



**Proceeding
The 6th International Seminar on Social Studies
and History Education
(ISSSHE) 2021**

Volume I

8 November 2021
Universitas Pendidikan Indonesia

**Promoting Local Wisdom
and Globalism towards
Sustainable Development in the
Pandemic and Post Pandemic Era**

SCHOOL OF POSTGRADUATE STUDIES

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PROCEEDINGS
The 6th International Seminar on Social Studies and
History Education (ISSHE) 2021

**"Promoting Local Wisdom and Globalism towards Sustainable
Development in the Pandemic and Post Pandemic Era"**

Auditorium SPS, Universitas Pendidikan Indonesia
Bandung, 8 November 2021



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Proceedings

The 6th International Seminar on Social Studies and History Education (ISSSHE) 2021

"Promoting Local Wisdom and Globalism towards Sustainable Development in the Pandemic and Post Pandemic Era"

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Professor Syihabuddin

Director of School of Postgraduate Studies
Universitas Pendidikan Indonesia

Messages from the Director

By praising and being grateful to God the almighty, I welcome this annual International Seminar on Social Studies and History Education (ISSSHE) in 2021. This activity was initiated by the Study Program of Social Studies Education and the Study Program of History Education, School of Postgraduate Studies, Universitas Pendidikan Indonesia. It is the sixth in a series since it was first held in 2015. I hope that this good academic tradition will continue and improve its quality in the future.

The Covid-19 pandemic running for almost two years has resulted in fundamental changes in all aspects of human life. Education, both theoretical and practical, faces great challenges to adapt to the latest dynamic developments, which this generation may never face before. As academics, it is our duty to synergize, collaborate and come up with the best ideas, paradigms, approaches, and solutions towards social recovery in the post-pandemic period by considering the aspect of harmony between humans and the environment as the spirit of the global 2030 Sustainable Development Goals (SDGs).

One breakthrough to face the post-pandemic era can depart from the nation's cultural treasures. As the prominent social scientist Ibn Khaldun reveals community evolution, many unique sustainable approaches already exist and are nurtured in each local or indigenous community. Therefore, I welcome the theme, "**Promoting Local Wisdom and Globalism towards Sustainable Development in the Pandemic and Post Pandemic Era**" as a big umbrella for this intellectual activity.

I would like to thank Assoc. Professor Erlina Wiyanarti, Professor Nana Supriatna, and their team for its remarkable effort on this event as well as the best appreciation to the invited keynote speakers for their participation. The School will always be happy to have you here and I hope that we can continue our cooperation better and deeper in the future. I also welcome this proceeding as a product of academic research. We hope that our small contribution today will give a big impact towards society development, now and the future. Thank you very much.

Bandung, 8 November 2021

Prof. Dr. H. Syihabuddin, M.Pd.

Assoc. Professor Erlina Wiyanarti

Head of the Study Program of Social Studies Education,
School of Postgraduate Studies, UPI

Welcoming Remarks

Sustainability is the key to development trends in the 21st century. As a global theme, the active role of all parties, especially educators, academics, and practitioners, is crucial. This strategic position is in line with the SDGs target in 2030. While also struggling to keep the pace on the track, we are facing the latest challenge of a severe health crisis which will undoubtedly affect efforts to achieve the global targets of these nations.

Social Studies Education has a strategic position in pursuing the realization of the SDGs. Universal values such as tolerance, respect, dialogue, and inclusivity are common themes that need to be promoted. However, generalizations also often cause culture and society in the semi- or periphery area, in Wallerstein's (1974) term, to lose direction. On the one hand, they need to encourage progress by adapting to new values and approaches in the name of development. However, the adaptation often caused them to be uprooted from their identity roots for the sake of modernity.

Combining the two contexts of today's world between sustainable development and the Covid-19 Pandemic, we can use the terms of disruption. How can society re-establish new normality in such complex disruption? What is the role of Social Studies Education in ensuring sustainability in education and development? Therefore, we brought the theme "**Promoting Local Wisdom and Globalism towards Sustainable Development in the Pandemic and Post Pandemic Era**" with the hope that it will stimulate critical and brilliant thinking from academics, practitioners, and observers, especially among the educational community regarding potential directions and approaches in dealing with the negative impacts of the crisis.

At this very good moment, I would like to express my highest appreciation to the invited speakers, **Professor Sheng-Ju Chan** from National Chung Cheng University, Taiwan; **Assoc. Professor Nikolee Marie A. Serafico-Reyes** from Philippine Normal University, and **Professor Hiromi Kawaguchi** from Hiroshima University, Japan. My highest regards also to the distinguish speakers **Professor Wasino** from Semarang State University, and **Professor Sapriya** from UPI for their participation. To the committee, who planned and executed this seminar, our partner, **APRIPSI**, most of all, the presenters and participants who have enthusiastically showed up here, my biggest thank you, and please enjoy our event.

Kind regards.

Bandung, 8 November 2021

Assoc. Prof. Dr. Erlina Wiyanarti, M.Pd.

Professor Nana Supriatna

Head of the Study Program of History Education,
School of Postgraduate Studies, UPI

Welcoming Remarks

The past, present, and future are a causal-effect congruence which, as Carr (1961) stated, is a continuing or endless dialogue. Through history, we are able to access the stockpile of experience and meaning of life as human beings. If our daily lives tend to be preoccupied with pragmatic targets, then dialogue with the past, the history, will open our eyes to transcend material boundaries by absorbing immaterial values, life wisdom from what has been experienced by humans and society before us.

We are living in unfavourable times. In the last twenty years, the world has been hit by two or three global economic crises, several regional wars and conflicts, and two health crises: SARS and Ebola. Now, we are facing another global crisis again of the Covid-19 pandemic. In addition to having a broad impact on educational practice, this situation is expected to be an opportunity for academics, practitioners, and the HEIs to improve themselves and their adaptive capacity to respond to the new challenges constantly emerging.

From a historical perspective, shocks such as crises – in their various forms – are neither strange nor isolated. It is the complexity of space and time that will inevitably occur. Then, what is needed is how humans deal with it: challenge and response (Toynbee, 1946). Here, we bring forward the theme of **“Promoting Local Wisdom and Globalism towards Sustainable Development in the Pandemic and Post Pandemic Era”** as an alternative – even mainstream – for future actions that might be possible in the education community (theoretical and practical development) or society in general.

I would like to express my highest appreciation to the fellow international academics who are invited as our keynote speakers, **Professor Sheng-Ju Chan** from National Chung Cheng University, Taiwan; **Assoc. Professor Nikolee Marie A. Serafico-Reyes** from Philippine Normal University, the Philippines, and **Professor Hiromi Kawaguchi** from Hiroshima University, Japan. Also, my highest regards to distinguish keynote speakers, **Professor Wasino** from Semarang State University, and **Professor Sapriya** from UPI. To the committee, who tirelessly planned and executed this seminar, our partner and association **P3SI**, most of all, the presenters and participants who have enthusiastically participated here, my biggest thank you, and I hope you enjoy our event.

Kind regards.

Bandung, 8 November 2021

Prof. Dr. Nana Supriatna, M.Ed.

Foreword

This Proceeding is a single publication in two volumes that compiles about fifty-four articles submitted by the presenters at the 6th International Seminar on Social Studies and History Education (ISSSHE) 2021. The committee is proud enough to organizing this event jointly held by Study Program of **Social Studies Education**, Study Program of **History Education**, Indonesia Association of Social Studies Education (**APRIPSI**), and Indonesia Association of History Education Study Program (**P3SI**).

This year, we come up with **“Promoting Local Wisdom and Globalism towards Sustainable Development in the Pandemic and Post Pandemic Era”** as the conference main theme. All the papers are reviewed and classified under the sub-themes as follows:

1. Extracting Local Wisdom as a Source of Learning
2. Model & Media Learning of Social Studies & History Education
3. Globalisation; Globalism; & Beyond in Social Studies & History Education
4. Ecoliteracy & Ethnopaedagogy of Local Wisdom
5. Digital World in Social Studies and History Education

We highly express our best appreciation to any party who help and support this seminar. Notably, the university management, the heads of school and study programs, the invited speakers, guests, presenters and participants. We hope that this proceeding will give us a fresh insight and better knowledge to answer the challenges especially in the field of social studies and history education during this Pandemic and moreover in the Post-pandemic recovery time that will be happened in the near future.

Thank you very much.

Bandung, 8 November 2021

The 6th ISSSHE Organizing Committee

Schedule of Event
The 6th International Seminar on Social Studies and History
Education (ISSSHE) 2021

Monday, 8 November 2021

Time	Activity/s	PIC
08.55 - 09.00	Opening	
09.00 - 09.05	Singing National Anthem <i>Indonesia Raya</i>	
09.05 - 09.15	Welcoming Speeches 1. Assoc. Prof. Dr. Erlina Wiyanarti, M.Pd. Head of Study Program of Social Studies Education, SPS UPI 2. Prof. Dr. Nana Supriatna, M.Ed. Head of Study Program of History Education, SPS UPI	Master of Ceremony: Nurdiani Fathiraini, M.A.
09.15 - 09.20	Opening Remarks Prof. Dr. Syihabuddin, M.Pd. Director of School of Postgraduate Studies (SPS) UPI	
09.20 - 09.25	Praying address	
09.25 - 09.30	Introduction for opening lecture	
09.30 - 10.30	Special Opening Lecture 1. Prof. Sheng-Ju Chan, Ph.D. (Graduate Institute of Education, National Chung Cheng University, Taiwan) “Embedding Local Knowledge in Higher Education: A Social Responsibility Perspective” 2. Prof. Dr. Wasino, M.Hum. (Department of History Education, Semarang State University, Indonesia) “Promoting Local & Global Value in Social Studies & History Education in the Time of Pandemic”	Moderator: Mr. Andi Suwirta, M.Hum.
10.30 - 10.50	Discussion – Q&A Session	
10.50 - 10.55	Break	MC

10.55 - 12.30	Parallel Session	Moderator /s
12.30 - 13.00	Break	MC
13.00 - 13.05	Reopening and introduction for keynote panels	Moderator: Mr. Andi Suwirta, M.Hum.
13.05 - 14.35	Keynote Panels 1. Prof. Dr. Hiromi Kawaguchi (Hiroshima University, Japan) 2. Assoc. Prof. Nikolee M. A. Serafico-Reyes, Ph.D. (Philippine Normal University, the Philippines) 3. Prof. Dr. Sapriya, M.Ed. (Universitas Pendidikan Indonesia, Indonesia)	
14.35 - 15.05	Discussion – Q&A Session	
15.05 -15.10	Closing Remarks Prof. Dr. Nana Supriatna, M.Ed	

Table of Contents

Messages from the Director	iii
Director of School of Postgraduate Studies Universitas Pendidikan Indonesia Professor Syihabuddin	
Welcoming Remarks	iv
Head of the Study Program of Social Studies Education School of Post-Graduate Studies, UPI Assoc. Professor Erlina Wiyanarti	
Welcoming Remarks	v
Head of the Study Program of History Education School of Post-Graduate Studies, UPI Professor Nana Supriatna	
Foreword from the Committee	vi
Schedule of Event	vii
Table of Contents	ix

Invited Speakers

Embedding Local Knowledge in Higher Education Curriculum: A Social Responsibility Perspective	1
Professor Sheng-Ju CHAN National Chung Cheng University, Taiwan	
Reflections on Philippine Araling Panlipunan (Social Studies) in the Pandemic Era	13
Assoc. Professor Nikolee Marie A. Serafico-Reyes Philippine Normal University, the Philippines	
Promoting Local and Global Value in Social Studies and History Education in the Pandemic Era to Supporting Education for Sustainable Development	21
Professor Wasino Semarang State University, Indonesia	

Global Citizenship Education in Social Studies in The Pandemic Era 31

Professor Sapriya
Universitas Pendidikan Indonesia

Sub-Theme 1.

Extracting Local Wisdom as a Source of Learning

1. **The Local Wisdom of Trade Tradition among Banjar Community in Building the Spirit of Entrepreneurship as a Social Studies Learning Source** 49
Alfisyah – Nana Supriatna
2. **The Character Education of Pancasila Values in History Education in Indonesia** 64
Handry Dwiyana
3. **The Value of Local Wisdom in *Mamanda* Traditional Arts in South Kalimantan** 73
Faujian Esa Gumelar – Wawan Darmawan –
Murdiyah Winarti – Iing Yulianti
4. **The Character Value of “*Culturingsi Bulus Si Rumbuk*” by Willem Iskander in Local History Learning** 81
Halimahtun Sakdiah
5. **The Values of the *Robo-robo* Tradition of the West Kalimantan Malay Society in Cultural Preservation** 91
Khairuman
6. **The Spirit of *Wasaka* Values (*Waja Sampai Kaputing*) Urang Banjar in Reducing Moral Degradation** 99
Muhammad Adhitya Hidayat Putra - Nana Supriatna –
Erlina Wiyanarti – Muhammad Rezky Noor Handy
7. **The Role of K.H. Abdurrahman Ambo Dalle in the Field of Education and Da'wah at the DDI Mangkoso Islamic Boarding School Barru** 107
Muhammad Ilham – Corry Iriani R. – Abdul Syukur

- 8. The Values in the Traditional Game of *Bagasing* as Learning Resources in Social Studies Education** 117
 Muhammad Rezky Noor Handy – Jumriani – Rusmaniah – Mutiani – Syaharuddin – Muhammad Adhitya Hidayat Putra
- 9. The Contribution of Klenteng Soetji Nurani in Cultivating Tolerance for Society** 129
 Mutiani – Jumriani – Ersis Warmansyah Abbas – Karina M.Mursid – Muhammad Rezky Noor Handy – Syaharuddin
- 10. Historical Literacy through *Bajamba* Eating Tradition as a Strengthening of Character Education** 138
 Nadia Ramona
- 11. The Local History of Banten Sultanate as a Source of Historical Learning: A Multicultural Education** 147
 Nuhiyah
- 12. The Use of Tinggihari Site in Lahat as a Source and Medium of Historical Learning in the Pandemic Era** 157
 Rani Oktapiani
- 13. The Utilization of Siliwangi Division Struggle Monument As a Source of Local Historical Learning during the Covid-19 Pandemic** 163
 Taofik Hidayat
- 14. Exploring the Values of Local Wisdom of *Angklung Buhun* Arts to Develop the Materials of Ethnic and Cultural Diversity in Social Studies Lessons at Class IV Elementary School** 172
 Usmaedi – Nana Supriatna – Erlina Wiyanarti – Puji Siswanto
- 15. The Values of Local Wisdom of The Art of *Pupuh* in the *Seren Taun* Ceremony (A Case Study on Class V Students at SDN Cigugur)** 181
 Nana Sutarna – Kokom Komalasari – Yani Fitriyani

Sub-Theme 2. Model & Media Learning of Social Studies & History Education

1. **The Implementation of Local Wisdom through Historical Sites in History Learning** 191
Citra Rafika Utari
2. **Utilizing CORE (Connecting, Organizing, Reflecting, Extending) Learning Models for Historical Learning in the Pandemic Era** 199
Harun Al Rasyid
3. **Integration of Community Activities in The Public Space as a Source of Social Sciences Learning** 208
Jumriani – Ersis Warmansyah Abbas – Bambang Subiyakto – Muhammad Rezky Noor Handy – Rusmaniah – Mutiani
4. **Activities and Culture of History Learning at SMAN Cikatomas Tasikmalaya Regency since Covid-19 Pandemic** 217
Iman Nugraha
5. **Integrated Teaching Material Development Model through Blended Learning** 225
Muhammad Arief Rakhman – Dina Siti Logayah – Sapriya
6. **The Linearity of Teachers and Pedagogic Competency in the Developing the Innovation of History Learning in Vocational Schools during the Pandemic** 243
Marli Eka Lestari
7. **Think, Talk, Write Learning Model in Historical Learning during the Covid-19 Pandemic** 251
Muhammad Yardo R.
8. ***Rasan Teambek Anak* Traditional Marriage Values in Empat Lawang Regency as Emancipatory Learning Strategy in Social Studies** 259
Nawalinsi – Nana Supriatna

- | | | |
|-----|--|-----|
| 9. | Cooperative Learning in Constructivist History Learning During the Covid-19 Pandemic
Septiansyah Tanjung | 267 |
| 10. | Integrating the Local Wisdom Values in Social Studies Education Learning at Aikmel 1 State Junior High School - East Lombok
Suriadi Ardiansyah – Enok Maryani | 275 |
| 11. | Improving the Creativity of History Teachers through Past Imagination of the Vernacular Architecture of Kapuas River Bank Society for the Materials of the Indonesian Maritime Kingdom in Islamic Civilization Era
Yuver Kusnoto | 284 |

Sub-Theme 3.

Globalization, Globalism, & Beyond in Social Studies & History Education

- | | | |
|----|--|-----|
| 1. | The Local Wisdom of Cireundeu Traditional Village as Food Security Efforts towards SDGs 2030 Success in Social Studies Learning
Dina Siti Logayah – Mamat Ruhimat – Asep Mulyadi | 291 |
| 2. | The Urgency of Social Studies Learning Through Local Wisdom Approach to the Challenge of Borderless Society
Felia Siska – Nana Supriatna – Irwan – Wibi Wijaya – Trina Febriani | 301 |
| 3. | The Reconstruction of Controversial Issues in Social Studies Learning in the Era of Globalization
Hasni – Nana Supriatna – Erlina Wiyanarti | 311 |
| 4. | Teacher's Response to the Narrative of the Chinese Rebellion in Indonesian History Textbook
Hendra Kurniawan – Nana Supriatna | 319 |
| 5. | How does Local Wisdom in Social Studies Education Influence the Formation of Social Entrepreneurship in Indonesia?
Herlina Herlina | 330 |

6.	The Effectiveness of Traffic Code Strategy Based on Local Wisdom of <i>Tat Twam Asi</i> M. A. Suprpta – Ni K. A. Evaria	341
7.	The Nationalism of Students during the Covid-19 Pandemic Tsabit Azinar Ahmad – Erlina Wiyanarti	351
8.	Digital History Resources: Optimization for a Meaningful Learning Labibatussolihah – Ayi Budi Santosa – Nurdiani Fathiraini	359
9.	The Internalization of Kanekes Community’s Ecological Awareness as Local History Rikza Fauzan – Erlina Wiyanarti	368
10.	Internationalization of Educational Human Resources in Indonesia from Foreign Language Attainment Policy Perspective: A Historical Review Nour Muhammad Adriani – Labibatussolihah	377



Embedding Local Knowledge in Higher Education Curriculum: A Social Responsibility Perspective

Professor Sheng-Ju CHAN

Graduate Institute of Education
National Chung Cheng University, Taiwan
President of Chinese Taipei Comparative Education Society



EMBEDDING LOCAL KNOWLEDGE IN HIGHER EDUCATION CURRICULUM: A SOCIAL RESPONSIBILITY PERSPECTIVE

Sheng-Ju Chan

Vice President for Student Affairs
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National Chung Cheng University, Taiwan (中正大學)
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2



Introduction

- ✕ Universities take the responsibility to assist the sustainable development and exert its positive social influences in the community
- ✕ Ministry of Education (MOE) in Taiwan proclaimed University Social Responsibility (USR) should be the core value in 2019
- ✕ The social responsibilities of universities include: **Engage with crucial issues in the community and assist locals in transforming their developmental needs or solving problems using the universities' know-how and professional knowledge**

3

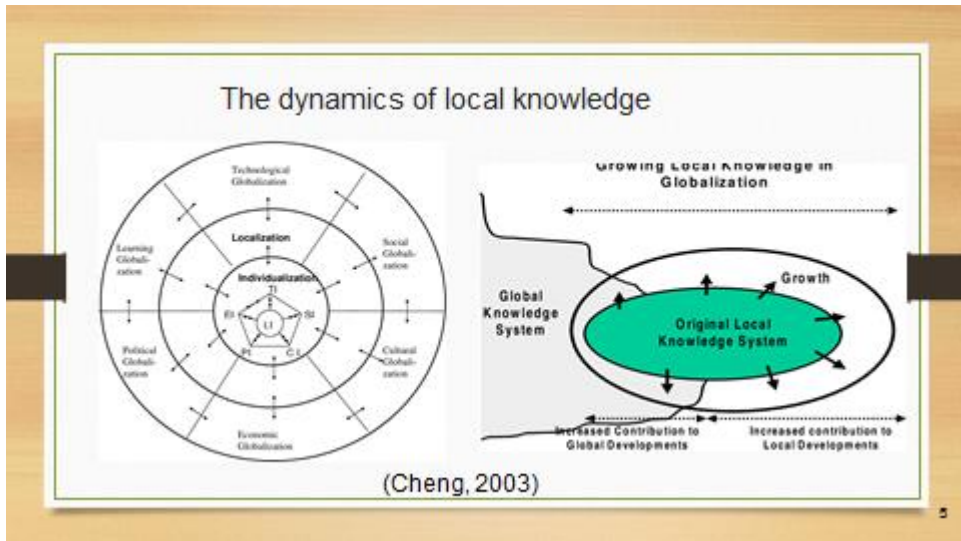
A changing scenario

In confronting greater globalization/internationalization, universities tend to stress its competitiveness in academic research, ranking/league table as well as to improve its international visibility. However,

The problems universities face are:

- ✕ The unawareness of local characteristics and culture;
- ✕ The ignorance of local needs and issues;
- ✕ Become an "unreachable Ivory tower";

4



Still matters

Istidamah (Sustainability) Colloquium No. 13 (No. 2/2021)

**MAINSTREAMING
INDIGENOUS KNOWLEDGE
AND LOCAL WISDOM**

WED
10 FEB 2021
9am - 11am

CERTIFICATE OF COLLABORATION
SIGNING CEREMONY

6

An Indonesian case

- X In the book entitled *Local Knowledge and Wisdom in Higher Education*, edited by Teasdale & Rhea
- X Universities and curriculum localization in Nusa Tenggara Timur, Indonesia (Kopong & Teasdale, 2000).
- X Working with the locals to identify the core values
- X Place the value of *Ke* (good relationships with others) as the center of all curriculum (p.38)
- X The interrelated values of *Ke*: hard work, cooperation, and religious commitment (p.38).

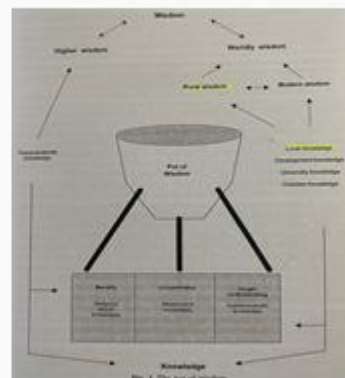


7

智慧之鼎

The Pot of Wisdom

(Rhea & Teasdale, 2000)



8

Taiwanese contexts

- X Over emphasis on research, international competitiveness, and world ranking movement
- X University **is not socially** engaged with local community, lack of mutual understanding.
- X Knowledge orientation is **too Westernized** without taking into Asian or even Taiwanese contexts
- X Local community needs professional assistance, human resources, financial support from higher education for better development

9

Conceptual Framework

X **University social responsibility**

(USR):

In addition to research and teaching, university is responsible for the function third stream (Wedgwood, 2006), namely **'civic responsibility'** (for public good) such as social, economic and cultural development.

X **A post-colonial approach:**

"Knowledge" and "truth" are **socially constructed** in the context of local and cultural settings with multiple understandings and reinterpretations.

X **Universality** of Western university

vs.

Locality at Taiwanese university



10



Research Questions

11

Why local knowledge is incorporated into higher education sector?

What is local knowledge? What are the main components of this knowledge?

How the "local knowledge" or 「在地學」 is embedded into the curriculums?

12



Research design and method

- X **Case studies:** four research-intensive universities in Taiwan are selected as examples to examine the rationales, purposes and mechanism of such conversion (local knowledge into HE)
- X **Why elite universities:** they are more Westernized and internationalized and such contrast is meaningful to see why local knowledge is considered.
- X The **characteristics** of these universities: public, comprehensive, with full spectrum of degrees, more than 30 years

13

Data collection and analysis

- X The website information, curriculum structure, syllabus, project proposal and interviews etc.
- X 10 Interviewees: they are the CEO of the University Social Responsibility Office, or the principle investigators of University Social Responsibility Project.
- X Interview time: January to April, 2021
- X Themed coding

14

Interview questions

- X What are the current situation of 'local knowledge' at this university? When begin to initiate the notions and programs?
- X What are the scope and definition of 'local knowledge'? how to delineate or define it?
- X What the relationship between the local knowledge and social responsibility? What are the main purpose?
- X What the main implications of promoting local knowledge for university, community, industry, faculty and student?
- X How to converse the local knowledge into formal HE curriculum? What are the main components? Who students engage with knowledge construction?

15

RESULT | theme 1

- X Theme 1 - The rationales of universities to develop local knowledge
 - X The support from the policies: local and central government
 - 台 中 學 中 研 會 基 本 上 是 台 中 市 政 府 在 充 辦 的，這 個 台 中 學 中 研 會，開 辦 有 這 樣 專 業 志 願，是 在 2005 年 到 2011 年，這 樣 辦 了 6 年 (UAM)。
 - X The extension of universities' existing curriculum to the local practices and communities
 - 一 開 始，沒 有 任 何 有 關 民 辦 學 的 概 念，學 校 也 沒 有...，就 是 大 家 應 該 要 跟 自 己 身 性，學 習 的 社 會 做 一 些 結 連，所 以 在 民 辦 學 之 前，我 們 這 樣 的 學 生 就 多 或 少 有 做 了 一 些 跟 民 辦 有 關 的 研 究 (UBM)。
 - 有 一 行 概 念 是 必 修，一 年 二 學 分 的 概 念，當 時 是 所 有 的 商 業 志 願 學 生，像 小 組 就 業 的 方 式，一 個 志 願 師 大 的 學 生 到 一 個 社 區 去 研 究 一 年，但 比 較 府 府 在 社 區 學 生 在 整 個 概 念 的 開 辦 是 在 社 會 系 的 成 立 (UD-F)。
 - X Respond to social issues with universities' professional knowledge: Addressing the local problems
 - 大 概 2013、14 開 始，於 此 整 個 概 念 的 開 辦，就 是 跟 在 社 區 這 樣 專 業 知 識，應 該 還 是 可 以 到 大 學 本 身 最 重 要 的 概 念，就 是 開 辦 概 念 (UD-F)。
 - 我 們 學 院 在 這 邊 沒 有 大 學 去 之 前 就 開 辦 在 社 區 這 樣 學 生，我 們 是 現 就 首 創 SHS，中 研 研 究 會 的 概 念，概 念 研 究 會 的 開 辦，開 辦 社 區 學 生 入，當 時 概 念 是 2014 到 2013 (UD-F)。

16

RESULT | theme 2

- X Theme 2 - **The fusion of universities and local community: From cooperation to the mixture of perspectives.**
 - X Local issues and needs facilitate to the cooperation of the universities and communities
 - 在過去兩年的一項研究，發現一些當地社區，可與學術界合作，共同發展。這項研究由000名參與者進行，包括教師、學生、家長、社區領袖、非政府組織、政府官員等。他們在000小時的培訓後，共同發展了社區發展計劃(UDP)。
 - 這項計劃包括：進行需求評估、進行諮詢、進行合作、進行評估、進行反思、進行改進、進行總結、進行推廣。
 - X **Construct local knowledge from residents' perspectives**
 - 這項研究發現，居民在社區發展計劃中，扮演著重要的角色。他們通過參與社區發展計劃，共同發展了社區發展計劃(UDP)。
 - 這項研究發現，居民在社區發展計劃中，扮演著重要的角色。他們通過參與社區發展計劃，共同發展了社區發展計劃(UDP)。

17

RESULT | theme 3

- X Theme 3 - **Construct local knowledge, inclusion university curriculum, and facilitate local recognition.**
 - X Construct local knowledge through research method and professional knowledge.
 - 這項研究發現，通過研究方法和專業知識，可以共同發展社區發展計劃(UDP)。
 - 這項研究發現，通過研究方法和專業知識，可以共同發展社區發展計劃(UDP)。
 - X The inclusion in educational program.
 - 這項研究發現，將社區發展計劃(UDP)納入教育課程，可以共同發展社區發展計劃(UDP)。
 - 這項研究發現，將社區發展計劃(UDP)納入教育課程，可以共同發展社區發展計劃(UDP)。
 - X Local knowledge facilitates local recognition.
 - 這項研究發現，通過研究方法和專業知識，可以共同發展社區發展計劃(UDP)。
 - 這項研究發現，通過研究方法和專業知識，可以共同發展社區發展計劃(UDP)。

18



RESULT | theme 4 & 5

X Theme 4 - Local knowledge facilitates interdisciplinary development.

- X 透過參與社區活動，促進參與者對社會科學與人文科學、UPE與本地知識之理解與應用，並探討UPE在多元文化、跨領域與跨學科之重要性，並探討其在教育與社會服務之應用。(UPE)
- X 透過本地知識與社會科學之結合，促進參與者對社會科學與人文科學之理解與應用，並探討其在教育與社會服務之重要性，並探討其在教育與社會服務之應用。(UPE)

X Theme 5 - The supportive factors of constructing local knowledge.

- X 透過參與社區活動，促進參與者對本地知識之理解與應用，並探討其在教育與社會服務之重要性，並探討其在教育與社會服務之應用。(UPE)
- X 透過參與社區活動，促進參與者對本地知識之理解與應用，並探討其在教育與社會服務之重要性，並探討其在教育與社會服務之應用。(UPE)

19

RESULT | theme 6

X Theme 6 - The spillover effect of local knowledge.

X The effect in the universities: rethinking the local values and importance

- 透過參與社區活動，促進參與者對本地知識之理解與應用，並探討其在教育與社會服務之重要性，並探討其在教育與社會服務之應用。(UPE)
- 透過參與社區活動，促進參與者對本地知識之理解與應用，並探討其在教育與社會服務之重要性，並探討其在教育與社會服務之應用。(UPE)

X The effect in the communities: reflection, engagement and talent nurturing

- 透過參與社區活動，促進參與者對本地知識之理解與應用，並探討其在教育與社會服務之重要性，並探討其在教育與社會服務之應用。(UPE)
- UPE在社區、學校與社會之重要性，並探討其在教育與社會服務之重要性，並探討其在教育與社會服務之應用。(UPE)

20



Overall Discussion: A grand PBL at societal level

- ✕ **What kinds of knowledge:** Cultural heritage, history sites (including colonial ones), religious belief, racial tradition, architecture, dominant manufacturing domain, and even contemporary social
- ✕ **Forms of curriculum:** outdoor activities, credit programs (around 20 credits), micro-credentials, or formal courses at universities. **Some universities even require freshman to take this course as compulsory.**
- ✕ **For university students:** Know the place, gain local recognition, apply their knowledge to local context, and help to solve the practical problems.

21

Conclusions

- ✕ Locally 'grown' or 'created' knowledge
- ✕ Universities + locals: **new knowledge for students**
- ✕ Form the **new identity or personal belongings** with local community
- ✕ A **mixture** of universal knowledge and indigenous wisdom
- ✕ A better way for 'sustainable development': USR

22



Reflections on Philippine *Araling Panlipunan* (Social Studies) in the Pandemic Era

Assoc. Professor Nikolee Marie A. Serafico-Reyes

Philippine Normal University
The National Center for Teacher Education in the Philippines



Reflections on Philippine Social Studies in the Pandemic Era

Nikolee Marie A. Serafico-Reyes,
Ph.D.

Philippine Normal University

The 6th International Seminar on Social Studies and History Education
Bandung, Indonesia
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Social Studies in the Philippines

- **Social Studies (Araling Panlipunan)** in the Philippines is a study of how people, communities, and societies live (and have lived) and interact with the environment; a study also of their culture and beliefs (integrated study of social sciences and humanities)
- The objective of this enhanced curriculum of social studies is to **develop students who are aware of their identity and role as Filipinos, engaging in the society, country and the world.** This objective can be actualized through the development of the following skills: critical thinking, logical reasoning, creativity, appreciation of one's culture, research skills, communication skills, responsibility, productivity, environmental consciousness, and having a global vision (SEAMEO Innotech, 2012).

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Philippine Social Studies Topics per Grade Level

Grade Level	Topic	Themes
K	Myself and Other (Ako at ang Aking Kapwa)	1-2
1	Self, Family, and School (Ako, and Aking Pamilya at Paaralan)	1-3
2	My Community, Now and Long Ago (Ang Aking Komunidad, Ngayon at Noon)	1-5
3	The Provinces in My Region (Ang mga Lalawigan sa Aking Rehiyon)	1-6
4	The Philippines (Ang Bansang Pilipinas)	1-6
5	The Making of the Filipino Nation (Pagbuo ng Pilipinas bilang Nasyon)	1-6
6	Challenges and Responses in Filipino Nationhood (Mga Hamon at Tugon sa Pagkabansa)	1-6
7	Asian Studies (Araling Asyano)	1-7
8	World History (Kasaysayan ng Daigdig)	1-7
9	Economics (Ekonomiks)	1-7
10	Contemporary Issues (Mga Kontemporaryong Isyu)	1-7

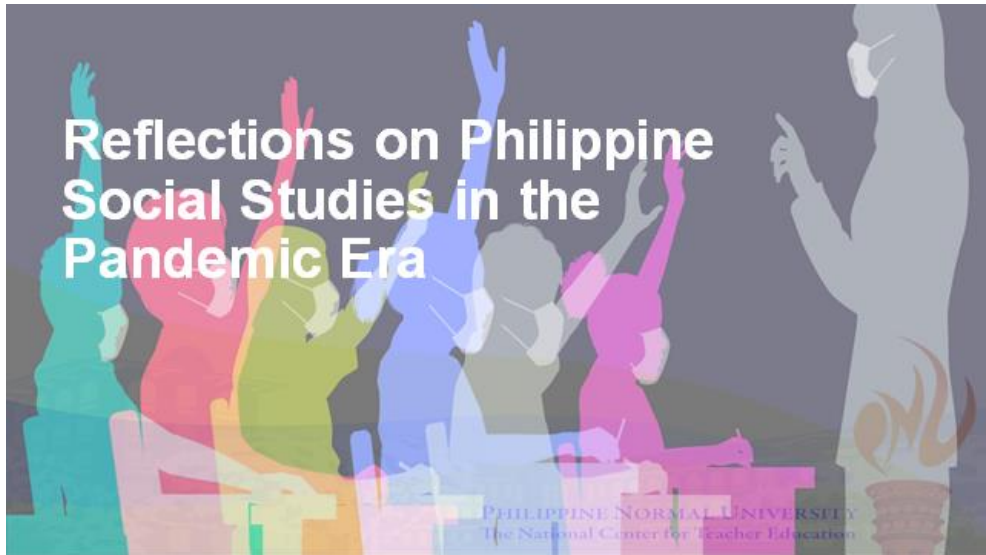


Covid-19 Pandemic and Philippine Schools

- Schools were suddenly closed in March 2020
- The Department of Education reiterated that **”education must continue”** despite the challenges posed by the pandemic
- Basic Education – Learning Continuity Plan
 - Distance Learning (printed modules, television, etc.)
 - Most Essential Learning Competencies (MELCs)



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image from https://twitter.com/deped_ph/status/1259336012085452464



Reflection #1: On Social Studies Tradition

- The pandemic has challenged, again, the nature of PH Social Studies
- Conflicting priorities on the goal of Social Studies
 - Goal is towards citizenship but the competencies are highly academic (social science)
- Assessment of the attainment of the learning area's goal



Kenneth Carisma and his wife, Ruby Ann Carisma, hold a flag ceremony with their kids at home in General Santos City, as classes resumed nationwide in the 'new normal' on Monday. Photo courtesy of Kenneth Carisma/Facebook

Source: <https://newsinfo.inquirer.net/1200110/kenneth-carisma-001-1200>

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Reflection #2: On Social Studies Curriculum

- The Covid-19 Pandemic forced the PH Department of Education to cover only “the most essential” from the original K to 12 Social Studies Curriculum
- Changes were drastically implemented as a response to the pandemic
 - “top-down approach”
- How do we define “essential” in Social Studies education?

Characteristics of an Essential Learning Competency

Learning competency is ESSENTIAL if ...

1. It is aligned with national and/or local standards/ frameworks (eg: “scientifically literate Filipinos”).
2. It connects the content to higher concepts across content areas.
3. It is applicable to real-life situations.
4. If students leave school, it would still be important for them to have this competency above many others.
5. It would not be expected for most students to learn this in settings other than through formal education.

Source: Republic of the Philippines Department of Education. (2020). Guidelines on the Use of Most Essential Learning Competencies (MELCs). <https://commons.deped.gov.ph/115/1/15-2-2020.pdf>

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Reflection #3: Teaching and Learning Social Studies during the Pandemic

- Essential Question: How do we teach social studies without actual interaction with society?
- Contextualization of lived experiences in the topics explored and discussed in PH Social Studies in relation with the pandemic
 - Personal experiences (e.g. lockdown, Covid-19 infections) connected to global issues
- Media, Information, and Digital Literacy
- Issue of empowerment



Source: <https://www.gettyimages.com/detail/stock-photo/111029244/111029244-2020-01-10-111029244-111029244>



Source: <https://www.itsm.com.ph/2020/04/04/propaganda-machine/>

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What can we learn from these experiences?



Restoring conditions to where they were before the pandemic is not possible.

- Documentation of events as they happen for reference in future planning
 - Social Studies teachers as repository of knowledge and understanding society
 - To build on this experience and continue to develop “resilient” curriculum
- Social Studies education is dynamic; the learning area is an INTEGRAL part of every learner’s education
- Revisit the nature, goal, and philosophy of PH Social Studies taking into consideration the pandemic experience

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What can we learn from these experiences?

Adapted from EDUCAUSE IT Issues 2021

RESTORE



EVOLVE



TRANSFORM



1. **Restore.** We will be focused on figuring out what to do to get back to where we were before the pandemic.
2. **Evolve.** We will be focused on adapting to the new normal.
3. **Transform.** We will be focused on redefining our institution and taking an active role in creating the innovative future of [higher] education.

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Source: <https://er.educause.edu/articles/2020/11/top-10-issues-2021-emerging-from-the-pandemic>



Thank
YOU



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Promoting Local and Global Value in Social Studies and History Education in the Pandemic Era to Supporting Education for Sustainable Development

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History Teacher and Researcher



Promoting Local and Global Value in Social Studies and History Education in the Pandemic Era to Supporting Education for Sustainable Development

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Local and Global, the Old Issues

The concept of Local and Global has become an old issues since the end of the twentieth century.

But locality views on globalization vary, in Indonesia, must anticipate globalization if it can erode local values.

Globalization is considered to threaten the new generation being dragged down by the current global cultural culture. Global culture generally refers to Western civilization.

This globalization is reflected in the world of economy and the world of telecommunications.



Revolution 4.0

This change accelerates the digital industrial revolution that has developed in developed countries known as revolution 4.0. In the following decades, the industrial revolution 4.0 is born, which is a continuation of the 3.0. This revolution begins with the invention and use of the internet. Internet is not only a search engine but can be connected intelligently. It starts from cloud storage (cloud), smartly connected devices, physical fiber systems, and robotics.

Through the use of the internet as a digital technology product, the interconnection between users is possible. In the manufacturing industry, for example, the internet allows interconnection between physical machines and production systems.

In the world of education, the interconnection system between the Ministry of Education and all tertiary institutions in Indonesia has been done through data on lecturers, academic performance, ranks, and so on.

Limited areas

Globalization is accelerated by the presence of the industrial revolution 4.0. The internet company marks the industrial revolution as a high-speed liaison medium in parts of the world, including in the world of learning.

However, still limited internet use until the end of 2019 was still too urban areas.

The disparity in internet use is apparent between rural and urban areas, Java, outside Java, rich and poor.



