

STUNTING AND LOCAL WISDOM BASED LEARNING IN PRIVATE MADRASAH IBTIDAIYAH IN CIREBON REGENCY

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Abstract

Stunting is a form of chronic malnutritional problems, as an effect of the mother or prospective mother condition, the fetus, and the baby or toddler, including illnesses suffered during infancy. Like other nutritional problems, stunting is not only related to health issues, but also influenced by various non-medical conditions that indirectly affect the victims, among them are patriarchal socio-cultural backgrounds, low levels of education of women and gender inequality. Using qualitative approach of Geertz's ethnographic model, this study examines the implementation of social studies learning in 100 private Madrasah Ibtidaiyahs (MIs) in Cirebon regency based on stunting issues. Through a gender-based analysis, it shows a high correlation between stunting case and gender-equality effort towards it. This can be used as a source of learning materials and values that must be instilled in social studies learning in private MI in Cirebon regency.

Keywords: Stunting, Local wisdom, Ethnography, Gender study

INTRODUCTION

The World Health Organization (2008) explains that Indonesia is in a position to limit the quantity of children with stunting. WHO estimates that in all regions of the world there are around 178 million children under five who are stunted due to stunting. Stunting starts from the womb and then appears when a child is two years old. UNICEF defines stunting as a percentage of children aged 0-59 months with

height below the standard (below minus) or called moderate and severe stunting and chronic stunting (minus three) if measured by the child growth standard according to WHO. Health Law no 36 in 2009 explained that one of human rights including health is one of the elements of well-being that should be realized in accordance with the ideals of the Republic of Indonesia as contained in the Pancasila and the 1945 Constitution. Stunting is a chronic nutritional problem caused by a lack of nutritional intake in long term is generally caused by food intake that is not suitable for nutritional needs. Stunting appears starting from the womb and appears at the age of 2 years (Arwana, 2013).

The findings of the Human Development Report in 2016 explained Indonesia's HDI ranked 113 in 2015, after previously being ranked 110th out of 188 countries in 2014. Meanwhile, the level of Indonesian children's intelligence in the fields of science, mathematics including reading was ranked 64th out of 65 countries (OECD PISA, 2012) and Indonesian children are far behind those of Singapore (second), Vietnam (17th), Thailand (50th) and Malaysia (52nd). The Government of Indonesia nationally prioritizes stunting prevention in the Government Work Plan (RKP) in 2018 and 2019. In 2018 the focus will be on stunting reduction in 100 districts and cities and continues to increase to 160 districts / cities in 2019.

Mini toddlers or short posture problems show there are chronic nutritional problems, influenced by the condition of the mother or expectant mother, the period in the womb, infancy and toddlers, including illnesses suffered during infancy. As with other nutrition issues, not only related to health issues, but also influenced by a variety of other conditions. Integrating the values of local wisdom into social studies learning material is done so that learning is more meaningful so that the preservation and inheritance of noble values is aimed at the younger generation. Inheritance of local wisdom values is an effort to prevent the negative impacts of globalization from entering. All social studies teachers in the activity of understanding the value of local wisdom contained in the community. This is motivated by the socio-cultural values of Indonesia's diverse society. Cirebon Regency represents West Java as a region with potential for severe malnutrition and stunting with very interesting social and cultural backgrounds to be examined in the study of local wisdom in social studies learning as

part of ethnography. The formulation of the problem in this study includes:

1. What is the background of local wisdom in the community with the Stunting Case in Cirebon District?
2. How is the implementation of social studies curriculum containing local wisdom towards the Stunting Case in Cirebon District?

THEORETICAL FRAMEWORKS

1. Ethnographic Theory

World anthropologist, Geerts (1983) calls ethnography as an equilibrium in natural observation and recording the actions and integrating the values of researchers, in order to understand what they think and do. Therefore, ethnography is understood as a form of analysis in understanding the basic meaning of culture. Ethnography aims to explain the cultural setting holistically abstract, for example: beliefs, value systems, and norms of a group under study and artifacts such as buildings, clothing and others (Mulyana, 2008: 161). Denzin in Lincoln (2009: 55) advises that contemporary ethnographers must unite in the lives of the subjects observed to further gain an in-depth understanding of the subject in a way that truly results in contextual reproduction and interpretation of the explanations informed by the research subjects. Furthermore, ethnographic reports present a synthesis of experience and theory.

2. Gender-Based Local Wisdom Theory in Social Sciences

2.1. Local Wisdom in Social Studies Learning

Local wisdom is an important part of the community, so local wisdom is closely related to people's lives. Preservation of culture is a shared responsibility of all parties. Values in local wisdom are implemented in social studies learning related to cognitive aspects (related to science) and affective (related to character education) (Musanna, 2014).

