be the potential to be developed to form strong characters in the community. (Suwardani, 2015; Taher, 2018). In this context, local wisdom is a collection of facts, concepts, beliefs, and people's perceptions of their social life. Local wisdom can be developed through observing the surrounding environment, solving problems, and validating information. (Thamrin, 2013). Local wisdom as a process of producing, storing, applying, managing and passing on knowledge to the next generation.

Diagram 1. Process of local wisdom

Local wisdom is a cultural heritage of a nation, which is manifested in the customs and behavior of everyday life in the long term. This local wisdom is inherited and forms unique and unique traditional values and traditions. In Indonesian society, almost all ethnic groups have their respective local wisdom. Therefore, the noble values of local culture should continue to be interpreted and reconstructed in the present context. Many local cultural values in Indonesian society, which can be taken and still remain relevant in everyday life. (Ufie, 2016). The values contained in local wisdom in an area will form the character of the people of that area. According to Geertz (1963), local wisdom is an
entity that determines human dignity in a society. Local wisdom is often conceptualized as local knowledge and local genius. In the development of further thought, local wisdom is related to aspects of power in society. (Kalb, 2006).

In general, local wisdom for Indonesia’s people is an unwritten regulation that becomes the community reference in all life’s aspects. The forms include; (1) the rules regarding the relationship between human beings. For example, social interaction between individuals and groups; related to government and customary hierarchies; rules of marriage and manners of daily life; (2) rules governing human relations with nature, animals and plants. The purpose of these rules is to conserve nature and the human environment; (3) and the rules regarding human relations with the supernatural.

The local wisdom that developed in Indonesian society can be in the form of customs, institutions, wisdom words, and proverbs. Local wisdom can also be found in the re-creation form (institutional development) (Meliono, 2011). This is done as an effort to renew old institutions, old traditions so that they can function again. Some local wisdom that is considered renewable in the context of ethnic communities in Indonesia for example; Pelagandong (Maluku), strata of kinship in Dadap na tolu (north Sumatra), Tigo furnace sajarangan (West Sumatera), Selametan (Java).

In another perspective, some forms of local wisdom in Indonesian society are built on religious beliefs, a spirituality that develops in a society. (Mulder, 1999). For example, in Indonesian people who are Muslim, Islamic values are assimilated by various local wisdoms. (Maryam & Musofa, 2018). In some ethnic groups in Indonesia, the form of local wisdom is formed from the process of acculturation between local traditions / culture and values in Islam. In this context, the acculturation process occurs when the entry of Islamic teachings into a society that already has local traditions and culture. Such acculturation process, in its development fosters perspectives, beliefs, dynamic and heterogeneous attitudes. In this framework, to understand local wisdom in a society requires a paradigm of scientific thinking that is both rational and has value. The perspective, attitude, and ideology where the community is located can be studied. Figure 2 shows that the study and action of knowledge according to (Graham I et al. 2006).
Themes in the Context of Social Sciences Education

Themes in the context of social studies education (PIPS) are categorized as a learning approach model. This model is a learning system that wants students individually or in groups to actively seek, explore, and discover concepts and principles holistically and authentically (Depdikbud, 1996). In learning themes in social studies education, students are expected to gain direct experience, and can add strength to receive, save, and produce impressions about the things they learn. Through theme learning, students are trained to be able to discover for themselves various concepts that are learned.

In essence, social science education (PIPS) is designed to develop knowledge, understanding, and analytical skills of the social conditions of the community in entering a dynamic social life. (BSNP, 2006; Widiastuti, 2017). In the context of this thinking, it is important to develop awareness that the development of social studies education needs to be built on the basis of the values of local wisdom. Social studies learning needs to be developed deeper as well as to make local culture or the environment around students as a learning source.

Observing and reviewing the 2013 curriculum, social studies education in schools in Indonesia is provided thematically and integrated. (Samiha, 2017). Social studies learning places more emphasis on understanding social science theories and principles in an
educational perspective. The topic and breadth depend on the number of theories developed in the relevant science.

Social studies learning materials / materials, developed, mixed, selected from social sciences, to achieve educational goals. Listening to several books on Social Studies in the United States and other developed countries, emphasizes the educational function of social studies. The choice of materials, measured to what extent these materials, can contribute to the education of children to be good citizens, both as citizens and as individuals.