COVID -19

Covid 19, which originated in Wuhan, China, was initially an outbreak that occurred locally and then spread to almost the entire world, known as a pandemic. This epidemic had a paradoxical effect on the planet.

Human worldwide are physically isolated, imprisoned because they have to have limited mobility, maintain distance, use masks, wash hands, and take a shower after leaving the house.

On the other hand, it gave birth to a new culture known as internet culture, which opened new relationships between human beings using media in cyberspace that could reach across localities around the world.

In this new world, the use of the internet through social media has spread across the globe. Previously, interactions between human beings were physically limited by geographical barriers and open countries.

Covid-19 accelerates the process of the digital revolution to 3rd world countries, including Indonesia.

Implementation in learning

After almost two years of a pandemic, the education world has become accustomed to distance learning using digital media such as zoom, Webex, google classroom, Elena, Ms. Team, etc. This distance learning facilitates academic relations between countries, giving birth to a global education network that offers expertise in their respective fields, including history, history education, and social studies.

Content on history learning

I was learning before the pandemic is more dominant in local and national content. The interrelation between aspects of local history and national history is the dominant aspect taught in schools. This activity is related to the strong current of thought about the function of history as part of the cultivation of nationalism. There is only a small amount of historical content in junior and senior high schools/vocational schools that discuss the global historical range—Studying Local history as a reinforcement of the content of national history

Teaching, from national to global history

- ▶ Teaching history with a nationalistic paradigm is a development of the post-Independence Indonesian historiographical tradition, known as an Indonesian-centric perspective. This perspective emphasizes the role of the Indonesian nation as an essential factor in its historical narrative, including narratives in textbooks.
- ▶ History outside Indonesia is known as world history material. World history materials such as European, American, Indian, and Chinese History are taught as separate lessons not linked to local and national historical content.
- ▶ World historiography has changed from national, local to global content. Local and national contents do not stand alone as historical facts, but they are related to broader national, regional, and international levels. Must rearrange History learning materials and learning methods to link local points with facts in global history.



Global history and world history

- ▶ Global history, according to Olstein, "adopts the interconnected world created by the process of globalization as its larger unit of analysis, providing the ultimate context for the analysis of any historical entity, phenomenon, or process."
- ▶ World history "adopts the world as its ultimate unit of analysis and looks for phenomena that had an impact on humanity as a whole (for example, climate changes, environmental issues, plagues) or processes that brought different societies into contact (for example, trade, migration, conquests, cultural diffusion) even before the entire globe became interconnected through the process of globalization."

Global history 2

- ▶ The process of globalization essentially differentiates global and world history. World history implies a history that is not necessarily wholly interconnected through globalization, while global history examines this specific history of interconnectivity. Still, both labels remain tied to an idea of a larger scale that frames the analysis, whether it is all of humanity or the entire integrated world.
- ▶ Global history responds to the cultural and intellectual needs of communities, societies, and cultures increasingly interconnected. Global history is an appropriate way of looking to "our past", in an era of accelerated globalization, helping to "deprovincialize" the discipline.

Global historical paradigm variations:

- ▶ History of everything: history is seen from the world's perspective, not from the standpoint of locality or nationality. Felipe Fernandez Arestó said that across the planet as a whole should be viewed as one cage. History is a global biography. Global history, for example, family history, prostitutes, history of tea and coffee, history of glass and gold, history of migration and trade, global history of religion and religion, history of war and peace. A global history includes the world, not just locality or nationality.

- ▶ History of connection

This paradigm emphasizes exchange and connection in this paradigm, no isolated society, nation, and civilization. Since the beginning of human history, there has always been mobility and interaction. Human and cultural mobility has become a global historical study.

- ▶ History based on the concept of integration

This paradigm emphasizes how the process of integration between communities and human civilization at the local, national, and global levels. The integration of politics, economy, socio-culture is the focus of the global historical narrative.

Global history Paradigm 2

- ▶ History of Networking

The study of global history is related to the concept of networks. Intellectual networks, ideas, trade networks, ulama networks, and the like are the basic principles in the global narrative of history.

- ▶ Central Phery-Phery. The study of global history is related to the concept of center and phery phery. This concept refers to the sociologist Immanuel Walernstain, known as the world-system theory, which divides the world into two production systems, namely the center (developed countries) and the phery (developing countries). However, according to Frank Gunder, the two are bound by the production and distribution of products.

- ▶ 6. Linkage. This theory is related to the economy that production activities in a region link with other regions through production links, distribution, and consumption

Global history and interconnection with local history

The study of global history cannot be separated from local history. Local events have networks and connections with international affairs. For example, the account of local heroism is connected with the intervention process of global capitalism in the form of a monopoly on economic resources and colonization. The Village School during the Colonial period was related to ethical policies at the national level and associated with the parliamentary debate in the Netherlands about prosperity in the colonies. Similarly, global issues such as poverty and climate change discussed at the international level are also related to problems at the local level. The Spanish flu pandemic, which was a global event, also occurred in localities in Indonesia. Epidemic networks develop between countries and between localities in the world.

Local and global values in history learning

► In line with the interrelation of global and local history, local values have an international importance network. The matters that are often referred to as local wisdom are not purely from the locality, or ideas that arise from the locality have experienced diffusion at the global level. Local values that are connected to global values include:

► Harmony with nature: for example, the form of the earth alms ceremony after the rice harvest is an event that can be considered a reflection of local values. However, these values have a network with respect for the goddess of rice, Dewi Sri, who influences Indian tradition.

Local and global value 2

- ▶ Democracy: the value of democracy which is reflected in the village community in the form of determining the village head, which begins with the consultation of the elders and continues with direct elections, illustrates the interconnection change from local democracy to western democracy. The influence of the concept of democracy which had its roots in the Greek and Roman times that influenced Europe, was brought by the Dutch in the form of the introduction of the election of village heads to the Daendels government.
- ▶ Local Heroism: in several areas, heroes emerged as a reaction to colonialism. Many of the values of this character's struggle are inspired by global values that come from religion, such as Islam, Hinduism, Confucianism, etc.
- ▶ Gotong royong, the noble values of the Indonesian people, can be connected with human values. These values become global values; all over the world. When an epidemic occurs in one part of the world, people in other parts of the world help.

Clossing

History learning and social studies should link-local values with global values that are networked or connected to international matters.

This method will have the meaning of promoting locality and globality in a new era supported by the digital revolution.

The education gap between countries can be prevented.

Internet Is the windows for the all leaners in the world in learning history and social studies and other knowledge field.



SUSTAINABLE DEVELOPMENT GOALS

17 GOALS TO TRANSFORM OUR WORLD



Focus group participants found it easier to illustrate than define globalization

What is globalization?



Note: This graphical representation reflects the breadth of ideas shared by focus group participants, not the frequency with which these ideas came up.

Source: Focus groups conducted Aug. 19-Nov. 20, 2019.

"In U.S. and UK, Globalization Leaves Some Feeling 'Left Behind' or 'Swept Up'"

PEW RESEARCH CENTER



Global Citizenship Education in Social Studies in The Pandemic Era

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Universitas Pendidikan Indonesia
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GLOBAL CITIZENSHIP EDUCATION IN SOCIAL STUDIES IN THE PANDEMIC ERA

(Presented at the International Seminar on Social Studies
and History Education, November 8th, 2021)

Prof. Dr. Sapiya, M.Ed.
Universitas Pendidikan Indonesia
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Civic Education Profession

MAIN TOPICS:

- **WHAT IS GLOBAL CITIZENSHIP EDUCATION?**
- **IS IT REALLY (GLOBAL) CITIZENSHIP EDUCATION IN SOCIAL STUDIES? WHY?**
- **HOW IS GLOBAL CITIZENSHIP EDUCATION IMPLEMENTED THROUGH SOCIAL STUDIES IN THE PANDEMIC ERA?**



SUB TOPICS - 1:

- **WHAT IS GLOBAL CITIZENSHIP EDUCATION?**

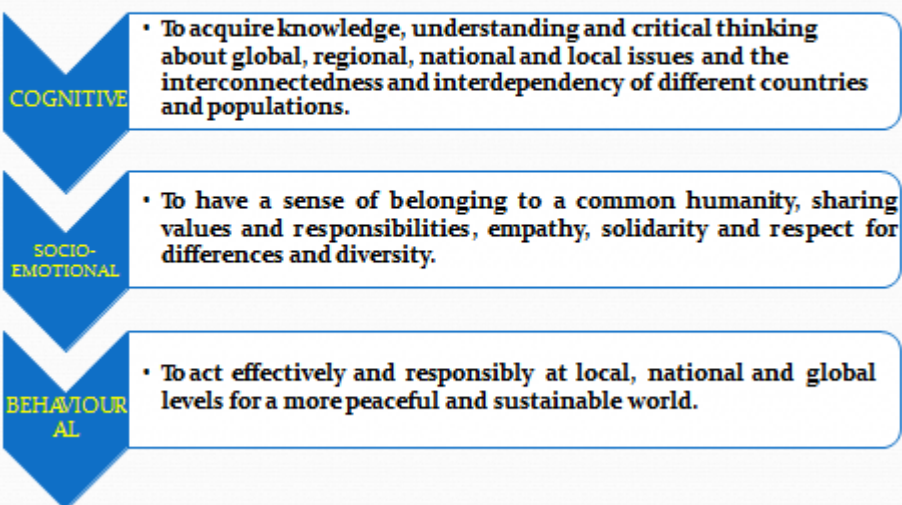
WHAT IS GLOBAL CITIZENSHIP EDUCATION?

- Global citizenship refers to a sense of belonging to a broader community and common humanity. It emphasises political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global. (UNESCO, 2014: page 14)
- Global Citizenship Education (GCE) is a framing paradigm which encapsulates how education can develop the knowledge, skills, values and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive, secure and sustainable. (UNESCO, 2014)

Why We Need Global Citizenship?

- “We must foster global citizenship. Education is about more than literacy and numeracy. It is also about citizenry. Education must fully assume its essential role in helping people to forge more just, peaceful and tolerant societies.”
- UN Secretary-General
Ban Ki-moon,
26 September 2012 at the launch of the Secretary-General’s Global Education First Initiative (GEFI)

Core conceptual dimensions of global citizenship education



(UNESCO, 2014)



The Goal of GCED

- Global citizenship education aims to be transformative, building the knowledge, skills, values and attitudes that learners need to be able to contribute to a more inclusive, just and peaceful world.

(UNESCO, 2014)

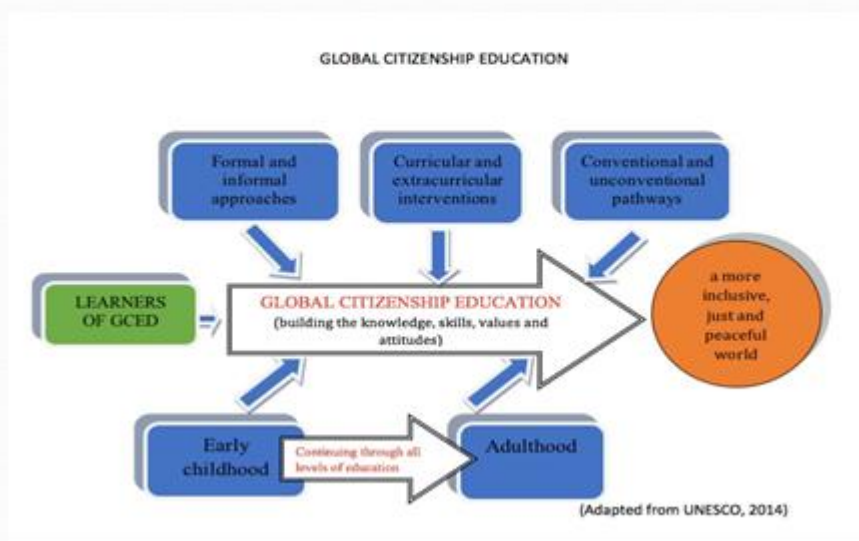
GCED APPROACH

- Global citizenship education takes ‘a multifaceted approach, employing concepts and methodologies already applied in other areas, including human rights education, peace education, education for sustainable development and education for international understanding and aims to advance their common objectives. UNESCO (2014:46).

GCED in PRACTICE

- Global citizenship education applies a lifelong learning perspective, beginning from early childhood and continuing through all levels of education and into adulthood, requiring both ‘formal and informal approaches, curricular and extracurricular interventions, and conventional and unconventional pathways to participation’. (UNESCO: 2014).

WHAT IS GLOBAL CITIZENSHIP EDUCATION?





SUB TOPICS - 2:

- IS IT REALLY (GLOBAL) CITIZENSHIP EDUCATION IN SOCIAL STUDIES? WHY?

CITIZENSHIP EDUCATION AS THE PURPOSE OF THE SOCIAL STUDIES?

- The social studies is an integration of experience and knowledge concerning human relations for the purpose of **citizenship education**. (Barret al., 1977, p.69)
- The social studies are concerned exclusively with the **education of citizens**. In a democracy, **citizenship education** consist of two related but somewhat disparate part: the first socialization, the second counter socialization. (Engle & Ochoa, 1988, p.13)
- Social studies should be **citizenship education**, defined, most basically, as education for informed decision making and responsible civic action. (Woolover & Scott, 1988:16)
- Social studies is the integrated study of the social sciences and humanities to **promote civic competence**. (NCSS, 1994)



WHAT IS THE GOAL OF SOCIAL STUDIES?

- Preparing learners as citizens who master the knowledge, skills, attitudes and values that can be used as an ability to solve personal problems or social problems as well as the ability to take decisions and participate in various community activities in order **to be a good citizen.**



SOCIAL STUDIES TRADITION

1. Social Studies as Citizenship Transmission
2. Social Studies as Social Sciences
3. Social Studies as Reflective Inquiry

(Barr, Bart, & Shermis, 1977)



FIVE PERSPECTIVES ON THE PURPOSES OF SOCIAL STUDIES

1. Social Studies as Citizenship Transmission
2. Social Studies as Personal Development
3. Social Studies as Reflective Inquiry
4. Social Studies as Social Science Education
5. Social Studies as Rational decision making and social action

(Woolover and Scott, 1988)



ALTERNATE PERSPECTIVES ON CITIZENSHIP EDUCATION

1. Social Studies as Citizenship Transmission
(Transmission of Cultural Heritage)
2. Social Studies as Social Science
3. Social Studies as Reflective Inquiry
4. Social Studies as Informed Social Criticism
5. Social Studies as Personal Development

(Martorella, Beal, and Bolick, 2005:30)

SUB TOPICS - 3:

- HOW IS GLOBAL CITIZENSHIP EDUCATION IMPLEMENTED THROUGH SOCIAL STUDIES IN THE PANDEMIC ERA?

ARE WE REALLY "GLOBAL"?



(GERZON, 2010)

The Impact of the COVID-19 Pandemic on Students Voice



- In 2020, nearly 1.6 billion students worldwide were affected by school closures (UNESCO 2020) and, due to the lack of preparedness of education systems, schools and teachers were forced to adapt to new teaching and learning methods almost overnight.
- At the same time, parents also found themselves unprepared to deliver online learning, often lacking the skills, equipment and time for home schooling (Burgess & Sievertsen, 2020; OECD, 2020).

(UNESCO, 2021)

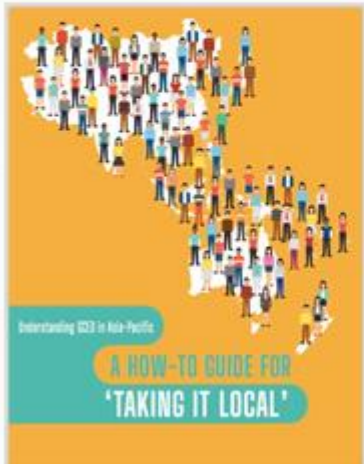
The Impact of the COVID-19 Pandemic on Students Voice



- These experiences are expected to significantly affect this generation's earnings and life opportunities (Hanushek and Woessmann, 2020).
- Students from socio-economically disadvantaged backgrounds are said to be the worst affected by school closures (Andrew et al., 2020) and are the most likely to suffer the worst long-term impact on their educational outcomes (Hanushek and Woessmann, 2020).

(UNESCO, 2021)

the United Nations Educational, Scientific and Cultural Organization (UNESCO) Asia-Pacific Regional Bureau for Education under the framework of the Asia-Pacific Regional GCED Network (2020)



- **Understanding GCED in Asia-Pacific**
- **A How-to Guide for 'Taking It Local'**

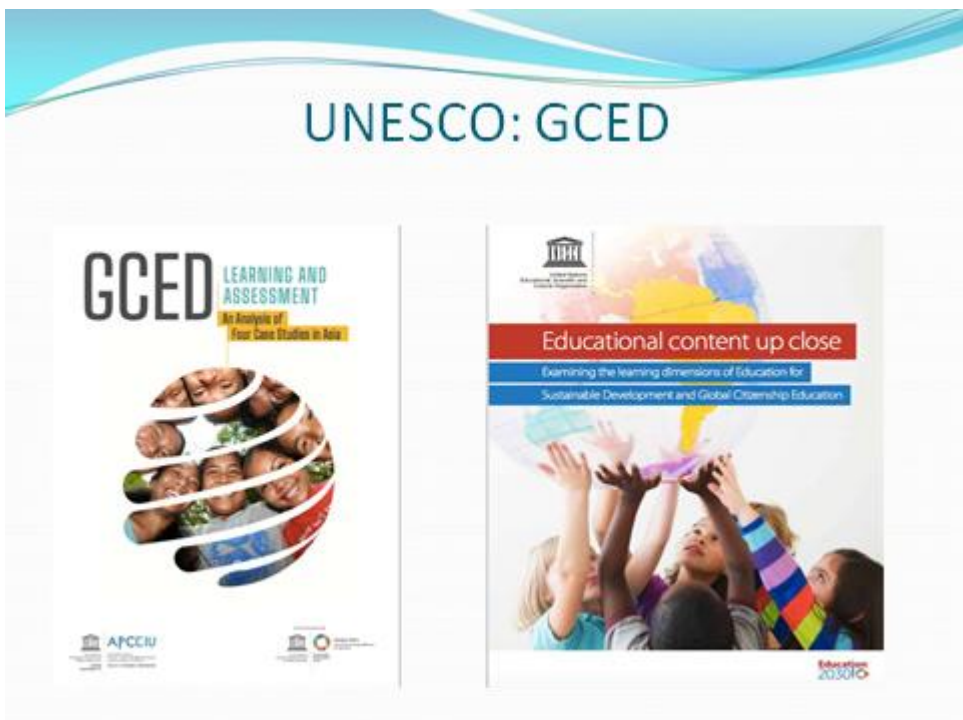
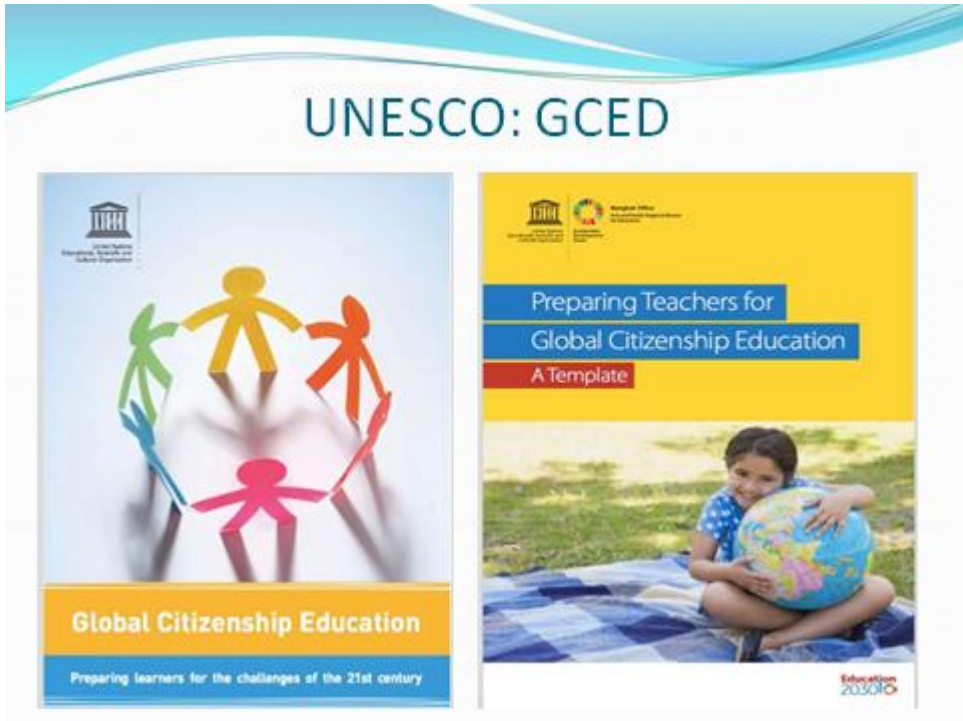


The United Nations Educational, Scientific and Cultural Organization (UNESCO) UNESCO Office for Southern Africa in collaboration with the SADC Secretariat. (2021)



- **Global Citizenship and Liberation History in Secondary Curricula in Southern Africa**





Results of UNESCO Research, 2021

Results 1:

- Widespread loss of learning on student voice

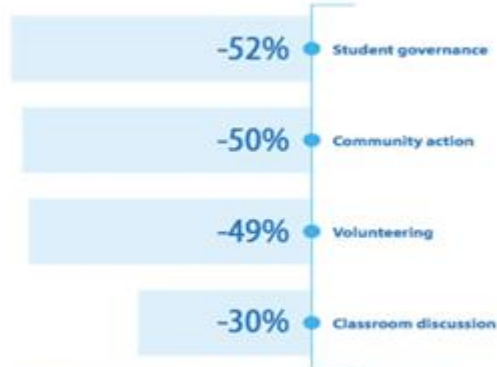
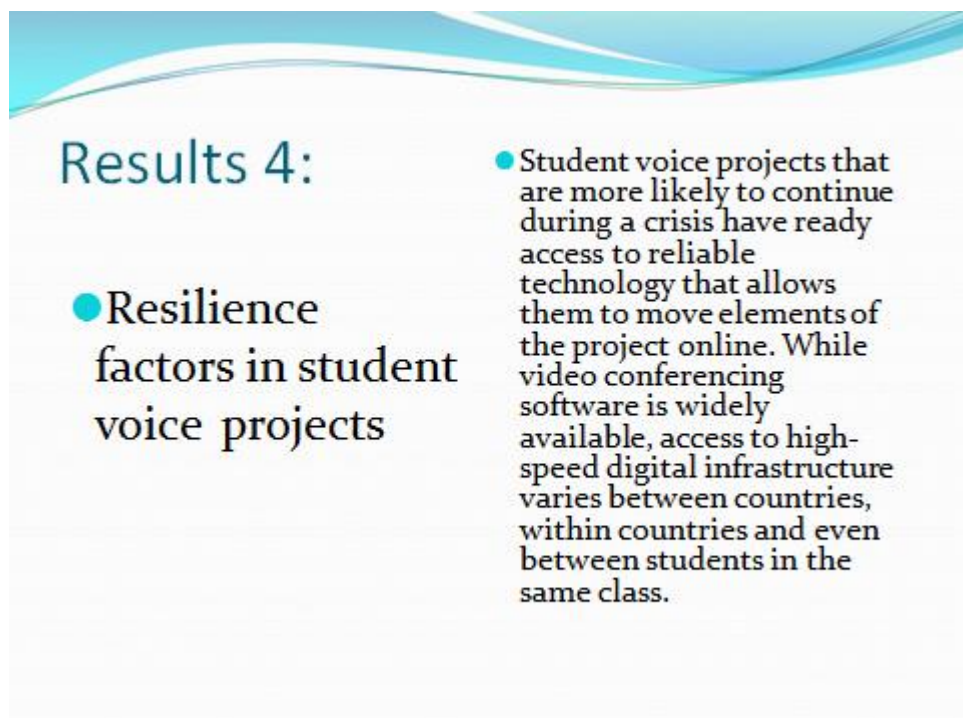


Figure 1. Percentage drop in the number of student voice opportunities offered during school closures in comparison with pre-pandemic levels in Europe and MENA countries.

This figure was created based on the results of the undertaken survey 'Student voice during the COVID-19 pandemic' by UNESCO & CoE in 2020.

Results 2:

- Socio-economic barriers to participation
- There is a greater distinction between private schools and state schools in relation to the ability to continue community projects. Compared to state schools, private schools were much more likely to find ways to continue student citizenship activities.





Recommendations for school directors and personnel, teachers and educators (UNESCO, 2021)

1. Build a strong and lively participative culture within and outside the school.
2. Develop a monitoring framework to measure the progress of student voice and participation.
3. Promote the development of democratic culture competences,
4. Prioritize student voice in initial and continuous training for teachers and head teachers.
5. Prioritize and engage with hard-to-reach students for participation in student voice projects
6. Incorporate, at school and in the classroom, factors that enable student voice and participation to thrive from a young age.
7. Equip schools with access to technology and resources to enable online student projects.
8. Ensure that blended learning is a part of the ongoing curricular activities.
9. Empower teachers, educators, staff, students and parents to utilize the opportunities offered by online learning to promote students' critical thinking, agency and participation in the digital world.
10. Tackle digital inequalities by providing socio- economically disadvantaged students with the necessary support to ensure fair access to digital learning.

Recommendations for policy-makers

1. Actively promote the right of children and youth to express their views and participate as a non-negotiable "right"
2. Prioritize student voice by ensuring that sufficient time and resources are invested into it.
3. Invest in teacher and school leadership training in quality education, with a particular focus on student voice.
4. Consult students on education policy-making
5. Work with international organizations

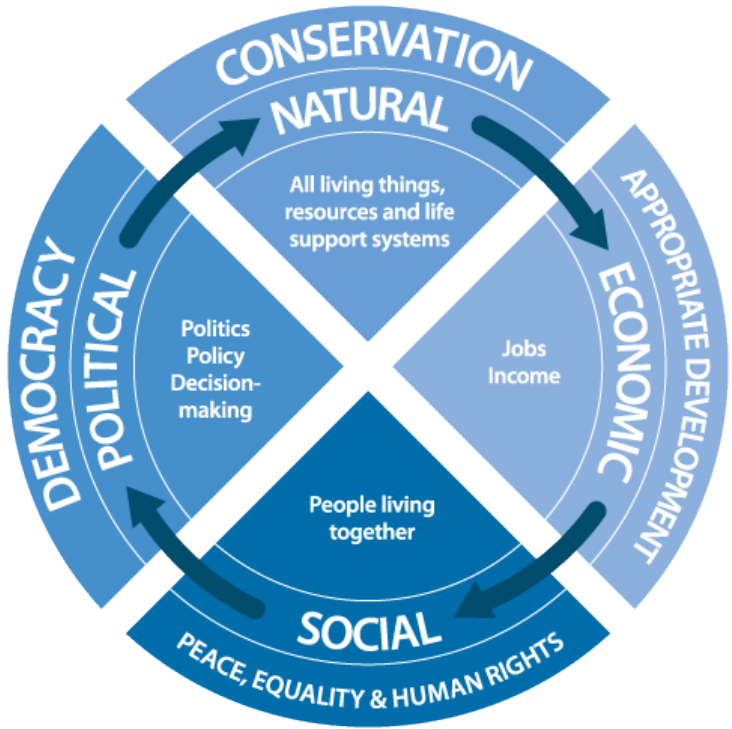


Recommendations for students and young people

- **1. Work together to explain to adults – policy-makers, teachers, school leaders, community representatives and parents – why youth voice matters**
- **2. Get actively involved in student assemblies**
- **3. Help and mentor other young people,**
- **4. Invest in developing your digital citizenship skills,**
- **5. Participate in long-term citizenship projects to gain experience in the physical world and online on ways to engage with problems at the local, national and international levels.**
- **6. Propose ideas for linking your involvement in youth mobilization movements outside school with activities within your school**

LESSON LEARNT

- **1. WE CAN USE THE FINDINGS AND RECOMMENDATIONS OF A UNESCO STUDY TO OVERCOME THE IMPACTS OF PANDEMICS.**
- **2. SCHOOL DIRECTORS AND PERSONAL, TEACHERS AND EDUCATORS IN ALL COUNTRIES CAN TAKE LESSONS FROM THE FINDINGS AND RECOMMENDATIONS ESPECIALLY FOR SOCIAL STUDIES LEARNING PURPOSES.**
- **3. STUDENTS CAN ADJUST LEARNING ACCORDING TO THE CONDITIONS OF THE PANDEMIC ERA BY UTILIZING THE EXISTING TECHNOLOGY EVEN SOME LIMITATIONS.**



Sub-Theme 1.

**Extracting Local Wisdom as a
Source of Learning**



The Local Wisdom of Trade Tradition among Banjar Community in Building the Spirit of Entrepreneurship as a Social Studies Learning Source

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Abstract: The success of Banjar traders in running a business cannot be separated from local cultural values based on Islam. The ability to survive and compete with Banjar traders is inseparable from religious belief, which has strong values and is deeply rooted in the life of the Banjar people. This local cultural value rich in wisdom will be beneficial as social studies learning resource. This article aims to explore local values that have been the driving force for success and the spirit of entrepreneurship among Banjar traders and integrate it into social studies learning resources through creative learning. This article was written based on the study of literature and accumulation of understanding from the readings of various primary studies conducted to the trading community. Literature studies using search engines through Google Scholar, PDF Drive, and e-Library are carried out to understand the concept of local values and social studies learning. Primary data sources were obtained from a series of studies conducted on the Banjar merchant community. There are several local values in the trading practices of the Banjar people, which have become a driving force for the spirit of entrepreneurship among Banjar traders. These local values are reflected in the habits of *basidakah* (giving alms), *bajakat* (paying zakat), *babaji* (performing the pilgrimage), *baakad* (transaction behavior using contracts) as well as in making decisions in consumption. By using local wisdom in the trading tradition of the Banjar people, social studies learning will be more interesting for students while also stimulating their curiosity to know their cultural characters better.

Keywords: local wisdom, learning resources, social studies, Banjar traders



Introduction

Banjar people or *Urang Banjar* is a coastal Malay community that primarily occupies the area of South Kalimantan. They are known as "types of Islam" (Hadi, 2015) and as a trader (Salim, 1996). The Banjar community's major business pattern in meeting the needs of daily life is trading (Daud, 2002). The Bukit Dayak people even refer to the Banjarese as *Trade People* (Radam, 2001). In many writings (Daud, 2000; Salim, 1996; Potter, 2000), it is stated that the Banjar people are known as successful traders. This business choice was made because of the limited agricultural area in the river valleys where they reside (Noor, 2001). Agriculture is only possible in areas with a soil structure in alluvial plains, especially in the eastern part of South Kalimantan. Meanwhile, as an area known as a swampy river, farming along the area is riskier. This is because during the rainy season, the area is flooded, and agricultural activities can only be carried out after the water recedes in the dry season (Potter, 2000). In these areas, residents were usually more urban-oriented and were better known as traders or craftsmen.

According to Potter (2000), wherever Banjar people are located, they always present themselves as sensitive to opportunities and risks that occur. Perhaps this is one of the reasons why the Banjarese are relatively able to survive in their commercial endeavors. The Banjarese, along with the Minangkabau and Acehnese, are a group that is relatively more adaptable in an economic life dominated by the colonial system (T. Abdullah, 1988). This seems to be related to the Banjar people living in coastal areas, such as Minangkabau and Aceh, which have a high outward orientation and a coastal culture closely related to international trade and Islam.

The trading business pattern carried out by the Banjar people ultimately shapes their daily behavior. On the positive side, this pattern fosters a competitive nature in their attitudes. However, it also fosters individualistic nature on the negative side because it is always oriented to calculating profit and loss in doing and acting (Daud, 2002; Buchori & Budiharga, 1983). This view is a view that applies to farmer culture, which tends to prioritize communality. In merchant culture, individualistic nature is an integral part of their rationality towards the world of trade. The merchant culture in the Banjar community, according to Salim (1996), also makes the Banjar people have a bourgeois attitude and do not have complete internal solidarity with each other.



Geographical conditions and the area's location on the coast also allow the Banjar people to become a cosmopolitan society, as is the case with the people of Aceh, Makassar, Riau, and Palembang. According to Azra (1999), people who inhabit coastal areas will have intense interactions and networks of local, regional, and international relations. This kind of relationship will encourage the exchange of culture, thoughts, and understanding between local communities and people outside their area. The existence of the cosmopolitan Malays, for example, can be found in the so-called revival of the significant current of Islamic Malay intellectualism in Southeast Asia in the East, which shows a shift in the style of religious thought in many coastal areas. This trading tradition closely related to the life of the Banjarese people, in turn resulted to various local ethics and values that helped shape the spirit of entrepreneurship among Banjar traders. These values are full of wisdom about how people live their lives both as individuals and community members.

In the context of schooling, especially social studies learning, local wisdom is an important part. It needs to be introduced to students so that students are not uprooted from their socio-cultural roots. In addition, local wisdom can also be a medium and source of social studies learning to become more familiar with the character of their socio-cultural environment. This knowledge can also be helpful at the same time to ward off the destructive influence of the development of globalization which tends to keep students away from their cultural roots. The inability of students to understand their culture will impact their inability to behave and act in their community, even being considered to have no manners.

The local wisdom of the Banjar people in carrying out economic activities, especially trading, of course, can also be a source of learning in social studies education. Some themes and materials can be developed through creative learning to make social studies learning more meaningful and exciting. For this reason, this paper will explore the various values and local wisdom of the Banjar people in trading practices and formulate them as a source of social studies learning in schools through creative learning.

Studies on economic activity and the spirit of entrepreneurship concerning socio-cultural and religious values have been carried out. One of the most famous and much inspiration for subsequent research is the work of Max Weber (1930) on the Protestant Ethic. This paper provides an overview of



how the Calvinist school uses the Protestant ethic to encourage the development of modern capitalism. Although Weber's thesis has received much criticism, it has paved the way for similar research as has been done by Geertz (1989), Siegel (1969), Castle (1982), de Jonge (1989), Abdullah (1994), and Sobary (1999).

Meanwhile, a more specific study related to the spirit of entrepreneurship among Banjar Muslims has been carried out, including by Mujiburrahman entitled "Religion of Banjar Economics and Culture." This study is more directed at the relationship between economics and religion in economic practice among Banjar Muslims. The study concluded that among Banjar Muslims, especially among the followers of charismatic ulama, there was economic behavior that intersects with religion even though its development is still traditional by relying on patron-client relationships. The rational and modern economic structures carried out by administrative bodies have not been found (Mujiburrahman, 2016). Adim, in his article entitled "Economic and Religious Behavior of the Banjar Merchant Community in a Sufistic Perspective" examines the economic aspects and religious knowledge of the Banjar trader's community. It is more focused on the Sufistic perspective. This paper seeks to clarify the existence of economic behavior and the diversity of the Banjar merchant community in realizing spiritual values as a form of manifestation in the actualization of the Islamic economy (Adim, 2019).

The study of local wisdom concerning social studies learning through creative pedagogy has also been studied by Supriatna & Maulidah (2020) in a chapter book entitled *Creative Pedagogy Fostering Creativity in History and Social Studies Learning*. This book describes the importance of creative competence in the pedagogical aspect for prospective teachers to equip students to be creative. This book also raises various issues that develop in the life of society and the state. One of the issues is uprooting students' cultural roots and the formation of a consumptive consumer society, also the importance of maintaining local wisdom. The issues are explored by offering alternative pedagogical solutions.

Methods

This article is descriptive with a structured narrative description. The target of this research is the Banjar Muslim traders, especially those who live in the Sekumpul Village area as the location of this research. Data were collected by



conducting interviews, observations, and literature studies. Interviews were conducted with traders to obtain data on their knowledge of various values and ethics that underlie their economic activities. Observations are specially made where they carry out trading activities and also in their daily activities. At the same time, the literature study was conducted to obtain various conceptual and theoretical data related to local socio-cultural values, the spirit of entrepreneurship, and Banjar Muslim traders. Qualitative analysis was carried out in three stages, namely, reduction, display, and verification.

Findings

Trade Traditions and Economic Ethics of the Banjar Community. Trade activities carried out by the Banjar people can be traced long before the era of the Banjar Kingdom. According to Usman (1994), since the 16th century, traders from the Ngaju and Oloh Masih tribes have embraced Islam. Their trade can be between regions within the Banjar Kingdom and outside the region (overseas). After the Banjar Kingdom came to power around the 17th century, the trading activities of the Banjar people became increasingly intensive. Large and medium-sized trading businesses during the royal era were carried out by high nobles, royal officials, and merchants, in addition to, of course, foreign merchants. High nobles and royal dignitaries were likely to be the sole buyers of the goods produced by the people in the areas under their control, who resold them to merchants or nobles who would export them abroad or resell them to foreign traders. The merchant group mainly carried out foreign trade business, exporting goods produced by the people and importing goods needed by the people, which they did with their sailing ships. This export and import business was also carried out by immigrant traders, namely European, Chinese, Javanese, and Arab traders, but they did not directly contact the producers. The goods exported were pepper, resin, candles, bird's nests, ironwood, rattan, gold, and diamonds.

Meanwhile, imported goods consist of various types of textiles, salt, rice, sugar, glassware, and various types of goods made of brass and copper. When the Banjar sultanate was abolished, the role of the nobility and royal officials in trade naturally declined, but the role of large and middle traders continued (Daud, 1997). The impression of the merchants' success is still visible in some areas of South Kalimantan, such as Martapura and several areas in the Hulu Sungai region. This large trading business began to decline along with the



decline in shipping businesses that relied on sailboats. They were defeated by the coastal shipping business using steamships (Daud, 1997). Now, when the means of transportation have given traders many options, they can expand their network again. Banjar traders involved in international trade at that time were primarily Muslim traders or pilgrims. Their position became important, especially after the role of royal merchants declined along with the decline in the power of the Banjar Kingdom.

Islam, which is the identity of the Banjar community, is quite effective in dealing with economic contestation, which tends to be high among the merchant community. With Islam, Muslim traders from Banjar could withstand various pressures that occurred in the commercialization process. They can even compete with other ethnic groups, especially the Chinese, known as tenacious traders. Islam, in this case, occupies two crucial positions for the economic development of the Banjar people, especially the Sekumpul traders, namely Islam as a place of refuge and Islam as a driver or shaper. In this case, institutions, teachings, and doctrines have become part of local values that contribute to the economic development of the Banjar people. One of the economic developments of a society is determined by the values, attitudes, and views that develop in that society (Alfisyah, 2008).

There are various values, views, attitudes, and behaviors of the Banjar merchant community that accompany the economic development of society. One of them is a behavior related to the habit of carrying out activities related to religious teachings such as *basidakab* (alms), *bajakat* (paying zakat), and *bahaji* (performing the pilgrimage). In addition, the Banjar merchant community is very fond of ceremonial and religious rituals such as celebrations *haul*, reading *manakib*, *the birthday of the prophet*, and others. Apart from being part of a religious tradition, these rituals also contain local wisdom full of values.

Among the common behaviors among the merchant, the community is donating some of their wealth in the form of donations or alms. In local communities, it is called *basidaqah* (alms). Practice *basidakab* (charity) is mainly done by Banjar traders associated with the presumption that the property will *babarkat* (blessed) and increase if it is used for religious purposes. One of the examples is to donate wealth or give alms for religious activities. In the giving, there are mutual relations that mean asking God for more economic impact for them, a take and give, while also presumed as strengthening their piety.



Donations or alms are essential for traders because apart from being considered part of implementing religious teachings, they also contain economic intentions (Alfisyah, 2005). The nominal contribution is also essential to confirm and legitimize the level of establishment of a trader. People with a specific establishment level will get ridiculed if the nominal contribution is not commensurate with their wealth. Meanwhile, the high nominal contribution is also a measure of the level of stability compared to other traders. Measures of wealth and stability usually refer to ownership of material objects such as shops, cars, and houses. This tradition of *basidaqah* or donating, in turn, gave birth to the habit of sharing, helping each other in the community, and at the same time training social sensitivity and concern.