All subjects can be implemented for learning based on local wisdom but social studies learning is considered the most suitable for the implementation of local wisdom values. This is inseparable from one of the objectives of social studies learning is to promote Civic Competence which is interpreted as developing the ability of citizens,

so it is in line with the opinion of the National Council for Social Studies (NCSS) which calls the focus of social studies learning to help young people in making information and decisions which is related to reasons of public interest as citizens of a multi-cultural society as well as a democratic society in a world that is dependent.

Based on this understanding, social studies emphasize the formation of a nation's character and prepares young people as citizens who have social intelligence, critical thinking, analytical, creative, innovative, character and noble personality, scientific attitude through perspective, analysis and study of real life that faced (Musanna, 2014). IPS focuses more on national knowledge, the spirit of patriotism and social activities in the economic field in the Unitary Republic of Indonesia. Therefore, the implementation of learning activities, curiosity, caring and responsible attitude to the environment.

2.2. Gender Study in Social Studies Learning

One of the studies in social studies learning is the study of gender equality which according to Echols and Sadhily (1983: 256) is a distinction of roles, attributes, traits, attitudes and behaviors that grow and develop in society with productive, reproductive and social community roles. Like race, ethnicity, class and gender are social categories that determine the direction of life and contribute to the economic and social fields. Although not all societies are discriminated against by race and ethnicity, but all societies are discriminated against in the form of gaps and differences in levels to take a long time to change this injustice (Echols and Sadhily, 1983: 130). Gender inequality in opportunities and control over resources, power, political participation including health and nutrition. Women and girls bear the heaviest burden due to inequality, although equality is ultimately detrimental to all parties. Therefore, gender equality is a central issue of one valuable development goal. Gender equality can strengthen the ability of developing countries, reduce poverty, effective governance, and be a development strategy that empowers the entire community.

4. Stunting Theory

Stunting is a disorder found in infants due to malnutrition at the age of 1-3 years (Mamabolo, 2005). There are several effects of stunting:

1. Disruption of height and weight growth of children

2. Not optimal growth and development of children
3. Reduced intelligence and learning abilities of children
4. Easily attacked by diseases

Detection of stunting can be done while the baby is in the womb, with a low:

1. Mother's nutrition during pregnancy and breastfeeding
2. How to give food
3. Environmental cleanliness

Stunting countermeasures are very urgent in achieving quality human resources with equitable economic growth, including breaking the intergenerational poverty chain. The commitment of the regional government is important to ensure a planned and budgeted reduction in stunting programs. Stunting that starts from malnutrition according to Mulyani (2019) destroys the future of children because children with poor nutrition will have poor performance in school and tend to drop out of school faster than children with nutrition are met. And this will affect their income in the future.

METHOD

The qualitative approach with the ethnographic method is used by the author to find solutions to problems by using analysis with ethnographic methods. Ethnography is a type of research method applied to uncover socio-cultural meaning through daily learning. This study uses a qualitative approach with ethnographic methods applied to answer, analyze and uncover socio-cultural meanings through learning about life patterns and daily interactions of socio-cultural groups (culture sharing groups) separately in specific contexts. Research observes, merges in the cultural life of a group of people based on behavior patterns, belief systems, language and cultural values that are embraced in everyday life. As a critical ethnographer the researcher responds to the conditions of contemporary society which assumes that the power, prestige and authority relation systems have a tendency to marginalize individuals who differ in class, race and gender with emancipatory characteristics advocated by researchers who are not value-free. One aspect observed is stunting.

FINDINGS AND DISCUSSIONS

1. Local Wisdom Background

Cirebon Regency is known as the second lowest HDI of West Java after Indramayu with the average education taken by its citizens is grade 2 junior high school. Local wisdom in Cirebon district is identical with human actions related to: God, natural signs, agricultural and marine environment, building houses, education, life cycle ceremonies (birth-mating-old-dead), food (determining stunting), character, health and natural disasters. This is in line with the concept of Suardiman in Wagiran (2010).

Cirebon has a number of Javanese practices related to norms of action, restrictions and obligations. Stunting here is caused more by the mother's nutritional patterns since pregnancy, childbirth and caring for toddlers is forbidden to consume sea fish because it will smell fishy to herself and her baby. Traditions often affect the baby's condition before and after childbirth.

