

SOCIAL STUDIES CURRICULUM IMPLEMENTATION BASED ON LOCAL WISDOM

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Abstract

Social studies curriculum development based on local wisdom seeks to meet all the criteria that must be considered in the process of developing a curriculum. One aspect from the targets is the foundation of curriculum development, which is the philosophical foundation, the psychological foundation, the sociological foundation and science technology environment. The philosophical foundation of the development of social science curriculum based on local wisdom is the philosophy of realism which axiological recognition that human behavior is also driven by habits or customs that have been experienced in life. While the foundation of science and technology is carried out by utilizing the progress of science and technology as something valuable for students to better understand of local wisdom values of Sundanese culture. Basically there are many values of Sundanese culture's local wisdom that can be developed in social studies curriculum based on local wisdom. One example of the values of local wisdom is derived from "piwuruk" or advice that has been the philosophy and handle of Sundanese tribal life since ancient times and passed down from generation to generation so that it is a way of life for Sundanese people.

Keywords: Social Studies, Curriculum, Local Wisdom

INTRODUCTION

Curriculum and learning are essentially two things related to each other, between curriculum and learning are like two sides of a coin

that cannot be separated. The curriculum provides a basic reference for the implementation of learning activities, while the curriculum without implications in learning is only a plan without action. The curriculum itself exists and is made basically as a tool to achieve educational goals and teaching objectives. Therefore, between curriculum and teaching must be aligned in order to achieve the educational goals that are aspired to together, namely to create intelligent Indonesian people who have character in various aspects of life. In fact, experts argue about the basic meaning of the curriculum itself. This is because of differences in viewpoints in defining the curriculum.

Although there are differences of opinion in interpreting the essence of the curriculum, basically all agree that the curriculum is a series of educational references implemented in teaching and learning activities. In this regard, Nazhary (1993) states that the curriculum is all activities and experiences that are planned and organized to be carried out and experienced by students in order to achieve the goals set. While Brown (in Yamin, 2009, p. 34) describes the curriculum as a series of activities that contain a framework to help teachers to carry out all teaching activities according to their assessment in certain situations, namely a framework that builds students to effective and efficient learning. Based on these two opinions, it can be understood that basically the curriculum is a series of activities that are planned systematically and becomes a reference for teachers to carry out teaching and learning activities in order to achieve educational goals both in narrow and broad scope.

Given the fact that the demands of life in society are dynamic, it seems that they are driving changes in the direction of education both in terms of objectives and the need for competencies obtained through a series of educational activities. The curriculum as a reference for the implementation of learning has a big role in answering the challenges and demands of education so that what is taught is relevant to the needs of the present in accordance with the development of competency demands both locally and globally. In this regard, curriculum development is an activity that must be carried out regularly to adjust to the needs or demands of life in society because the essence of education itself is to prepare people who are able to face challenges to maintain their existence in society. Related to this, Ismail (2008) argues that curriculum development is a routine task that must

be carried out by schools that can be carried out either regularly, periodically and consistently. Therefore, schools should have a curriculum development team which will where the results of the team's study will be implemented by teachers in the class or to improve the program at school after being adapted in such a way by considering various developments.

At first the curriculum development seemed only to be the policy of the central government which was authorized to regulate the direction of the changes in the curriculum for later applied nationally. But apparently now the central government is well aware that to make a curriculum that is truly relevant to the needs of the field, curriculum development itself should be done by each region so that the results of the development will be in accordance with the needs of the region. Therefore, the government has enacted Law Number 22 Year 1999 and Government Regulation Number 25 Year 200 concerning regional autonomy which regulates the distribution of authority from the central government to the regions in various fields one of which is education. The enactment of the basis of the law has given rise to the term decentralization of education or which can be interpreted as the power of the central government and schools to develop curriculum in accordance with their needs even though it remains in the basic framework referring to the curriculum that is applied nationally. The decentralization of education also gives schools the authority to develop curriculum. Curriculum development is carried out as needed, so that the development can be done for some or all subjects as long as the development carried out remains in harmony with the National Education System in order to achieve national education goals.