A similar status of wealth-related tradition is also present in the practice of zakat. Wealthy traders who always issue zakat will be praised by the community. The success of the business run by these traders is sometimes associated with their obedience in issuing zakat. The expression "*Harta batambah amun dijakati*" (wealth will increase if the owner pays tithe) strengthens the argument above. "*ina jadi batambah sugih tarus karna inya kada pernah melalaikan zakat (he is getting richer because he does not neglect his religious obligations in terms of tithing)*", said a resident who was asked about the success of a trader. Nominal zakat is also a measure of the level of success of a trader (Alfisyah, 2008). Traders who issue more zakat than the previous year will be considered to have experienced an economic improvement, and their business is considered more successful than before. A decrease in the nominal zakat issued means the same as a decrease in the level of business success. The amount of money, type, and quality of goods distributed to relatives or neighbors during the zakat period before the holiday reflects someone's socio-economic position. The people who receive the gift always compare the value of the gift of one merchant with other traders. For this reason, every trader always tries his best so that his wealth continues to increase from year to year. This condition gives birth to a spirit of sharing and, at the same time, increasing social welfare, narrowing the gap between the rich and the poor, and reducing social inequality in the surrounding community.

Religious teachings have become the driving force for the economic process. Islamic teachings such as *basidakah* (*giving*), *bajakat* (paying zakat), and *bahaji* (performing the pilgrimage) have encouraged efforts to acquire wealth. The desire to carry out the pilgrimage has fostered a high work ethic among



traders. In the view of the Banjar people, one measure of a person's success and well-being is the ability to perform the pilgrimage. A person's social awareness is considered incomplete if it is not followed by the implementation of the pilgrimage as an indication of economic stability. To perform the pilgrimage, they must be active and diligent in trying and living frugally to collect quite a lot of money. Behind the trade spirit possessed by the traders, it appears that there are religious motivations that give birth to a high work ethic, hard work, demanding, and never giving up.

A tradition that is also very attached and distinctive in the trading practice of the Banjar people is *baakad* (pronouncing the contract or pledge) when making buying and selling transactions. *Baakad* This is marked by the word '*tukarlah*' (meaning 'I buy') from the buyer and answered by the word '*jual*' (meaning 'I sell') from the seller. The people believe this contract or pledge of Banjar is a prerequisite for the sale and purchase to be legal. The sale and purchase are invalid or canceled if a *baakad* does not accompany it. From a value perspective, this kind of behavioral practice shows the willingness and agreement of both parties for what has been transacted. *Baakad* also reflects on how the process of completion of the negotiation.

In buying and selling, the people of Banjar generally prefer to make transactions with Banjarese rather than Chinese who are (usually) non-Muslims or prefer to transact with traders who have made the pilgrimage to traders who have never performed the pilgrimage. Thus, Islam, which has become the identity of Banjars and the status of Hajj, becomes vital in the economic process. Islam becomes a refuge. With Islam, he is safe from the competition with people other than Islam. The religiously devout Banjar people became convinced that shopping with merchants who had performed the pilgrimage would further ensure the validity of the buying and selling contract that was being carried out. They are considered pious traders and have understood the rules of buying and selling required by Islam. Here it seems that the concept of *bausaba* is not just working but is identical with worship if it is carried out according to religious rules. This shows how religious and cultural symbols can play an influential and directive role in business progress. In addition, this also shows that honesty and responsibility in trading and business are essential.

Among the people of Banjar, the decision to choose between shopping with Banjar merchants or with Chinese merchants is based on the principle '*lebih*



baik manyugih urang Kita daripada manyugih orang Cina' (it is better to make 'our people' rich than to make Chinese people rich. We are for Banjar people are people who have cultural and ideological similarities. In this case, what are meant by 'our people' are Banjar people or people who are not Banjar but are Muslim. Chinese people are not considered 'our people' because they are not Banjarese and are not Muslim.

The spirit of Banjar traders to engage in ritual activities such as *haul*, *nisfu sya'ban*, *remembrance*, and reading of *manakib* also seems to have economic purposes. The assumption is that prayers offered at that time are more likely to be answered. Indication of the wishes they want to convey on the occasion calls can be material or ideological desires. From the description, it is clear that the entrepreneurial spirit, work ethic, and trade spirit of Banjar traders grow and develop driven by local cultural values that contain local wisdom. The traditions of *basidakah* (giving alms), *bajakat* (bajakat), *bahaji* (performing the pilgrimage), *baakad* (a contract or pledge of buying and selling), and decision making in choosing the subject of transactions have become local wisdom that is full of value. Hard work, perseverance, persistence, thrift, help, and social care are the characteristics and characteristics of Banjar traders.

Local Wisdom as Social Science Learning Source. It appears that the local values among Banjarese trader community contain wisdom that can be used as a source of social studies learning. Social studies education plays a strategic role in equipping students with various ethics in civic life (Supriatna & Maulidah, 2020). Meanwhile, creative pedagogy is the planning, implementation of imaginative and innovative teaching and learning activities, and processes in the curriculum with learning strategies in and out of the classroom to develop students' creativity (Dezuani & Jetnikoff, 2011; Supriatna & Maulidah, 2020).

Through creative learning, students are facilitated to not only understand concepts through the definitions contained in textbooks. However, they are also invited to imagine and innovate in developing materials according to local socio-cultural conditions. Through creative learning, students can be invited to travel to traditional markets such as the Floating Market in Lokbaintan Banjarmasin or the diamond market in Martapura, which is unique as a local tourism icon. Participants can also observe buying and selling activities, transactions between sellers and buyers, and between traders and other traders carried out in traditional ways (Apriati et al., 2013). This learning can allow



students to get to know their socio-cultural environment amidst the swift influence of globalization which also fulfills the world of children or students. In this way, students can be facilitated to understand local issues that sometimes escape the attention of teachers and schools (Supriatna & Maulidah, 2020). This is important as it is crucial to incorporate the skills needed in the 21st century, such as creativity and innovation, critical thinking, communication, and collaboration (Trilling & Fadel, 2009).

Tourism activities to traditional markets may look ordinary, like traveling in general. However, this method can facilitate students not only understanding and awareness of the richness of their natural culture but also equip students with work ethic competencies, entrepreneurship, social skills, social sensitivity, solidarity, decision making, and problem-solving abilities. Students can find many social studies subject matter in this market, ranging from various natural resources such as water and biological and vegetable resources. It is similar to the social aspects such as consumption patterns, distribution, transactions, interactions, social stratification, solidarity, the history of national civilization to democratic values and human rights.

In the context of the curriculum, creativity in social studies learning by integrating local wisdom is essential. This is because the social studies curriculum in schools, especially in secondary schools, emphasizes core competencies in the realm of knowledge (KI 3) than other competencies, especially social attitudes. This argument is based on indicators using the words *understand*, *describe*, *analyze*, and others to formulate essential competencies (KD). Although it is not a problem, the use of this knowledge domain verb formulation does not accommodate students' socio-cultural context or locality. It is abstract and too broad (Supriatna & Maulidah, 2020). Teachers have opportunities to develop indicators that can accommodate the content of the socio-cultural themes of the local community so that they become contextual, meaningful, and easier to understand. They also can understand concepts related to traditions, rituals or traditional ceremonies, local culture, distribution, and consumption patterns of the local community.

The curriculum may not accommodate all socio-cultural characteristics of society, so teacher should creativity develop the learning materials to be relevant to the student's local context. In social studies learning, teachers can equip them with an understanding of economic activities such as consumption



patterns, economic transactions, and buyer-trader interactions. Social studies teachers who are not creative may convey the material in understanding concepts to students. This method will only reach the realm of understanding, and learning will end in answering only test questions. Creative teachers will try to facilitate students with creative activities, not just answer test questions.

Creative social studies teachers will present material that is richer than what is in the curriculum. The teacher will develop the material according to the needs of the students. The official curriculum was developed into a curriculum as an experience (Supriatna & Maulidah, 2020). Concepts that are not related and are not experienced by students will be changed with concepts relevant to students' socio-cultural conditions. The concept of distribution and consumption, which is more oriented to modern and formal transaction patterns, was developed on buying and selling transactions *baakad*, which is a characteristic of the economic system and business pattern of the Banjar community, is identical to Islam. The sale and purchase transaction of *Baakad*, as mentioned above, is the use of a sale and purchase contract or pledge in the form of the word "sell" for the seller and "exchange" for the buyer at the time of the transaction. The tradition of buying and selling like this by the Muslim community of Banjar is understood as a statement of willingness and agreement on the goods being transacted. This is also believed to implement Islamic teachings that require a contract in buying and selling. Such an economic system reflects the value of willingness and responsibility that contains the content of democratic values.

Creative teachers do not only refer to essential competencies but also to indicators added when starting lessons. Verbs that refer to the realm of understanding will be added with other competencies such as "able to connect", "able to observe and ask questions". In this case, creative teachers can invite students to observe the buying and selling process of the Banjar Muslim community both in traditional markets and in supermarkets. Students can also be invited to analyze and find other concepts that appear in community economic transactions that characterize the buying and selling transactions of the Banjar community. In turn, students will be able to know and practice various buying and selling ethics, which are the habits and traditions of the Banjar people. This also strengthens the role of social studies as a provider of attitude and value education (Banks, 1990).



The use of local knowledge through creative learning that involves students in activism socio-economics can facilitate and train the learners to better social skills and participate. This is in line with the mandate of national education goals and the central core of social studies education, which requires the realization of humans who can adapt, socialize, participate, be responsible, and care about problems in their social environment (Mullin & Sandra, 1990).

Meanwhile, learning through the trade tradition of the Banjar people, who tend to be considerate in choosing the subject of transactions, can facilitate students about decision-making competencies and a frugal and non-consumptive work ethic. In this way, students can learn to be wiser in consuming goods & buying goods based on needs, not just wants. This social and life skill is important in this digital era where advertisements and western-modern life advocate the young generation to consume more and sometimes out of control.

Not all digital ways can solve problems. On the contrary, digital devices have caused some users to become more individualistic, less sociable, aloof, and lonely. In the hands of creative teachers and through creative pedagogy, the adverse effects of information and communication technology can be solved through traditional methods or conventional pedagogy as an alternative solution (Supriatna & Maulidah, 2020). In the era of the capitalistic economy, the world of children's games is the world of the market. The market is defined as a meeting place for sellers and buyers, as is the definition of social studies lessons in junior high school. The market is also an imaginary world, a virtual or virtual world where transactions, supply, and sales processes are milled about consuming goods. In an imaginary market that is packaged in the form of advertisements in print, electronic and online media, consumer goods are offered that may be able to meet primary needs and secondary and even tertiary needs (Supriatna, 2018).

The digital world is the living place of millennial, in which students are the part of it. Advances in information technology have two opposing sides. On the one hand, it encourages students to be more productive and absorb much information to improve their competence. However, on the other hand, the digital world can also be a coercive force, controlling and even making them lose their autonomy, their identity (Supriatna & Maulidah, 2020). In this context, the local ethics of the Banjar community in carrying out consumption patterns that tend to transact with the Banjar Muslim community can be one



mechanism to fortify themselves from the negative impacts of the digital world. The local value in the consumption pattern can be a controller for excessive consumption due to an imaginary market that continues to provide offers that tend to be pushy and full of imagery.

Commodity imaging with specific signs, symbols, and contexts becomes a tool for consumer hegemony. In a consumer society, goods consumption activities are more on symbols than on the function of the goods consumed (Supriatna, 2018). This condition is undoubtedly very worrying, especially during a pandemic like the current one where learning is done online, making students more intense in relating and interacting with technology information. Almost all activities are school-related to technology information, ranging from providing material through Google meet and zoom to assignments. Limited resources require students to search online media. In this situation, like it or not, students are increasingly accessing the internet and intentionally or unintentionally also witness various consumer goods with all their symbols offered and imaged through advertisements.

Finally, social studies education is expected to be more attracting and intellectual through innovative education sourced from local wisdom. Social studies education should facilitate students to be curious for their socio-culture identity better. Without this capacity building, they will easily get lost in the wave of modern globalization and the infiltration of foreign values that negatively eroded their cultural root.

Conclusion

The success of Banjar Muslim traders in running a business and the ability to survive and compete in Banjar traders cannot be separated from Islam which has strong values in the life of the Banjar community in general. In turn, the implementation of Islamic teachings creates traditions and habits that characterize Banjar traders such as *basidakah*, *bajakat*, *bahaji*, *baakad*, and habits and tendencies to transact with local or Banjar traders for socio-cultural reasons. In addition to fostering the spirit of entrepreneurship, these traditions and customs also contain local wisdom that can train social care attitudes, help, politeness, thrift, and non-consumptiveness. The local values related to the trading tradition of the Banjarese above are local wisdom that can be used as a source of social studies learning through creative pedagogy that can inspire



students to imagine and innovate. Basidakah, bazakat, and bahaji that contain the value of helping and sharing can enrich the material on solidarity social and social stratification. At the same time, the traditional baakad in the buying and selling transaction system is developed for consumption patterns, buying and selling, and transactions that can align with local conditions and characteristics. The way of thinking in making decisions, in this context, to buy or consume something is highly correlated with social studies education. It emphasizes decision-making competence, which is also helpful for training students not to become wasting-consumptive consumers in the future.

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The Character Education of Pancasila Values in History Education in Indonesia

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Abstract: This article contains the values of Pancasila, social studies education, history education, and history learning as character education. The value of Pancasila can be defined as social behavior based on the state of Indonesia. The values character education as an effort to develop potential or behavior by Pancasila values. Meanwhile, character education is an effort to develop the behavioral potential of students. History education is one of the most important lessons in developing character education, especially for Pancasila values. This status is because history education is rich in values from the past that needs to be applied in the present time. Its strategic position can also be seen from the material such as heroism, inspiration, and social learning. The method used in this paper is the literature review method. The data collection technique that the author used was to find and collect journals, books, and other relevant sources. After the data is collected, a systematic review concerning the problem is studied to obtain data or information for research material.

Keyword: Value of Pancasila, character education, history education



Introduction

Pancasila, as the basis of the state, ideology, views, and philosophy of life must be used as a guide for the Indonesian people in organizing the life of society, nation, and state to create the ideals of the proclamation of independence. Pancasila contains noble values extracted from the nation's culture and fundamental values that are universally recognized and will not change.

Today, there are various problems in Indonesian society, so that the character aspired to in the proclamation of independence is silent and does not develop as it should. This condition is due to the impact of globalization in various parts of the world. According to Azisy (2004: 19), globalization refers to rapid developments in communication technology and transportation, which can bring distant parts of the world (into things) that can be easily reached'. The term that is currently known is electronic proximity, meaning electronic proximity, where distance is no longer a significant obstacle to establishing communication between citizens in all corners of the world.

The impact of globalization in Indonesia is very much felt, both positive and negative. The positive impact of globalization is that it becomes easy to access various information both at home and abroad. As a result of this easily accessible information, Indonesian people love foreign cultures even to forget their own culture. However, from this positive impact, it turns out that there is a negative impact from this globalization. The example above is one of the problems experienced by the Indonesian people lately. Therefore, through Permendikbud number 22 of 2020 in its vision, the Ministry of Education and Culture wants to create Pancasila students. Pancasila students embody Indonesian students as lifelong students who have global competence and behave by the values of Pancasila, with six main characteristics: faith, fear God Almighty and have a noble character, global diversity, cooperation, independence, critical reasoning, and creativity. In this case, the Ministry of Education and Culture should take any possible approach to promote these components, so the impact of globalization among students will be neutralized.

This Pancasila student started from the values of Pancasila. In the first precept, which contains "God Almighty," the aspired value is faith and piety to Allah by establishing his commands to increase piety. As Indonesians, we realize that



there are more vital elements than us to live up to the present time until the formation of Indonesia.

Next is the value of Pancasila, "Just and civilized humanity," the value contained in the value of humanity. Humanity in question is a just and civilized human being, upholding the values of justice and human dignity as a creature of God, which is manifested in the spirit of mutual respect, tolerance, which in daily behavior is based on high moral values, as well as for the benefit of the community. It is hoped that by implementing this, we can be kept away from various conflicts in the regions that start from intolerance and other conflicts.

In the third principle of "Indonesian Unity," the value to be conveyed is that our country comprises various tribes, religions, languages, cultures, races, and pluralistic societies. In this precept, we hope that we have the same vision and can unite and live side-by-side with one another from this reality of diversity with minimum excesses from socio-economic and primordial class differences.

Furthermore, the fourth precept, "Popularity led by wisdom in representative deliberation," the value that I want to convey is how to implement democracy in Indonesia. According to Arjoso, A. (2002: 25), in Soekarno's speech, he explained, "... The basis is the basis of consensus, the basis of representation, the basis of deliberation. The state of Indonesia is not one country for one person, not a state for one group, even though it is a rich group. However, we are establishing a state, "one for all, all for one". Researchers believe that the absolute condition for the strength of the Indonesian state is the deliberation of representatives." In other words, Indonesian democracy is through deliberation and consensus.

In the fifth precept, "Social justice for all Indonesian people," the value conveyed is that every citizen is treated equally without differences in ethnicity, race, religion, language, rich and poor, or position. All citizens must be treated fairly by the state. The embodiment of the precepts of social justice can be in law enforcement with the principles of non-financial and positional justice, no physical or mental pressure on the people, getting a prosperous life or free from poverty, and ignorance from pressure from foreign parties. The government sided with the people who must be defended, not to specific groups who have interests.



From the five precepts that have been explained above and the vision of the Ministry of Education and Culture, namely wanting to have Pancasila students, we need to socialize it. Particular socialization to students can be done through character education. Education is a conscious effort to develop students' potential at the elementary, middle and advanced, and high levels optimally. At the same time, the character is a picture of human behavior that emphasizes value. It can be defined that character education is a conscious effort to develop a learner's behavior.

Character education is widely implemented in various lessons, one of which is history learning. History lessons have strategic potential in forming a noble national character and civilization and the formation of Indonesian people who have a sense of nationality for the homeland. Although learning is only one of the lessons that develop character education, historical material that is unique and full of value has strong potential to introduce students to the nation and its aspirations in the past. This aspect is the most vital foundation of history learning in building character education.

Methods

This research uses library research or literature study. Because the object of study is the result of written work, which is the result of thoughts and data obtained from the literature (O'Dwyer & Bernauer, 2013; Moser & Korstjens, 2018). The data collection technique that the author uses in this research is to find and collect journals, books, and other relevant sources. After the data is collected, a systematic review is carried out concerning the problem under study so that data or information is obtained for research material.

Findings

Pancasila Values Character Education. Education is a conscious effort to develop students' potential at the level, elementary, middle, advanced, and high optimally. According to Ki Hadjar Dewantoro (in Sulistyarini: 2015), "... education is an effort to advance the growth of character (inner strength, character), mind (intellect), and the child's body. Thus education is a process of developing all aspects of the human personality, including knowledge of values, attitudes, and skills. The parts should not be separated so that we can advance the perfection of our children's lives".



The word character comes from the Greek word meaning to mark. According to Alwisol (2006), the character is defined as behavior that emphasizes the value of right-wrong, good-bad, either explicitly or implicitly. A character can also be defined as the value of goodness in the form of action or behavior. Therefore, people who behave dishonestly, cruelly, and greedily are said to be people of bad character. People who behave honestly, like to help, are said to be people of noble character. So the term character is closely related to a person's personality. Thus it can be defined that character education is an effort to develop the behavioral potential of students. According to Hasan (2012), that character education can be interpreted as a process of internalization and appreciation of cultural values and national character that students actively carry out under the guidance of teachers, principals and education staff and are manifested in their lives in the classroom, school, and community.

The purpose of further character education has been stated in Law number 20 of 2003 concerning the National Education System as follows: "develop the affective potential of students as human beings and citizens who have cultural values and national character; (2) develop commendable habits and behavior of students in line with universal values and religious traditions of the nation's culture; (3) instilling the spirit of leadership and responsibility of students as the nation's successors; (4) develop the ability of students to become independent, creative, national-minded human beings; (5) developing a school life environment as a learning environment that is safe, honest, full of creativity and friendship, as well as with a high sense of nationality and full of strength (dignity) (Puskur, Balitbang, 2010).

Values explicitly refer to what humans do, whether good or bad, and high and low prices. However, as developed in people's lives, values are often judged as suitable value, quality, showing quality, and beneficial for humans. According to Djahiri (1999:2), value is valuable according to logical standards, namely right and wrong; ethical standards, fair and unfair; aesthetic standards, beautiful and destructive; religious standards, halal haram, and acceptable legal standards. Become a reference and belief system for self and life. Meanwhile, Pancasila is the basis of the state's ideology, views, and philosophy of life. The Indonesian nation must guide in organizing social, national, and state life in realizing the ideals of the proclamation of independence. The value of Pancasila can be defined as social behavior based on the Indonesian state. Pancasila character education aims to develop student behavior based on the



Indonesian state, namely Pancasila. Five precepts need to be developed in students, as in the first precept, "God Almighty," needs to be developed religious characters and have noble character.

Furthermore, in the second precept, "Just and civilized humanity," the characters developed are to know and respect other people's cultures and to be involved in a mutual interaction with others. The third principle of "Indonesian unity" is the value this precept wants to highlight: more cooperation between fellow human beings, whether in the same segment, ethnicity, religion, or different. The fourth precept, 'populist,' led by wisdom in representative deliberation, emphasizes the nature of democracy embraced by Indonesia and its future demands.

The fifth precept, "social justice for all Indonesian people," emphasizes that every citizen must be treated fairly without differences in ethnicity, race, religion, language, rich and poor, or position. All citizens must be treated fairly by the state. The embodiment of the precepts of social justice can be in law enforcement with the principles of non-financial and positional justice, no physical or mental pressure on the people, getting a prosperous life or free from poverty, and ignorance from pressure from foreign parties.

The values in Pancasila have been interpreted as the vision of the Ministry of Education and Culture 2020. It is also reflected in the Permendikbud number 22 of 2020. The contents of the Permendikbud are as follows: "Pancasila students are the embodiment of Indonesian students as lifelong students who have global competence and behave by the values of Pancasila, with six main characteristics: faith, fear of God Almighty, and noble character, global diversity, cooperation, independence, critical reasoning, and creative." The students should be a "Pancasila's person." with the nation's characters within.

Indonesian History Education. Student. Education History is essential education in shaping the character or character of students in Indonesia. Sartono Kartodirdjo in (Susanto 2014: 35) argues that in the context of nation-building, history teaching does not only function to provide historical knowledge as a collection of historical factual information but also aims to awaken students or awaken their historical thinking skills.



Education is also crucial to convey history, considering that this education helps students have high thoughts about history. In history education, it should lead to the four goals of historical education. According to Hamid Hasan (Susanto, 2014; 35), states that (1) historical education provides educational material that is basic, in-depth, and based on past experiences of the nation to build awareness and understanding of themselves and their nation. (2) Historical education material is unique in building logical, critical, analytical, and creative thinking skills by the challenges faced at that time. (3) Historical education presents material and examples of exemplary leadership, pioneering, attitudes, and actions of humans in their groups that cause changes in human life. (4) Human life is always connected to the past; even though the results of actions in responding to challenges are final, these actions always have an influence that does not stop only for their time but affects the community in carrying out its present and future life. The historical events become a "bank of examples" to be used and adapted as an action in facing the challenges of today's life. If the four points above can be implemented correctly, then the objectives of historical education will be realized.

For some people, history lessons only include stories, myths, and even legends of their area. It is not uncommon for people to even think that studying history is less important. Whereas studying history is very important to answer human curiosity. Rustam (2002:5) explained that the purpose of history became more apparent (1) to fulfill curiosity about past events, about how the description of the event, why the event occurred, and how the event ended. It is also essential to measure the implementation or impact of these events on other areas of life. (2) to find out more deeply whether history is an art or a discipline. Suppose in the world of education; the teacher directs the students to develop thinking such as the goal of history. In that case, students will undoubtedly be critical in every event of Indonesian national history and another history. A great curiosity will arise from that curiosity students will be more creative to explore in-depth information from various sources to find the truth of the events he observes. Moreover, students will realize that history is vital to learn from there.

Historical education as character education for Pancasila values. History education is a subject that has great potential in developing students' character. This position can be seen from the historical education materials. History education materials that are unique and full of value have the most substantial potential to



introduce students to the nation and its aspirations in the past. Students can study what and when, why, how, and what consequences arise from the past through history lessons. They can answer the nation's past to the challenges they face and their impact on life after the event and the present. Historical education materials can develop the potential of students to recognize the values of the nation that were fought for in the past, maintained, and adapted for today's life—and further developed for future life. The current situation is the result and continuation of the nation's struggles in the past and will be the capital for the struggle for life in the future.

According to Sapriya (2012: 209), historical education should have characteristics in each of its materials which are described as follows: (1) containing the values of heroism, exemplary, pioneering, patriotism, nationalism, and an unyielding spirit that underlies the process of character and personality formation; (2) Contains treasures regarding the civilization of nations, including the civilization of the Indonesian nation; (3) instilling an awareness of unity and brotherhood as well as solidarity to become a unifier of the nation is facing the threat of disintegration; (4) contains moral teachings and wisdom that are useful in overcoming multidimensional crises faced in daily life; (5) instill and develop a responsible attitude in maintaining the balance and preservation of the environment.

With the characteristics of the material described above, we can look for relevant values to be developed as Pancasila values. Pancasila values should be able to represent the five precepts contained in Pancasila. After it is felt that the values of Pancasila that we have developed are appropriate, then the next step is to develop the stages of character education.

The process of character education, according to Muhaimin (1996:153), can be applied to history lessons through several stages, namely: 1) The value transformation stage is a process carried out by educators in informing the values of character education. At this stage, only verbal communication occurs between educators and students. Next, 2) The value transaction stage is a stage to present character education through two-way communication or reciprocal interaction between students and educators. 3) The trans-internalization stage is where the application of character education is carried out through verbal communication and mental attitudes and personality in students.



Conclusion

Pancasila values character education is a conscious effort in developing students' potential character or behavior about the values of Pancasila. In the learning process, historical education is a lesson that can develop character education. This potential useage is because the material from historical education has a very reasonable value for developing a student's character. Furthermore, in developing character education, Pancasila values are expected to meet the stages, such as the value transformation stage, the value transaction stage, and the trans-internalization stage. The teacher expects the following stages to be fulfilled by the teacher so that the character education process can produce a change in attitude.

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The Value of Local Wisdom in *Mamanda* Traditional Arts in South Kalimantan

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Abstract: The *Mamanda* is a traditional theater or performance art originating from South Kalimantan. In its development, the younger generation's reception towards these traditional arts diminished with the massive infiltration and penetration of modern cultures in society. This paper aims to reveal the development of *Mamanda* from a historical perspective. The method used by the researcher is the historical method which includes heuristics, namely source collection, criticism or verification process of the source, interpretation consisting of explanation and interpretation, and historiography or historical writing. This study shows that *Mamanda* Performing Arts is not only seen as a means of entertainment but also contains an educational value in the form of constructive social criticism and seems relevant to the reality in society today. In addition, *Mamanda* performances are not only seen as a form of folk art that only presents expressions or plays related to folklore but also appears as a medium for preserving local wisdom values in South Kalimantan. The conclusion of this study shows *Mamanda* is a performing art that has existed for an extended period of history. Furthermore, *Mamanda* must be preserved because the performing arts are cultural products born from the history, creativity, and local values of the people in South Kalimantan, especially Banjar. It is the responsibility of the government, artists, and the public to promote the art and keep it alive for the future generation.

Keywords: Mamanda, traditional theater, performance arts, South Kalimantan



Introduction

Indonesia is a country that is rich in culture. Each ethnic group that inhabits the archipelago has its distinct cultural characteristics. Every region has a myriad of cultures that color and elevate Indonesia's uniqueness in the eyes of the world. The culture can be interpreted as a local genius produced and accumulated by the nation through its long history. This national treasure follows the definition of culture in Article 32 of the Indonesian Constitution, which states that "National culture arises as a result of the efforts of the Indonesian people as a whole." The classic and original culture that exists as the peak of achievement is counted as the nation's culture. Cultural efforts must lead to the preservation of social ethic and unity (Marzali. 2014: 253).

One form of culture is local wisdom, while local wisdom is unique because every place and tribe has different local wisdom. These differences are motivated by the different needs of life and natural challenges in each region. This explanation follows what Doukhi et al. (2016: 1) expressed that local wisdom is usually manifested from generation to generation but also has uniqueness because it is not the same from one region to another. This difference is caused by adjustments to the environment in which the tribe lives and the needs needed. In Indonesia itself, local wisdom is a view of life embodied in daily life activities; its forms can vary in the form of customs, values/norms, or art with the values contained therein.

Furthermore, art is a human product expressed in the form of beauty; Ansari (1986: 116) explained that art is a human product that directly describes the face of the culture it has. The importance of art and culture in society can be seen from the messages contained in the art, which has a function to transmit historical values to the next generation. These messages can be used as guidelines for the younger generation in keeping the arts present from time to time. In terms of form, there are various kinds of arts such as traditional dance, traditional musical instruments, or traditional theater arts.

One of the traditional arts still preserved is *Mamanda*, local wisdom from South Kalimantan. The existence of *Mamanda's* art should be preserved and maintained because the challenges and efforts to preserve culture are getting more challenging, especially with the infiltration of globalism in culture and lifestyle. This situation follows Irhandayaningsih's (2018: 20) explanation that



new cultures have long affected the existing culture because of intense globalization. The impact is that the culture that comes from the ancestors is gradually being abandoned; this is what makes cultural products that come from the creativity, initiative of local communities in Indonesia begins to be abandoned by the younger generation. Based on this phenomenon, the researchers are interested in studying the "Value of Local Wisdom in *Mamanda* Traditional Art in South Kalimantan." The aim is to explore the noble values from *Mamanda* traditional theater art that can be taken and lived by the younger generation so they will have a concern and desire to preserve various kinds of art, especially traditional arts of Indonesia.

Literature Review

Traditional art generally is a product of the past invented and developed by the older generation and passed from one age to another. It is still played and carried out by the people who occupied certain areas until recent times, but some may be abandoned and no longer exist in daily life today. This definition follows the opinion of Kasim Achmad in his book Lindsay on "Classic, Kitsch, Contemporary: A Study of Javanese performing arts" (1991: 40) that "traditional art is an artist whose roots have been felt as belonging to people who are in certain localities. The existing art is accepted as a form of inheritance that resembles the ideals and values of the respective society.

The art of theater is etymologically derived from the word "theatron" which means a place of performance (Padmodamarya, 1990: 2). Based on this, theater can be interpreted as any spectacle performed in front of many people. It is also following the opinion of Turahmat (2010: 2) that theater is a story about human life that is performed on stage by using supporting media such as costumes, decorations, make-up, dance, music, and singing. In this art, it is also usually made based on script scenarios.

Another theatre literature is from Stefanus Suprajitno entitled "Theatre as a Media for Community Service," which explained the function of art, which is not only seen from an aesthetic point of view but also provides messages that can train social sensitivity and a sense of community responsibility. What distinguishes Stefanus' research from that of the researcher lies in the focus of the researcher's research, which specifically seeks to examine the traditional arts of *Mamanda* in South Kalimantan.



Methods

This research is based on a literature review using the historical method. According to Gaughan (in Wasino and Sri Hartatik, 2018: 11), the historical method can be interpreted as a systematic collection of principles and rules intended to effectively gather materials from historical sources in assessing or testing sources. The source is critical and makes a synthesis result in written form (this consists of four steps, including heuristics (collecting sources), source criticism (verifying sources), interpretation, and historiography).

Heuristics is the first stage of the historical method and the first step of the entire historical writing process. This process means effectively searching, finding, and gathering historical sources related to the subject matter of the research. This research relies on limited resources. In the sense of a limited source location, they limit the type of source and limited periodization. Source searches were carried out in several libraries in Indonesia, the West Java State Library, the Bandung City Library, the Sunda Studies Center Library in Bandung, the Universitas Pendidikan Indonesia Library, and the API Stone Library in Jatinangor.

The sources used in this research are written sources. The written sources are mainly related to traditional arts, theater performing arts, and local wisdom. In analyzing the main problems related to *Mamanda's* traditional arts, the researcher uses the cultural theory of Talcott Parsons and A. L. Kroeber. They state that the form in culture cannot be separated from a set of ideas, the form of a series of actions, and the form of human patterned activity (Koentjaraningrat. 1979: 45).

Findings

Mamanda Traditional Theater Art History. *Mamanda* is one of the traditional theater arts originating from South Kalimantan, especially the Banjar region. According to history, *Mamanda* is a *Badamuluk* art from a character named Abdoel Moeloek from Malacca who came to Banjarmasin in 1897. Prior to the arrival of Abdoel Moeloek's entourage in Banjarmasin, there was already a performing art known as Indra noble comedy led by Encik Ibrahim. This opinion follows the explanation of Ideham et al. (2007: 418) that *Mamanda* was created from mixing the local art of *Comedy Indra Bangsawan* in Banjar with a



new art known as *Ba Abdul Moeloek*, which later evolved to a new theatrical performing art known as *Mamanda* to this day. According to Sulistyowati (2016: 11), *Mamanda's* name arose from the king's habit of calling the vizier or Mangkubumi as "Pamanda" or "Mamanda." The word "mama" means uncle, and "nda" means honorable. So *mamanda* can be understood as "respectable uncle" or a greeting for someone respected. The term is still used to refer the performing arts of theater in South Kalimantan.

In its practice, *Mamanda* contains various elements of art. According to Sulistyowati, there are three motion elements in *Mamanda's* art: movement/play, singing, and dance. The motion of the play in *Mamanda* with monologue and dialogue is the most dominant and distinctive main element in this traditional art (2016: 11). As for distribution, the areas that recognize *Mamanda's* art include the Margasari Ilir area (Periuk, Pabaungan, Marampiau). According to Huda (2014: 67), every *Mamanda* area has changed because it is adapted to the times, as happened in the Tubau area, where there is additional material for dances and songs that are more familiar to the community.

In the case of *Mamanda's* performance itself, it is played in a central arena, meaning that the position of the performance is in the middle of the audience. According to Sulistyowati (2016: 12), the stories are taken from folk tales, sagas, history, and even new stories (composed). Furthermore, *Mamanda's* traditional art performances are often performed to celebrate weddings, celebration activities in the area, and ordinary entertainment.

Mamanda as a Means of Entertainment and Social Criticism for Banjar People. According to Sunarti (1978: 230-232), *Mamanda* perpetrators usually consist of 3 groups, namely the King and his subordinates, the poor, and also robbers. The existence of these three groups shows that there is layering in society. The story told in *Mamanda* is centered on a kingdom led by a wise king so that the kingdom is too prosperous and invincible. According to Sunarti, behind the kingdom's wealth, it turns out that there are still ordinary people who are poor but still have a patient and steadfast soul. In addition, there are gangs of robbers who are used to doing chaos that can threaten the order and security of the kingdom. Candra Dewi et al. (2019: 567) confirmed the story in *Mamanda* that shows the life between the king and his people that go so harmoniously. This genre is mainly reflected in the attitude of respect and devotion that the people do to their king. This loyalty and respect are not

changed even though they are in bad luck and lack wealth. The evidence of the dedication of the ordinary people to their king is the resistance carried out by one of the poor people against the bands of robbers who tried to take the wealth from the king, for his services in fighting the bands of robbers later these commoners were married to the king's son (Sunarti, 1978: 232). Indirectly, the message that can be taken from the story of *Mamanda* focuses on the selfless struggle of the people, trying to help the king even in conditions of complete deprivation.

According to Sulistyowati (2016: 13), *Mamanda* is not only seen as a traditional art in the form of entertainment but also has its symbol that is required for meaning because it gives a message that humans are cultured creatures with all their actions. In this *Mamanda*, feelings and ideas are reflected in the behavior of individuals, both ordinary people and groups in the power order. Some symbols in this *mamanda* always appear as symbols of cultural communication. This symbolization is reinforced by Jaelani (2011: 19) that the values in *mamanda* are expected to be a reference for the millennial generation in cultivating educational values. Through suitable reinforcement, the values passed down from generation to generation are still relevant for today's life.



Figure 1. Photo of *Mamanda's* traditional theater performance in South Kalimantan

(Source: <https://www.kulturnusantara.web.id/2018/01/article-mengenal-teater-rakyat-mamanda.html>)



Local Wisdom Values in Mamanda. *Mamanda's* performing arts have stories that contain much value. Values can be interpreted as things considered essential and valuable for humanity or something that perfects humans (Ministry of National Education, 2012: 963). The values that emerge from *Mamanda's* performing arts are always oriented towards harmony and cooperation. According to Sulistyowati (2016: 14), *mamanda* always describes a model of human interaction with all its positions and functions. The stage focuses on a harmonious and stable model of social order in state life. Most of *Mamanda's* story is a happy ending because of the situation of the people and their king, who consistently work together even in difficult situations. The value of cooperation and social coherence is so emphasized. Likewise, according to Candra Dewi (2019: 567), the value of cooperation shown in the *mamanda* story implies that a safe kingdom/state is created from unity and obedience towards personal and social responsibility in all levels of society. It is also implied that the people will live happy if the leader is wise enough.

According to Dokhi (2014: 1), art contains the value of local wisdom that can be used as a spiritual aspect or virtue of life that teaches humans to behave in living their lives. On the other hand, the King or leader will also wisely govern their subject if there are obedient and respectful people. According to Lalo (2018: 23), the story in *Mamanda* is needed because today's education is more concerned with intelligence and knowledge than character education. With the value contained in *Mamanda's* art, it is hoped that the millennial generation can imitate, preserve, and love traditional arts in various regions of Indonesia.

Conclusion

Mamanda traditional art originates from South Kalimantan, which contains performing arts with three main elements, namely the art of motion/play, dance, and singing. *Mamanda* comes from the king's call to his vizier, which means a greeting for a respected figure. Apart from being used as entertainment such as in weddings, commemorations of significant moments, *mamanda* art is also used for social criticism. The *Mamanda's* stories are always oriented in the interaction between the King and his subordinates. For some parts, it is telling about commoners and gangs or beggars. The values that can be taken from *Mamanda* are harmony and cooperation one another in society, who bring out the side of the balance in the state and the environment.



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The Character Value of “*Culturingsi Bulus Si Rumbuk*” by Willem Iskander in Local History Learning

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Abstract: This article aims to discover the inculcation of the character value of "Si Bulus-bulus si rumbuk-rumbuk" by Willem Iskander in learning local history in literary works during the Dutch colonial period, which became a phenomenon for the people of North Sumatra. Willem Iskander's work can instill character values for students in learning local history. A literature review reveals that "Si bulus-bulus si rumbuk-rumbuk" by Willem Iskander in the 1860s contains character values including educational, religious, moral, humanitarian, and so on that can increase the character values of students. Strengthening students' character through history learning based on literary works is needed to teach students about love for peace, friendship, responsibility, tolerance, national spirit, patriotism, care for the environment, social care, religion, and respect for achievement, independence, and discipline. Literary-based character values in local history learning are needed to dispel the notion that history is boring and less helpful for students.

Keywords: Character value, Willem Iskander, local history



Introduction

Education plays a vital role in making competent and superior human beings. Education functions to shape one's character and intellect to have life skills, so they become independent, familial, and responsible citizens. This function aligns with the National Education System Law no. 20/2003 that education means to form intelligent human beings in knowledge and form character, personality, and character by religious values and noble culture inherited by the nation. Therefore, the primary purpose of education is to form a person who is intelligent and has character.