In the cultural life of the people of Cirebon, counting a 10-month pregnancy cycle with a Javanese calendar. Every month a mother and a prospective baby has its own (characteristic) habit. In a month's pregnancy, the contents are named *eka padma pollen*, which contains the meaning of fragrant liquid. In the two months' pregnancy, she was named the two martyrs which means a drop of blood so that the mother was dizzy, a slush made by water to pray to the Prophet Idris. In a 3-month pregnancy called *tri walangnyana* which means the accumulation of thoughts, the gift of the name of prayer prayer to Noah. At 4 months pregnant, *candra candra kirana* which means writing alms alphabet prayer to Abraham. The 5-month pregnancy is called a *paga sura* which means impatience, the gift of *penan punar* (yellow rice) prayer to Ismail. The contents of the 6 months are called *sad guwanara* which means a lot of monkeys, the alms of the lamb (the sheaf of Moses) in Moses' prayer. The contents of the 7 months are called coconut shells like ferns and parrots, the alms of their prayers to the prophet David. The content of 9 months is called my supreme servant meaning the prayer leader of the prophet Jesus. The contents of 10 months of the village of water means a carcass of dead carcass or karmic village of *gopita* near death. In some cases, there is a content of up to 12 months of gestation or buffalo (pregnant calves), a slam dunk to refuse.

Another local interest is the Oyog Tradition for Pregnant Javanese Javanese mothers in Hamlet Widara, Plymouth Cirebon, which shakes pregnant women's womb from the age of 3 months to the ninth month of childbirth. The tradition of shaking is aimed at reducing pregnancy complaints, giving birth, and giving comfort and comfort to pregnant women. The dietary restrictions for pregnant women in Cirebon include: cold drinks, eating nuts, spicy foods, sour fruits, drinking coffee and some other high-quality vitamins and promoting the health of pregnant women. So does breastfeeding mom.

After giving birth, mothers are forbidden to eat eggs, fish or meat. Prenatal abstinence: do not consume for forty days containing the meaning of not having sex with the husband, do not sleep at night, raise a sick baby that means do not sleep at dusk because the baby will be sick, do not eat fish or sea fish, etc. chicken meat, which is known not to eat freshwater or sea fish and chicken as it aggravates the wound after giving birth. Researchers are focusing their research on 100 MIs spread in Cirebon Regency on the grounds that MI is an educational institution under the Ministry of Religion believed by the public to educate their children in the hope that they are world-class and knowledgeable in science. Observations show that in Cirebon district many elementary schools are closed due to lack of students and some elementary schoolers hold a merger to survive, but MI's condition has steadily increased over the years.

2. Implementation of IPS Curriculum with Local Wisdom to Stunting Cases in Cirebon Regency

The results of a study of 100 Madrasah Ibtidaiyah (MI) in Cirebon District showed that social science learning based on local wisdom oriented towards gender equality with the central issue of stunting is learning that positions students as learning centers or student center learning rather than teacher centered. This right is in accordance with the ideal concept that learning is not only an activity that kills students' creativity but is an active process of exploring previous experiences, seeking and discovering new experiences and assimilating and connecting between them to form meaning. The meaning is created from everything that students see, hear, feel and experience. For teachers, teaching is an activity facilitating students in the effort to

construct knowledge through daily life. The implementation in the daily lives of students include:

1. Pay close attention to every stunting case in the area where he lives
2. Conduct a movement to install symbols or words of local wisdom that are close to the issue of stunting, for example: I like fish
3. Introducing local wisdom in the community by printing fond of eating fish, performing costumes in the form of sea fish and other written shirts.
4. Install local wisdom in the form of aphorisms or proverbs for example: my ancestor's sailors liked sea fish in classrooms, school yards, on class terraces and in the offices of teachers and principals.
5. Publish local wisdom in the form of books, posters or simple pamphlets
6. Invite children to learn about stunting at the health center
7. Showing local wisdom in local television programs Radar Cirebon and so on.
8. Integrate local wisdom through self-development activities such as scouts, sports, performing arts, and scientific activities based on local wisdom.
9. In the context of society, various traditional rituals are carried out that can preserve the existing local wisdom such as eating fish activities for toddlers, pregnant women and breastfeeding mothers and other traditional rituals that get used to eating eggs, meat and sea fish for personal and national health.

Social studies learning activities in the research location show that learning activities attempt to make students master the competencies targeted by educators, also designed to make students know, care and internalize the values of local wisdom by criticizing stunting as a central issue and making it a behavior that is in accordance with the norm and rules that apply in society.

Actually, in each subject at MI has included materials related to character education. Social studies taught thematically try to develop character values by internalizing the syllabus and lesson plans. In several research locations show that in class IV material competency

standards (familiar with natural resources, economic activities and technological progress in the Regency, City and Province) and basic competencies (familiar with economic activities related to natural resources and other potential in the region Cirebon). The character values that are raised include discipline, hard work, honesty, independence, creative, democratic, love of the motherland, responsibility, social care and communication.