Bearing in mind that at present the local wisdom faces a great challenge in the preservation of cultural values that poses the threat of the extinction of local wisdom in people's lives becomes a problem that must be addressed immediately. This condition is also currently being faced by local wisdom or cultural values of Sundanese people who are ignored and no longer preserved by the cultural heirs. The cultural heir referred to here is the Sundanese young generation who should be the preserver of the noble values of cultural heritage to future generations. If these conditions are left unchecked, it is possible that in the next few years the local wisdom of Sundanese culture will be completely eroded by the rampant flow of Western culture, which is more beloved by

young Sundanese generarians. This condition is very alarming; this shows that Sundanese people are slowly starting to lose their identity because they do not respect the local wisdom that should be preserved. If this condition is left unchecked, then the threat of extinction in the next few years will actually occur, therefore it is necessary to take a real action to overcome the problem. The one solution that is seen as effective in introducing and preserving the values of local wisdom of Sundanese culture is through teaching in schooling. In addition to the local content curriculum that is now practiced in schooling, in order to increase the effectiveness of the preservation of Sundanese local wisdom values it is also necessary to insert the values of local wisdom into other subjects. As for one of the subjects that is considered effective in preserving local wisdom is social studies, this is based on the development of the value dimension in social studies learning which in fact the dimensions are sourced from the cultural values of the community itself. Because it is deemed necessary to implement a social studies curriculum based on local wisdom Sundanese culture.

METHOD

The approach used by researchers in this study is a qualitative research approach, it is based on various considerations, one of which is the researcher's goal in conducting research. In accordance with the previous researcher's explanation that the focus of the problem in this study is to find out how the implementation of the values of local wisdom in the Social Sciences curriculum of SMP, especially in the city of Bandung. The qualitative research approach itself is basically an inquiry process that investigates social and humanitarian problems with a different methodological tradition. The researcher builds a complex and holistic picture, analyzes the words, reports the views or opinions of the informants, and the whole study takes place in the setting of a natural setting (Masyhuri & Zainuddin, 2008, p. 19). In line with this presentation Bogdan and Taylor (in Basrowi & Suwandi, 2008, p. 20) stated that the qualitative approach as a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior. Qualitative approaches are also directed holistically and individually. Patilima (2011, p. 61) itself views that the qualitative approach in research aims to understand a social situation, event, role, interaction and group. Based

on the explanation, it is clear that a qualitative research approach is a research procedure that seeks to understand an event holistically through in-depth study by researchers. Through a qualitative approach, researchers try to describe and explain how the implementation of local wisdom values in full and in depth in order to produce quality research because it is based on valid and accountable data.

RESULTS AND DISCUSIONS

a. Social Studies

Social Sciences (IPS) are subjects that study social life whose material is based on the study of history, geography, economics, sociology, anthropology and state administration (Department of Religion, 2000). The term or definition of IPS referred to in this study is referring in social studies as a compulsory subject in junior high school that focuses on deepening human relations in social life.

b. Curriculum

Nazhary (1993, p. 2) states that the curriculum is all activities and experiences planned and organized to be carried out and experienced by students in order to achieve the goals set. In this study, the curriculum in question is the curriculum of social science subjects that apply nationally which is then inserted the content of local wisdom values of Sundanese culture.

c. Local wisdom

Local wisdom is a positive human behavior in dealing with nature and the surrounding environment which can be sourced from the values of religious customs, ancestral advice or local culture, which is built naturally in a community to adapt to the surrounding environment (Wikantiyoso, 2009, p. 7). The term local wisdom used here refers to local wisdom derived from Sundanese cultural heritage.

d. Local Wisdom Values in the Social Studies Curriculum

Basically, to understand the concept of local wisdom must first understand the essence of culture which is essentially a core point which is the basis of content in a concept known as local wisdom.

Koentjaraningrat defines culture as the whole system of ideas and tastes, actions, and works produced by humans in social life that they make by learning. Jacobs and Stern (in Nurbayani & Iqbal, 2010) try to make sense of culture as a whole which includes forms of social technology, ideology, religion, and art as well as objects which are all social heritage. Both opinions have similarities in viewing culture as a whole of human creations, tastes and initiatives that produce values that are adhered to, recognized and passed down from generation to generation. It is the cultural values in the life of the community that become a valuable part and become a guide in living a social life. The presentation is in accordance with the opinion of Wikantiyoso (2009) which explains that local wisdom is a positive human behavior in dealing with nature and the surrounding environment which can be sourced from the values of religious customs, ancestral advice or local culture, which is built naturally in a community of people to adapt to the surrounding environment.

It is important to realize that the cultural values that we later know as local wisdom now face great challenges in the preservation of these noble values. Along with the progress of the era in the era of modernization and globalization as it is now, the younger generation who should act as heirs and preservation of local wisdom of their regions tend not to be interested in and ignore cultural noble values. This condition also occurs in the local wisdom of Sundanese culture, Sundanese youths are more indifferent to cultural values and tend to be attracted to western culture which increasingly influences the younger generation in modern times today. If this condition is left unchecked, the extinction of Sundanese culture might occur because the generation of its heir did not maintain and not preserve these cultural values properly.