Value is a scale or measuring instrument to determine the quality of good and evil or positive and negative towards something. Character refers to a person's attitude or behavior. In other words, the character is a characteristic of individual behavior that distinguishes it from other individuals. Thus the value of character can be interpreted as a scale of a good, bad, or positive-negative of a person's behavior. The implementation of learning character values that are moral, attitude, and behavior should be based on universal values rooted in the culture that underlies the nation with *Bhinneka Tunggal Ika* (Unity in Diversity).

The formation of character (moral) has been mandated in the Preamble to the 1945 Constitution. It has been implemented in education since the country became independent with one compass, namely the principle of Pancasila. The five precepts contain the values of divinity, humanity, the spirit of unity, respect for differences and responsibilities, and a sense of justice concerning all aspects of social, national, and state life. This nation's generation slips into facticity, which always invites the concerns of various parties. One source of character is the value of local wisdom contained in stories related to the life of certain local people in teaching history. Local wisdom is the knowledge that results from the adaptation process of local communities in their life experiences which are transformed from generation to generation, from one generation to the next. The local community uses the value of this local wisdom in the social interaction of daily life with nature and its social environment as part of the mechanism for survival.

Based on the above problems, it is crucial to instill character values of tolerance, religion, and responsibility to students at all levels of education, one of which is through history learning. Willem Iskander's literary works are



Indonesian literary works as the nation's cultural heritage. The “Si bulus-bulus si rumbuk-rumbuk” as a literary work is seen as a social document. It reflected the situation when the literature was created, and literature also reflects the writer's social situation. Literature also manifests historical events and socio-cultural conditions (Endraswara, 2012: 81). “Si Bulus-Bulus Si Rumbuk-Rumbuk” was written by Willem Iskander in 1840-1876 when the Indonesian nation was under Dutch colonization. This literary work is written in the local Mandailing language. It can be considered local literature, but the themes and messages show a strong spirit of nationalism and unity. This sense is a testament to the figure of Willem Iskander. He does not talk about local issues anymore but focuses on issues of independence and nationalism. Birch (2005) stated that poetry/literary works expressed through local languages could hinder colonial attention to the people's movement. Through Willem Iskander's literary works, he can encourage people to fight for national independence and expel the invaders from this beloved country.

Si Bulus-Bulus Si Rumbuk-Rumbuk. The book contains 12 poems, and the poems contain meanings about religion, love, education, introspective nationalism, and development. This book arrived in Batavia in 1870. The central government issued a *beslit* (*besluit*) or decree, number 27, dated February 23, 1871, regarding the publication of this book. In 1872 this collection of prose and poetry was published in Batavia by *S'Landsdrukkerij* (*Percetakan Negara*). This book was reprinted in Batavia in 1903, 1906, and 1915. When we talk about Willem Iskander, the Mandailing people must remember his work “Si Bulus- Bulus Si Rumbuk-Rumbuk”. This work also significantly influenced education and social life in Mandailing.

History is a subject that is closely related to the development of national attitudes, the spirit of nationalism, love for the homeland, democratic spirit, and patriotism. In history lessons, some values are very distinctive and distinguish them from other subjects. According to Kochhar (2008: 64), the values contained in history subjects can be classified into scientific values, informative values, ethical values, cultural values, political values, nationalism values, international values, and work values. Students can understand various local, regional, national, and international levels by studying history.

School history lessons are also required to make students as close as possible to the community in shaping students' character. The history taught and the



values contained therein are taken from a historical event in the community. Thus, history subjects can also be used to maintain the identity and character of the nation. In order to realize this goal, historical learning based on local historical values can be used as an alternative solution. In learning history, local history is needed to raise awareness of national history and prevent students from being ignorant of the historical values. Thus, it is natural in history learning to introduce local historical values to each student, one of which is a local figure from North Sumatra named Willem Iskander.

Methods

The data collection method in this study uses library research methods, namely research carried out through collecting data or scientific papers aimed at the object of research or data collection that is the library in nature, or studies carried out to solve a problem. Problems are centered on a critical and in-depth study of highly relevant library materials. Before conducting a literature review, researchers must first know the source from which the scientific information will be obtained. The sources used include textbooks, scientific journals, and newspapers, research results in the form of theses, dissertations, the internet, and other relevant sources.

This research includes descriptive qualitative research, which focuses on a systematic explanation of the facts obtained during the research. The data collection method in this study was taken from the data source, which means the data source is the subject from which the data can be obtained. The document or note is the data source if the researcher uses documentation, while the record's contents are the research subject. As library research, the researchers used two data sources, namely primary and secondary sources.

Findings

Cultivating Character Values in Local History Learning. According to the Indonesian Dictionary (KBBI), character means ethics, psychological traits, morals, or patterns that distinguish a person from others. The character comes from the Greek *charassei*, which means carve to form a pattern and mark. This term is more focused on action or behavior. The character can be formed and developed through value education. This value education will lead to value knowledge, which will lead to internalizing these values and their application in



daily life. Character education aims to inculcate values in students and renewal in the order of shared life that respects individual freedom. The expected educational outcomes are the achievement of the formation of the character and noble character of the participants in a comprehensive and integrated manner. According to Hasan (2010), character values identified from character education sources include religion, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, patriotism, respect for achievement, friendly communication, loves for peace, caring the environment, and social responsibility.

Efforts to instill character education among students can be made through history learning. The integration of these values targets are subject matter, delivery procedures, and the most important is the meaning of students' learning experiences. Through history learning, the teacher can shape the character and build the morals of students through events, characters, and facts in history. Given the position and function of history learning, the role of education will determine its implementation, especially in learning local history taught to students. In this case, the teacher in the implementation of learning should be aware that history learning can instill character values in students.

Permendiknas No. 22 of 2006 stated that history subject is a branch of science that examines the origin and development, the role of society in the past based on specific methods and methodologies. History learning should be innovative learning that will have many benefits in the nation's life. Learning history should be able to bind the construction of Indonesian nationalism. History learning, in general, has several benefits in instilling nationalism, not just memorizing facts but also disseminate the values in it into the real life.

In the context of learning history, local history is needed to raise awareness of national history and prevent students from being ignorant of the historical values that surround them. History teachers must incorporate character values in Willem Iskander's literary works into the history learning process in the classroom. History learning that implements Willem Iskandar's character values will undoubtedly be successful if the history teacher understands Willem Iskander's thoughts. The teacher, in this case, has a vital role in the learning process. Teachers should be able to introduce regional figures who also have a significant influence on education in Indonesia. One of them is Willem Iskander. As the spearhead of education, teachers must be able to utilize local



figures in internalizing values to students. For learning to run effectively, one of the efforts teachers can make is to insert history learning materials that contain values so that students can actualize these values. In the learning process, the teacher can use KD 3.4 to analyze history as science, events, stories, and art, with KI 4.4 presenting the study results of history as science, events, stories, and art in written form or other media.

Willem Iskander. Willem Iskander was born with the name Sati Nasution, the title Sultan Iskandar, the name written on the birth certificate (*acte van bakenheld*), Letters, belsit, charter, and marriage certificate, Willem Iskander (the name after he was baptized in Arhem, 1858) was born in Pidoli, Mandailing Natal, North Sumatra in March 1840. He is also known as a poet who gave birth to many works and writings. His ability to master Malay, Mandailing, and Dutch made him known and respected by the Dutch colonial government. Apart from being an artist, writer, and public figure, he was also the first scholar from the Batak lands who took formal education to the Netherlands (in 1857) to establish a *Kweekschool* in Tanobato. In Dutch, "*Kweekschool*" means "nursery school" or "nursery school" which means that in this school, the seeds of teachers are planted or sown (Buchori.M:2007).

The Tano Bato teacher school has emerged as the most prominent teacher education and training center in the entire Dutch East Indies. Observing the excellent quality of education at *Kweekschool* Tano Bato, Van der Chijs, who served as the *Bumiputera* Education Inspector, established the the School as a pilot college for teacher education in the archipelago. The school taught the basics of arithmetic, reading, writing, Dutch, Malay, Mandailing, mathematics, physics, geometry, earth science, and government science. The letters studied are not only Latin but also Mandailing and Jawi scripts.

Willem Iskander is a poet and writer who have published many books. Among them is the book "Si bulus-bulus si rumbuk-rumbuk", which contains poems containing educational values, morals, humanity, and that can improve student character. In the history of national education, Willem Iskander's name is recorded locally. Not many know his history nationally, even in North Sumatra; many do not know this one figure. The reason is that his name is not included in the national history curriculum as a National Hero. History has also recorded that Willem Iskander was a thinker. His greatness lies in the persistence of his ideas and works in the intellectual life of the Indonesian



people. His pioneering work in the field of education positioned him as the initiator and implementer of the regeneration of the nation's intellectuals in a relay manner through teacher education.

Literary Works of Si Bulus-Bulus Si Rumbuk-Rumbuk as a Media for Cultivating Character Values. Literary works can, of course, be used as a learning tool for students. Teachers can use literary works to strengthen students' character both expressively (receiving) and receptively (expressing). In addition, literary works in education can be used as a medium for strengthening character education. The teacher can use the receptive use of literary works when choosing teaching materials and the learning process. In selecting teaching materials, teachers must choose quality literary works that have aesthetic value and contain ethical values. The goal is that the selected teaching materials contain values that guide and direct students towards a better life.

Willem Iskander writes ten proses in "Si Bulus-Bulus Si Rumbuk-Rumbuk", one of which is dialogue, which can be categorized as a form of drama (mini). The whole prose he created was also estimated to have been written around the 1860s. Because according to the information obtained, the book of poetry and prose was printed for the first time in 1872 in Batavia. It can be concluded that the prose was created 75 years before Indonesian literature recognized the form of short stories as the influence of the existence of Western literature.

The story is entitled "Sada Alak Pulon Ta On Na Mabiari Di Ahaila" (A person from our island afraid of shame). The theme of this first story is accountability for each person's duties. The story tells of the attitude taken by a king's son when he accepted the task of accompanying a Dutch *contelir* or local inspector who was hunting in the forest. While the hunt was in progress, suddenly, a ferocious wild boar greeted the Dutchmen. From the story, it can be seen how responsibility must be upheld when someone is assigned to do a job. In addition, the story also illustrates that Willem Iskander wanted to show the Dutch that Indonesian sons have self-respect that can be risked with their lives, rather than having to endure shame and make mistakes by not being able to carry out the tasks that have been entrusted to him.

The story, entitled "Amamate ni Alak na Lidang" (The Death of an Honest Person) has a religious theme. This story tells the surrender of someone who has been known as very honest in accepting death which is sure to come to



every creature of Allah. Based on the strength of the character's faith as a religious man, the resignation shows how important it is for everyone to be grateful for what he has received so far in the world, including the age and children he will leave behind. Through this story, Willem Iskander also clearly and firmly reminds people to remain afraid of Allah SWT, to be afraid in the sense of carrying out His commands so that one day they can live happily. So it is clear that the message that every human being strengthens his faith must be carried out to obtain happiness in this world and the hereafter.

The story, entitled "Na Dangol Muda Na So Binoto" (Sad If You Do not Know) has the theme of education. This story tells of a king from the island of P who visited the house of a Dutch Resident Assistant. When he met, there were some white people in the house talking with the Assistant Resident. As is customary, a glass of hot tea is served to greet the newly seated king, and the king of the island of P has never had such a treat. Therefore, he began to be confused about how to drink the hot tea. From that explanation, it can be seen how misguided people do not know how to visit and entertain. Therefore, everything unknown should be questioned first without feeling ashamed to admit that we do not know it. In addition, through this story, Willem Iskander seems to want to satirize the lifestyle of the nobility in the past, which did not show the importance of education, such as knowing ethics/social etiquette.

The story entitled "Na Binaut Tingon Barita ni Tuan Colombus" (Taken from the Story of Tuan Colombus) is also two continuous stories that tell the story of the journey of Columbus, the discoverer of the Americas. The story with the theme of the benefits of science for the welfare of humankind tells the story of the superiority of Columbus in using calculations based on astronomy.

The story entitled "Si Baroar", is a Mandailing legend with the theme, who commits/intentions crime against others. Usually that person will meet his misfortune. This story tells of an assassination attempt planned by King Hutabargot Sutan Pulungan against Si Baroar by plunging him into a prepared hole. However, unfortunately, it turns out that Sutan Pulungan's child is the victim because of a misunderstanding.

Another story is as follow, *"The school there is a house, has benches and tables, where we sit, to study, All good children, His heart is happy in that house, Because he already knows, There we get knowledge. Who loves, that schoolhouse, He who is more honorable,*



Than that sutan slander. Who goes to school, he will get knowledge, he can read and count, and must be good at speaking. Who does not go to school, He is a fool, who only knows the country, Like a frog in a shell. The conclusion is to remind children to be diligent in school to become intelligent, polite, and respective people. To people who did not go to school he was an idiot, one who would only know about his area. In his poem entitled *This School*, Willem invites everyone to go to school and love science to become intelligent, polite, and broad-minded people.

Can find out about the outer live. This academic prose by Willem Iskander became another pioneer in education in Mandailing. They argue that knowledge is best left for a child than property. They are willing to sell their inheritance to send their children to school. In addition to the theme of education, the prose also contains a sense of nationalism which the freedom fighters will use as a source of fighting spirit in Mandailing, back than the bastion of republican fighters. Thus, the themes and descriptions of the contents of several of Willem Iskander's literary works have been described. The story focuses on the issue of moral education, religion, humanity, heroism, and science for the people of North Sumatra. By concluding the themes raised by Willem Iskander through the story, it can be seen that the insight and orientation of the ideas he displays have entirely abandoned the views and mindsets of traditional society in the context of literary and historical creation, as one of their acts of communication and creativity in the literary tradition.

Conclusion and Recommendation

Based on the above study, it can be concluded that the inculcation of the character value of "si Bulus-bulus si Rumbuk-rumbuk" by Willem Iskander in learning local history is very important to strengthen students' character so that students have a national identity. The character value system has a close relationship with culture. Strengthening students' character through history learning based on literary works is needed to teach students about love for peace, friendship, responsibility, tolerance, national spirit, love for the homeland, and care for the environment, social care, religion, and respect for achievement, independence and discipline.

Literary-based character values in local history learning are needed to dispel the notion that history is boring and less helpful for students. In addition, the inculcation of the character value of "si Bulus-bulus si Rumbuk rumbuk" by



Willem Iskander in learning local history can be a stronghold in the face of global cultural transformation play a role in strengthening national identity. As a suggestion, to preserve character values through learning local history, history teachers should identify/explore local wisdom in their area to introduce one of them, Willem Iskander, socialized to students through integrating or inculcating character values in local history learning.

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The Values of the *Robo-robo* Tradition of the West Kalimantan Malay Society in Cultural Preservation

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Abstract: Indonesia is a country that is rich in culture, traditions, and customs. Many of them are still maintained, one of which is still preserved and practiced is the *robo-robo* tradition among the people of West Kalimantan, especially the people of Mempawah. The purpose of discussing this topic is to describe the phenomenon of adult behavior today, contrary to traditional messages, advice from parents in the Malay philosophy of life. There is a need for replanting and re-understanding or reconstruction of the values contained in traditional messages as characteristics and self-identity of ethnic Malays, the values of traditional messages are contained in local wisdom called *Robo-robo*. The Malay community believes that the traditional value of *Robo-robo* is a message to become a civilized person according to the Malay philosophy of life. The traditional values in *Robo-robo* represent Islamic values because Islam is the religious identity of the Malays.

Keywords: *Robo-robo*, values, tradition, cultural preservation



Introduction

Indonesia is a diverse country, consisting of different customs and many cultures in Indonesia, which enrich Indonesia. This diversity makes Indonesia full of culture, and a lot can be found in Indonesia with these cultural differences. These different cultures make Indonesia more pluralistic, which means that they still maintain each other's culture with different cultures. This religious culture owned by Indonesia is a wealth of the country that must be preserved at all times.

History of the *Robo-robo* Tradition in the Mempawah Regency Community The history of *robo-robo* culture began with Opu Daeng Manambon and Princess Kesumba and their entourage from the Matan Kingdom to Mempawah to receive the throne of the Bangkule Rajankg Kingdom in 1737 AD. When entering Kuala Mempawah, the group was greeted warmly by the people of Mempawah at that time. They even put up colorful paper at the houses of residents who were on the river banks. Seeing the community's enthusiastic response, Opu Daeng Manambon stopped at Muara Kuala Secapah, to be precise, at the Marines where there used to be a pile of white sand and then gave food to the community. The community was pleased to receive the arrival of the grandson of their King (Raja Senggaok).

Because his arrival coincided on the last Wednesday of the month of Safar where some Muslims believe that the month of Safar is a month full of trouble, Opu Daeng Manambon reads a congratulatory prayer and rejects reinforcements with the community to avoid calamities in the month of Safar. After praying, the food is eaten together in the open, called the Safar meal. When Opu Daeng Manambon came, many scholars were already in Mempawah. From a religious perspective, it is not against the rules to read a prayer of congratulations and a prayer to reject reinforcements. Isn't that a good thing? We are human-centric who should view existence for nature, which provides many benefits for all living beings. This brief event became the initial history of the *robo-robo* culture, which has become a tradition.

Tradition means habits such as customs, language, beliefs, and the social system, which are passed down from generation to generation and continue to be preserved. There are thematic tours in West Kalimantan, precisely in Mempawah Regency, namely *robo-robo* crocodiles. Zulkarnain (2018:1) reveals



that *robo-robo* is a tradition carried out by kings and descendants of the Amantubillah Mempawah Palace. It is still preserved by the community from the past until now. Since 2016, the *robo-robo* culture has been included as one of the intangible cultural heritage of Indonesia. The celebration of the *robo-robo* tradition is a local cultural tour and a national cultural tour every year.

Methods

The method used in this research is descriptive with a qualitative approach. Bogdan and Taylor (Moleong, 2002) define a qualitative approach as a research procedure that produces descriptive data in the form of written or spoken words from observable people and actors. By the type of data required, namely qualitative data, data collection techniques used in the study were using open interviews, observation, and documentation.

Findings

The traditional robo-robo ceremony in Mempawah Regency has a series of ritual processions carried out on Monday, Tuesday, and Wednesday of the last week in the month of Safar. The stages of the ceremony are (a) the release of puaka (animals); (b) heirloom carnival and heirloom washing; (c) Haulan Opu Daeng Manambon; (d) pilgrimage to the graves of Opu Daeng Manambon and the tombs of the kings; (e) national seminars; (f) customary title toana; (g) traveling on a bath; (h) go on a trip; (i) ritual wasting at sea; (j) fresh flour from fishing boats; (k) ceremonial events.

The meaning of the robo-robo tradition, which is held in the last week of the month of Safar can be known historically, namely, the ritual performed on Monday to commemorate the death of Opu Daeng Manambon, Monday, 26 Safar 1175 H. On Tuesday, pilgrimage rituals to the Opu Daeng Manambon Tomb were carried out to commemorate the day on which Opu Daeng Manambon was buried in Bukit Rama. On Wednesday, a traditional wasting ritual was carried out in Muara Kuala, the Mempawah River, which borders the South China Sea, to commemorate the arrival of Opu Daeng Manambon from the Kingdom of Matan to Mempawah. The values contained in the robo-robo tradition are; (1) ritual value; (2) spiritual value; (3) entertainment value.

Culture is the result of the creation of human thought to commemorate a specific event that is characteristic of the community group in the



environment. According to Liliweri (2009:10), culture exists among humankind, which is diverse, acquired, and transmitted socially through learning, described from biology, psychology, and sociology as a structured human existence, divided into several dynamic aspects relative value.

The Mempawah community living in the coastal area of West Kalimantan has a very well-known culture, namely Robo-robo, as an intangible cultural heritage of Indonesia established by the Minister of Education and Culture of the Republic Indonesia on October 27, 2016. Robo-robo is a sizeable annual ceremony, and the sacred ceremony is held on the last week of the Safar Month by the Mempawah community.

The history of robo-robo culture begins with the arrival of Opu Daeng Manambon and his entourage from the Matan Kingdom to Mempawah to accept the power of Princess Kesumba as the Great Queen of the successors to the throne of the Kingdom and Opu Daeng Manambon was appointed as a significant royal official in the Bangkule Rajankg Kingdom. When entering Kuala Mempawah, the group was greeted with joy by the community, feeling touched by the welcome, so he stopped and gave food supplies to the community. Natsir et al. (2017:35) said Opu Daeng Manambon prayed with the residents who welcomed him, asking God for safety to be kept away from calamities and disasters. After praying, it was followed by eating together.

Although the togetherness lasted for a short time, it was very memorable for Opu Daeng Manambon and the people. The incident then became the beginning of the robo-robo culture, a tradition for the Mempawah community to establish friendships to strengthen relationships with relatives. The historical robo-robo event was also carried out as a commemoration of the arrival of the figure, which had a significant influence in the Mempawah area.

Cultural values are values that are agreed upon and upheld in the community. Batubara (2017: 92) says that the traditional value of an area will become normative in the form of culture if embraced tradition is glorified and upheld by the community. The celebration of the robo-robo tradition carried out by the people of Mempawah Regency has positive values that we should uphold to preserve a local culture passed down from generation to generation.



Triandis (1991; 170) divided culture into two aspects, namely subjective and objective culture. Subjective culture is the norms, roles, and values and how humans categorize and associate information with their environment. Objective culture results from human work in the form of objective objects such as the everyday tools we use, radio, roads, and stations. Local wisdom is traditional (indigenous) knowledge passed down from one generation to the next and is generally passed down in the family environment orally, either through speech or through rituals, ceremonies, and other means. In the structure, individuals do what the group expects and the cultural pattern is collectivism, if people only had a few groups at their disposal and had to work with those groups to survive. Values are emphasized by collectivism promote security, obedience, duty, harmony in groups, hierarchies, and personalized relationships. This is contrast with the values emphasized by individualistic perspective that promote personal pleasure, competition, individual uniqueness achievement, freedom, autonomy, and fair exchange (Triandis, 1991:172).

The traditional message of the Malays is actualized in the form of local practices, which are often carried out obediently by the ethnic Malays, namely Robo-robo. Robo robo is a local cultural identity of ethnic Malays in Mempawah Regency. Mempawah is taken from the term "Mempauh," which is the name of a tree that grows in the river's upper reaches, also known as the Mempawah River. Currently, the king of Mempawah is led by Prince Ratu Mulawansa Mardan Adijaya Kesuma Ibrahim. The form of gratitude in Robo-robo is a sign of the first entry of Islam, traces of King Opu Daeng Menambon, and gratitude for marine products, which are the source of life for the Malay community. From the local practice activities of Robo-Robo, various ethnic groups consisting of ethnic Malays, Dayaks, and Chinese interact with each other in maintaining mutual harmony (Natsir, 2014).

The king's relatives follow Robo-Robo, but various ethnic groups follow the community, and in Mempawah Regency, this situation makes the motto "harmony in ethnicity." It means that the community works together, unites to maintain friendship and unity in diversity for the integrity of religious communities. The primary capital is to maintain national unity in the spirit of nationalism and internationalism. Robo-robo is one of the elements of the nation's culture and a source that can provide information and knowledge. It contains many values contained in a society, advice, messages, and instructions for today's millennial youth, and is helpful for life.



Given the importance of the content in expressing local wisdom, efforts were made to preserve it. One way is to collect data and study the expressions still alive in Malay society. From the message of local wisdom, Robo-robo, values can be extracted in the form of advice, praise, and satire that usually occurs among the Malay community. These values can be learned from various lessons, for teenagers to behave according to the traditional message based on the values of local wisdom and can become role models in life (Natsir, 2014; Zulkarnain, 2018; 107).

The values contained in the local practice of Robo-Robo include Religious Values, a form of gratitude to Allah SWT because, on the last Wednesday of the Sapar (Hijri) month, the community gets blessings. The first entry of Islam in Mempawah brought by the king of Opu Daeng Menambon was given thanks to the food and blessings of seafood from the Kuala River in Mempawah. Believing that Allah has created the sky and everything in it so that his servants are always grateful for the blessings from nature, the Malay community believes in the importance of protecting nature. Great values, people share, make each other happy through prayer together, share food and seafood. The value of hospitality in friendship, this moment is an opportunity for all community members to gather together to strengthen the brotherhood. This tradition was born from ethnic Malays, but in practice, all citizens, both Malays and other ethnicities join to witness this tradition, so this is where the friendship, harmony in diversity lies. The value of friendship, the Robo-Robo tradition not only makes residents of the older generation present, but the old, young, and even children happily attend and carry out this tradition.

From this atmosphere of togetherness and friendship, the connection is created between residents. Not only from the Mempawah Regency area, have even tourists from abroad often attended the annual Robo-robo festival. The value of unity and cooperation, the moment of Robo-Robo friendship, directly gives meaning to strengthen unity and solidarity humans should possess as a main strength of society. This symbolization inherits and believes in the values of goodness in culture and customs because traditional values have messages of wisdom and guidelines for personal and communal life. The next generation should foster unity and integrity so that cultural heritage does not quickly fade in value, even to losing its civilization.



Conclusion

Based on the findings, it can be concluded that the meaning and value of the robo-robo tradition as the preservation of local culture in Mempawah Regency are; (1) as a meaningful and sacred annual ceremony held by the people of Mempawah Regency on the last week of the Safar month. The history of the robo-robo culture begins with Opu Daeng Manambon and Princess Kesumba and their entourage from the Matan kingdom to Mempawah. His arrival was on the last Wednesday of the month of Safar, where some Muslims believe that the month of Safar is a month full of calamities. Therefore, Opu Daeng Manambon reads a prayer of protection for them then eats with the community in the open air, known as robo-robo. (2) The robo-robo tradition is held on Mondays, Tuesdays, and Wednesdays in the last week of the month of Safar. The first ritual on Monday morning is the release of animals. In the afternoon, an heirloom carnival is held, and the washing of the royal war heirlooms and in the evening, a haulan Opu Daeng Manambon is held. On Tuesday morning, there is a grand pilgrimage ritual to Opu Daeng Manambon and Putri Kesumba in the complex of tombs of the king who once ruled Mempawah. After returning from the pilgrimage, a national seminar is held, and in the evening, a traditional toana is held. They took a Safar bath on Wednesday morning and continued with a Safar meal. A wasting ritual was performed at Muara Kuala Mempawah for the final part. The king will give plain flour to fishing boats and attend a ceremonial robo-robo event there. (3) The meaning of the robo-robo tradition which is held for three consecutive days in the month of Safar, among others: Monday to commemorate the death of Opu Daeng Manambon; Tuesday to commemorate the burial of Opu Daeng Manambon's body; and Wednesday to commemorate the footprints the arrival of Opu Daeng Manambon from Matan to Mempawah. There are 3 (three) values in the robo-robo tradition that we should uphold. These values include; ritual values, spiritual values, and entertainment values.



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The Spirit of *Wasaka* Values (*Waja Sampai Kaputing*) *Urang Banjar* in Reducing Moral Degradation

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Abstract: The development of the modern era has led to the decline or the occurrence of moral degradation in Indonesian adolescents due to various malicious behaviors of students who are increasingly eroded by globalization. It becomes a relatively complicated problem now, similar to *urang Banjar*, mainly because of the massive information sources but lack of filter. This research uses literature studies to discuss the importance of local wisdom in reducing moral degradation in students. So it becomes crucial that *Urang Banjar* has many slogans or life philosophies that are very attached as part of the foundation of their daily life. One of the mottos or philosophies of life is *Haram Manyarah, Waja Sampai Kaputing (Wasaka)*. This slogan is famous among South Kalimantan people. It could be used to reduce moral degradation among students so that the values of local wisdom contained in the *Wasaka* motto build self-character. Personal skills through social studies and history learning at school by teachers could use the motto as a learning resource to apply the spirit in everyday life.

Keywords: Globalization, moral degradation, *Wasaka* value, and *Urang Banjar*.



Introduction

There are many setbacks in today's students' morals and ethics; this is the impact of globalization, increasingly global. Globalization has a positive effect, namely helping human life from various aspects. The negative is that a moral decline in students is one of the most critical problems in learning social studies (IPS), one of which is history learning in schools today. The effect can be seen from the many behaviors of students who often commit immoral actions such as brawls, fights, bullying, harassment to abuse their teachers in schools, which are examples of how degenerate moral students are now (Karyanto, 2013; Puspita 2018).

Indonesia in 2045 will get a demographic bonus of around 70% of all Indonesian people later in their productive age (range from 15 to 64 years old); this encourages educators, both teachers, and lecturers, to make an effort to build a generation that has intelligent character education while have moral to skilled in both personal and social quotients in society. However, along with the development of this era, moral degradation is now getting worse because, in modern society, they are very individualistic, lack reinforcement in themselves regarding the religious sciences, so that the power of principle in them decreases in sorting good and evil (Muthohar, 2016; Sari, 2019).

The younger generation attitude currently contradicts the life of the Banjar people, who are religious and uphold the values of very ethical and moral life. Nowadays, anyone can easily observe the change among them, making students apathetic, individualistic, and consumptive. They are struggling to build their potential and build a better environment. Meanwhile, many of the life philosophies of Urang Banjar are still very relevant to this day related to the context of the younger generation. The teacher can use the values behind these philosophies to inspire students. One of it is *Haram Manyarah, Waja Sampai Kaputing* (Wasaka). It is one of the most well-known slogan in Banjar community who builds enthusiasm to strive and work together to finish the job. What is the meaning of it? How was the history behind it? Further, how can we cultivate the values for social studies education? This article discusses how the spirit of Wasaka values in learning builds character in students and reduces moral degradation with social studies and history lessons by teachers.



Methods

This research uses library research by referring to experts' theories about a problem. This study examines texts, books, and publications on local culture from relevant bibliographical texts rose as problems in this research topic. Sources of data used are relevant data from previous research results. The steps taken include collecting library data, reading, taking notes, comparing literature, and processing to produce conclusions. The data used are secondary. It comprises sources in articles, journals, and books to research such as theses and dissertations related to Banjar History, Philosophy of Life Urang Banjar's, and about social studies learning that it can support data in writing. This article contains concepts that are being studied related to the philosophical values of urang Banjar, one of which is Waja Sampai Kaputing (Wasaka), and also about values in social studies education (Zed, 2004; Abbas, 2020).

Findings

Moral degradation among students has now become a severe problem in education. It is resulting in despicable behaviors caused by factors such as promiscuity, the influence of foreign cultures, besides globalization which is borderless means not influenced by these national borders. Negative foreign cultures entered Indonesia, influence young people today with a variety of incoming information, most of which are not filtered and immediately swallowed, considered by them to be accurate and fun.

According to Kartono (1989), the following are the Global Factors Causes of Moral Degradation. a) The widespread of materialistic views without spirituality, the measure of success is more about material success and ignoring morality; b) The concept of modesty morality has become loose because it is influenced by western culture as a result of the easy search for information through ICT; c) Global culture offers artificial enjoyment through the 3Fs: food, fashion, and fun; d) The level of competition is getting higher, due to the opening of local barriers and most of them are online; e) Society is more individualistic and less concerned with the environment, so that moral control, especially among adolescents, becomes low; f) The family is less able to provide direction due to the modern working environment; and g) Most schools cannot fully control student behavior, due to limited resources or the lack of emphasis on the importance of morality (Mothohar, 2016).



There is a long history of Islamic prevalence among the Banjar people. It came from Java along with the rising influence of the Demak Sultanate. Today, the majority of Banjarese identified themselves as Muslim. Still, until now, several cultures carry out pre-Islamic daily activities or ceremonies heavily influenced by Islam. Urang Banjar is synonymous with Islam. Islam is a characteristic of Urang Banjar until now, which still exists today. The slogan *Haram Manyarah, Waja Sampai Kaputing*, or *Wasaka* is one of the Banjar people's philosophies of life, especially in their daily activities. Pangeran Antasari first uttered this motto during the Banjar War (1858 - 1905). Not only in the Banjar War, but this slogan also became the spirit of struggle in the revolution of independence in South Kalimantan led by Colonel Hassan Basry against the Dutch (Daud, 1997; Sjamsuddin, 2014; Noor, 2016; Syaharuddin, 2018; Rajiani & Abbas, 2019). It became an encouragement for urang Banjar to fight against the Dutch and allies at that time. Finally, this motto is very attached to the Banjar community, becoming one of the encouragements in the Banjar community's daily life and activities. Quoting from Syarbaini (2016), the motto of *Haram Manyarah Waja Sampai Kaputing* (Wasaka) from Antasari is as follows:

Lamun Tanah Banyu Kita (If our homeland)
Kabada Handak Dilincai Urang (do not want to be destroyed by people)
Jangan Bacakut Papadaan Kita (do not fight among us)
Lamun Handak Tulak Manyarang Walanda (If you want to fight)
Baikat Hati Ditali Sindad (tie your heart first to the Rope of Sindat)
Jangan Sampai Mati Parabatan Bukah (don't die while running)
Matilah Kita Di Jalan Allah (We die in the way of Allah)
Siapa Babaik-Baik Lawan Walanda (Anyone who collaborates with the Dutch)
Tujuh Turunan Kabada Aku Sapa (Seven generation I will not greet them)
Lamun Kita Sudah Sapakat (If we have agreed)
Handak Mahinyik Walanda (To crush the Dutch)
Jangan Walanda Dibari Muha (Do not give your face to the Dutch)
Badalas Pagat Urat Gulu (Until neck veins was break)
Lamun Manyarah Kabada (If you surrender, it will not)
Haram Dijamah Walanda (It is forbidden to be entered by the Dutch)
Haram Diriku Dipenjara (It is a sin if my body jailed by the Dutch)
Haram Negri Dijajah (It is a sin if the country is colonized)
Haram Manyarah Waja Sampai (It is a sin to surrender, keep like a steel
from the beginning to the end)



Besides, the development of the conception of Values and Description Value Education Culture and Character Nation based on the Development of National Culture and Character Education regarding the Ministry of Education and Culture, 2010), then it follows are:

Table 1. Values and Descriptions of Cultural Education Values and National Character

Values	Descriptions
1. Religious	Attitudes and behaviors that are obedient in carrying out their religion's teachings are tolerant of other religions worship and live in harmony with other religions' adherents.
2. Honest	Behavior is based on efforts that make him a person who can always be trusted in words, actions, and work.
3. Tolerance	Attitudes and actions respect differences in religion, ethnicity, opinion, attitudes, and actions of others who are different from oneself.
4. Discipline	Actions that show orderly behavior and comply with various rules and regulations.
5. Hard Work	Behavior that shows serious efforts in overcoming various obstacles to learning and assignments and completing tasks as well as possible.
6. Creative	I am thinking and doing something to produce a new way or result from something already owned.
7. Independent	Attitudes and behaviors that are not easily dependent on others to complete tasks.
8. Democratic	A way of thinking, behaving, and acting that values oneself and others' rights and obligations.
9. Curiosity	Attitudes and actions always try to know something that they have learned, seen and heard.
10. National Spirit	A way of thinking, acting and having an insight that places the nation's interests and the state above the interests of themselves and their groups.
11. Love for the Motherland	A way of thinking, behaving, and acting shows loyalty, concern, and high respect for language, the physical, social, cultural, economic, and political environment.



12. Rewarding Achievements	Attitudes and actions encourage him to produce something useful for society and recognize and respect others' success.
13. Friendly / Communicative	Actions that show a sense of pleasure to talk, socialize, and cooperate with others.
14. Peaceful Love	Attitudes, words, and actions cause others to feel happy and secure in their presence.
15. Love to Read The	habit of taking time to read various readings that are good for him.
16. Care for the Environment	Attitudes and actions always seek to prevent damage to the natural environment and develop efforts to repair natural damage.
17. Social Care	Attitudes and actions that always want to assist other people and communities in need.
18. Responsibility A person's	attitude and behavior to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social, and cultural), the country, and God Almighty.

Source: Ministry of Education and Culture (2010).

From the values developed by the Ministry of Education and Culture, we can develop the spirit of values in the slogan Haram Manyarah, Waja Sampai Kaputing (Wasaka), the value of hard work, and its value never giving up, optimism, perseverance. At work, istiqomah, and consequent, because using this motto is the environment of students who are very strong as a source of learning to utilize local wisdom (Abbas et al., 2016; Permatasari, 2016; Syaharuddin et al., 2019). From the description, the spirit of Wasaka values is essential in building students' potential characters today. In addition to developing potential in learning at school, especially in history lessons at the high school level and social studies at the junior high school level, this is the participants' strength for their future. Students must be rebuilt, learning about local wisdom, especially the spirit of the Wasaka motto. They must constantly struggle to build their potential, fight against the times, and not forget their origin as Urang Banjar, who has Indonesia as their homeland.



The simplest in the students themselves is that they struggle until the end to be enthusiastic, never give up, persevere, be optimistic, and work hard in undergoing their education at school. The strength of this spirit of wasaka values is also combined with skill 21st-century elements and social capital, which is expected to be able to reach the potential of students to be sensitive to social problems that occur in society, have a positive mental attitude towards correcting all imbalances that occur, and are skilled at coping Every problem that occurs every day, whether it befalls themselves or the community, so that it can also enrich the knowledge of students because it is not only limited in class but also learns to increase their knowledge, psychomotor and affective from the spirit of Wasaka values and the environment around them (Abbas, 2013; Mutiani & Faisal, 2019, Syaharuddin & Mutiani, 2020; Handy, 2021).

Conclusion

The impact of globalization today raises moral degradation in students so that their behavior and actions are very contrary to manners morals and that usually exist in Indonesian society. So it is essential to use local wisdom in the area that can bring change to students, one of which is the slogan on the spirit of Wasaka (Waja Sampai Kaputing). This effort can be developed in character education, such as social studies and history learning. It can be used as a learning resource with approaches that make students understand and apply it in their daily lives.

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The Role of K.H. Abdurrahman Ambo Dalle in the Field of Education and *Da'wah* at the DDI Mangkoso Islamic Boarding School Barru

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Abstract: As an educator and preacher, the role of K.H. Abdurrahman Ambo Dalle is very central in the development of Islam in Indonesia, especially in the island of Sulawesi and the Eastern part of the archipelago. This research aims to provide information to the public about the biography of K.H. Abdurrahman Ambo Dalle and his role in education and *da'wah* (Islamic preaching). This type of research is descriptive qualitative by conducting data literature collection techniques. The results showed that *Anregurutta* K.H. Abdurrahman Ambo Dalle is an influential figure, especially in education. Ambo Dalle founded the “Darud Da'wah Wal Irsyad” (DDI) schools and educational institutions that play significant religious and social development for society. The purpose of education and *da'wah* is to enlighten the people and empower them from the backwardness, lack of science, and religious values, as well as encourage them to study and understand more Qur'an and Sunnah. Ambo Dalle uses three methods in educating and preaching: *Al-Hikmah*, *Manidatul Hasbanah*, and *Al-Mujlah*. Some core values that are enviable from Ambo Dalle's personality are passion and persistence in educating the nation's younger generation.

Keywords: Education, *Da'wah*, DDI



Introduction

The tendency of society to seek solutions to Islamic teachings in dealing with the problems of life and contemporary problems is a challenge for education and *da'wah* today. Education is a primary need, especially for *da'i* or the scholar who performed *da'wah*. Looking at the current development of an increasingly erratic era, where everyone is fighting for interests, education is one key that increases someone's chance to survive. This role is in line with what is stated in the Qur'an that Allah will uplift somebody's position in life and hereafter who have *iman* (belief) and have knowledge (educated) (Abdurrahman, 2017).

People who are educated and have knowledge become a capital to enter the world of *da'wah*. Because education is the only way to develop civilization through science and knowledge, it is continuously in line with humanity's vision and mission. Education provides its share for solving various contemporary social problems by training the younger generation to think healthy with a solid scientific method. Therefore, education is an essential issue for all circles of humanity because it can be the foundation of hope for developing individuals and society. In other words, education is a vehicle, means, and process and a means to transfer the heritage of humankind, from one generation to another (Abdurrahman, 2017).