In the 2013 curriculum, in the MI class, social studies learning was developed in an integrated manner, inseparable in economics, history, geography and sociology. Social studies education is integrated through the concept of space, connected between space and time. The purpose of combining several subjects or disciplines in a theme so that social studies learning is more meaningful. There are several models of integration in social studies learning such as: connected, sequenced, webbed, shared, threaded, integrated. Based on the history of the musty, can be associated with local wisdom about the socio-cultural history of young families who welcome the birth of their children, from the aspect of geography can be associated with the interactional system that is maintained by rural communities. If it is related to politics, then in the family, men who become superior in the family environment then get more food portions and must be privileged. From the aspect of sociology can be associated with the family as the smallest cultural community system that is paternalistic and tends to maintain the cultural heritage of ancestors.

Social studies educators can use the theme in accordance with local wisdom in Cirebon, which is associated with the way mothers interact with their families who use Cirebon more. The result is students will better understand social studies learning because it comes from their daily culture. Social studies educators should be able to be creative even have to be able to make social science learning modules based on local wisdom that are continuously explored in accordance with social studies learning material.

However, often local wisdom tends to clash with the values contained in social studies including the value of equality. Therefore, social studies educators must strive to convince students that the values of local wisdom need to be renewed, for example related to stunting, social studies educators have the primary obligation to inform government programs in the health sector to create the golden

generations that are mentally and physically healthy, while one of the local wisdoms that arises is abstinence from eating eggs, fish and meat in pregnant and nursing mothers. As a result, pregnant and nursing women experience malnutrition. This condition will have an impact on the future of a child's life, namely the threat of various diseases, for example suffering from obesity, heart disease, diabetes, breast cancer, high blood pressure to imperfect fetal growth. A fetal liver that is suffering from malnutrition makes the fetus not grow properly, shrink and unable to digest cholesterol. Therefore, babies born with small hearts will have high blood cholesterol and potentially chronic diseases. In addition, it also experienced changes in the insulin enzyme that does not work perfectly. So, through social science learning based on local wisdom will be able to master social theories of society and be able to live the reality that exists in society as social beings as well as citizens who can apply their knowledge in the form of tangible practices that bring benefits to social life.

CONCLUSION

Basically, social science education based on local wisdom related to the prevention of "stunting" is a type of PIPS that teaches students to always be close and animate the concrete problems and conditions faced, students become increasingly challenged to respond critically to stunting issues by practicing participant activity and independence. students. Local wisdom-based social studies education is a form of inter-cultural synergy concern with social studies education so that social studies education that is taking place in private MI in Cirebon regency has more character and compatibility with developing cultures so that it becomes more easily accepted and applied by students in their lives.

Local wisdom with stunting as a central issue in social studies learning actually contains elements of exemplary life and wisdom. The importance of local wisdom related to stunting in social studies learning is broadly a part of increasing Indonesia's national resilience which is the identity of a nation that has diverse ethnic groups. about stunting as a result of local wisdom in the real community is not just teaching something that is right and wrong, but education about stunting instills habits about good things so that students become cognitive understanding about things that are right and wrong, able to

feel or affective about good grades and in the end is ordinary students doing it or psychomotor aspects. Social studies learning with the issue of stunting based on local wisdom is implemented in an integrative, contextual, and has a noble character values that should be applied in schools because it is able to build students' souls in looking at an increasingly competitive life.

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Efforts to develop education that cares about stunting with social studies based on local wisdom may not be carried out properly

without optimal community involvement. The involvement of various elements in the community, especially in taking the initiative and becoming the organizer of education is a very valuable contribution, which needs attention and appreciation from policy holders in the field of education including the Private MI in Cirebon Regency.

Local wisdom-based learning sub-themes of gender equality with the issue of stunting combined with social studies learning in schools is very appropriate because it is in accordance with the objectives of social studies so that students are able to develop knowledge, understanding and skills in solving social problems around the lives of students according to their learning abilities. Learning done by integrating the values of local wisdom values into the social studies subject itself increases student character or character because it trains students' social sensitivity in the aspect of solidarity, so students are expected to realize the importance of these values and internalize values -the values in daily behavior through the learning process, which is carried out in the classroom or implemented outside the classroom. Social studies education with local wisdom contextually is able to preserve the values of local wisdom that must be maintained, respected and carried out with full awareness by the community. For that reason, a strong intention is needed to incorporate the values and manifestations of local wisdom into the curriculum of Social Studies in MI. The cultivation of values and the nature of local wisdom that is available from an early age is aimed so that students can absorb, understand and apply these noble values in their future lives.

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