Social studies as a subject that is developed and must develop dimensions of values that apply in the community, where the dimensions of value are sourced from the local wisdom of the culture of the community itself. The development of social studies curriculum based on local wisdom culture in this case refers to Sundanese cultural values is an appropriate step in maintaining the preservation of local wisdom in the development of the value dimension in social studies. In practice, developing Sundanese local

wisdom based social studies curriculum must really pay attention to the principles of curriculum development, especially the principle of relevance in order to achieve the curriculum development goals. The following will present some of the values of local wisdom of Sundanese culture in the form of “piwuruk” that can be developed in the development of the social studies curriculum, as follows:

- a) *Gunung talingakeun, leuweung kanyahokeun, kebon garaaeun, gawir awieun, lebak balongan, sampalan sawahan, walungan rempekan* (Mountains must be protected, forests must be studied / cared for, gardens must be cultivated, cliffs must be planted with bamboo, basin basins are made into ponds, plains must be turned into rice fields, rivers are planted with trees on the edges) (Indrawardana, 2012, hlm. 4).
- b) *Silih asah, silih asih, silih asuh* (Sundanese people must hone science, behave, love each other, guide each other to the path of goodness)
- c) *Kudu paheuyeuk-heuyeuk leungeun, paantay-antay tangan* (work together to build strong partnerships) (Missiliana & Sarintohe, 2011, hlm. 176)
- d) *Leuweung ruksak, cai beak, ra'yat balangsak* (The forest is damaged, the water is gone, the people are miserable) (Missiliana & Sarintohe, 2011, hlm. 177)
- e) *Gunung teu meunang di lebur, sagara teu meunang di ruksak, buyut teu meunang di rempak* (Mountains cannot be destroyed, the sea must not be damaged, and history must not be forgotten) (Missiliana & Sarintohe, 2011, hlm. 177)
- f) *Tatangalan dileuweung the kudu di pupusti* (Trees in the forest must be respected) (Missiliana & Sarintohe, 2011, hlm. 177)
- g) *Dihin pinasti anyar pinanggih* (All events have been determined by the Almighty who always keep the law) (Missiliana & Sarintohe, 2011, hlm. 178)
- h) *Cageur, bageur, bener, pinter, singer* (Healthy, good, right, smart and capable in facing the challenges of the times) (Isnendes, 2014, hlm. 196).

CONCLUSION

The implementation of social studies curriculum based on local wisdom seeks to meet all the criteria that must be considered in the process of developing a curriculum. One aspect that must be considered is the foundations of curriculum development, namely the philosophical foundation, the psychological foundation, the sociological foundation and the science and technology environment. The philosophical foundation of the development of a social studies curriculum based on local wisdom is the philosophy of realism which axiologically recognizes that human behavior is also governed by habits or customs that have been tested in life. Psychological foundation on the development of social science curriculum based on local wisdom refers to the psychology of the development of secondary education students and cognitive learning theory. The sociological foundation of the development of social science curriculum based on local wisdom is done by identifying Sundanese cultural values as a noble heritage that develops in the community. While the foundation of science and technology is carried out by utilizing the progress of science and technology as a means for students to better understand the local wisdom values of Sundanese culture.

Curriculum development must also meet the principles of curriculum development, namely the principle of relevance, the principle of effectiveness, the principle of efficiency, the principle of continuity and the principle of flexibility. Therefore, the social studies curriculum based on local wisdom seeks to fulfill these principles in the development process. The principle of relevance is carried out by considering the balance between the values of local wisdom of Sundanese culture and the contents / subject matter in the social studies curriculum being developed. The principle of effectiveness is carried out by designing programs that may be carried out by social studies teachers in implementing a local wisdom-based social studies curriculum. The principle of efficiency is carried out by making careful planning regarding time, cost and energy during the development of the social studies curriculum. The principle of continuity is carried out by designing a continuous program between grade levels in junior high school from class VII to class IX. The principle of flexibility is done by making a curriculum that is open to future updates.

The development of social studies curriculum based on local wisdom uses the Beauchamp model. Referring to the curriculum development model, the development of IP curriculum based on local wisdom is carried out following the development procedure which consists of five main stages namely: determining the area or area to be covered by the curriculum, determining personnel i.e. determining who or who will be involved in the development curriculum, organization and procedures for curriculum development, curriculum implementation and the last stage is evaluating the curriculum.

Basically, there are many values of Sundanese culture's local wisdom that can be developed in the development of a social studies curriculum based on local wisdom. One example of the values of local wisdom is derived from science or advice that has been the philosophy and handle of Sundanese tribal life since ancient times and passed down from generation to generation so that it becomes a way of life for Sundanese people.

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