The purpose of education and having extensive religious knowledge for *da'wah* actors is to display Islamic teachings rationally (Pradesa, 2019) by providing a critical interpretation to respond to the values that enter through various channels of information from all over the world whose influence is increasingly global. That is, *da'wah* must be packaged in such a way as to respond to social realities that occur in the community and influence people's perceptions that the values of Islamic teachings are higher in value than other values. Because if someone forces himself to do *da'wah* without mastering or understanding science, the process and results are not good, and the consequences can be dangerous, both the image of Islam, *da'wah*, and religious life in general. Over time, education that is considered capable of teaching, repairing damage, and fortifying morals is religious education. By holding fast to religious teachings, humans have values and demands that are permanent and universal in life. Although it cannot be denied that religious education (Islam) is also a result of ideological and political struggles in Indonesian history (Abdurrahman, 2017).



Education is an essential issue for all people and, at the same time, the most crucial part of life. Education has always been the foundation of hope to develop the potential of individuals and society. Indeed, education is a tool to advance civilization, develop society, and make generations able to do much for the nation's benefit (Pradesa, 2019).

Da'wah is the effort of scholars and people who know about the Islamic religion to teach the general public according to their abilities about the things they need in the world and religious affairs (Rosi, 2019; Marwantika, 2015). Da'wah is crucial in spreading Islam that should not be interrupted to create a society with good morals and an understanding of Islamic law. Education and *da'wah* can fortify people's morals because education, in this case, is pesantren - pesantren and madrasa - madrasa is a pure education system that comes from our own nation's culture. Karel A. Steenbrink views that pesantren education is pure education with an indigenous character and religious nuances. After exploring the historical traces of Islamic education in Indonesia, he concluded that pesantren education is the original type of education of Indonesians (Syarif, 2019; Yusuf, 2017; Mukhibat, 2016).

K.H. Abdurrahman Ambo Dalle is no exception. He is part of the people-people who graduated from Islamic boarding schools who donate themselves as a preacher and an educator-applying the unification of *da'wah* and science in addressing the social realities of the local community. *Gurutta* Ambo Dalle was born into a noble family on Tuesday 1900 in Ujung E village, Tana Sitolo sub-district, located 7 km north of Sengkang City, the capital city of Wajo Regency, and died in 1996 to be exact on November 29. *Gurutta* Ambo Dalle is the only son of the couple Puang Ngati Daeng Patobo and Puang Cendra Dewi. *Anregurutta* K.H. Abdurrahman Ambo Dalle founded a *da'wah* and social institution in 1935, namely Darud Da'wah Wal Irsyad, in the context of admonishing *ma'ruf nabi munkar*. The movement of DDI has a broad meaning, including, among other things, inviting people to convert to Islam, straightening the Islam of Muslims, and improving the quality of life, both in the fields of education, *da'wah*, and social/society (Arsyad, 2017).

This aspect of education and da'wah began before establishing the Darud Da'wah Wal Irsyad institution, which was the idea of *Anregurutta* K.H. Abdurrahman Ambo Dalle, even became an embryo and one of the impetuses for the establishment of DDI. So it can be said that DDI is an organization



that cares about fighting for education to improve intelligence and welfare for Muslims and the Indonesian nation. At the beginning of the establishment of DDI, there was a dichotomy between western education and the Islamic education system. This contradiction, at least seems so, was found in the teaching and learning system, both learning activities and the science being taught. Until now, the concept of education is still alive. Society widely identifies DDI with educational institutions. The educational institutions founded by DDI continue to grow and spread throughout almost all parts of Indonesia, from Sabang to Merauke, with very diverse levels, from kindergarten to university.

Methods

The steps of historical research have a sequence, according to Grigg: 1) identification, 2) analysis, 3) synthesis (Kurniawan, Bahri, and Asmunandar 2021). The historical method, according to Gottschalk, is the process of analysing the relics of the past, which can be reconstructed imaginatively based on the data obtained (Bahri, Bustan, and Tati, 2020). Reiner argued that history should be presented chronologically (Lolo, Ridha, and Jumadi, 2021) (Bahri et al., 2020). By the characteristics of the object of research in the form of various events in the past, the author's research method to compile this scientific work, the method used is the study of literature. The data collected is sourced from articles, books, and other relevant literature studies. The steps taken by the author in compiling the article include the stages of heuristics, criticism, interpretation, and stages of historiography.

Findings

For the Bugis people teaching their children the Arabic reading of the Qur'an and the letters of *lontara* (Bugis) is a must. If they cannot teach them, they will go to a teacher or *annagguru* and ask them to teach their child. *Anregurutta* K.H. Abdurrahman Ambo Dalle got an excellent education from his family. He was born from an educated family who also appreciated knowledge so high. This environment can be seen when he was able to memorize the Qur'an at the very young age of 7 years. To get a more comprehensive knowledge or insight into modernity, he migrated to Makassar and studied in schools founded by the Islamic trade association. In 1935, at the age of 35, he went to the holy lands of Mecca and Medina to study religious knowledge. After returning from a long



overseas journey in the holy land, he returned to Indonesia as a teacher and founded a pesantren. He is an educational figure, a preacher, an activist, and even a political party administrator (Muin 2021).

One of his favourite students, called *Anregurutta*, a brilliant and respected public figure, the more his track record was dug up, and the more things he found that brought his name to life. He mentioned *Anregurutta* as a symbol of the children of the age with extraordinary and profound patience, intellectual intelligence, social piety, and spiritual wisdom following the Prophet Muhammad *Sallallahu' Alayhi Wasallam* and his companions. For the people of South Sulawesi, *Anregurutta* is a waliyullah who carries the torch of enlightenment from a dark valley into a bright realm. For *Anregurutta* K.H. Abdurrahman Ambo Dalle, the da'wah developed by *Anregurutta* through education, social, and cultural programs is part of *Jihad*, *Ijtihad*, and *mujahadah* to build and propagate *Tanbid* in Indonesia (Muin, 2021; Purnawati, 2019).

All services of *Anregurutta* K.H. Abdurrahman Ambo Dalle are for the nation and Darud Da'wah Wal Irsyad. He has a Bugis philosophy: *Anukku Anunna DDI Tania Anukku*, meaning that everything I own (including property) belongs to Darud Da'wah Wal Irsyad, and everything that belongs to Darud Da'wah Wal Ershad does not belong to him. This motto indicates how sincere he is as an educator who wants Muslims to know experts in world science and religious sciences. If Hasyim Asy'ari is known as the founder of Nahdatul Ulama (N.U.), Agus Salim founded Muhammadiyah, HOS Tjokroaminoto established the Syarikat Islam School, and Ki Hajar Dewantara with his Taman Siswa, then *Anregurutta* K.H. Abdurrahman Ambo Dalle is the founder of the Islamic boarding school Madrasah Arabiyah Islamiyah (MAI) and a social organization, namely Darud Da'wah Wal Irsyad. It is an Islamic organization that is quite influential in Indonesia outside Java (Muin, Ridha, and Najamuddin, 2021). Here are some track records of the services of *anregurutta* K.H. Abdurrahman Ambo Dalle in education.

Establishing MAI Mangkoso (now Pesantren DDI Mangkoso). The early career of K.H. Abdurrahman Ambo Dalle began when he was trusted to be an assistant to K.H. Muhammad As'ad in Sengkang. He was then appointed as head of a Madrasah Arabiyah Islamiyah (MAI) branch in Mangkoso when he was 38 years old. He was appointed in the position on Wednesday, 29 Shawwal 1357 or 21 December 1938. Dalle moved from Sengkang to Mangkoso with the



permission of K.H. Muhammad As'ad at the request of King Soppeng. The first thing *Anregurutta* did was open a learning system with a halaqah (recitation of tudang) system. After walking for about 20 days, to be exact, on Wednesday 20 Dzulkaidah 1357 or January 11, 1939, he opened madrasas at the Tahdiriyyah, Ibtidayah, I'dadiyyah, and Tsanawiyah levels (Shamad 2013).

The activities of MAI under the Dutch colonial government were not disturbed because the government of the Soppeng Riaja Kingdom was recognised the Dutch administration. Not so much intervention from the European to religious affairs during the period. However, the situation changed when the Japanese controlled the Mangkoso area and disrupted MAI's activities. Due to the occupation, *Anregurutta* Ambo Dalle transferred the teaching activities to mosques and sent back teachers' homes. Meanwhile, during the rebellion of Westerling in the revolution of independence era, MAI experienced another challenge. Many teachers and students were involved in the resistance against the Dutch and the Allied (NICA). The terrible event occurred, resulted in the massacre of 40,000 victims in South Sulawesi.

Initially, the MAI Madrasa in Mangkoso prioritized Al-Quran, *Tafsir*, *Hadith*, *Tawhid*, *Fiqhi*, *Usul Fiqhi*, and *Tasyri'* Dates (Islamic history). Apart from being taught theory presented in class, the *akhlaq* or ethical and moral lesson is also directly applied in the form of rules for daily life in the school environment. In addition, the knowledge of *Tarbiyah* and *Da'wah* is also taught. Islamic boarding school recitations are implemented after *Maghrib*, *Isba*, and *Fajr* prayers, with the following materials: *Tafsir*, *Hadith*, *Fiqhi*, Morals, Arabic with *Nabwu Shorof*.

For *muballigh* coaching, *tabligh* training is carried out every Thursday, while *Jamiatul Huffadz*'s coaching efforts are handled by special personnel. Moreover, it is targeted to memorize one *juʿ* every year. The teaching and learning process is carried out with four systems: pulpit lectures in class studies through the assembly in the mosque, speech competitions, and practice of lectures in Ramadan. In the first years of MAI Mangkoso, the students mostly came from around the Mangkoso and Barru. After about two years, students arrived from outside Barru, even some outside Sulawesi, such as Kalimantan and Sumatra.

Establishing Educational, Da'wah, and Social Institutions. K.H. Abdurrahman Ambo Dalle was not only active as a teacher, but he also founded the Darud Da'wah Wal Irsyad (DDI) organization. At that time, *Anregurutta* held a meeting of the



scholars of *Ablusunnab Wal Jamaah*, South Sulawesi, which was chaired by *Anregurutta* K.H. Abdurrahman Ambo Dalle and several others. The meeting was held on Wednesday, February 15, 1947 A.D. or 16 Rabiul Awal 1366 H until Friday, February 17, 1947 A.D. or 16 Rabiul Awal 1366 H. This meeting was attended by scholars from various regions in South Sulawesi. The result was forming an organization engaged in education, da'wah, and social affairs, named Darud Da'wah Wal Irsyad (DDI). *Anregurutta* K.H. Abdurrahman Ambo Dalle was unanimously elected as general chairman with one consideration that he already had many networks in the regions as the leader of MAI Mangkoso. The establishment of the DDI institution will structure Islamic education and preaching in the community and MAI Mangkoso branches in various regions (Darmawati, 2018).

Darud Da'wah Wal Irsyad, with branches covering many areas in Indonesia, grew faster because the organization was in line with the government. In this case, the government assists DDI schools or Islamic boarding schools in Indonesia. *Anregurutta* K.H. Abdurrahman Ambo Dalle, who started his work and dedication to the nation and country, apart from establishing a school or Islamic boarding school, also carried out his da'wah mission with his students. In addition to pioneering Islamic boarding schools in several regions and provinces, it cannot be separated from the passage of his da'wah where Darud Da'wah Wal Irsyad is where the development of *Anregurutta* K.H. Abdurrahman Ambo Dalle (Syuhada, 2016).

To achieve *DDI*'s goals, several efforts and endeavors were taken. In Article 1 of the *DDI* by-laws, these efforts and efforts are explained in the form:

1. Organizing/Establishing schools, Islamic boarding schools, recitations, courses, colleges, and managing the perfection of recitation and education in general.
2. Broadcasting Da'wah Islamiyah using tabliq, publication of books/magazines, and other media.
3. Practice ta'awun (cooperation) widely in social business work.
4. It is cooperating with groups that agree on the principles and objectives and establishing good relations with groups that do not oppose the principles and objectives of *DDI*.



Apart from establishing Islamic boarding schools and educational organizations, *Anregurutta* also has written books, Yusuf Khalid said that all of his essays were 30, which discussed the *Aqidah*, *Sharia*, Morals, Arabic, History, and several types of writings.

Figures and Methods of Da'wah K.H. Abdurrahman Ambo Dalle. *Da'wah* is an invitation made to liberate individuals and society from the external influence of ignorance or darkness towards the internalization of enlightening religious values. Besides, *da'wah* also aims to increase religious understanding in various aspects of its teachings so that they are actualized in attitude, thinking, and acting. The *da'wah* method used by *Anregurutta* K.H. Abdurrahman Ambo Dalle is the *Al-Hikmah* method, namely through education. The *al-Manidatul Hasanah* method is conveyed through *da'wah*/tabligh in the community, and the *Al Mujadilah billati hiya absan* method is through question and answer, discussion, and debate. The *da'wah* method carried out by *Anregurutta* K.H. Abdurrahman Ambo Dalle is a *da'wah* method undertaken by the Prophet Muhammad *Sallallaahu 'alaihi Wasallam* which is summed up in the command of Allah *Subhanahu wata'ala* in the Al-Quran Surah An - Nahl verse 125 which means (Purnawati,2019):

"Call people to the way of your Lord with wisdom and good advice and refute them in the best way. Indeed, your Lord, He knows best who has strayed from His Way, and it is He who knows better those who are guided."

This verse clearly states that the three forms of the method are: the *Al-Hikmah* method, the *Manidatul Hasanah* method, and the *Al Mujadilah bil Hiya Absan* method. With this method, *Anregurutta* K.H. Abdurrahman Ambo Dalle applies his teachings by establishing educational institutions such as schools, madrasas, Islamic boarding schools, and universities in the regions. This method aligns with the DDI Trilogy promoted by *Anregurutta* K.H. Ambo Dalle in education, *da'wah*, and social enterprise funds.

In his preaching during a pluralistic society, Ambo Dalle adapted the *da'wah* material he delivered to the level of understanding of the people in the area, taking into account the situation and condition of the people at that time. This strategy is part of the *Al-Hikmah* method. In delivering his preaching material, *Anregurutta* K.H. Abdurrahman Ambo Dalle uses soft language and does not offend the listeners. He implements his *da'wah* through behaviour and actions that align with what he conveys. *Anregurutta* K.H. Abdurrahman Ambo Dalle is



often called to preach in mosques and also religious events, and then preach in the villages in addition to the da'wah method above, *Anregurutta* K.H. We can also see Abdurrahman Ambo Dalle in terms of oral & written *da'wah*, as well as example (Purnawati, 2019).

Conclusion

This study aimed to find out how the life history of K.H. Abdurrahman Ambo Dalle as an educational figure and his role in the world of education in Indonesia. Some of the things discussed:

1. *Anregurutta* K.H. Abdurrahman Ambo Dalle is an education figure from South Sulawesi. His services in education are by establishing three Islamic boarding schools, one of which is the *DDI* Mangkoso Islamic Boarding School. *Anregurutta's* students have built many schools or madrasas from Kindergarten (TK) to Higher Education (PT) level.
2. The *da'wah* method used by K.H. Abdurrahman Ambo Dalle is imitating the *da'wah* of the Prophet Muhammad as stated in the Qur'an Surah An-Nahl verse 125. There are three methods: the *Al - Hikmah* Method, the *Mauidatul Hasanah* Method, and the *Al Mujlah* Method.
3. *Anregurutta* K.H. Abdurrahman Ambo Dalle roles in education and da'wah will always inspire many people and imitate him in preaching and building schools to educate the nation's children.

Suggestion

This research is expected to increase the scientific knowledge of those interested in Islamic history, especially the history of the role of *Anregurutta* K.H. Abdurrahman Ambo Dalle. Then it is hoped that the results of this research will become a mirror and valuable lesson for people in Indonesia to be eager to develop and establish learning centers to educate the nation and bring the Indonesian nation to a better direction in the future. Some suggestions from the author are:

1. Dig deeper into the role of educational leaders, especially *Anregurutta* K.H. Abdurrahman Ambo Dalle
2. Enthusiastic in establishing institutions and schools that are pillars of the nation and state development
3. Taking values from the teachings of K.H. Abdurrahman Ambo Dalle in his enthusiasm for spreading knowledge.

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The Values in the Traditional Game of *Bagasing* as Learning Resources in Social Studies Education

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Abstract: Traditional games result from a cultural process passed down from generation to generation. Nowadays, they are rarely found, while the younger generation prefers to play modern games. One of the traditional Banjar games that still survive today is bagasing. It is a game of spinning gasings and rammed it one another to see which one will stand last. This game has many values behind that potential to be explored as a source of learning in social studies education. This article aims to



explain the traditional game of bagasing and its values. It is identical and played by children, but some are popular among adults. This research uses a qualitative approach. The stages of data analysis are as follows: 1) data reduction that is not following the focus of the study, 2) presenting the data in the form of descriptive narrative, and 3) drawing conclusions based on research findings to describe the research results systematically. The bagasing game is one of the traditional games of the Banjar community that still exists today. This game consists of two teams that compete and use two types of bini and laki: attached and panukun or punch gasing. There are also character education values such as teamwork, agility, honesty in playing, cohesiveness, and solidarity, besides strengthening local wisdom and character in students' social studies learning, especially at the junior high school level.

Keywords: Bagasing, values, learning resources, social studies

Introduction

Indonesia is a country with various cultural diversity and pluralism born from a society of different ethnicities, races, and ethnicities. There are forms of traditional games in various parts of Indonesia in each of these cultures. From the results of this culture emerged various kinds of games created for entertainment, especially for children to adults, usually by making everyone who did it happy and able to interact with one another, around both for the creation of tools to the arena for the game.

Traditional games are the nation's culture passed down from generation to generation and are usually often played by children in their daily activities. Traditional games give a pleasant impression in their activities even though they only use simple tools or only through physical movement (Arga et al., 2020). In addition, traditional games can also train children physically and mentally, so that indirectly traditional games themselves will stimulate creativity, agility, leadership, intelligence, and breadth of insight in them (Prawitasari, 2016; Mutiani, 2018).

South Kalimantan, where the majority are Urang Banjar as the most numerous community groups and spread across every district/city of the province, as said by Seman (2002) that Urang Banjar itself has various kinds of traditional games such as *Bagasing*, *Balogo*, *babanga*, *bacirak*, *badadamaran*, *bagasing*, *bagual*, *bagugulungan*, *bahasinan*, *baintingan*, *bajajangkirikan*, *bajajaranan*, *bajujukungan*, *bajujungatan*, *bakakapalan*, *bakalikir*, *bakarat*, *bakalayangan*, *bakakatikan*, *bakujur*,



bapidak, basamsaman, basimban, basusumpitan, batapakan, batitimbakan, baulasan, baupauan, babintih, babulanan, baburungan, bacit, badurit, bagimpar, bagum, balubuk, basaung kalatau, basusumpitan, batatimbulan ilung, bausutan, isut jarat, tandik pelanduk, and bapatakan are various kinds of traditional games that are quite rare to be played by kakanakan (Banjar childrens) with the hope that the values contained in traditional games will make students in schools with local wisdom integrate them into social studies teaching materials (Putro, 2015; Ideham et al., 2015; Rakhman & Wibawa, 2019; Abbas, 2020; Nugraheni et al., 2021).

Along with the times, many from children, teenagers to adults often play modern games that can be taken anywhere on their devices. So that traditional games are getting less and less loved by young people today. This traditional game is also no less interesting than today's modern game, and many benefits can be honed on them by playing it such as dexterity, cooperation, skills, and others (Putro, 2015; Prawitasari, 2016; Syaharuddin et al., 2017; Permatasari et al., 2019). However, these benefits are ignored by students who think the game is complicated and a wasting time. As a forum for the development of education itself, traditional games are a form that exists in our environment. The purpose of writing this article is to explain the Bagasing game that is often played in the Rantau City area, Tapin Regency; other than that, how the Bagasing game is a learning resource on social studies.

Methods

This study uses a qualitative method and provides input about the game of trunking that still survives today, seen from the Analysis of the data using the interactive model of Miles and Huberman (1985) is used to obtain data clarity. The stages of data analysis; 1) reduction of data that is not following the research focus, 2) presentation of data in the form of descriptive narratives, and 3) drawing conclusions based on research findings to describe research results systematically (Sugiyono, 2016).

Focusing on explaining the bagasing game as one of the traditional games of the Banjar people, this focuses on the Tapin Regency area, especially in the City of Rantau and its surroundings, and as a social study learning resource. The data obtained from interviews with these traditional gasing players in Rantau, Tapin Regency, besides that, a literature study on the game of bagasing is also added. So that accurate data can be obtained in this research study.

Findings

Bagasing game is one of the traditional games found in various parts of the archipelago such as Java, Sumatra, Sulawesi, Nusa Tenggara, to Papua (Prawitasari, 2016; Putro, 2017). One of the traditional games that are still widely played is Bagasing in Tapin Regency such as in Rangda, Malingkung, Mandurian, Lawahan, Mantangkarangan, Bungur, Lokpaikat, Serawi also until now in Hulu Sungai Selatan Regency such as Simpuri, Sungai Raya and Kandungan areas. However, because of the similarity in shape of the gasing and rules, this game has become one of the games officially contested by the two regencies in their annual celebration of the birthday of Tapin or Hulu Sungai Selatan regencies.

The Bagasing game found in South Kalimantan, especially Tapin Regency, is a gasing made from wood's primary material. The wood used is yellow as the primary material but now also uses other types of wood as the primary material, such as coffee stems and mangosteen. However, the quality is different, made of yellow wood, usually on the book in various parts, then formed into a *gasing bini* and *gasing laki*.

The bagasing game, or in the language of Banjar *Bagasing*, is a traditional game that uses two types of gasing, namely the *gasing bini* and the *gasing laki*. The differences between the two types of that gasing that are played are 1) the *gasing bini* or *bapasang* are rounder in shape and on the head various shapes are usually circular or regular. There are other shapes such as *mambalanai*, *mangatapi*, material three, and manaras gadang, depending on the type of gasing. The player likes what form it takes; 2) *gasing laki* or *gasing panukunan*. Usually, the twin gasing is slightly larger in diameter than the leaner and taller for *gasing laki*. However, the difference is almost subtle, the most striking difference being on the head of the *gasing laki*, which is curing/taper.

“Bagasing ini sebetulnya banyak jua didapati di banyak daerah tetapi bagasing nang biasanya aku mainakan ini gasing Banjar, kayu gasan baulahnya biasanya kayu kamuning tapi wahini ngalih banar cacariannya. Maulahnya dahulu nitu mambalah wan parang lalu bakikis wan lading balati webini kawa mangupas kayunya wan masin jadi nyaman sudah wan bantukenya bagus. Gasing Banjar ngini ada dua bantukenya yaitu Gasing Bini gasan bapasang bantukenya bulat libar wan Gasing Laki gasan Batukun bantukenya tapanjang.”

(Actually, this top game is also widely available in other areas, but the top game that I usually play is Banjar top, the main material of wood made is yellow tree wood, but now it's very rare. Make it first by splitting the trunk with a machete and then peeling it slowly with a dagger according to its shape so that it looks good. There are two types of Gasing Banjar, namely Gasing Bini to be installed in a slightly rounded shape wide in the field and Gasing Laki for a slightly elongated shape).



Figure 1. Gasing laki (left) and gasing bini (right) also rope of gasing

In addition to the tools provided in the game, as shown above, the strings for spinning the gasing bini and gasing laki are of different lengths. For gasing bini, the rope is usually about 2 to 3 meters long while for gasing laki it is about 55cm to 70cm and made of hand-woven pineapple leaves. *Susuruk* gasing (such as a large spoon to pick up tops that compete in rounds or pairs), round shell fragments for gasing containers or top gasing for high tides. In addition, there is a field measuring about 2x3 meters or 1.5 fathoms to 2.5 fathoms of an adult's hand; then there is a rectangular crisp or a size of 3x4 meters.

According to Reza Ramadhani (29 years), from the village of Mantangkarangan, Tapin Regency, the top rope of a gasing is as follows:

“The old pineapple leaves are picked, and the fibers are separated, then from these fibers, it is then woven into a twin top rope whose length is about 2 to 3 meters depending on the comfort of the player, while for the male top, the length is usually around 60 cm to 3 cm. 70cm is not

as long as the rope for the top wife. Now for the top rope itself, making it is also adjusted to the dominant hand of the players so that the webbing of the rope will also be different when making it. There is also something called *Katip*, which gives stickiness to the top rope, so it does not come off when installing the top on the field”.

The same thing is also stated in the Ministry of Education and Culture (2019) article. To make the gasing rope from pineapple leaves and dagger rope, it is also necessary to use *katipi*. Usually, the *katipi* is mixed with a bit of whitening to make it soft. The mixture of these two materials is used to polish the rope so that when the rope is wrapped around the gasing, the arrangement of the coils is tight and does not come off when played or thrown into the field to have competed. Furthermore, the gasing rope becomes flexible and easy to play with. After the weaving process is complete, it will be dried under the hot sun.



Figure 2. Gasing rope

The team in the *bagasing* game itself usually consists of 4 or 5 people who come from the same village as a group in this trunking game. Usually, these members are mixed to form a group to play bagasing against others groups. In addition to that, the size of the field itself varies. However, the current standard is 3 meters wide and 4 meters long, which was made by the match organizing committee, usually played in the afternoon for children playing or competing, for adults usually after the Isha prayer in the evening. The predetermined place was until midnight, but when the match was held on the anniversary of Tapin Regency, the implementation was changed from morning to evening.

The Banjar top game itself consists of: usually played by two teams consisting of 4 to 5 people during official matches, or played individually/individually from the general rules, namely: 1) the game will be led by a middle interpreter or referee who will give the signal to place a matching Top; 2) Gasing bini or top gasing in the game of top (Bagasing) a special bini line functions as a top-mounted that is ready to receive a top male hit in the game five times and is hit five times as well or in the game it is called *tukun five*; 3) Men's top or *Pinukun/Panukun* top (batter) in the game, the men's top serves as a top that hits the gasing bini while spinning in the field. This top is only used to hit (*manukun*) the top of the bini; therefore, the size of the spinning rope is about 75 cm; usually, during this process, it can cause bruises on the feet due to being hit by a top, broken top, cracked and deformed; 4) if the result of the hit between the top of gasings both spins, it will be pushed to the bottom and an away fight between the two, whichever top spins the longest, the winning points will be counted as one if when the *batukun* is on the field, it is a top.

Out of the field, there will be no *baputar* (spins) away from the top. There will be no points, then if the top of the man's top is successful in stopping the top from spinning and the top of the man is alive (spins) in the field, he will get 2 points, and finally, if the top of the man when the cough breaks the top wife, the more significant points will be calculated, namely 5; 5) The Bapair and Batukun teams will be rotated after the team has completed the pairing session and exchanged places of play five times and the results of the match will be calculated (Kemdikbud, 2019; Prawitasari 2016; Putro, 2017).



Figure 3. Bapasang gasing



Figure 4. Batukun gasing

In addition, for *batandang* gasing (competing with top spins) or *balalandangan* gasing or other names, the conditions are when doing *panukunan* or hitting the tops that have been installed in the field, namely the gasing bini must not go out of the line set by the committee and top men. The spinning top will be ordered by the committee and placed on the pedestal that has been provided, usually around 3-5 minutes of spinning tops, and some take up to 10 minutes; whichever top spins the more extended the team points will be counted.



Figure 5. Batandang Gasing

The Bagasing game itself, through its senior players in Tapin Regency, invites children and youth to preserve this game and is supported by the Tapin Regency Governments; on the anniversary of the district every 30 November carries out a trunk tournament which is held in the Rantau Baru area. Quoting



from an interview with Syarbaini (59 years old), the chairman of the organizing committee of the Tapin Regency anniversary baggage tournament and also one of the senior gasing players from Rangda Malingkung to Duta TV in 2019:

“This activity was held to preserve a culture which is now rare, as well as to introduce the game of trunking to the public, especially to the younger generation. It is hoped that this traditional game can be re-recognized and played by children so that folk games are not lost due to the eroding of the times. The department of education and sports with the Tapin district trunk community has 16 participants, six from Kandangan, one from Barito Kuala, Marabahan, and the rest from Tapin district itself and we hope that in the future with this activity, hopefully, this luggage activity will continue to live and be expected for generations to come. Young people or children can play the gasing.”

Introducing and playing their trunks in the current game technology development is one step to introduce local wisdom to school children or students, thus strengthening local culture. This game is now very rarely played by children, only a few who play it. Therefore, there needs to be self-awareness to preserve this game, support, and support from various parties to preserve culture such as traditional games, one of which is this trunk; besides that, it also introduces students through social studies learning themes that are local wisdom. Therefore, local knowledge in teaching materials can make this game a source of learning, strengthening social studies learning themes in textbooks by prioritizing local wisdom itself as the leading power in developing character education values for students in social studies learning at school (Abbas, 2014, 2015, 2018; Syaharuddin et al., 2019; Nugraheni et al., 2021; Setiawan & Mulyati, 2020; Jumriani et al., 2021; Mutiani et al., 2021; Syaharuddin & Mutiani, 2020; Permatasari et al., 2019).

The Banjar traditional game, especially this top, in learning to students is teamwork in the game so that it can improve skills in itself, the trunk itself in the game demands sensitivity from the players to how skilled they are in installing the top or manukun (hitting) the top so that the physical agility of the players also increases. Besides increasing the cohesiveness and cooperation of one's team and then caring for fellow team members in the game to achieve competitive victory without cheating because if you cheat yourself, you will be disqualified by the committee so that an honest attitude is needed in every top player. So in the top game itself, there are values of character education in



oneself as well as being able to train skills, teamwork, agility sports, honesty in playing, cohesiveness, and solidarity (Putro, 2017; Rajiani & Abbas, 2019; Arga et al., 2020; Abbas, 2020; Handy et al., 2020; Syaharuddin & Handy, 2021).

Another benefit is that from the trunking game itself, several aspects of the previously mentioned ones can be further developed: 1) moral and physical development, namely movement of the learner's body to make the body fresher and fitter; 2) cognitive development, namely how to see, understand and resolve in various situations he faces; 3) language development, namely communication carried out in teams or game teams in collaboration with one another to win matches; and 4) social development, namely in this game understanding how the characters of friends or teammates in the game team reduce egocentricity to become more social in the team so that they can foster values such as honesty, responsibility, and teamwork. Furthermore, the subsequent development is expected to bring it to the broader community outside of the family or school environment so that in other activities, he can develop (Abbas, 2014, 2018; Subiyakto & Mutiani, 2019; Arga et al., 2020).

Conclusion and Recommendation

Bagasing is one of the traditional games of the Banjar people that still survive today but not too many people play it. In this game, there are two tops, namely the gasing bini to be installed on the field and gasing laki to hit the gasing mounted on the field. This game is carried out in teams, usually consisting of four to five people who compete. The Bagasing game as one of the local wisdom that has survived until now deserves to be preserved, including being integrated as social studies learning resource into social studies teaching materials for SMP/MTs by also prioritizing the values of character education contained in the bagasing game itself, such as skills, teamwork, sports agility, honesty in playing, cohesiveness, and solidarity.

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The Contribution of Klenteng Soetji Nurani in Cultivating Tolerance for Society

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Abstract: *Klenteng* is a temple, place of worship for Chinese people. One of the two temples in Banjarmasin, South Kalimantan is the Klenteng Soetji Nurani, located in Jalan Veteran. The temple was erected in 1898, built by two generals who came directly from China. The existence of the *klenteng* can be used as a mediation of tolerance in society. This article aims to describe Klenteng Soetji Nurani is used in instilling tolerance in the community, especially in Banjarmasin. A qualitative approach



with descriptive methods is used in this research. They were collecting data through observation, interviews, and documentation. Data were analyzed through data reduction, data presentation, and verification. The data is then validated through triangulation of sources techniques, extensive observations, member checks, and peer discussions. The study results show that the Klenteng Soetji Nurani has a building used as a place of worship and as a tourist destination in Banjarmasin. Other uses include social activities at the Klenteng Soetji Nurani, such as distributing free staple food and free medical treatment every two to three months. Besides that, the temple's additional building also has its function on each floor, such as an office on the ground floor, weddings, and wushu training. The existence of activities carried out at the Klenteng Soetji Nurani shows that the temple plays a vital role in cultivating tolerance in society. The shrine welcomes anyone who sees, visits, and even participates in these activities without religious or other differences.

Keywords: Tolerance, klenteng (Chinese temple), social values

Introduction

Society generally has their respective places of worship according to their beliefs. One of the many communities is the ethnic Chinese in Indonesia, whose worship place is the temple or famously called klenteng. Klenteng is generally built for the Chinese with a specific purpose. It is a sacred building for the Chinese people to worship God, spiritual beings, and their ancestors related to Confucianism, Taoism, and Buddhism teaching (Widiastuti & Oktaviana, 2016). The Chinese of Banjarmasin city has two temples, one of which is the Klenteng Soetji Nurani. They view the temple not only as the place of worship for them but also people of other religions. Society has pros and cons on this broad perspective of tolerance that may lead to differences in values between one society and another. But it is a natural thing starts from differences in religion, social environment, beliefs, and places of residence (Abbas, Winarso, & Meilina, 2019).

Klenteng Soetji Nurani has three religions that can both use the temple. The three religions are Confucianism, Buddhism, and Taoism. Apart from being a place of worship, there is a three-story additional building on the site that functions as a tourist spot. The building is used as a tourist destination in the city of Banjarmasin and a place for social activities such as social service and free medical treatment carried out in the temple building.



The tolerance for freedom of all religious communities must be protected and should not be ignored. Patience is meant here as mutual respect (Mutiani, 2019; Rina, Caroline, & Nunung, 2016), creating, respecting, and not mixing up their religions' teachings during worship. Such as the opinion that tolerance means action not to combine or interfere with one's affairs and behavior, we can manifest patience by understanding that the various existing cultures require cultural strengthening and provide opportunities for differences to become something equal (Rina, Caroline, & Nunung, 2016; Mutiani, Abbas, Syaharuddin, & Susanto, 2020). The tolerance that appears in the community can be seen clearly from the existence of social activities carried out in cooperation that bring out the values in it. These values arise directly from individuals who interact even though different religions, ethnicities, and races work together regardless of differences (Faridah, 2013; Abbas EW, 2020).

Society is different from one culture to another (Soeroso, 2008; Lestari, Abbas, & Mutiani, 2020). Social values are always related to goodness, ethics, and religion. A society that adheres to social values is usually associated with what the community considers acceptable and insufficient or wrong. The study of social studies with social sciences has something in common (Mutiani, 2019; Abbas EW, 2013), namely, as a study in which both study individuals' lives in community groups even though the terms are different. Social studies' scopes in a social context or humans as social science members are academic theoretical, while social classes are practical. Generally, values are learned communication the results between individuals in a group such as religion, family, society, and certain people. These values vary according to the diversity that appears in the community. This diversity will raise society's social life (Sapriya, 2012; Rasoolimanesh et al., 2020).

Social values can be used as a way of life for people who like to hang out according to what they think is good and evil. Cost is fair, aspired to, desired, and considered essential to society. The social value itself can be interpreted as an appreciation for something acceptable, necessary, appropriate, and has its function for personal development (Subiyakto & Mutiani, 2019; Abbott, Teti, & Sapsford, 2020). Thus, this article aims to describe how Klenteng Soetji Nurani is used to instill tolerance in the community, especially in Banjarmasin.



Methods

A qualitative approach is an approach used in this research method. This approach is intended to describe Klenteng Soetji Nurani's contribution to instilling tolerance in society as a social value. Collecting data uses observations such as researchers observing community activities, what activities are taking place there, and recording the activities there so that Klenteng Soetji Nurani can create an attitude of tolerance (Moleong, 2002; Mulyana, 2008). As for interviews, this research was conducted divided into academics and society. The academics come from the Tourism and Culture Office. These academics support why Soetji Nurani Temple has become one of 36 tourist destinations in Banjarmasin. The academician is Ehsan Alhak as the Head of the Tourism and Culture Office. The community figures are Tiono Husein as the chairman of the Klenteng Soetji Nurani and Heri as the Pasar Niaga Timur Temple administrator. The documentation in notes is used that support research and found on research subjects and recordings of interviews with informants. This article's documentation data structure is in pictures of the Klenteng Soetji Nurani building, recorded interviews with sources, and photo documentation from the Banjarmasin Post newspaper (Sugiyono, 2008; Saebani, 2009).

As for the data analysis technique using the Miles and Huberman model, namely data reduction, the researchers in this article compile the necessary data. So which data is supported in this article? The researcher reduced the community's data, such as interviews, videos, voice recordings, photographs, and documents in the form of newspapers. The researcher discarded unnecessary data and directed existing data about the contribution of Klenteng Soetji Nurani in cultivating tolerance. The researcher presents the data according to the research results collected from various sources and data collection techniques in the data display. In this stage, the researcher used the data presented in the narrative text, which then showed the data to describe the community's condition with the Klenteng Soetji Nurani existence. The last stage is conclusion by the researcher (Kasiram, 2010).

The data's validity was carried out by triangulating sources, techniques, an extensive observation, member checks, and peer discussions. Triangulation of research sources double-checked the data obtained from various sources to re-examine how Klenteng Soetji Nurani had contributed to the existing society. The data is processed again into accurate data so that there is a no different

view. Technique triangulation checks data using other techniques such as data obtained from interviews, observations, and documentation. Discussions with the relevant sources are held to ascertain whether the data is correct. Extension of the word is a re-observation conducted by the researcher because this research is still insufficient, and the data needed is still not much. The member check tests the process of checking the data obtained by the researcher and the data submitter. To find out how correct the data will be used to adjust to the acquisition of research, the last one is peer discussion, namely research techniques by discussing the study results with friends who are both researching the temple or those directly related to the task.

Findings

A place of worship in a community is a dedicated place considered holy or sacred to carry out religious activities. In Banjarmasin, people who live at Jalan Veterans have a place of worship for Chinese people, namely the temple or klenteng. The temple is named Klenteng Soetji Nurani. This temple has a long and unique history and contributes directly to the community participating in social activities at Soetji Nurani Temple.



Figure 1. The appearance of Klenteng Soetji Nurani in Banjarmasin
(Source: Personal document, photo taken on June 12, 2019)

There are two klenteng in Banjarmasin, first The Po An Kiong Temple or Klenteng Karta Raharja in Niaga Timur Market. The other is Klenteng Sutji Nurani, which became the famous name of the surrounding area. Some people visiting the temple for the first time may be confused by the temple's additional buildings, statues, and ornaments. It is easy for people who visit the temple for



the first time. The colorful and distinct Chinese architecture contrasts with the more monotonous pattern of the business neighborhood around. The klenteng itself has changed its function from purely worshiping purposes to social activities and further a tourist attraction. Following the renovation in the past, an additional three-story building was founded beside the original one. The wall now is covered by ceramics from the previously only using materials of ironwood floors and fences.

Based on the results of an interview with Tiono Husein (74 years old), the ornaments in the temple are and. Now many such as hong birds, lions, dragons are the particular characteristics of the temple. The hong bird is defined as the consort-empress who accompanies the dragon to guard a kingdom, while the lion means the guardian of evil creatures who want to enter. Besides, the temple has unique characteristics, namely red and yellow. Red means prosperity, and yellow means prosperity. He also added that the additional three-story building has the use of each of the first floor being used as an office for people who want to visit and ask questions about the temple, the second floor is used as a place for matters or weddings, and the third floor is used for players, Wushu. With the many other uses, Klenteng Soetji Nurani has contributed to the community in cultivating tolerance in the temple because anyone can visit and participate in the activities there.