So far, the development of social education curriculum has been developed in an integrated (integrated) or separated (separated) manner. (NCCS, 1994). In basic education, the curriculum is integrated in the form of units, and in secondary education it is made separately. However, it remains bound by the main themes that link it as social studies. The challenge now, it is important to reposition social studies learning material in schools and in universities. The function of social studies as a learning activity that emphasizes aspects of education. (Farisi, 2017). The community needs a vehicle for proper education for good national education, and one of the themes that can be used as material for social studies education is about local wisdom. Local wisdom material as social studies material covers the ability to understand a set of events, facts, concepts, and generalizations related to social culture in the community. This becomes part of achieving the objectives of social studies learning, namely fostering students' knowledge about experiences in community life in the past, present and in the future

Local Wisdom as Social Science Education Material

Development and development of the nation’s community continues to be done in Indonesia. Development is interpreted as an effort to continue from existing ones, while development is interpreted as an effort originating from non-existence to be as expected. Raising the values of local wisdom as a source of learning for students is very necessary, because in addition to increasing knowledge but also as a guide to life in the community. (Firza, 2016).

The process of social studies education will be quickly understood and understood by providing learning starting from the immediate environment, both the family and the surrounding environment.
(Somantri, 2001). Learning about the living environment will benefit students. One of them is to provide convenience in understanding the concept of local wisdom in the community. Local wisdom around the lives of students is one part that is close to students and can be developed into social studies material. Many things can be drawn from local wisdom for learning. An example is conflict resolution, about how an area resolves a problem. The resolution of conflicts between one region and another will be different. But the goal of solving the problem remains the same, namely seeking peace. (Firza, 2016). One of the characteristics of local wisdom is having a high level of solidarity with their environment. Local wisdom must function as a source of noble values that must be taken. (Yulianti, 2010). Local wisdom can be developed into wisdom values for the realization of balanced national ideals, both outwardly and spiritually. (Sartika, 2018). Local wisdom can be a filter of values derived from outside, and can be used to reduce internal shocks. (Syamsiyatun, 2013).

All local wisdom that exists and develops in a community, must have values. (Hidayati, 2016; Savira, 2017). If this is taken and applied in daily life, the value of local wisdom in a community will be formed and strong. (Harmawati, 2016). One of the right ways to express and convey local wisdom through education. Local wisdom can maintain its existence and bequeathed to the younger generation if done systematically and systematically. In this thinking, local wisdom in a community needs to be a material for social studies education in the context of the substance of cultural concepts, figures, local events, and habits in daily life that support the goals of social studies education in schools and in universities. In this concept, social studies education is the right vehicle to instill the values of local wisdom to the younger generation. Instilling the value of local wisdom can be done with learning approaches, models, methods and learning media. Using local wisdom in providing learning will be very easily understood by students. The values of events, figures and authentic evidence are still easy to reach, so that they are indirectly able to form a new perspective on their thinking.

Local wisdom is one of the bases in forming students' character. (Hasanah, 2016). This is because they are easy to understand and learn from the immediate environment. Local wisdom is important to be preserved in a community in order to maintain a balance with their
environment and at the same time to preserve their environment. The development of local wisdom is inseparable from the influence of various factors that will affect human behavior on the environment. (Hairida, 2017).

In the context of the development of social studies education in Indonesia, aspects of strengthening the education of values, the inheritance of noble values originating from the culture of the Indonesian nation became important in an era like now. Based on practical experience so far, in community empowerment through participatory Action Research in Conflict Management in Poso, shows that social institutions that have existed so far, can still be rebuilt, revitalized to manage potential conflicts and social integration.

The author who came to the post-social conflict research area initially did not have a standard plan for making changes. The author together with the local community mapped out the problem at hand. The results of the mapping are the identification of various local wisdom existing in the community. After accumulating some local wisdom, the community and researchers jointly conduct an analysis of local wisdom that is still functional and which is not. The results of this analysis are then formulated in the form of an action plan in the form of both conservation and revitalization. For institutions and institutions that are still functioning, they must be kept alive. For this reason, various conservation activities are needed. For social institutions that are already powerless in the face of rapid socio-cultural changes, it is necessary to revisit the possibility to empower, revitalize or reconstruct.

Local wisdom that exists and develops in the community is one of the material content that must be contained in social studies education. The values of local wisdom in the community can be adopted insofar as they do not conflict and can develop noble cultural values themselves. (Leoni, 2017). This understanding is actually inseparable from the basic concept which states that education is a process of inheriting cultural values of a society to the next generation. (Maryani, 2016). Education cannot be separated from the culture of the people. It was realized that it would not be easy to preserve local wisdom in the global era. The hope is that cultural identity and identity as a nation that has national values can be maintained.
Indonesia as a nation, its survival is very dependent on the ability to maintain identity by maintaining local wisdom, knowledge and genius of the people. For example, in Java, the long-standing mutual cooperation tradition in the community is a tradition and local wisdom that should be taken into consideration to influence regional development policies. Implementation of the spirit of mutual cooperation can be a spirit for regional development. This can provide benefits, including; (1) the development paradigm in the context of regional autonomy prefers greater community participation. (2) mutual cooperation is a cultural institution which is ingrained in the lives of Javanese people. (Asrom, 2007).

In the current era of globalization, we as educators with the government are obliged to protect, preserve and develop the values of local wisdom as a cultural product in order to remain sustainable and not eroded by global cultural values that are not in accordance with national identity. (Zuhdi, 2018). Social studies education can be an alternative vehicle for raising the values of local wisdom into a theme study and accommodating the need to maintain good and sustainable cultural values. It is better if from now the social studies education applies the approach of inquiry learning and discussion, so that it can accelerate the achievement of learning objectives of Social Studies.

Social studies learning material sourced from local wisdom includes the understanding, meaning, concepts, and principles of local wisdom. These need to get the attention from all social studies' educators and researchers so the learning objectives can be more meaningful. The meaningfulness of the social studies objectives' learning will be better and more effective, if the study material and discussion theme are felt to be familiar, close, and touch the students. The urgency of social studies learning that expresses the local wisdom value is oriented to improve students' understanding of social life, their skills so they are able to play an active role in society. Social studies learning programs in this context can be seen as an educational process that fosters and prepares students in social life that is close to daily life (Zumrotun, 2014).

Some characteristics that can be expressed in social studies education that reveals the theme of local wisdom as follows: (a). Learning experiences and activities are very relevant to the actual situations and conditions where students reside or are close to their
social lives; (b). Implementation of learning with the theme of local wisdom reveals positive values that are meaningful to the social life of students and the community; (c). Learning activities carried out through an active and independent learning process so that it is meaningful for the development of the identity of students and the community. Seen the existence of a positive value inheritance from the culture of society; (d). the development of critical and analytical skills in students based on a good understanding of the problems in their environment; (e) Develop students' social skills, such as cooperation, tolerance and social communication.

Social studies learning now and in the future, should be developed with creative methods and ways, such as playing roles, implementing games, learning that is fun and challenging the development of students' self-potential. Revealing and applying the theme of local skills in the splitting of social studies in schools and universities is very important and strategic in developing the character of students. Local wisdom can be seen as the main capital of the community in building identity without changing or damaging the existing social order. It is precisely this as an adaptive endeavour to the living environment. The importance of revealing the values of local wisdom into study material in social studies education is very relevant and closely related to the learning process of students with the conditions of social reality in life. The local wisdom integration in social studies education will further strengthen student’s character building (Karsiwan, 2017). Disclosing and promoting local wisdom's values in the social studies learning process is important for educators to conduct. Social studies education needs to strengthen students' social skills. The skills of asking, understanding, and the skills to behave towards problems will be easily developed if the learning process is meaningful and in direct contact with the community. Social studies education program is not limited to contain material in the form of knowledge, but it is necessary to develop in the form of values and spirituality that develops in society. According to Sumaatmadja's point of view (2007), the learning objective of Social Sciences (IPS) is that students can be responsible for the community, nation and state. The value element must be able to be instilled in students in social studies education, namely the God value, educational value, practical value, philosophical value and theoretical value (Sumaatmadja, 2007).
CONCLUSION

In the present and the future, education and social studies learning no longer emphasize on the number of facts that students must be mastery, but on what essential concepts that need to be understood. Social studies education as a systematic education program needs to be fully oriented to organized and developed to achieve learning goals. Social studies learning programs are arranged from various branches of science in the social sciences cluster. The development of learning regarding local wisdom theme can be an interesting and strategic theme in developing the character of students in schools and the community. Local joy as material in social studies can be developed from issues, events, and problems that develop in the community by expressing positive values so it can give meaning for social life.

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