Klenteng Soetji Nurani has three different functions and contributes directly to society in cultivating an attitude of tolerance. First, this temple is used as a worship place where people who worship do not only come from Jl. Veterans, but many also come from outside the region and the city. This temple has no restrictions and an impressive list for those who wish to worship and visit. The klenteng allows anyone who wants to honor their ancestors or Gods regardless of their affiliation and faith as long as they respect the temple's peace. Second, the temple is used as a place of worship and holding social activities that help the community. This activity was carried out to pay attention to a group of donors who assisted in materials, services, and personnel. The activities carried out at the temple also vary, ranging from free medical treatment, which is carried out every two to three months by inviting all residents from anywhere to participate in these activities free of charge. Sutriyanto (47 years) said that: The enthusiasm is more towards our people because they are animated like the lion dance and others. Our people's social service is flooded, such as their new year of dreams, such as sharing zakat, rice, groceries, and others. The social



service event is held behind the temple and has a hall. That is where the social service events and others are held).

Apart from being directly supported by the temple, this free medical treatment activity was now supported by the Gadang Village puskesmas from the start to the end. Besides, the temple also has free grocery and zakat distribution, which is carried out at the temple, spearheaded by donors who want to share a little of their fortune. Usually, this event has been arranged by the temple, which collaborates directly with the heads of neighborhoods in each region. Another important development is the Klenteng Soetji Nurani become one of the 36 tourist destinations in Banjarmasin. The reason for choosing the temple as a tourist destination is the temple's age, which has reached hundreds of years. The unique building is added with distinctive ornaments on each side. The number of tourists visiting is increasingly helping and introducing the temple to the broader community so that anyone can see it.

Klenteng Soetji Nurani provides people of other faiths the freedom to enjoy the temple's ornaments and activities. This matter indirectly facilitates communication between individuals, groups, associations, and people with specific goals (Mutiani, 2019). The contribution of Klenteng Soetji Nurani in instilling an attitude of tolerance can be seen from the activities carried out, coupled with community participation in helping these activities. People help each other even though there are differences in ethnicity, religion, and culture, but it can be integrated with the activities carried out at the Klenteng Soetji Nurani. Based on the research results, community socialization can create various tolerant attitudes, such as mutual respect for different religious beliefs from Islam, Christianity, Confucianism, Buddhism, and Hinduism.

As for other values of tolerance, such as respecting people of worship, because people who worship at the temple are not only from the surrounding area but also from outside the area, as well as people who visit the temple are not only Banjarmasin people but also some from outside the city. The next tolerance attitude is safeguarding places of worship by the community and not destroying places of worship of other religions. Besides, the social activities carried out at the Klenteng Soetji Nurani can help people of different faiths, ethnicities, and cultures interact together in these activities. The community can socialize with mutual tolerance that respects cultural diversity.



Creating an attitude of tolerance can show that for every religious difference, we fellow citizens must respect and support each other's activities without any disputes (Jancsák, 2019). The integrity of the attitude of tolerance with the community's e function and direct role in instilling an attitude of patience because of the activities carried out at the temple. Inter-community respect for human values can be directly linked to cultivating tolerance in the community Jl. Veteran. The highest value obtained is human affection for not having a prejudice against others and shows sympathy towards one another.

Conclusion

Klenteng Soetji Nurani building has its role in instilling an attitude of tolerance, especially Jl. Veteran. Klenteng Soetji Nurani, which has more than hundreds of years of age, has a long unique history, coupled with its very distinctive buildings and ornaments and statues inside, making this temple one of 36 tourist destinations in the city of Banjarmasin. The primary function of the Klenteng Soetji Nurani is as a place of worship for Chinese people. The people who worship here do not look and sort out because they are welcome to honor anyone and where they come from. Another function of the Klenteng Soetji Nurani is to strengthen tolerance, namely the social activities carried out at the temple. For example, such as free medical treatment that is held and intended for the community free of charge and can be followed by anyone, then there are social service activities such as the distribution of free staple food and the distribution of zakat for the community, which has become a routine activity at Klenteng Soetji Nurani. Community socialization with temple activities can create high and varied tolerance values, such as respecting beliefs and respecting people of worship. Besides, the activities carried out at the temple can help people from differences to become united in interacting.

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Historical Literacy through *Bajamba* Eating Tradition as a Strengthening of Character Education

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Abstract: The declining character standard of the younger generation has become a hotly discussed issue. At the same time, the effort to strengthen literacy culture and character has become the primary concern of the government with the establishment of the School Literacy Movement (GLS) and Strengthening Character Education (PPK) to create a literate generation of character. The goal can be achieved if pedagogy supports it, namely creative pedagogy directed to the present and future interests. Creative pedagogy is developed by building the historical literacy skills of students. History lessons are fundamental to encourage the spirit of literacy, which later contributes to strengthening character education. History lessons are very loaded with values in every event. Historical literacy can be developed by teaching local wisdom materials; one of them is the tradition of *bajamba* from Minangkabau, West Sumatera, and an ethnic tradition full of values in its practice. The tradition can be used as an alternative to improve the literacy' skill that contributes to strengthening the character of students. This paper aims to discuss the tradition of *bajamba* in history learning to improve students' historical literacy and strengthen students' character.

Keywords: Historical literacy, *bajamba* eating, Minangkabau ethnicity, creative pedagogy, character



Introduction

Moral decadence is an urgent issue that must be addressed immediately. Especially in the time of the Covid-19 pandemic, home transformed into a school so that it is needed to strengthen literacy and character. Literacy and character are a whole unity to form Indonesia's golden generation in 2045. Literacy is an important ability that learners must own to realize educational success in the 21st century. Grounding literacy activities is essential to do amid a pandemic. In line with this, civilizing literacy from an early age will answer the challenges of revolution 4.0 to make a real contribution to advanced Indonesia supported by the ability of technological literacy to resuscitate people to have a high literacy spirit. (Hendriani et.al., 2017). The School Literacy Movement (GLS) is one form of government awareness of the importance of building a literacy culture in education to create a culture of reading and writing in the school environment to realize lifelong education. A survey conducted by Central Connecticut State University (CCSU) in 2016 stated that Indonesia's literacy ranking was ranked 60 out of 61 countries, precisely one level above Botswana (Damarjati, 2019). Indonesia must be more active in establishing a culture of literacy. Literacy is critical because it is related to literacy. Of course, it is very closely related to the discipline of history, which is built with writing and reading activities (Wineburg & Reissman, 2015).

One part of literacy is historical literacy. Historical literacy is an essential ability for learners in historical learning. As for the advantages of learning by developing historical literacy, according to Nokes (2011), learners are given knowledge of past facts and taught a set of abilities in reading, writing, and providing arguments about historical evidence. The Association of Families Caring for the Environment (KERLIP) also encouraged the nation's historical literacy by pioneering the Nation's Historical Literacy Community on 10 July 2015, with partners in the Smart Indonesia Movement. This campaign is done to form the nation's character based on Indonesia's history (Yulianti, 2017).

Historical learning has a vital role in the development of community character. The lack of students' historical literacy skills is also reflected in students' lack of understanding of local history, which is part of local wisdom. One of the efforts to bring students closer to historical learning is to include elements of local wisdom. Local wisdom is a product of a past culture that should be continuously used to handle life. Local historical learning is culture-based



learning and is a learning approach model that prioritizes student activities with various cultural backgrounds (Pannen in Supriyadi, 2011). Learning is aimed at fostering students' knowledge and forming the values of the nation's cultural character. Improving local historical literacy aims to increase students' empathy for their area's rich history and culture. The local-based historical learning approach has not been widely taught even though historical material is not enough through national history material alone but must go through a local culture conditioned with character values for learners. Supriatna (2012) states that there a culture is inseparable from humans and society. Strengthening local values in historical learning is undoubtedly more by the nation's character education objectives in line with the challenges of globalization today.

Local wisdom can be one of the efforts to bring students closer to historical learning by including elements of local wisdom in historical learning. According to Chaiphar (2018), local wisdom is the order of life inherited from one generation to another in the form of religion, culture, or customs common in the social system of society. One of the applications of integrating the values of local wisdom in learning is to lift the tradition of eating *bajamba*, one of the local wisdom of the Minangkabau ethnicity still preserved today. The eating tradition of *bajamba* comes from the roots of the Minangkabau culture. As a communal culture, the gathering and eating procession is done with some rules that Minangkabau elders have set. The implementation of *bajamba* eating is not only a tradition of eating together. However, it has a specific meaning for personal, social and community life because basically, every tradition has meaning and values essential to human life.

Local wisdom is part of the nation's wisdom that can be the foundation of character education. Local wisdom in each region contains its values. A school is an important place for character cultivation, so the school must focus more on character education. Teachers who substantially teach character education are essential to understanding the concepts of the local culture by integrating them into historical learning. By integrating local wisdom values in historical learning, students are expected to understand local wisdom and cause love and pride in their culture. They can reap every value that can be applied and can internalize in everyday life for character improvement in a better direction. Character education can be integrated into the subject matter and learning process through history lessons. In line with Sukarno's statements related to nation and character building, Ellen G. White suggested that character building



was an essential endeavour ever given to humans. Character building is the overwhelming goal of the correct education system. The true purpose of education is to form intellectually intelligent learners with excellent characters that fit the challenges of live as "Intelligence plus character, which is the true education" (Edy, Afrizal & Purnomo, 2020).

Various character problems make Indonesia experience multidimensional crises such as corruption, promiscuity, student fighting, drugs, bullying, and murders committed by teenagers, such as murder cases committed by elementary school students against toddlers. Even in this pandemic, the younger generation's character is decreasing. Students should have independence in literacy with an environment that demands all-digital, but students are more creative on tik-tok, which tends to be just entertainment. Along with various indecent cases that occur during online learning, it can be another activity that indicates the declining character of the nation's children. Based on the background description of the above problem, researchers are interested in conducting a study entitled "Historical Literacy through the Minangkabau Ethnic Bajamba Eating Tradition as a Strengthening of Character Education."

Methods

This research is qualitative research using descriptive methods. According to Cresswell (2008), qualitative research explores and understands the main symptoms by conducting document analysis, direct observation, and interviews. (Abdi, 2020). As a descriptive study, this study directly describes the activities carried out to impact the research subject. This research focuses on how the role of historical literacy based on the local wisdom of bajamba eating traditions strengthens the younger generation's character education. The study was conducted on students at SMAN 3 Painan.

1. *Motivation for Literacy.* The first activity that will be done is to provide motivation and understanding about the importance of literacy for the younger generation and other things that will provide attractiveness to increase the spirit of literacy in them.
2. *Understanding of historical literacy.* Provide children with an understanding of historical literacy.



3. *Exploring of Material about Eating Bajamba.* Activity continues by providing motivation related to the literacy of values in the bajamba tradition of eating.
4. *Group Division.* This activity is carried out with group division. Applying the focus group discussion (FGD) method and then reading his writing in front of his friends.
5. *Assessment.* Researchers provide values and ratings so that children have a competitive spirit so that learning becomes enjoyable.

Findings

The development of students' historical literacy skills is based on the assumption that students' ability to understand a historical event depends heavily on their historical literacy skills. Historical literacy does not make learners only literate of history but has a critical attitude and sensitivity to the historic environment. Ahonan (2001) considers historical literacy proficiency in reading and discussing history. If one can question the evidence and explanation of history, then the person is considered to have understood the basic concepts of history as expressed that:

“Historical literacy' is a behaviouristic term suggesting a mastery of the basic historical information, which enables historical reading and discussion. If the person can ask questions of evidence and explanation, he or she is assumed to grasp the basic procedural concepts of history and be a critical reader.”

Historical literacy needs to be done to instil character values in humans. Both the character is obtained from the meaning of events and examples of personality figures that positively impact the quality of the human self. Literacy is critical because it is related to literacy. Of course, this is very closely related to the discipline of history, which is built with writing and reading activities. The essence of historical learning, according to Collingwood, is about human nature and value. It states:

Character education is the most urgent problem in Indonesia. The current education situation is the primary motivation (mainstreaming) for the implementation of character education because the implementation of character education is still considered lacking. According to Lickona, a character is related to moral concepts (moral knowing), moral attitudes (moral



feelings), and moral behaviour (moral behaviour). In this sense, a character can be formed through these three components, namely one's knowledge of goodness, desire to Do good and do good deeds. Character is the most valuable part of a human being. (Umasih, 2016). Encyclopaedia of Psychology defines character as the habitual mode of bringing the task presented by internal demands and b the external world into harmony. It is necessarily a function of the ego's constant, organized, and integrating part (Corsini & Ozaki, 1994). Character values can be taught by exposing material related to local wisdom in an area where students learn to strengthen the character education of the younger generation, such as introducing the tradition of eating bajamba loaded with character values.

The eating tradition of bajamba is a tradition carried out by ethnic Minangkabau using a large *talam* with the amount that eats in the *talam* as many as 3-5 people. Bajamba is done by sitting around a large *talam*/ plate with a sitting position has been arranged where women sit in an *entrumous* way and men in a *baselo* way. (Mouussay, 1995). The eating tradition of bajamba is still preserved by the Minangkabau community. The implementation of bajamba food is carried out by:

1. Some *ninik mamak* (Penghulu) of both brides or spokesperson and respected persons in the clan or the Minangkabau *nagari*.
2. Some *juaro*. *Juaro* is a tribe with *daró* children.
3. Some of *mudo*'s children. That is, a person who is one of them with the family and children *daró*
4. Some of the father's *amai* are relatives of the bride and groom or groom
5. Some people *induak bako* are the father's relatives or the bride herself. (Okfernando, 2013, hlm. 8)

Every manifestation of tradition in society shows the meaning behind the tradition itself, closely related to people's lives. It is usually given through symbols in rituals that are in Minang society. The implementation of this tradition eats together and has a specific meaning in personal life and social life and is very valuable for human life (Mardimi, 1994).

This tradition of eating bajamba belongs to the group or only in Minangkabau customs, but in religion, it is also recommended to eat bajamba because we will



get food blessings. Equipment used at the time of eating in the form of large plates. In addition to *adab* or custom of the sitting of the Minang community when eating bajamba, people will prioritize older and younger pour rice and side dishes. Moreover, when the young ones finish eating them, they will not wash their hands because they wait for the older ones to finish eating them.

The value of eating bajamba is appreciating the older one, whereas when eating bajamba, the younger must prioritize the older to pour rice and side dishes. Moreover, when the young ones finish eating them, they will not be allowed to wash their hands first before the older ones are finished eating them. It is a value of respect for the older. In Minangkabau, there is a term for climbing, used for people older than us. How to speak and speak to older or larger people is used *mandaki* by using the *mandaki kato* and accompanied by behavior, the sign we glorify the old (Sayuti, 2005)

Speaking meekly, speaking subtly, not offending others and his words are pleasant to hear and painless to others (Zulkarnaini, 2003). Eating bajamba also strengthens the friendship between each other, togetherness, and unity. The Minang Community always pays attention to the dose of eating to be together. If they dividing something it must be equal in size so that each person experiences same. Regardless of their position, every guest who eats in bajamba will not lack of food and should not burp because it reduces the ethics of decency. This etiquette follows the nature of communal society that demands anyone to get along and form a good relationship between one and another according to the common standards (Zulkarnaini, 2003).

Research conducted on students at SMAN 3 Painan showed that there is a change in the pattern of student behavior gradually including students showing religious nature because the bajamba is not separated from religion so that it has its religious values that we can take lessons in, eating bajamba Minang community always pay attention to the dose of eating to be together so that it is fair. No one should be redundant because it is by the hadith that redundancy is a friend of satan, mutual respect, tolerance, patience, responsibility, fostering the habit of sharing, maintaining each other's discipline and inner satisfaction are values that are also illustrated from the behavior of students because this tradition teaches the mind, prioritizes the older, respects each other because it is full of the values of decency in every implementation.



Conclusion

Historical literacy as part of literacy that has an essential role in strengthening character education through local wisdom of bajamba eating tradition as a tradition of ethnic Minangkabau. This is evidenced by the gradual improvement of better character in SMAN 3 Painan students so that it is needed attention from all circles for the improvement of the character of the younger generation in a better direction for the realization of the golden young generation in 2045 where people who are not only intellectual but also have a good character so that it can be helpful for the community.

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The Local History of Banten Sultanate as a Source of Historical Learning: A Multicultural Education

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Abstract: The Sultanate of Banten was the center of international trade in the 16th century. The port of Karangantu became the entrance gate of various nations in the world. While the capital of Banten, Surosowan, became a highly international city accommodating cultural, ethnic, and religious diversity. This local history could be extracted for historical learning. Through it, the student can learn about the value of equality, tolerance, and harmony in diversity that has been promoted since Banten's golden age. This article aims to describe the utilization of the Local History of Banten Sultanate as a multicultural education effort through historical learning. This activity aims to make students tolerant, pluralistic, respectful of human rights and fair and democratic without sacrificing diversity and uniqueness. The implementation of learning based on the Local History of the Sultanate of Banten can be done through a project-based learning model and a cooperative learning model.

Keywords: Local history, Banten Sultanate, historical learning, multicultural education



Introduction

Indonesia is a country of diversity. This status includes culture, religion, ethnicity, and language (Supardi, 2019). *Bhineka Tunggal Ika*, as a national slogan, is also the nation's ideal to knit unity in differences (Suryana & Rusdiana, 2015). However, there is still conflict because of religious and cultural sentiments that inhibit these noble ideals. One of the strategic efforts in building awareness of multiculturalism is through historical learning. Historical learning is closely related to building awareness of student multiculturalism. Historical learning plays a role in building and strengthening the nation's identity based on a plurality (Hasan, 2006). The paradigm of multiculturalism has become one of the concerns of National Education through article 4 of Law No. 20 of 2003. The article reveals that education is organized democratically and somewhat and is not discriminatory by upholding human rights, religious values, cultural values, and a plurality of the nation. Syarif Hidayat's research (2019) found that multicultural education fosters creativity in students in building diversity from historical prefects.

Implementing multicultural education in historical learning requires teachers' creativity in internalizing the values of multiculturalism to students. Utilizing the various potentials around the residence or environment of learners as relevant learning resources and media is a creative way that can be used as an ideal alternative for a teacher in teaching history (Astuti & Suryadi, 2020). Local history teaching is a learning process using as many learning resources as possible from the community environment around the school environment or where students live (Widja, 1989). Utilization of the Local History of the Banten sultanate can be one of the alternative sources of historical learning that contains multicultural education. Local history is by the concept of making connections, aspects of creative history learning initiated by Bruner (1963) and Cooper (2018) that emphasize the connectedness of the material learned with the real world of learners to bring learners closer to historical events (Supriatna, 2020).

The Local History of the Banten sultanate is one of the materials that can be used as a source of learning to realize multicultural education through historical learning. The Sultanate of Banten was the center of international trade in the 16th century. The port of Karangantu became the entrance gate of various nations in the world. Downtown Banten Sultanate, Surosowan, became a



multicultural city accommodating cultural, ethnic, and religious diversity. In addition to having the city's unique architecture, surosowan also has the unique diversity of its people. Multiethnic Surosowan city has been built since the Sultanate of Banten that we can still find today. The city consists of settlements of various ethnicities and religions loaded with the value of harmonization between ethnicities. Based on the background above, this article was created to explain multicultural education in historical learning and how to learn the local history of the Banten Sultanate as an inspiration for multicultural education.

Methods

The method used in this article is literature studies. Because the object of study is the result of written work that is the result of thought and data obtained from the literature (O'Dwyer & Bernauer, 2013; Moser & Korstjens, 2018). The data collection technique that the authors did in this study was to search and collect journals, books, and other relevant sources. After the data is collected, a systematic review concerning the problem is studied to obtain data or information for research materials.

Findings

Multicultural Education in Historical Learning. Etymologically, the word Multicultural is formed from the word multi, which means many, and culture, which means culture. In essence, the understanding can be concluded that multiculturalism is an attitude of recognition that every human being in a community has their own culture that is different and unique. The concept of multiculturalism is different from diversity because multiculturalism is about diversity and cultural awareness, inequality, or equality (Mahfud, 2016).

Multicultural education is an educational concept utilizing ethnic diversity, culture, language, religion, social status, gender, and many more that exist amid students and society to instill an understanding that cultural diversity should be appreciated and respected in the attitude of daily life (Retnawati, 2016). Multicultural education is simply an attitude of recognition of other people's cultural differences indicated by caring and mutual respect for these differences (Ghazi, 2012). Multicultural education is a process of internalizing understanding to live sincerely, respect each other, and be tolerant of cultural diversity (Retnawati, 2016). In a descriptive context, multicultural education is



closely related to the dangers of discrimination, conflict resolution, and mediation, as well as the cultivation of values of tolerance, ethno-cultural and religious differences, human rights, democratization, plurality, universal humanity, and other relevant subjects (Tilaar, 2002).

Gorski formulated three main goals of multicultural education, namely: 1) to eliminate educational discrimination, providing equal opportunities for every child to develop their potential; 2) make children able to achieve academic achievement according to their potential; 3) make children socially aware and active as local, national, and global citizens. Multicultural education is committed to providing all learners – regardless of socioeconomic status; gender; sexual orientation; or ethnic background, cultural sense of well-being – an equal opportunity to study at school (Parkay & Standford, 2011: 35).

The idea of multiculturalism is not an abstract thing but the development of a pattern of behavior that can only be realized through education. Supardi in (Siti Nurjanah, 2017) explained that one of the media for developing awareness of the values of national multiculturalism is through historical education. Historical teaching is an effective means of multiplying and instilling an awareness of multiculturalism (Nurjanah, 2017). The multicultural approach in the history curriculum must be able to accommodate the cultural differences of learners, utilize their culture as a source of content and as a starting point for cultural development, understanding of the culture of others, tolerance, raising the spirit of nationality based on Bhineka Tunggal Ika, developing ethical behavior, and can utilize the unique culture of learners as part of entry behavior learners to create "equal opportunity for learners to excel" (Hasan, 2012). Awareness built through multicultural-based historical learning in students will be expected to enrich not only the nation's culture but also have a sensitivity of the touches of humanity inequality or equality and diversity, which in turn will be achieved integration of a nation built with a sense of belonging (Supardan, 2009).

Local History of Banten Sultanate. Banten was the center of international trade in the XVI century. The port of Karangantu became the gateway to the arrival of various nations in the world. Maritime trade in Banten port experienced success during Sultan Ageng Tirtayasa, who is known as Sultan Ageng. The maritime trading system used by Sultan Ageng was free trade as used by other countries such as Britain, Denmark, Mecca, Karamandel, Bengal, Siam,



Tonkin, and China (Kosoh, 1979). Sultan Ageng cooperates with these countries. Sultan Ageng's efforts in maritime trade were successful, namely by making Banten Port an international port (Darmawijaya, 2010).

The site of Banten Lama holds a lot of heritage history originating from the Sultanate of Banten Islam in the 19th-20th century AD. The existence of Surosowan Palace, Old Banten Mosque, Spellwijk Fort, and so on is one of the most substantial evidence of the development of Banten Lama as a region of the Sultanate of Banten. In addition to leaving various historical objects and buildings, the Sultanate of Banten also built a great city layout. The multiethnic city of Banten Lama is a city built since the time of the Sultanate of Banten that we can still find to this day. This city consists of various ethnic and religious settlements loaded with the value of harmonization between ethnicities, religions, and races that develop with the crowded Port of Banten as a center of international trade.

The success of maritime trade in Banten Port cannot be separated from the role of the Chinese people, especially China. These people who brought Banten port reached their peak of success. The *shabbandar* at the time of Sultan Ageng came from the Chinese, even in the affairs of the sultanate, not a few of them had an important role. This is due to the sultan's very fond attitude toward the Chinese people, thus reinforcing the conclusion that the ports in the archipelago in the past have been controlled by the Chinese (Hamid, 2013).

The location of Banten near the Sunda Strait makes its position very strategic, considering the trade activities in the archipelago and Asia and the position of goods with spices in the international market is increasing, along with the arrival of European traders to this region. Chinese, Arab, Gujarati, Egyptian and Turkish merchants have held trade deals in Banten, followed by Europeans, the Netherlands, Portuguese, English, Danish, and French. After the fall of Malacca to the Portuguese in 1511, the Sunda Strait became the main entrance to the eastern archipelago through the West Coast of Sumatra for Muslim traders and then for European traders who came from the southern tip of Africa and the Indian Ocean (Sutjainingsih, 1997).

The trading situation in The Port of Karangantu was never deserted by *jung-jung* who arrived. Chinese merchants brought porcelain, silk, bludru, gold thread, embroidered fabric, needles, com combed, umbrellas, paper, and



various other items. The Arabs and Persians brought jewels and medicine. Gujarati (Indian) traders sell cloth, cotton, and silk. The Portuguese brought cloth from Europe and India. These traders returned to their country bringing pepper and spices, which they bought from traders from the archipelago to Banten. The complete record of the Sultanate of Banten is related to the large market of Banten outside the eastern city wall near the sea. Around 1600, this market appeared to amalgamate large trading functions with small, foreign, and domestic trade, men and women, and daily groceries with faraway merchandise. Merchants can find every morning from various nations, such as Portuguese, Arabs, Turks, Chinese, Keling, Pegu, Malays, Bengala, Gujarat, Malabar, Abesinia, and every region in the Indies to conduct their trade. Local women sell pepper and groceries to foreign buyers, while every group of foreign merchants has a place to sell their goods. It is also a daily market for foodstuffs-rice, vegetables, fruits, sugar, fish, meat, and a place to sell farm animals textiles, pepper, cloves, nutmeg, tooling weapons, and other items. (Burhanuddin, et al., 2013).

Banten as an international trade center is also crowded with traders from another area in the archipelago such as Maluku, Solor, Makassar, Sumbawa, Gresik, Juwana and Sumatra who participate in trading. The Port of Karangantu was never sleep by ships that arrived and departed. To support this rapid development, the Sultanate spent resources to build the infrastructure of the port, market, and defense also with helps of not only Banten resident but anyone who has skills in it.

The number of traders both from abroad and from within the country made the Sultanate of Banten regulate the settlement of foreign and residents. This settlement is distinguished based on ethnicity and type of work. Until now even the remains of the settlement can still be found, among others:

1. Kampung Bugis; Kampung Bugis is located on the east side of Banten lama city. Until now, we can still find some houses that characterize the Bugis community.
2. Pakojan Village; Pakojan village, which is on the north side of Banten Lama City, is a settlement of Arabs, Indians, Gujaratis, and Turks, but currently, in this settlement, there are only ruins left.
3. Chinatown; Chinatown, which is on the west side of Banten Lama City, is characterized by the Avalokiteswara Temple, which is one of the oldest



- temples on Java Island. This temple was built during the reign of Syarif Hidayattullah. There is also a gate, a mosque, and a tomb of the Chinese.
4. European villages; European villages located in the northern corner of the city of Banten Lama are marked by the presence of Speelwijk Fort as a Perthan fortress, and there is also a cemetery from Europeans.
 5. Kampung Kebalen; this village is a settlement of Balinese people, but it is unfortunate because it currently does not show the traces of the settlement of the Balinese people. This is due to development where one of them is the construction of the Banten lama terminal.

Local History of Banten Sultanate as a Source of Historical Learning in Multicultural Education. Implementing multicultural education in historical learning is a source of varied and close to students to internalize multicultural values to students. Utilization of Local History of the Sultanate of Banten can be one of the alternative sources of historical learning as a multicultural education effort. Through the Local History of the Sultanate of Banten, learners can learn about the values of harmony, tolerance, and harmonization between ethnicities and religions that have been treated since the time of the Sultanate of Banten. This activity aims at students to become inclusive, pluralist citizens, respect human rights and justice, democratic without having to sacrifice the formation of attitudes and behaviors of diversity. Historical learning can make the differences of history a lesson for a better future. Integrated historical learning multicultural education, at least can reduce socio-cultural conflicts between cultures or tribes. Students themselves will have a sense of pride and recognize tribal and cultural existence. Students have a strong sense of responsibility, while also avoiding prejudices that hinder social integration (Wirasari, 2018).

There is a new perception in children that all cultures will be different when taken to different places to understand that differences are natural. The Local History of the Banten sultanate can introduce students to other ethnicities and cultures to maintain mutual respect, respect, tolerance, and others so that it will not happen. Providing concrete examples that exist in our lives is expected to open up the child's mindset. The celebration ceremony of the big day of various ethnicities can coexist and respect each other. Avalokitesvara monastery, which is still used as a place of worship, is often flooded with visitors on Lunar Day and others. Similarly, the Great Mosque of Banten shows cultural acculturation that contains Chinese, European, and Arabic cultural elements. Seeing the picture of people's lives, learners can develop



historical imagination (Morris, 2009; Cooper, 2018) and his creativity to solve various ethnic problems in the present. The purpose of multicultural education is that learners can understand and master the subject matter they learn but are expected to have a strong character always to be democratic, pluralist, and humanist (Yakin in Hanum, 2009).

Creative history teachers utilize the Local Historical Heritage of the Sultanate of Banten as a tourist attraction for historical learning that does not make learners feel bored when the learning process is always done in the classroom. History teachers implement local history learning of the Sultanate of Banten through various learning methods. Students can visit the Local Historical Heritage Site of Banten sultanate guided by teachers. Students will observe firsthand how multiethnic life is in the area. Visiting the area of historical heritage sites is a way that can be done as an alternative in teaching history. With concrete hands-on experience (Dale in Sari, 2019); learners can more clearly live the historical and cultural values in the region.

Project-based learning models can be applied. The project-based learning model directly involves students in the learning process through learning activities to work on and complete a learning project about the Local History of the Sultanate of Banten and how the people live. In a project-based learning model, students are divided into small groups to complete the project within a predetermined time frame. Each group consists of students of different ability levels, gender, and ethnic background, performing various learning activities to improve their understanding of the subject studied. Students can hold interviews and documentation learn to accept differences, and observe the harmonization (Wirasari, 2018).

Sudrajat (2009) suggested integrating multicultural education in its estuary will create a healthy school culture. Social interaction between students becomes more conducive, while teacher-student interaction becomes better. Teachers treat students fairer, more democratic, and inclusive. The atmosphere of the learning with creative boost stimulates the critical thinking and the imagination of students. They will be able to develop creative and innovative ideas through revitalization of historical site in Banten. Through this creative learning, it is expected that learners can get a meaningful learning experience, learn about the beauty of diversity and how to appreciate it, and learn to develop creative ideas and actions in solving problems and cultivating various potential areas.



Conclusion

Teaching local history is a learning process by using as many learning resources as possible from the community around the school environment or where students live. Local History of the Sultanate of Banten is one of the materials that can be used as a source of learning especially to promote a multicultural education through history learning. Further researches are needed to optimize the topic into systematic way as sources for history learning.

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The Use of Tinggihari Site in Lahat as a Source and Medium of Historical Learning in the Pandemic Era

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Abstract: The Corona Pandemic has caused changes in every part of people's lives, including in education. The learning process must be carried out online, and teachers must adapt to learning resources and media so that the learning process can be appropriately processed. This article aims to find out the use of The Tinggihari Site, a megalithic archaeological site in Lahat, South Sumatera as a source and media of historical learning during the pandemic. The method used is literature studies. The result is that the Tinggihari Site has a collection that can be used as a source and medium of historical learning. During the pandemic, the utilization of The Tinggihari Site can still be used by changing the format from the conventional into digital media of the collection photos, videos, power points, and other types of new media.

Keywords: Megalithic sites, historical learning resources, online learning



Introduction

The Covid-19 pandemic that hit the world in early 2020 has caused changes in every line of people's lives, including Indonesia. Coronavirus has also spread in Indonesia from early March until now October 26, 2021, and there have been 143 cases of people dying from the exposure of (Satgas COVID-19, 2020). One of the sectors that must face change is the world of education. The Indonesian government imposed Restrictions on Community Activities (PPKM) to prevent the increase in cases. Fortunately, the support of digital technology trends as a feature of revolution 4.0 has allowed indirect communication so that during the Covid-19 pandemic, learning can be done online. Online learning is learning that uses internet network support that utilizes video, audio, images, or text as a tool to transfer knowledge (Zhu & Liu, 2020; Basilaia & Kvavadze, 2020). Various applications and software such as Zoom, Google Classroom, LMS, and Whatapps are some options for educators to support online learning (Sakkir et al., 2020). It will help strive for learning effectiveness so that two-way communication between teachers and students can be implemented and run well (Thoms & Eryilmaz, 2014).

As the learning process in general during the Covid-19 pandemic, historical learning is also one of the subjects where teachers or educators must think of different ways for online learning during this pandemic to be exciting learning to follow. This adaptation is inseparable from the stigma and image of historical learning that is considered dull, unattractive, and difficult to understand inherent to learning history itself (Alfian, 2011; Sayono, 2013).

The use of media as a resource is a solution that is seen to increase success in learning (Susanto & Akmal, 2019). One of the most relevant media and sources to introduce the life of the past is through objects or artifacts relics of the community itself. Historical sites are locations or places where previously found objects or others that are historically and culturally valuable contain an essential value for the wider community. From these sites, it will be known the historical values contained in it as learning for the next generation, thus producing humans who have noble character and values as inherited by the predecessors (Sholeh et al., 2019).

Lahat Regency is a land of a thousand megaliths because it won the Muri Record for the most megalithic sites in 2012. Various residences are spread in



various areas of the Lahat regency. One of the sites that are pretty close to the city center is the Tinggihari Site. However, during the pandemic, teachers could not directly invite spacious learners to visit these historical sites, so teachers had to find innovative ways to show these sites in online learning. This article will outline historical sites as sources and learning media in the pandemic era.

Methods

The method used in this paper is literature studies. Literature studies are activities related to collecting library data, namely reading, taking notes, and processing research data (Zed, 2014). Literature studies also use various references such as books or similar research that have been done before to get patterns or theories about what to research (Mirzaqon & Purwoko, 2017). The data used in this article as a source is research articles and books related to the theme of this article. The author found the source of the article and the book from various primary sources published online.

Findings

Tinggihari Sites as a Source and Medium of Learning. Pasemah highland is a region that experts call. It was politically located within the administrative area of Lahat Regency and Pagaralam City, South Sumatra Province. There are many megalithic dwellings. Tinggihari is one of the sites that are very easy to reach. There are menhir with relief, upright stones, flat stones, lumpang stones, human statues, and animal statues. The Tinggihari site is divided into three sections called Tinggihari I, II, and III because it is not in one area. Experts suspect that the Tinggihari Megalithic Complex is part of a relic of the megalithic tradition widespread in the Pasemah Highlands in Lahat Regency.

Based on its grouping, Tinggihari is divided into three locations marked by Tinggihari I, Tinggihari II and Tinggihari III. The division among them is because a distance seems to form the three locations in groups (Susanti, 1995). In the Location of Tinggihari I, the residence is menhir carved. Menhir at this location is the menhir which contains relief carvings. Menhir is 314 cm tall and 84 cm wide. In addition to menhir, the Upright Stone was also found which amounted to 4 pieces with a scattered location. Furthermore, there are also two pieces of flat stone, then three pieces of lumpang stone, and there are two statues, namely human statues and wild boar statues.



Furthermore, at the location of Tinggihari II there is a human statue that describes a woman in a sitting position holding a small child. The neck section wears a hexagonal beaded necklace and ends with a round-shaped decoration on the back. On the right and left hands, wear bracelets that appear to be made of metal. Then there is an upright stone numbering one piece located on the right side of the site. The stone measures 79 cm, is 74 cm wide and is 41 cm thick. Furthermore, there is a stone located near a human statue 120 cm long, 144 cm wide, and 180 cm thick, and in this location, there is also Lumpang Batu which amounted to 2 pieces which amounted to 1 and 2 holes, respectively. The locations are close to each other.

In the Location of Tinggihari III, relics that can be found are Upright Stones that form a varied arrangement. Among others, some are two-lined, and some form a rectangle. Then there is also a statue of a man with the number two, the statue of man I facing the south direction that depicts a man crouching and slightly bowing with an animal being flanked by his left hand. The surrounding community refers to the statue of man II as a statue of the priest facing west and flanking the elephant on his knees. In this location also found menhir with relief that depicts humans with both hands moving upwards.

Permendikbud No. 59 of 2014, the 2013 curriculum states High school history learning, Megalithic culture is included in History material of Indonesia Class X with 2 hours of lessons per lesson Week. Thus, the teacher should be more creative and innovative so that the realm of skill, knowledge, and attitudes can be fulfilled in every learning process. The solution offered to improve material deepening of the student, not just study theory, but by utilizing the site.

The Use of Tinggihari Site in Labat as a Source and Medium of Historical Learning in the Pandemic Era. Departing from the pandemic situation that until now hit the restriction of activities is something that must be pursued so that learning activities still prioritize online learning. Using the Tinggihari site as a source and learning media by doing field visiting is still an activity that is not possible. At the same time, the use of media and learning resources is crucial in the learning process to get concrete messages and information so that new knowledge is formed in learners (Asyhar, 2011).

Furthermore, a teacher must find a way to bring collections located on the Tinggihari Site as a source and medium of learning in online classes. One way



that can be used is to do marginalized or change the collections located on the site in digital format. Digitalization itself is the process of giving or using a digital system, an arrangement of tools designed to process physical magnification represented by digital quantities. At the same time, digitalization can also be interpreted as the process of changing print or analog media into digital or electronic media through scanning, digital photography, digital voice recorder, or other techniques (Bashofi & Widiyanto, 2018).

In general, the process to present cultural and historical heritage in digital form or digitalization is still inadequate, and there has been no structured effort (Tanaamah & Wenas, 2014). However, lately, academics and cultural activists in Indonesia have begun to encourage digital media to preserve, communicate, and research cultural heritage. In essence, matters relating to the digitization of historical heritage will make the performance of cultural heritage management more effective there are at least three benefits of using digitalization of cultural heritage; First, it provides an alternative to site preservation with the ability to store more data in digital format, while at the same time reducing material and storage costs. Second, digital heritage is helpful for public engagement through internet technology that allows anyone to get involved in the development of learning and educational content. Third, digitalization can facilitate historical learning; Providing space, time, and perspective to work on heritage issues, ultimately generating public awareness and appreciation of the heritage (Lukman et al., 2019).

So the digitalization education carried out on the Higher Site today is for learning and educational content. Digitalization of The Megalithic Tinggihari site as a medium and source of historical learning can be done by history teachers by taking pictures, videos, or making other product development to display the collection Tinggihari site to support historical learning conducted online in this pandemic era.

Summary

Pandemics have brought changes to every line of people's lives, including in the world of education, so learning must be done online. Education must adapt to this way, including in using learning resources and media. The Tinggihari site is a potential historical relic for use in historical learning. In the pandemic era, The Tinggihari Site can still be used by changing the format of collections located on the site in digital format in photos, videos, or other media types.



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The Utilization of Siliwangi Division Struggle Monument as a Source of Local Historical Learning during the Covid-19 Pandemic

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Abstract: This research aims to study and analyse the Siliwangi Division Struggle Monument used in Tasikmalaya, a source of local historical learning during the Covid 19 Pandemic. The study uses a qualitative approach, and the researcher acts as a binding instrument—the type of research used in literature studies. The literature study method consists of data collection, reading, recording, and processing research materials. The main focus is on historical data conducted by reading various sources, such as scientific journals, articles, research reports related to local historical sources in the form of monuments to the struggle of the Siliwangi Division. The results showed that the monument could be used as a source of historical learning because it contains the positive values of struggle such as loyalty, persistence, determination, sacrifice, and patriotism-heroism. The locality of Tasikmalaya in defending the independence of the Republic of Indonesia from the threat of the Dutch colonial government and domestic threats during the time will help history lessons to be more attractive in line with the students understanding about their origins. Monuments as a source of learning can provide historical information, social values, cultural values, values of struggle, and values of character. Learning strategies during pandemics that utilize learning resources can be used through virtual reality tour media.

Keywords: Value, Siliwangi division, historical monument, learning resources



Introduction

The era of the Covid-19 Pandemic triggers a global disruption in the world including education in Indonesia. Most countries experienced the similar challenges. The decrease in the effectiveness of learning leads to a decrease in the character, the morale of learners. This development becomes a social phenomenon, especially in the field of education that can potentially change the nation's identity (Sopiani, 2019; Hendrowibowo, 1994; Wiradimadja, Rakhman, & Pratiwi, 2018).

Being an indicator of the decline in quality to the younger generation, there now needs to be a joint effort to save and restore the noble values of the Indonesian nation and rally unity to develop existing character values (Darusman, 2016). Value-based learning content can re-develop moral values, character, and identity as a virtuous nation by integrating value education.

Value education can be developed through local historical events or local wisdom values. It is in line with Lubis (2021) stated that the success of Indonesian freedom fighters could be achieved because it shows the success of doing education values or spirit of struggle that evokes the mental quality of the Indonesian nation. For example, a mental character such as the value of nationalism, patriotism, religion, the value of confidence, the value of persistence, the value of courage, and the sense of unity and unity in diversity.

The essence of value education is also contained in historical relics. Historical relics can be used as a source of learning for learners to reflect historical values. According to Sofiani & Andriyani (2020), learning resources are essential in learning and teaching activities. Its concept between historical relics will coexist with historical events because the two concepts cannot be separated, existing in one action or action of events. Therefore, resource-based learning will allow learners to build knowledge and think about history because they can interact directly with various sources. Further, Suharto, Alrianingrum (in Sofiani & Andriyani, 2020) explained that there are four characteristics of learning resources, namely (1) having the necessary resources in the teaching process, (2) can change behavior more perfectly according to the purpose, (3) can be used separately or in combination, for example, material learning resources combined with methods, and (4) can be designed (by designed) or ready to use. The source of historical learning is an absolute element in shaping intellectual intelligence and morality in learners (Lubis, 2021).



Then the concept of value education sourced from historical relics can be one of the efforts in bringing students closer to the learning of local history by "moving," "connecting" elements of local historical sources that can form, develop awareness and understanding of history (Supriatna & Maulidah, 2020; Sofiani, 2013). The use of learning resources in local history learning based on values during pandemics by using learning media in the form of struggle monuments will provide a direct experience to learners. A monument serves as a "memorial building" or memory symbol of a historical event.

As it is known that the Siliwangi Division Struggle Monument is one of the historical symbolisms located at Jalan Otto Iskandardinata, Tasikmalaya. The monument of the Siliwangi Division is a testament to the struggle of the people of Tasikmalaya in maintaining independence during the Dutch military aggression. This site is well known for the residents of not only Tasikmalaya but also some regency nearby such as Garut, Ciamis and Pangandaran.

The beginning of the Siliwangi Division Monument in Tasikmalaya is a form to commemorate the birth of the Siliwangi Division. In the historical narrative of Indonesia dated 5 October 1945, the Government of the Republic of Indonesia issued an order to form a People's Security Army (TKR). This date marked the beginning of the nation's struggle, then in West Java, Komandemen I TKR, overseeing 3 Divisions. Of the three divisions, each has its territorial boundaries. Division I includes Karesidenan Banten and Bogor with command headquarters in Serang Banten. Division II includes Jakarta and Cirebon karesidenan with command headquarters in Linggarjati, and Division III includes Priangan karesidenan with command headquarters in Bandung. (Nuswantoro, Abidin & Paryati, 2019).

Because at that time, the condition of the sovereignty of the Republic of Indonesia was threatened due to the Dutch colonial side wanting to try to regain control of Indonesia, the Dutch did not accept the results of sovereignty or proclamation of Indonesian independence. At that time, Indonesia entered a new round, including the 1945-1949 Physical Revolution in maintaining independence. Therefore, to strengthen the defense of Indonesia, on 20 May 1946, under Colonel A.H Nasution, the three Divisions were combined into one named "Siliwangi Division" with a command headquarters domiciled in Tasikmalaya. At that time became the anniversary momentum of Kodam III / Siliwangi (Nuswantoro, Abidin, & Paryati, 2019).

The momentum enshrined through the Siliwangi Division's Struggle Monument can be used as a source of historical information, which contains moral values and values of a national struggle internalized in historical learning. The teaching of history is not only proud of the stories of the past but to improve life in the ongoing social, political, economic, and cultural fields. It is appropriately integrated into life in the pandemic and post-pandemic Covid-19.

Methods

The method in this research uses qualitative approaches (Darmalaksana, 2020) while researchers act as crucial instruments. The literature study method is used for data collection consists reading and recording, and processing research materials (Kartiningrum, 2015). The main focus is on historical data conducted by reading various sources, such as scientific journals, articles, research reports, newspapers, and books related to the monument of the struggle of the siliwangi division. After the data is collected, researchers prepare sources by source type, information content, chronology, and validity (Shalihin, Firdaus, & Ashadi. 2020). Here is a Research Flow Diagram, systematically the steps in compiling research such as the diagram:

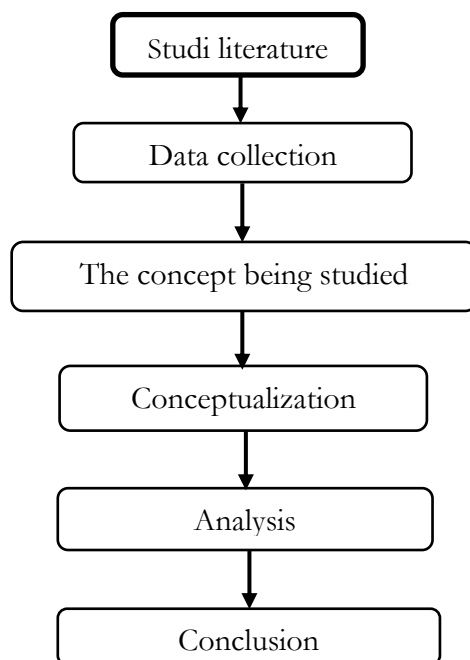


Figure 1. Concept Flow Diagram studied (Kartiningrum, 2015)



Findings

Siliwangi Division Struggle Monument. The results of this study are in the form of an overview of the events behind the existence of the Siliwangi Division struggle monument in Tasikmalaya. In the local historical narrative, Tasikmalaya contains a variety of local events that can be used to learn local history that can be integrated with the study of Indonesian history by integrating into the Basic Complement.

Essential competencies contain the study of material analysis of the use of historical relics, be it in the form of monuments, monuments, sites, or buildings in the past that contain historical values. The existence of historical relics in the form of monuments must be related to historical events. Furthermore, when viewed from the concept, there are two symbolic meanings. First, the meaning of monuments as a sign and secondly, the meaning of narratives that explain the sign (monument).

The Siliwangi Division's struggle monument serves to commemorate the birth of the Siliwangi Division in Tasikmalaya, the beginning of the establishment of this division began from the socio-cultural, political, and sovereign situation of the newly independent Republic of Indonesia, and there was pressure from the Dutch colonial government who wanted to regain control of Indonesia. The Government of the Republic of Indonesia quickly responded to the problem by establishing the People's Security Army (TKR) on 5 October 1945. This was at once as an edict or order. By the existence of the information in West Java in the form of Komandemen I TKR, which oversees 3 Divisions, namely; Division I includes Banten and Bogor with headquarters domiciled in Serang, Division II includes Jakarta and Cirebon with command headquarters domiciled in Linggarjati and Division III include Karesidenan Priangan with command headquarters in Bandung.

At first, the three divisions had their respective duties and authorities to secure the areas that became the top priority of each area they shaded. However, the Dutch colonial government disturbed the sovereignty of the Republic of Indonesia, especially on the island of Java. As a strategy to fight the Dutch, three Divisions of armed forces were united under a Division named "Siliwangi Division" under Colonel A.H Nasution. The merger of divisions occurred on



20 May 1946 in Tasikmalaya, and this momentum became the anniversary point of Kodam III / Siliwangi (Nuswantoro, Abidin, & Paryati, 2019).

The headquarters of the Siliwangi Division is located on Jalan Sutisna Sanjaya Tasikmalaya, while the monument is on Jalan Otto Iskandardinata. This monument is a testament to the military struggle with the people of Tasikmalaya in maintaining independence from Dutch colonial threats and threats from within the country.

A monument stores historical information and functions as a source that can be used in learning. Researchers found something different in the context of the meaning of monuments. If, in general, monuments are seen as reminders of past events, then some literature interprets that monuments have value to see the future, and monuments also have the meaning of "to warn" or commemorate something that will come in the future (Hadi & Minggra, 2021).

Referring to the opinion of Nuswantoro, Abidin, & Paryati (2019) this division must carry out the noble advice of Prabu Siliwangi, known as *Wangsit Siliwangi*. It cannot be separated from the policies issued by the leadership of the Upper Command, such as the Tni AD Vision, which is used as the basis for the Vision of kodam III / Siliwangi, such as: having solid nature; having the toughness and nature of sinatria and Becoming example for the people of West Java. This is in line with Siliwangi's motto that "Siliwangi soldier is the people of West Java, the people of West Java is Siliwangi."

In line with an opinion of Isnendes (2005), semantically Siliwangi can be transformed into three values of greatness, namely Honour, Pride, and Power. If from the three greatness is reflected into the source of the struggle of Sundanese society adapted from the figure of the king of Sunda. Siliwangi is the most popular figure in Sundanese society. It is represented as the identity of West Java, so it is not surprising that many use the name Siliwangi for its greatness and values that can be internalized in life (Firthian, & Putry, 2021).

The phrase pride is interpreted from the meaning of Siliwangi that shows nuanced of patriotism, leading to fighting spirit and unyielding, for example, the use of the name "Siliwangi Division, Siliwangi army, Siliwangi troops, *maung* Siliwangi and the name of Siliwangi university (Isnendes, 2005).



Utilization of Siliwangi Division Struggle Monument as a Source of Local Historical Learning during the Covid-19 Pandemic. The use of learning resources in local historical learning in the Siliwangi Division Struggle Monument can provide direct experience to learners. They can explore the sources of learning that are in their environment. This strategy will impact the context of historical understanding and historical awareness. A monument is a memorial building that contains specific values by the historical events behind it. It serves as a "memorial building" or symbol of memory of a historical event (Sofiani & Andriyani 2020).

Monument serves as a medium of information, education, inspiration, and reflection for the present life and becomes a picture of the future. Hadi & Minggra (2021), referring to the opinions of Tebeau (2021), stated that monuments could be used as learning resources for learners. Meanwhile, Marcus and Levine (2010) explain that monuments as learning resources can provide historical information, social values, cultural values, struggle values, character values. This function is valuable for teachers who use learning resources as a learning medium.

By utilizing monuments as a source of learning in the Covid 19 Pandemic period can improve and develop historical understanding and historical awareness of students and can increase the value of nationalism (love of the homeland), the value of patriotism (willing to sacrifice), religious values of character, moral values and values of national unity. Learning strategies in the pandemic period that utilize learning resources will be explained further below.

Through the Work of Tourism - based Virtual Reality. Learning in pandemic times must be more varied and innovative so that historical learning remains fun. Through virtual-based travel work, learners do not have to visit the place of historical sources, in this case, is the Siliwangi Division Monument. Instead, it brings a source of learning in the form of monuments into the classroom. Learners can access Virtual Tour Reality and find the information obtained from the learning source.

Learning like this can increase the effectiveness of learning, make the historical material studied more relevant to the realities and needs in society, and stimulate student creativity. By presenting learning resources in the class in the Siliwangi Division Monument through virtual, students can see the historical



relics of the nation's struggle. This media can manifest various reality environments into a virtual or digital format or environment so that learners can still feel as if they are in the tourist spot even with limited interaction (Sudana, Nurhadi, Rahma, & Amajida, 2019).

Conclusion

Siliwangi Division's Struggle Monument can be used as a source of historical learning during the Covid 19 Pandemic because it contains aspects and criteria of learning resources. In addition, monuments as a source of learning can provide historical information, social values, cultural values, values of struggle, character values to increase understanding and awareness of history as a form of national identity. Furthermore, learning strategies in the pandemic period that utilize learning resources can be used through virtual tour reality media to feel as if they are in the place of the source, in this case presenting learning resources into something stimulating students curiosity and creativity.

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Exploring the Values of Local Wisdom of *Angklung Buhun* Arts to Develop the Materials of Ethnic and Cultural Diversity in Social Studies Lessons at Class IV Elementary School

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Abstract: The value of a culture is a precious national heritage. The local wisdom of certain areas contains values that need to be explored and preserved. *Angklung Buhun* is one of the arts that is quite famous from Lebak Regency – Banten. The values contained in the art of *Angklung Buhun* need to be explored further. Therefore, they can be used as material for the development of material for ethnic and cultural diversity in the subjects of Social Studies at the Class IV elementary school level. Implementing the values of local wisdom in the art of *Angklung Buhun*, the students are expected to understand and practice the values of regional culture while still upholding the sense of unity and belonging to the regional culture. This study aims to determine the values of local wisdom in the art of *Angklung Buhun*, which is used to develop material on ethnic and cultural diversity in elementary school subjects. This study uses a qualitative descriptive approach that seeks to describe a symptom, event, event that is happening now. The work steps to describe an object, phenomenon, or social setting are summarized in a narrative form of writing. This study indicates that the values of local wisdom in the art of *Angklung Buhun* can be used to develop material on ethnic and cultural diversity in social studies subjects for grade IV elementary schools, namely: leadership, aesthetics, and cooperation.

Keywords: Local wisdom, *angklung buhun* art, ethnic and cultural diversity.



Introduction

Value is abstract, but it becomes a guide for people's lives. Suyatno (2008) states that value is the ability that is believed to exist in an object to satisfy humans. Value is an essential measure in human life as a guide for every human behavior as a social being. Culture and art contain values that are very important for people's life. In that essence, a developed country is a country that can balance technological progress while maintaining its cultural values as well. It is a society that stands firmly with its resources, natural wealth, and cultural diversity so that it is firmly rooted in its independence and self-confidence. A society should be serious about developing its local potential or advantages to become a developed one. The conditions of each region must develop the potentials that exist in each region.

The West becomes the orientation when the government runs with a centralized system. It marginalizes the wealth of local potential that should be developed as a superior product that plays an important role and is following the community's traditions. However, the happening changes have had a significant impact on all aspects of the life of the Indonesian people because of changes in politics and governance that were centralized initially to decentralize. One of them is decentralization in the field of education. Currently, the function and authority of local governments are more significant in making policies. While implementing it following the variations in the potential and development interests of their respective regions due to the conditions and potentials of the regions in Indonesia is pretty diverse. Regions need to be explored, improved, and promoted their potential through education in schools (Asmani, 2012).

Teachers as education actors can develop and explore local excellence by linking them with the appropriate subject matter. Local excellence is a process and realization of increasing the value of a regional potential to become a product or service or other work with a high value that is unique and has a comparative advantage (Asmani, 2012). The local excellence of each region is significantly varied. With the diversity of regional potentials, the development of regional potentials and advantages needs special attention from local governments so that local children are familiar with their regions and understand their potential, values, and regional cultures well. One of the local wisdom forms from Kab. Lebak is the art of Angkung Buhun. The values



contained in the Angklung Buhun need to be explored further so that they can be used as material for material development in Social Studiess subjects.

Human beings have a system of values that are embraced and believed to be based on their subjective feelings. This value is referred to as the individual value. While the values that humans embrace en masse in society based on the views and sizes of many people are called social values. Every society has guidelines or standards that limit its behavior. The values that are held between one society and another are different, and this is because everyone has a different view of something. Values are used to reference how a person should behave so that he is not said to be a deviant in his community. Value is the quality of something useful for human life, both physically and mentally. Values are abstract, can only be understood, thought about, understood, and lived by humans (Nurcahyo et al., 2011).

Meanwhile, according to Djahiri, value is the price, meaning, content, and message, spirit or soul expressed and implied in facts, concepts and theories so that they are functionally meaningful (Nurcahyo et al., 2011). Meanwhile, Suyatno (2008) explains that value is the ability that is believed to exist in an object to satisfy humans. Something is said to be valuable if it is meaningful, helpful, trustworthy, beautiful, sound, and so on. The same thing is stated by Asmani (2012), who argues that value is a standard of behavior that has been believed and psychologically has been integrated with a person, for example, the standard of teacher behavior in learning. The values are the distinct boundaries between good and evil, right and wrong, or appropriate and inappropriate. Values are fundamental things, and each person's values vary according to what a group of people or society believes.

From an ecopedagogy perspective, students must be empowered to view sustainable development and limited natural resources critically. They must acquire the ability to adapt and sustain the increasingly changing environment so that inherent power does not make them become victims of the hegemony of other groups (Supriatna, 2012). Eco pedagogy-based social studies are learning aims to prepare students for ecological competence or intelligence. The intelligence in question is in the form of an understanding of sustainable development, an understanding of the increasingly limited natural resources, the ability to adapt or live in harmony with the environment that upholds justice to prepare future generations who will be faced with ecological



problems (Supriatna, 2012). Regarding the opinion of Goleman (2012) in (Supriatna, 2013) that to develop ecological intelligence (Eco literacy), suggests the importance of developing empathy for all forms of life; anticipating unintended consequences; embracing sustainability as a community practice); and understanding how nature sustains life. Local wisdom has pedagogical value to regulate behavior that is beneficial to the community's common interest (Tilaar, 2015). Local wisdom is a cultural product in the past that can continuously be used as a guide for life aimed at the community's welfare. The position of local wisdom is essential in the life of the nation and society because it is a force that can withstand elements that come from outside and can develop in the future. The loss or destruction of local wisdom in the community also means waning the community's personality. In contrast, if local wisdom can survive and be developed, it also shows the community's strength as a whole. So, it becomes essential for disseminating and developing local wisdom in community life, including people's lifestyles, patterns and attitudes to life, public perceptions, and community orientation (Poespowardojo, 1986).

Ethnic and cultural diversity is the variety of ethnic groups and cultures in Indonesia, which causes our country to become rich in culture, arts, customs, and regional languages. Indonesian society consists of various ethnic groups. A large number of islands is the wealth of the Indonesian, so that the Indonesian people are very diverse. Each ethnic group has its customs and culture. We can find regional culture and customs in everyday life and particular events.

Social Studies is a subject that studies social life whose studies integrate the fields of social studies and humanity (Sumaatmadja, 2008). Social studies can indeed be obtained in everyday life, but naturally, social knowledge is not enough. Therefore formal education, especially social studies at schools, is a demand that cannot be ignored. Social Studies education aims to foster students to become good citizens who have the knowledge, skills, and social care that are useful for themselves, society, and the country. Social studies as education provide students with knowledge that burdens them and equips them with valuable social knowledge that can be applied in their daily lives (Sumaatmadja, 2008: 19). Because social studies study social life, and social studies cannot be separated from values and life in society—especially the values contained in the local wisdom of the Angklung Buhun.



Value is an essential measure in human life, and value is a guide for every human behavior as a social being. Culture and art contain values that are very important for people's life. The reality that appears now is the lack of awareness of the younger generation about the importance of values from local culture and arts, so it is not very good if the younger generation cannot use these values as provisions for their lives. One of them is the value in the art of Angklung Buhun, the values contained in the art of Angklung Buhun need to be explored so that they can be implemented into the subject matter. Educators can develop and instill these values in students by implementing them with the appropriate subject matter. One of them is implementing the material on ethnic and cultural diversity, social studies subjects for grade IV Elementary School. It is hoped that from implementing the values in the art of Angklung Buhun to the material of ethnic and cultural diversity, students can apply these values in their daily lives and be a provision as well as a filter along with the many foreign cultures.

Methods

The approach used in this research is descriptive qualitative. According to Noor (2011), descriptive research is research that seeks to describe a symptom, event, event that is happening now. Descriptive research focuses on the actual problem as it was when the research took place. Researchers try to describe events and events that are the center of attention through descriptive research without giving special treatment to these events. The work steps to describe an object, phenomenon, or social setting are summarized in a narrative form of writing. The report contains quotations from data or facts revealed in the field to provide a complete illustration and support what is presented.

According to Sutopo (2002), qualitative research is research whose case studies lead to detailed and in-depth descriptions of the condition portrait of what happened in the field. Qualitative research is explored and deepened from a social phenomenon or a social environment consisting of events, actors, and time. Qualitative research is conducted to explore data that cannot be quantified. Qualitative research is not only an attempt to describe the data, but the results of the description come from collecting reliable data. So it can be concluded that qualitative research produces descriptive data in the form of written or spoken words from people and observed behavior. The data is collected, observed, and described. The qualitative descriptive approach in this

study was carried out by describing the data in line with the research objectives that had been determined. This study seeks to obtain as complete information as possible about the values contained in the art of Angklung Buhun. The selection of this qualitative descriptive approach is based on extracting the values contained in the Angklung Buhun art, which is used to develop the material on Ethnic and Cultural Diversity. The type of research used in this research is grounded theory research.

Research design

The research design is analogous to the researcher conducting research based on the problems and objectives to be achieved and functions as a research design. This research design scheme shows how the researcher's thinking flow. The researcher started his thoughts because he wanted to know how the local wisdom values of Angklung Buhun were incorporated into social studies learning. The following is the design of this research:

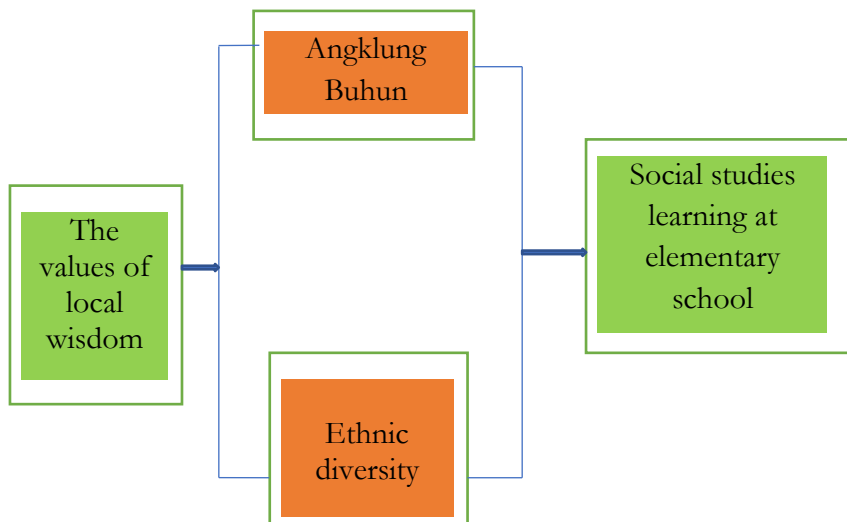


Figure 1. The design of this research

Findings

Developing Ethnic and Cultural Diversity Materials for Social Studies Subjects for Class IV Elementary School. Teachers have an obligation, and it is to educate students at schools. Equipped with the teaching material alone is not enough. Teachers



need to instill character to shape students' personalities. Character inculcation in students can be started at an early age through the learning process in elementary school by incorporating values into the subject matter. There is a relationship between the values of local excellence in Angklung Buhun Art and subsection materials on ethnic diversity and culture. The value of art and culture is a precious national heritage. Therefore the wealth of values of a culture should be explored to be used as material in material development. Moreover, for elementary school-age children, teachers will find it easier to instill values from culture if children know the conditions of that culture.

Values cannot be instilled only with children thinking abstractly. Angklung Buhun contains very diverse values. Not all values from Angklung Buhun can be used as material for developing materials at elementary schools. To make values as development materials, they are adjusted to the age and mindset of elementary school-age children. In contrast, the values that are not educated and do not follow the material for the sub-chapter of ethnic and cultural diversity in social studies subjects (such as romanticism values) develop sub-chapter material on social studies' ethnic and cultural diversity subjects. In the sub-chapter material on ethnic diversity and culture of social studies subjects, children will be introduced to their own culture to think concretely. The values of self-sacrifice, solidarity, discipline, aesthetics, togetherness, and cooperation are closely related to the material for the subsection of ethnic and cultural diversity in social studies subjects. The relationship between the values of local excellence in Angklung Buhun art and the sub-section of ethnic and cultural diversity is explained as follows:

- 1) In leadership in everyday life, children cannot be separated from their surroundings and peers. Children need to be introduced to the world of leadership through the election of class president, class vice president, and treasurer. The spirit of leadership needs to be instilled in children from an early age, hoping that they can become good and responsible leaders when they grow up.
- 2) Aesthetics can also be called beauty. The beauty that is meant here includes neatness and balance. With the beauty presented, it is hoped that others can enjoy this beauty. The diversity of ethnic groups and cultures is one of the beauties of the Indonesian nation. The existing beauty is expected to foster a sense of pride in students.
- 3) All groups must do cooperate to achieve the goals.



Likewise, with the Indonesian people, the Indonesian people have goals that must be realized. The cooperation of all Indonesian people is needed to achieve the targets. In addition to realizing goals, good cooperation can also minimize the occurrence of divisions in Indonesian society along with technological advances and the diversity of ethnic groups and cultures in Indonesia. Angklung Buhun has been known by all circles, both in the Lebak Regency area and abroad. When children know these conditions, they will grow a sense of belonging and pride in the culture. This movement is the beginning of the cultivation of these values.

Considering the increasing number of foreign cultures entering Indonesia, the cultivation of these values will be able to form a strong character in each student so that it can be a filter and provision for him when faced with an inappropriate culture. For inculcating values in elementary school-aged children, of course, some limits are appropriate to be used as material for material development. The development must also be adjusted to the competence and Basic Competencies standards. With the proper development, the instilling of these values will be easier to be understood by students. These values can be included in the appropriate material, namely the material on ethnic and cultural diversity. These values are suitable to be instilled in elementary school-aged children within the scope of learning. Instilling values from an early age helps inculcate a strong character in the students. Therefore, the threat of shifting values in society due to advancements in studies and technology can be minimized.

Discussion and Recommendations

Based on the results of research and discussion, it can be concluded: (1) the values contained in the art of Angklung Buhun are: romanticism, leadership, aesthetics, and cooperation; and (2) the values contained in the Angklung Buhun can be used to develop Social studies subject with material on ethnic and cultural diversity at grade IV elementary schools. The values that can be used to develop material on ethnic and cultural diversity in that level are leadership, aesthetics, and cooperation.

Based on the conclusions above, the authors provide several recommendations that can be useful for several parties in improving the quality of social studies learning. The recommendations submitted are for the Ministry of Education



and Culture to expand the repertoire of education by implementing the value of local excellence into teaching and learning activities at the educational institutions concerned. For the community of art, artisan should continue to work and contribute in preserving the nation's culture.

A deeply internalized culture in society becomes a filter along with the many foreign cultures that enter our country. For school principals, the development of school potential can be balanced with potential local conditions. Therefore, students will not forget the wealth of their respective regions. Moreover, the principal plays an essential role in making decisions regarding improving the quality of education. The quality of schools lies in the policy decision in line with the potential and uniqueness of each school. This matter is due to the researchers predicting that each region has local superiors whose values need to be explored and can be used to develop appropriate teaching materials.

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The Values of Local Wisdom of The Art of *Pupuh* in the *Seren Taun* Ceremony (A Case Study on Class V Students at SDN Cigugur)

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Abstract: Apart from its positive effects, the development of science and technology also transmits negative impacts. It relates to local culture and wisdom: how can both tendencies of globalism and localism be blended in harmony. This research aims to analyze the values of local wisdom in elementary school students using a case of pupuh, a traditional singing performance among the Sundanese community. This research is a qualitative study using the case study method. The subjects in this study were the principal, the teacher of class V elementary school, pupuh singers or trainers, parents of students, and students as informants. The instruments used were interview guidelines, observation records, and documentation. Data analysis consists of data collection, data reduction, presentation, and conclusion. The observation was conducted during the Sundanese language lessons, especially during the Seren Taun ceremony conducted annually. This study concludes that with the local wisdom values of pupuh art, students could know the values in their culture and environment. It is hoped that using pupuh, students will know their cultural values better, develop their good characters, and love the Sundanese culture.

Keywords: Local wisdom, *pupuh* art, *seren taun* culture



Introduction

Education is seen as the learning process experience in various forms, atmospheres, and patterns. Education can be a learning experience that stretches from naturally occurring forms in life. Its presence is unintentional, takes place by itself, and maybe experienced mysteriously, to intentional and programmed engineered forms. The rapid development of science and technology has resulted in the ease of exchanging culture (Suroyya, 2015). This cultural exchange resulted in the emergence of an influence on education. It impacted the extinction of local wisdom values and a decrease in the character values of students (Mahardika, 2017). Education as an art means that education must occur according to each individual's characteristics and needs (student). Thus, a teacher (educator) must deal with learning conditions in specific ways to learn effectively while also has ability to adapt with the limitedness.

One way to shape the character of students is through local culture. Every tradition carried out by the local community contains the values of wisdom. Therefore, the importance of introducing students to local culture is a must. One way to introduce local culture in the teaching and learning process is through learning resources. For this reason, the use of learning resources derived from local wisdom values is a solution in shaping students' character. Sundanese culture is a culture that grows and lives in Sundanese society. Sundanese culture is a culture that highly respects manners (Nuraeni et al., 2016). In general, the character of the Sundanese people is cheerful, friendly (soméah, as in the philosophy of some hade ka stomach), smiling, gentle, and very respectful of parents. That is a mirror of Sundanese culture. One of the elements that support character formation is the maintenance of values and culture derived from local wisdom (Suyitno, 2012). Local wisdom is part of the culture and interpreted as a point of view about life. This thinking is based on clear reasoning, good manners, and positive things. In general, local wisdom can be interpreted as all knowledge found by local communities through the accumulation of experience and understanding of nature and culture.

The values of local wisdom should be given from an early age so that children can understand that there are values that must be held in behavior, attitude, and thinking (Hanggara et al., 2018). If the child has had the values of local wisdom from the beginning, then these values will guide the child in carrying out aspects of life (Priyatna, 2016). A deep understanding of the values of local wisdom can shape the personality of a virtuous child (Rachmadyanti, 2017).



Local wisdom is all forms of wisdom based on the values of goodness that are believed, implemented, and continuously maintained for a long time from generation to generation (Kinanti & Wicaksono, 2021; Priyatna, 2016).

There are so many cultures and local wisdom, especially literary works that contain character education values. Teachers can use these works to foster moral values in their students and at the same time preserve Sundanese literary works. Thus, students can experience and understand these forgotten works and learn from them at the same time. Pupuh is one of the many local pearls of wisdom possessed by the Java region, especially West Java. As is well known, there are 17 pupuh divided into two categories, namely Sekar ageung and Sekar alit. Sekar ageung consists of four pupuh, and thirteen others belong to sekar alit (Permana et al., 2019). Pupuh is a song bound by many syllables in one stanza, the number of lines, the final vowel sound in each line, and the songs playing in the Sundanese cultural treasures (Pradana, 2021). The Sundanese people likely recognized pupuh after the Priangan region "submitted" to Mataram during the reign of Sultan Agung in the 17th century.

Seren Taun Taun culture is a customary tradition in the Cigugur village, is a hereditary tradition carried out after the Hajj or Rayagung Eid. In the seren taun culture, there is a pupuh culture (Kinanti & Wicaksono, 2021). The Cigugur community has local cultural roots closely related to a lifestyle in harmony with the paradigm of ecocentrism (Aditya, 2016). The art of pupuh is correlated with *muatan lokal (mulok)* or local content subject because, in connection with the Elementary School in Cigugur, there is a mulok lesson, the content is Sundanese. The *muatan lokal* in West Java province is Sundanese language and culture, a mandatory lesson for students from the primary to the high school level. It is excellent that it is accurate to include pupuh in it and is correlated again with SBDP learning in arts, culture, and skills.

The character values that appear for local content learning are about habituation or examples, a habituation to apply manners among various actors at school, students, teachers, staffs and both vertically and horizontally (Damayanti & Nurgiyantoro, 2018). The relationship between pupuh art and the character values in Seren Taun is about the respect on Sundanese culture and values in the Cigugur village, so it is about local wisdom (Kusmarni & Holilah, 2018). Based on the background, this research aims to determine the values of local wisdom in the art of pupuh in the seren taun culture for fifth-grade students at Cigugur State Elementary School.



Methods and Research Design

This research uses qualitative research. The qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of natural objects (as opposed to experiments where the researcher is the key instrument, sampling of data sources is carried out purposively and snowballing, triangulation data collection techniques (combined), data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning rather than a generation (Moeloeng, 2005).

The research method used in this research is the case study method. A case study is a detailed study of a setting, single subject, document repository, or event (Komariah, 2017). The reason researchers use case study research is that there are several things, namely having its limits, scope, and mindset to capture reality, detail, capture the meaning behind the case so that it helps solve specific problems, case studies support extensive studies in the future and case studies can be used as illustrative examples both in the formulation of problems, the use of statistics in analyzing data and methods of formulation and conclusions.

This research was conducted at SDN Cigugur, located on Jalan Moertasiah Sorpomo, Cigugur, Cigugur District, Kuningan Regency. The researcher determines the sample in this study by using purposive sampling. The researcher takes a sample of class V, which will be considered in terms of the value of local wisdom in Sundanese mulok such as berpupuh. The research sources are; principals, fifth-grade teachers, pupuh trainers, parents, and fifth-grade students. The research data collection technique used observation techniques, interviews, and documentation (in pictures or recordings and videos (Sugiyono, 2017).

The research instrument is the researcher himself. Qualitative researchers, as human instruments, function to determine the focus of research, selecting informants as data sources, collecting data, assessing data quality, analyzing data, interpreting data, and drawing conclusions from their findings. Data analysis Data reduction, data presentation (data display), verification (concluding) Tests for the validity of data in qualitative research include tests, credibility (internal validity), transferability (external validation), dependability (reliability), and comparability (objectivity) (Sugiyono, 2017).



Findings

The Values of Local Wisdom of Pupuh Art in Seren Taun Culture. One of the values of local wisdom that can be developed as learning material is, of course, chosen based on the uniqueness and social values that are expected to be able to help students see and learn the meaning or meaning of life and apply it in their daily lives. Furthermore, the values of local wisdom at SDN Cigugur include mulok learning. The content is Sundanese because there is Sundanese language learning, so it includes pupuh in it, and it is correlated with SBDP learning, namely Cultural Arts and Skills. Thus, the local wisdom values of students know the culture in their environment, such as the Seren Taun Culture in Cigugur. The values of local wisdom are essential for students because the noble values associated with local wisdom developed in schools can shape students' character. This is based on interviews and observations. According to the fifth-grade guardian and re-proven through observation, it was concluded that the values of local wisdom are essential for students because the culture that starts from behavior is wise and grows character, knows cultural values, participates in shaping the nation's character, and preserves its culture.

Based on the explanation above, it can be concluded that the values of local wisdom originate from intelligent behavior that exists in a society that has been taught from generation to generation by parents to their children so that local wisdom will differ from one region to another. The values of local wisdom teach students to instill good character values in the form of proverbs inherent in daily life and familiar with its custom, such as the Seren Taun ceremony.

Pupuh has a definition that is closely related to literature. At the same time, it also has an attachment to karawitan, so it can be concluded both specifically and generally that pupuh can be said to be one type of Sundanese musical art tradition that has rules related to literature with song. pupuh is an old poem bound by rules (*pakeman*) consisting of *guru wilangan* (number of syllables/*engang* in each line), teacher song (final vowel sound/*engang panungtung* in each line), number of lines/*padalisan*, and pupuh character (Trisnawati, 2015). So that knowledge about pupuh can be known and preserved by the wider community, pupuh is contained in education called education based on local wisdom. The development of education based on local wisdom is carried out by compiling a curriculum that organizes local content materials or competencies. Therefore, pupuh is included in one of the local content subjects, namely regional languages. Through learning local languages, local wisdom is introduced as an



ethnopedagogical foundation. West Java Province has established Sundanese as a local content subject (Wahyu & Adji, 2016; Wibawa, 2007).

Based on the interview results, pupuh art is a Sundanese song or song, and art learning is carried out by a person's business process to obtain a change in attitude and behavior as a result of artistic experience and interacting with environmental culture to achieve specific goals. The purpose is to direct changes in attitudes and behavior from learning art, while art teaching materials are to be studied to function as a learning experience. The learning experience must foster creative students so that they can find the character of students, to be able to find the character in students.

According to students, participating in the art of pupuh in singing Sundanese songs is very fun because learning while singing, the pupuh they teach are pupuh mijil, magatru, dangdanggula, sinom, asmarandana and wirangrong. In addition to activities at school, there are activities outside of school such as jaipong dancing and playing traditional games. Students who follow the art of pupuh raise their respective character values, such as being shy to not because in participating in the art of pupuh, students are taught to sing in public places and have characters such as courage, honesty, and tolerance, among others.

Based on the explanation above, it can be concluded that the art of pupuh in elementary schools is a typical Sundanese activity, as an art subject or called SBDP (Art, Culture, and Skills), which is combined in learning, which serves as directing the demands of life, changes in attitudes or behavior of students. Character education can be interpreted as an earnest effort in which positive personality traits are developed, encouraged, and empowered through example, studies (history and biographies of great sages and thinkers), and emulation practices (maximum efforts to realize the wisdom of what -what is observed and learned). Character education is the development of the ability of learners to behave well, which is marked by the improvement of various abilities that will make humans as divine beings (subject to the concept of divinity) and carry out the mandate as leaders in the world (Kinanti & Wicaksono, 2021).

Based on the results of interviews, character education is essential because the noble values related to the value of local wisdom developed in schools can shape the character of students, such as courtesy, character, and tolerance. Character education instills good moral values through habits in mulok learning, studied in the school environment, at home, and social environment.



So character education instills moral values and trains them for good habits. Based on the description above, it can be concluded that character education is a form of human activity. There is an educational activity to form character by training or self-ability to lead a better life.

Seren taun ceremony performed by the Cigugur community. Sign of respect to God, it is the willingness of peoples to participate in the procession. Their participation is in addition to helping with their religious rituals and performing traditional arts that they still have. The essence of the purpose of holding the Seren Taun ceremony, according to P. Djatikusumah (chairman of the indigenous peoples), in addition to being a form of gratitude and a request for blessings and abundance of welfare to God, is also an effective means to inherit the noble traditions of the ancestors of the nation and to explore local wisdom. Who can find and grow human identity and behavior that should be, both as God's creatures and as a nation. Because in this ceremony, what is being pursued is inner wealth, not a material gain (Royyani, 2017).

According to Mr. Dodo, Seren Taun Culture is part of Sundanese Culture which has a characteristic series of events in the form of prayer activities, welcoming ceremonies, cultural arts titles such as the singing of pupuh art or pupuh art competitions for elementary school children, dance arts, music arts, social services, and others. This culture is routinely carried out once a year, namely after Eid al-Adha, but with the current condition of the Covid-19 pandemic, this activity is not carried out. Based on interviews in the seren taun culture, there is pupuh art that collaborates with SDN Cigugur because to preserve culture, and pupuh art needs to be done and preserved because it contains a moral message that has a character in every pupuh song sung.

Based on the description above, it can be concluded that the Seren Taun Culture is held every 22nd of the month of Rayagung as the last month of Sunda. The Seren Taun culture is a culture that is held like art and entertainment. This activity is a relationship between humans and God and fellow creatures or nature both in activities arts, education, and social culture.

Discussion and Recommendations

Provide socialization about the values of local wisdom in the art of pupuh which is a form of preserving Sundanese culture. The values of local wisdom are essential for students because the noble values associated with local wisdom developed in schools can shape students' character. Thus students



know what things are contained in the values of local wisdom in the art of pupuh. So that students not only obey the rules of local wisdom values but can apply local wisdom values contained in the local wisdom values of pupupreservingren taun culture in everyday life. So that teachers also play an important role in integrating the values of local wisdom contained in the values of local wisdom in the art of pupuh in every lesson. This can build students' character in developing their Sundanese culture to feel ownership and preserve and apply local essentially in everyday life.

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Dimensions and main goals of sustainable development

Source: Schreiber & Siege (eds.) (2016) in UNESCO

Sub-Theme 2.

**Model & Media Learning of
Social Studies &
History Education**



The Implementation of Local Wisdom through Historical Sites in History Learning

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Abstract: This study aims to learn how to cultivate local wisdom through historical sites and integrate local wisdom through historical sites in learning. This research uses a literature study approach to solve problems by collecting as many sources of information or references as possible, such as documents, books, magazines, and others. In this case, the author chose the Pugung Raharjo Archaeological site located in East Lampung as a lesson in cultivating local wisdom. History learning becomes a forum for integrating local wisdom through historical sites, which includes social events in the past that are inherited or provided for in this contemporary era. As for history, learning is an alternative learning activity effort to shape values, culture, and the formation of social attitudes in students and become a solid foundation for continuing to carry out cultural preservation in their environment, even though there are increasingly massive influences from outside cultures. However, despotically, the identity of a nation, especially Indonesia, cannot be eliminated.

Keywords: Local wisdom, historical sites, history learning



Introduction

Education is a planned and structured effort to influence a person to do what educational actors expect to achieve educational goals, such as developing insight, values, and character. Law Number 20 of 2003 about the National Education System in Chapter I Article 1 Section 1 states that education is a subconscious and planned effort to create a learning atmosphere and learning process. As a result, the students could actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by him/herself, society, nation, and state.

As for discussing education, it tends to be inseparable from culture and living during society because humans are social creatures. It is in line with the Law of the Republic of Indonesia in 2003 concerning the National Education System in Chapter 3 about the principles of providing education, Article 4 section 3, which states that education is held as a process of civilizing and empowering learners lasts a lifetime. Students must be proud and love for their culture and care of the environment. They should be aware of how crucial it is to preserve the environment to develop their competencies and be able to become better and wiser individuals; this includes school intervention as the organizer of teaching and learning activities and the process of cultural preservation.

Sudarwan (2008) states that reliance or the conservative function means that schools are responsible for paying attention to the community's cultural values and forming their authenticity as humans who love culture. Hence, culture, including local wisdom whose existence should be preserved, can become a view of historical values. Besides, Sibarani (2012) asserts that local wisdom is the actual knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. According to Saputra (2019), in the era of globalization and modernization today, local wisdom can act as a values filter, in choosing which values are positive and worth taking and not.

In this case, historical sites are included in the framework of local wisdom. In line with Law Number 11 of 2010 Article 9 Sections 1 and 2, historical sites concerning historical heritage or cultural heritage sites contain cultural heritage objects, buildings, and structures and store information on past human activities. Various historical relics such as temples, mosques, holy books, palaces, statues, inscriptions, tombs, and forts are all located. It can be



assumed that when viewed from the origin, all information in the past is contained in it with various existing evidence, which is continuous in this contemporary period. Therefore, this argument deserves to support writing about local wisdom through historical sites. Mainly, there is local wisdom of historical sites, namely the Pugung Raharjo Archaeological Park in Sekampung Udik, East Lampung.

Methods

The method of this research is the library approach (*library research*). According to Sari (2020), librarianship is a research activity carried out by collecting information and data with the help of various kinds of materials in the library or sources from the internet related to the problem to be solved. Activities are carried out systematically to collect, process, and conclude the data using specific methods/techniques to find answers to the problems encountered. In line with this, Mardalis (1999) said that library research is a study used to collect information and data with the help of various materials in the library, such as documents, books, magazines, and historical stories.

Findings

Local Wisdom in History Learning. Pingge (2017) states that local wisdom-based learning is essential for teachers to apply in learning for increasing students' knowledge and understanding as a medium for inculcating a sense of love for local wisdom in their area, planting positive characters according to the noble values of local wisdom, and equipping students to face all problems outside of school. Besides, Herimanto (2010) said that each region's culture or local wisdom makes Indonesia a country with a high level of pluralism. The diversity contained in human social life gives birth to a plural society. In addition, local wisdom is a characteristic in an area and a form of the preservation process in the area. According to Law Number 32 of 2009, Local wisdom is a noble value that applies to the community's life, which aims to protect and manage the environment sustainably. Jamal (2012) explains that local wisdom or local excellence is everything that is a regional characteristic which includes aspects of the economy, culture, information technology, communication, and ecology, is applied in-school programs that are beneficial for students. The functions of local wisdom to the entry of foreign culture, that are (1) As a filter and controller of foreign culture, (2) Accommodating elements of foreign culture,



(3) Integrating elements of foreign culture into the original culture, (4) Giving direction to cultural development.

Suwito in Wagiran (2012) states that the pillars of local wisdom education include 1) building an educated human being that must be based on the recognition of human existence since in the womb; 2) education must be based on truth and nobility, keeping away from incorrect ways of thinking; 3) education must develop the moral, spiritual (affective) domains, not just cognitive and psychomotor domains; and 4) the synergy of culture, education and tourism needs to be developed synergistically in character education. Education-based on local wisdom can be used as a medium to preserve the potential of each region. Besides, Wagiran (2012) said that Local wisdom must be developed from regional potential. Based on the several opinions above, it can be said that local wisdom can build the collective memory of students and become a filter for the emergence of various cultures. The teacher can accommodate this through history learning materials using the theory of cognitivism, which is empirical or learning through experience. The Pugung Raharjo Archaeological site can be an example of this approach. It is not only a megalithic heritage but also includes classical and Islamic times (Tiwi et al., 2013). It can be linked to the material on the development of Islam in Indonesia, material for acculturating Islamic culture (Afiqoh et al., 2018).

Historical Sites in History Learning. According to Gazalba (in Tiwi et al., 2013), an archaeological site is a visual location or inheritance of the past. The heritage includes buildings and monuments stored in the ground and is the result of the nation's culture in the past. Historical site is exciting place worth visiting as a form of cultural preservation and local wisdom. In this research, the author used the Pugung Raharjo Archaeological Site as an example. The researcher chooses the site due to its proximity to the author's location. The site is potential to instill local wisdom values in students.

The Pugung Raharjo Archaeological Site was discovered in 1957 by residents of transmigrants during logging to clear land. They said that they found a statue known as the Bodhisattva statue, characterized by a period of Hindu-Buddhist influence. In terms of chronology, artifacts, and features, the Pugung Raharjo site is captivating and varied. Besides, the relics at this site are chronologically complete, starting from the prehistoric, classical (Hindu-Buddhist) period to the Islamic period. Artifacts found at this site include



foreign ceramics from several dynasties, local ceramics, beads, dolmens, menhirs, knives, spearheads, perforated stones, whetstones, pebbles, stone axes, stone trap punden, bronze bracelets, and scratched stone. The features found at the Pugung Raharjo site include forts and artificial moats, punden terraces, stone mortars, and stone cages (corpse stone).

Tiwi et al. (2013) stated a crystal-clear fountain coming out of springs between the trees; according to local people, there is water that has magical powers that can heal all kinds of problems in this pool kinds of diseases, and nutrients can stay young. This pool has been used by residents for ritual ceremonies and is considered sacred because the clean water from this pool never dries up, even in the dry season. It is in line with Dewi et al. (2021), who said that there are muddy stones and scratched stones in the megalithic pool around the site. As the author previously mentioned, both stones have properties that mix medicines. The statement above is one of the characteristics of local wisdom, which is related to a belief. Besides, Gobyah (Ade and Affandi, 2016) states that "local wisdom is the truth that has become a tradition or is steady in an area. Local wisdom is a melding between cultural values and belief values.

Historical sites can be linked to history learning with some approaches. Teachers can accommodate learning with several materials, including 1) the results and cultural values of the Indonesian preliterate community in the immediate environment; 2) the process of the entry of Hindu-Buddhist to Indonesia, as well as evidence that is still valid in today's society; and 3) the entry of religion and culture Islam to Indonesia.

History Learning. Mulyasa (2002) explained that learning is essentially a process of interaction between students and their environment so that behavior changes for the better, where the interaction has many factors that influence it, both internal factors originating from within the individual and external factors that come from the environment. In addition, Salbella & Kumalasari (2020) argued that learning is a conscious effort made by the teacher to make learners learn. In line with that opinion, Rusman et al. (2012) stated that learning is a process of creating conducive conditions for teaching and learning communication interactions to occur between teachers, students, and other components to achieve learning objectives. This study focuses on learning history.



According to Susanto (2014), learning history is a way of forming social attitudes. The social attitudes include mutual respect, respect for differences, tolerance, and willingness to live side by side in the nuances of multiculturalism. Sapriya (2009) states that history learning is a study that explains humans in the past about human activities such as politics, law, military, social, religion, creativity (such as those related to art, music, Islamic architecture), scientific and intellectual. In addition, he explained that history learning has the following material coverage: (1) contains the values of heroism, exemplary, pioneering, patriotism, nationalism, and an unyielding spirit that underlies the process of forming the character and personality of students; (2) contains treasures regarding the civilization of nations, including the civilization of the Indonesian nation; (3) instilling an awareness of unity and brotherhood as well as solidarity to become a unifier of the nation is facing the threat of disintegration; (4) contains moral teachings and wisdom that are useful in overcoming multidimensional crises faced in daily life; (5) instill and develop a responsible attitude in maintaining environmental balance.

Based on the argument above, which is strengthened by Hasan (2012), who said that the organization of historical education materials starts from events in the immediate environment of students to national and international levels. History education materials should allow students to know their closest community (from historical review) to their nation and humankind (city/district history, provincial history, national history). Thus, history learning materials must be selected if they are closest to students to realize the social values around them. Moreover, Afiqoh et al. (2018) argued that the interaction of students with the surrounding environment makes students much more aware of what is around them. These interactions make the learner's experience a source of learning which will later be linked to the material. It can be said that history learning can intervene and integrate learning to cultivate local wisdom values through historical sites. The local wisdom on historical sites (in this case, the Pugung Raharjo Archaeological Site) can be linked to historical learning materials, such as relating to prehistoric times, the teacher in the learning process can apply the entry of religions, both Hindu-Buddhist and Islam, these materials. Besides, history learning becomes relevant to instill local wisdom through historical sites as a form of cultural preservation efforts in the surrounding area.



Conclusion

Based on the results above, it can be concluded that the cultivation of local wisdom through historical sites at the Pugung Raharjo Archaeological Site, located in East Lampung, can be integrated into a lesson, that is history learning. History learning materials can be related to the background of the origins of these historical sites, such as prehistoric times, the entry of the Hindu-Buddhist religion, and the entry of Islam. It cannot be separated from studying events that become cultural heritage in this contemporary era. Several aspects are aspects of space, time, events, and continuous change related to one another. Therefore, history learning becomes a medium in collecting local wisdom and cultural heritage or historical sites; it is oriented to learning whose components relate to values, culture, and social attitudes. Hence, learning history is a crucial lesson to be learned by students, considering that one of the characteristics of local wisdom is a bulwark of control from outside cultural influences that try to erode the identity of the Indonesian nation.

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Utilizing CORE (Connecting, Organizing, Reflecting, Extending) Learning Models for Historical Learning in the Pandemic Era

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Abstract: The primary purpose of this study is to know the CORE (Connecting, Organizing, Reflecting, and Extending) learning models for historical learning in the pandemic Era. The primary question is how to apply the model and integrate it in the learning during the pandemic Era, and how to analyses CORE (Connecting, Organizing, Reflecting, and Extending) leaning models for historical in the pandemic Era. Research Methods used to the litterateur of review with impendence sources. The problems found by educators can be seen in historical learning opinions about history education learn using just discourse methods, memorized methods and longtime period's studies historical learning. It made students less interested even feeling bored in historical learning. CORE (Connecting, Organizing, Reflecting, and Extending) learning models have become solutions for solving problems in historical learning. Using Core learning models afford students more active studying, increase critical thinking, and create a valuable learning experience for students in school.

Keywords: Core (Connecting, Organizing, Reflecting, Extending), learning models, historical learning, the Pandemic era

Introduction

The pandemic era has forced the learning process into an online mode (Singh et al., 2021). This condition is causing problems for educators when we use online learning, mainly in the utilization of learning models with teachers teaching in the classroom (Pokhrel & Chhetri, 2021; Calamlam et al., 2021). Furthermore, educators must be more creative in online learning when



everything is uncertain or limited to innovation in learning during the pandemic Era (Mok et al., 2021), (Saxena et al., 2021). Online learning in the period is the pandemic Era now create learning condition less growing motivation and critical thinking to students (Shamir-Inbal & Blau, 2021; Alqabbani et al., 2020). That is because some issues by educators and students likely network, quota, laptop. (Koris et al., 2021; Islam et al., 2021). The educator shall fix in executing online learning with less on the speak up before students be given an opportunity on learning development from school and teacher (Neuwirth, 2020; Nilsberth et al., 2021).

The Problems of history education about material have been extended, and period's time divergence is sizeable with students (Hasan, 2019). Historical learning too often makes students felling much memorization so as low interest in the classroom and some opinions learning history education too more the theories and abstract for students (Santosa, 2017; Alfian, 2011; Popa, 2021; Mccall, 2016). Historical learning has so long and wide material scope that history makes students sometimes forget before in lesson material history (Glencross, 2015; Bertram, 2017). Some Also factor Environment can be influenced accept on material historical learning from the teacher. (Paine et al., 2020; Miguel-revilla & Calle-carracedo, 2020; Parellada & Carretero, 2020). Although historical learning gives too concept map thinking in world history and great people history have been effect for progress the human face (Baldwin, 2020; Hernández-ramos, 2013; Gillett & Foster, 2020; Grace, n.d.). Historical learning studies history and instills the past values for society in the surroundings (Wineburg et al., 2013; Pace, 2017; Hodkinson, 2000; Anderson & Stillman, 2013; Fler, 2016; Roger, 2004).

Core (connecting, organizing, reflecting, extending) learning models connect old and new concerts with new knowledge (Budiyanto, 2016; Sari & Kadir, 2020; Sari & Karyati, 2020). Besides, learning models gather old knowledge with new knowledge, which has similarities with questions about the concert (Ningsih et al., 2019; Safitri et al., 2014). Despite, Core (connecting, organizing, reflecting, extending) learning models know students are more active in progress learning di classroom (Wicaksana et al., 2014; Mardiana et al., 2020; Irawan, 2018; Deswita & Kusumah, 2018). The purpose core learning models make to learn experience all students with new concerts until the purpose of learning can be reached in lesson history study (Hidayat et al., 2014; Artasari et al., 2013; Fatimah, 2019; Luksiana & Purwaningrum, 2018).



Methods

This research uses literature review guidance in writing research (Johnson, 2014; Crewell, 2018; Leavy, 2017). That is methods describe research procedure with some article and journal sources for data in this research with criteria suitable focus about Core (connecting, organizing, reflecting, extending) learning models. Research design literature review has step by step in this research for to know to begin until data final which data be treated according to research provisions (VanderStoep & Johnston, 2009). That is a step by a step literature review as follows:

1. Begin, gathering keyword core (connecting, organizing, reflecting, extending) learning models, historical learning, and the pandemic era a material for research topics in the library in university;
2. After, Keywords research we search journals and book in the website about international and national one, books and other publications;
3. The first found 50 research reports from Journal and books which connecting about research topics core (connecting, organizing, reflecting, extending) learning models, historical learning, and the pandemic era;
4. Article and book have been collected, next step, it is understood and analysis what have connecting and can using in this research;
5. If we feel that the sources have benefit, then start to make literature map or visual in this research core (connecting, organizing, reflecting, extending) learning models, historical learning, and the pandemic era;
6. When preparing a literature repository or conceptual map, starts with preparing before summarizing the article and the resulting research for robust research data;
7. Finally, we can make essential concepts systematically. The final literature review creates conclusions & recommendations topics core (connecting, organizing, reflecting, extending) learning models for historical learning in the pandemic era (Creswell, 2018; Johnson, 2014; Leavy, 2017).

Findings

Core (Connecting, Organizing, Reflecting, Extending) learning models for historical learning in the pandemic Era. Core (connecting, organizing, reflecting, extending) learning



models (Wicaksana et al., 2014). Historical learning in the pandemic Era needs some consideration which models fool-proof using and not necessarily expensive cost because it is mainly memory training with concerts or information in students, training critical thinking in students and making active learning process for students in the pandemic Era. In the history learning process in the pandemic Era, Students must be using online learning. Core (connecting, organizing, reflecting, extending) learning models can learn more than ideas or topics. That is founding in surroundings, not just get out of our home or town for founding knowledge and information. Despite, there are not all available everything in the house.

Applying Core (Connecting, Organizing, Reflecting, and Extending) learning models for historical learning in the pandemic era; step by step. There are four steps (Connecting, Organizing, Reflecting, and Extending) learning models for historical learning in the pandemic Era as follow:

1. Connecting

Connecting, historical learning general teach about past knowledge, next connection with now knowledge which can be looking and feeling (Ningsih et al., 2019). Students given be understanding concert about how to connect old knowledge with new knowledge have available in historical learning in the pandemic Era. In the online learning process, students create a table from Microsoft Word. Next, the educator makes the first table about old knowledge or old concert and the second table new knowledge or new concert.

2. Organizing

Organizing is students' activity organizing information about historical learning in the pandemic (Sari & Karyati, 2020; Safitri et al., 2014). *Organizing*, students make organizing or categorize concerts from early stages that connect knowledge or concert. Besides, that is information knowledge input tables in Microsoft Word.

3. Reflecting

Reflecting, Students reflecting or imagining back again about knowledge or concert have been doing historical learning in the pandemic Era (Sari & Kadir, 2020). Students review again concert or knowledge collecting step one and two and then check to evert knowledge already in the table.



4. Extending

Extending, students create new concepts from ancient and current knowledge (Safitri et al., 2014; Sari & Karyati, 2020). Students expand their knowledge about what they have learned in learning history online about the pandemic. The last step is to analyze old knowledge or concepts with new ones to get anew. It can be used to create or expand knowledge of these two concepts so that students can make students more in-depth and critical in the historical learning process of online mode.

Analyses using CORE (Connecting, Organizing, Reflecting, Extending) learning models for historical learning in the pandemic Era. Implementing the Core (connecting, organizing, reflecting, extending) learning model is not easy for educators because it takes a little longer to prepare for learning due to internal and external factors. Internal factors can be seen from educators and students. This factor can be seen during connecting learning because it requires high memory of previous knowledge. Meanwhile, external factors such as internet networks, quotas, and computers or laptops can affect learning. However, this is also a challenge for educators in the learning process with the core learning model to find a formula for increasing students' knowledge following the learning objectives carried out by following the school's learning plan (RPP).

Conclusion

History learning using the Core (Connecting, Organizing, Reflecting, and Extending) learning model is one of the solutions for the learning process online because it has many positive impacts for students, as seen and illustrated. Students better understand and make it easier to describe historical knowledge and facts. Students are more active in learning and create meaningful learning experiences for students. This understanding is a helpful moment for students because students do not only remember years or historical events but rather how history becomes a lesson for them in the future to overcome the development of globalization in today's society. Due to its functionality, it is highly recommended for history teachers and schools to apply the CORE learning model in the classroom both online or in person.



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Integration of Community Activities in The Public Space as a Source of Social Sciences Learning

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Abstract: Integrating community activities as a source of social studies learning is essential. By doing so, learning is not only focused on planting concepts. However, through this integration, it is expected to produce learning outcomes in the form of understanding concepts and their relations to the context of everyday life. Community activities can be found in a public space. One of them is a public space in Banjarbaru



City, known as the Taman Pintar. Therefore, this study aims to identify public spaces in the Taman Pintar as a source of social studies learning. A qualitative approach is used in this study to explain a phenomenon as profoundly as possible by collecting data. The research instrument was conducted through observation, interviews, and documentation data collection techniques. The data analysis technique begins with data collection, data reduction, data presentation, and conclusion drawing. The data validity test used is source triangulation, technique triangulation, and time triangulation. Extended observations were made to complete the incomplete data. Research results in three parts of social activities of the people in Taman Pintar are social activities, economic activities, and government activities. Therefore, social studies teachers are expected to prepare contextual learning processes or include social studies learning with learning resources in community social activities in the Taman Pintar area as social studies learning resources.

Keywords: Social activities, public spaces, social sciences

Introduction

Public open space consists of green open space and non-green open space. Urban green open space is part of the open spaces of an urban area filled with plants, plants, and vegetation to support ecological, socio-cultural, and architectural benefits that can provide economic benefits for the community (Anisah, AS, & Holis, A., 2020). Each area has an open space. The open space is a place that can accommodate certain activities of environmental residents both individually and in groups and is also an environmentally friendly component, meaning a landscape, landscape, park, or recreation space in an urban scope. Residential areas require facilities that are open in the form of open spaces, parks, and sports fields. The availability of open space can also be used as a mini garden and a space for social interaction, recreational facilities, and as a cultural neighbor of the city, for example, such as city parks. Open space can increase the value of the beauty and comfort of the city through the existence of city parks and green lanes on city streets (Arga, 2020).

In Banjarbaru, there is an open space, and the open space is called Taman Pintar, different from open spaces in general. The development of Taman Pintars aims to introduce science to students early to expand and hone students' creativity so that they do not become targets of mere exploitation of the technology market but can create their technology (Wijayanti, 2020).



The existence of intelligent parks is functioned by the community and can be used as a source of learning in terms of education. Taman Pintars can also be used as a source of learning because, in them, there are activities. Learning resources in the environment will increase students' insight and knowledge because the learning process they experience is not limited by space and time. In addition, various things in the environment are more accurate because students' learning experiences are experienced directly by learning in the environment. Of course, they can optimize the potential of their five senses to communicate and interact with the environment (Hana Catur Saputri, 2013).

Learning resources that come from the environment will be contextual and bring students closer to the objective reality of their lives. It is directly related to everyday phenomena. All of this is expected to increase students' activities and learning outcomes. Make them sensitive to problems that occur in society, skilled in dealing with them and overcoming them. Furthermore, they can develop knowledge, skills, attitudes, values for themselves and play a role in society (Handy, 2020).

The current problem is the underutilization of the environment in social studies learning resources. Social studies learning resources have focused on developing cognitive aspects so that they ignore affective aspects or changes in attitudes for students. This symptom impacts students' views of social studies learning, which tends only to memorize concepts and facts to master the material (Syaharuddin & Mutiani, 2020). Social studies learning that can develop thinking skills can make it possible to think critically, solve problems, work together, respect each other, etc. Thus students are directed to realize the importance of living in society.

Based on the above background, Visiting Taman Pintars can also be used to consider student learning. At Taman Pintars, visitors can not only see various types of science but can enjoy and have recreation. They can also play there while adding to the knowledge that is there. This can spur them to obtain other benefits during recreation.

Methods

This study used a qualitative approach. This research aims to identify the relevance of public space as a source of social studies learning. This type of

research uses a descriptive method. The research was conducted in Banjarbaru City, South Kalimantan, Indonesia.

Data collection was done by interview, observation, and documentation. Interviews, observations, and documentation were carried out on research activities to obtain data relevant to the research (Sugiyono, 2010). Research informants consist of several parties, namely the manager of tourism objects, tourist visitors, the community around the tourism objects. Secondary data was obtained from several literature studies and information relevant to the research, namely data related to public spaces in Banjarbaru City.

The data analysis technique carried out follows the pattern of Miles and Huberman, which begins with data reduction, data presentation, then verification (Moleong, 2015). The data analysis process is done by selecting data relevant to the research focus. Then the data is presented in a narrative form to get a conclusion. In analyzing the data until it reaches the verification stage, the researcher also continues to test the validity of the data. In this study, researchers used extended observations and triangulation of sources, techniques, and time to test the validity of the data.

Findings and Discussions

The Taman Pintar is managed by the youth, sports, culture, and tourism department of Banjarbaru. Construction was completed at the end of 2019. In the Taman Pintar area, there are several facilities such as a playground, international standard skateboard facilities, and an mkisbar cinema (drizzle together), which is the result of the work of the Banjarbaru City Government with the Indonesian Creative Economy Agency.



Figure 1. Taman Pintar
Source: Personal Documentation (2021)



The Taman Pintar is not only prepared as a green open space but also to educate the people of Banjarbaru to invite their sons and daughters to the green open space. The manager of the intelligent park named her said that it was called an intelligent park because it has educational facilities where there are several learning facilities such as miniature solar systems, world maps, and mathematical formulas, walls of local wisdom, atoms, and molecules. There is also a unit conversion ladder. Mathematics, there is various local wisdom, miniatures of various fields of physics, chemistry to sports are also available, and lastly, there is an international standard skate park there.

A destination is a place visited with a significant amount of time during a person's journey compared to other places traveled during the trip. The destination of artificial resources for example is recreational facilities or amusement parks (Jumriani, 2021). Banjarbaru Taman Pintar is a tourist destination created for recreation and a place for children to play. Inside, there are science and social science facilities, which aim to broaden general knowledge. There is also a skatepark, an international standard for playing, and another crossbar for a place to watch together. Along with the intelligent park in Banjarbaru, the people in Banjarbaru have high enthusiasm for the Taman Pintar in Banjarbaru. This has become an inspiration again to open tourist attractions that the general public can visit. Banjarbaru Taman Pintar has a tourism concept that packs recreation and education.

Social Sciences is a study or study of human life in social life used for pedagogical purposes as citizens. Social Sciences itself is defined as a simplification of social sciences that aims to form good citizens with the competence as citizens. According to Mutiani (2020) the purpose of social studies subjects is to introduce the concept of social life and the environment.

Learning resources include everything that can be used to make it easier for people to learn and achieve specific competencies. Social studies learning resources can use sourcebooks (textbooks, magazines or newspapers, and other mass media), teaching media and tools, situations, and classroom conditions. as well as the environment. For social studies teachers, sourcebooks are not the only source of learning that can be used, because sourcebooks generally contain old information (Abbas, 2020). This is in line with learning resources, not only books but everything seen and functions as learning, for example, a religious environment that focuses on mosques with



various kinds of activities, both social and economic religious activities. Social studies utilize concepts in the social sciences and humanities to develop knowledge and understanding of social conditions in their environment, as explained by (Sapriya, 2009) which recognizes concepts related to people's lives and environment. The integration of social studies education with environmental education expects values based on environmental awareness. Social studies education integrates situations, approaches, and learning resources around students to involve a strong emphasis on practical activities and the direct experience felt by students (Mutiani, 2015). One example of concepts in social studies that are supported by social conditions that occur in social life or local activities contained in the haul of Guru Sekumpul, in line with the objectives of social studies, which provides understanding and a mix of local examples (Mohammad Nasih et al., 2019 in Julia Armiyanti L 2019).

The relevance of using Taman Pintar as social studies learning resource can be seen from the community activities in Taman Pintar, namely social activities and economic activities as explained (Nurdin, 2012) that four types of environment can be used as sources of social knowledge, including; social environment, natural environment, religious environment, and human environment as sources.

The method involves community activities as social studies learning resources by incorporating these local resources into class materials by being the closest example for the related subject matter and bringing participants to come directly to Taman Pintar to see the activities being carried out. Following what was explained (Jumriani, 2018) that social studies are learning that can be linked to the environment around students so that learning takes place not only theoretically but provides meaning for students from a social science concept that is taught in learning activities.

Table 1. Relationship *Taman Pintar* Banjarbaru as a Social Science Learning Resource

Basic Competencies	Learning Materials Learning	Sub-Materials	Using Taman Pintars as a Social Science Learning Resource
3.1 Understanding social interactions in space and their effects	Social and Institutional Interaction	Understanding Social Interaction	Taman Pintar is a recreation area located in park Banjarbaru. The



on social, economic, and cultural life in values and norms, as well as socio-cultural institutions	Social.		garden is quite spacious and clean. To make the people who were there feel comfortable. The gathering of people in the Taman Pintar makes social interaction happen.
3.2 Analyzing social interaction in space and its influence on social, economic, and cultural life in values and norms and socio-cultural institutions.	Social interaction and social institutions	The conditions for the occurrence of social interaction Characteristics of social interaction	The terms or characteristics of social interaction can be seen from the community activities in Taman Pintar, namely: Social activities include; non-formal education activities, deliberation, relaxing and sports, playing, and social care action activities. From the activities mentioned, the park's existence is a support for the community to be able to carry out activities.
3.3 analyze the concept of interaction between humans and space to produce various activities	Humans meeting the needs of	economic	activities Economic activities are trading activities. The existence of trading activities makes the place around the helpful park for the continuity of community needs, and there are interactions there, such as interactions between sellers and buyers.

Source: Personal Documents (Processed Data, 2021)

Learning is defined as a dynamic interaction between learning elements that influence each other to achieve learning objectives (Abbas, 2019). What is meant by social studies learning carried out by researchers includes elements of



students, namely class VII with material on social interaction and social institutions and material on human activities in meeting needs. Factors that influence the selection of learning resources are that the learning objectives must be in line and clear. Researchers formulate learning objectives based on essential competencies and indicators and their suitability with the material.

Discussion and Recommendations

Taman Pintar has a variety of complete facilities and the cleanliness and beauty of the parking area. The Taman Pintar is heavily concerned about the aspects and prerequisites of the Park in the construction process until it is completed and used. These various things are done to support community activities in the functioning of the Banjarbaru Taman Pintar. The form of community activity in the Banjarbaru Taman Pintar is not only marked by social activities. The community also functions the Park Smart With various social activities, including non-formal education activities, deliberation, playing, relaxing and exercising, and social care action activities. Economic activities, namely, trading activities. There is trading activity. Various community activities at the Banjarbaru Taman Pintar can be a source of learning relevant to social studies subject matter, one of which is social interaction with sub-materials 1. the meaning of social interaction, 2. the terms interaction, 3. the characteristics of social interaction.

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Activities and Culture of History Learning at SMAN Cikatomas Tasikmalaya Regency since Covid-19 Pandemic

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Abstract: The Covid-19 pandemic has impacted teaching and learning activities in the world of Indonesian education. This study aimed to describe the transitions affected by the pandemic in education, especially in history education, which was carried out in the implementation of online learning at SMAN Cikatomas Tasikmalaya Regency. At the beginning of the odd semester of 2021, schools gradually began to open, including at the State's Senior High School of Cikatomas Tasikmalaya Regency. However, learning was carried out alternately for each class, especially in the History subject. There was a shift in learning activities and culture, from offline to online, and now a blended.

Keywords: Covid-19 pandemic, learning culture, implementation of history learning

Introduction

The Covid-19 virus pandemic spread throughout the world. Each government is taking steps to suppress the positive number exposed to the Covid-19 virus. The pandemic has affected the education sector, and the central government has issued a policy to dissolve all educational institutions at the regional level. The pandemic period is no longer possible to carry out teaching and learning activities in schools following a previous practice. Since President Joko Widodo realized the socialization of learning at home at a press conference held at the Bogor Palace during the pandemic on March 16, 2020. He has implemented it at home through online learning system learning activities that were initially carried out face-to-face. When the pandemic emerged in early 2020, direct learning was carried out online to anticipate the spread of this coronavirus. According to Arsyad, 2011 (Anugrahana, 2020), online learning media (often called e-learning) is an educational support media, not an alternative educational media. Online media is used as a medium of learning



carried out in the implementation of learning during the pandemic. Students can learn using these media such as Google classroom, video coverage, zoom, or WhatsApp group media as a means of learning media (Dewi, 2020).

The problem is that few students are bored with this distance learning system. According to the teacher, some students hope that learning can be carried out face-to-face again to see firsthand the teacher's figure, listen directly to what the teacher says, and ask questions directly when the material is hard to understand. However, there is no direct instruction between the teacher and students in online learning, so it is considered the lack of knowledge transfer. Many students also do not have devices to support distance learning. Besides that, many parents objected regarding the cost of buying study quotas.

The teacher experienced obstacles, including many of them unfamiliar with the technology, namely in using devices to conduct distance learning or the network. In addition, the teacher admitted that during the pandemic, learning was ineffective. The Vice-Principal of the curriculum at State's Senior High School of Cikatomas, Tasikmalaya Regency, said that it was all difficult under these circumstances, such as strengthening character education for students. It was challenging to run and exemplify. According to (Rigianti, 2020) some teachers complain about the obstacles they experience when doing online learning, including virtual learning applications, internet problems when teaching, the availability of facilities, management, assessment, and supervision of online learning. Indeed, regarding knowledge, the student can still learn independently in contrast with the student's personality, the spiritual aspect, social spirit, responsibility, discipline, honesty, noble character in distance learning. These are difficult to instill because learning is only limited to google classroom, WhatsApp group, and Microsoft teams. Teachers hard to give examples directly to students regarding the internalization of character education to each student. Online learning assessment and supervision are constrained because they are conducted virtually and far apart.

In high school, one subject that can apply character education is history. History subjects in the learning process teach students about past events and values that are meaningful of life lessons from predecessors, such as heroic values. The history teacher must convey these historical materials in the learning process (Loliyana, 2018). Isjoni (2007) says that learning history essentially has a vital role, namely actualizing the two elements of learning and



education. In the element of learning, history describes past events and trains students to think critically and think historically to take the meaning and value of past events to serve as learning. Then, on the element of education, history instills moral values and lives in a democratic and responsible state as the nation's next generation. These two elements show that history learning has an orientation on human values, making students human beings with strong personalities. History learning which is often carried out offline must be carried out online so that educators must change their learning approach methods to adapt to learning adaptations that seem new to be implemented even though online forms of learning already exist. With this online learning, every educational actor can work with educators, students, and educational institutions to improve their quality. Namely, educators can master advances in learning techniques that can be used in online learning.

At the beginning of the odd semester of 2021, schools began to open gradually and in SMAN Cikatomas, Tasikmalaya Regency. However, learning was carried out alternately for each class, especially in the History subject. There was a shift in implementation activities and learning culture from offline to online and now a mixture of the two. The researchers have the following objectives:

1. To describe the implementation of history learning and the steps of the History Teacher towards the implementation of teaching and learning activities to keep it going.
2. To describe the uniqueness of the implementation of online learning during the pandemic.

Methods and Research Design

This study uses a qualitative method with an ethnographic approach. Ethnography focuses on groups that share a common culture. Possibly, this cultural group may be small (several teachers, social workers) but usually involves many people interacting over time. Therefore, it is a qualitative research design in which researchers describe and interpret similar patterns of values, behaviors, beliefs, and language. From a group of the same culture (Harris, 1968). As a process and a result of research (Agar, 1980), ethnography is a way of studying a group of the same culture and the final written product of the research. Ethnography involves extensive observation of the group.



Participants and Research Site. Research participants or research data sources at SMAN Cikatomas, Tasikmalaya Regency, were selected purposively, namely the collecting data sources with specific considerations that the school's location is in Cikatomas District, Tasikmalaya Regency. This technique can be interpreted as a sampling process by determining the number of samples to be taken in advance. Then sample selection is carried out based on specific goals, as long as it does not deviate from the characteristics of the specified samples (Sugiyono, 2007). Based on the design of a qualitative approach (Lincoln and Guba 1985, Moleong 1997, Nasution 1996, Bogdan and Biklen 1990), what is meant by and used as a research subject is only a source of data that can provide information, or that can help expand the theory developed. Research subjects can be things, events, people, and situations observed or respondents interviewed. In this research the source of information or data is pulled and developed purposively (Lincoln & Guba, 1985), rolling until it reaches a saturation point where information has been collected (Nasution, 1988). The subjects of the research were students of SMAN Cikatomas, Tasikmalaya Regency, class XII IPA-IPS, history teachers, school principals, vice-principals in the field of curriculum, and sources of printed material (library) which included: journals, the results of previous research, textbooks, and dissertations, theses, related to the problem. In qualitative research, it does not use the term population. However, Spradley (2007) is called a "social situation" or a social situation consisting of three elements: place, actors, and interacting activities. The social situation in this study is the school, the activity, the teaching and learning process, the actors, the teacher, and the students. The social situation in this study is the school, the activity, the teaching and learning process, the actors, the teacher, and the students. The social situation in this study is the school, the activity, the teaching and learning process, the actors, the teacher, and the students.

Sources and technique. Sources and techniques for collecting research data on student perceptions were carried out through several techniques such as participatory observation, in-depth interviews, and documentation. Data collection techniques in qualitative research are carried out in natural settings, primary data sources. Data collection techniques are mostly participatory observation, in-depth interviews, and documentation (Sugiyono, 2007).

Data analysis. Data analysis techniques in this study were carried out before entering the field, while in the field, and after finishing. In this case, Nasution



(Sugiyono, 2007) states that the analysis has started since formulating and explaining the problem before going into the field and continuing until the writing of research results. Data analysis focuses on qualitative research during the field process and data collection. In reality, qualitative data analysis occurs during the data collection process rather than after data collection is completed. Miles and Huberman (2014) suggest that activities in qualitative data analysis are carried out interactively and continue until they are completed so that the data is saturated.

Discussion and Recommendations

Social distancing and physical distancing policies to minimize the spread of COVID-19 encourage all elements of education to activate classes even though schools are closed. School closures are the most effective mitigation measure to minimize the spread of the epidemic in children. The solution given is to apply home learning by utilizing various supporting facilities. During the COVID-19 pandemic, learning at home or online is a solution for the rest of the semester. Online learning is defined as a knowledge transfer experience using video, audio, images, text communication, software (Basilaia & Kvavadze, 2020), and with the support of the internet network (Zhu & Liu, 2020). This is a modification of knowledge transfer via website forums (Basilaia & Kvavadze, 2020) and digital technology trends as a hallmark of the 4.0 industrial revolution to support learning during the COVID-19 pandemic.

Technology integration and various innovations are the hallmarks of online learning (Banggur et al., 2018). However, the most important thing is the readiness of educators and students to interact online. The infrastructure supports free online learning through various types such as Google Classroom, Whatsapp, Smart Class, Zenius, Quipper, and Microsoft (Abidah et al., 2020). Whatsapp features include Groups that can send text messages, images, videos, and files in various formats to all members (Kusuma & Hamidah, 2020).

Google Classroom also allows educators and teachers to develop creative learning. Discussions and transfer of knowledge face-to-face are like meeting through various video teleconference platforms widely available for free, such as Zoom and Google Meet. The platform allows educators and students to meet and interact virtually with instant messaging facilities and presentation activities (Wiranda & Adri, 2019). These various services can support



knowledge transfer to discussions related to learning content. This is also done by utilizing all local resources nationally, such as television channels for education (Zhou et al., 2020). In Indonesia, television on the TVRI channel is used to broadcast educational content nationally. The broadcast content is classified based on the level of education following the national curriculum.

The variety of platforms and available resources help support the learning process during the Covid-19 pandemic. Learning activities can be done from discussions and presentations to giving assignments. Online learning trains independent learning. This will require greater learner involvement to improve observational learning behavior. This behavior can be done by reading, interpreting discussion posts, and discussing videos or learning content (Zayapragassarazan, 2020). This will familiarize students with collecting and managing information related to the given task without the limitations of space and time. This is because online learning allows access to information and knowledge at home and anywhere tailored to students' convenience. Online learning demands the role of educators to evaluate the effectiveness and adapt to learning needs. This is important to keep fulfilling aspects of learning, such as the process of knowledge, morals, intelligence and aesthetics (Dai & Lin, 2020). The change to online learning indirectly affects students' absorption (Dewi, 2020). It is important to note that the communication between parents and educators is to realize the independence of students' learning during the COVID-19 pandemic.

The various benefits obtained, of course, have obstacles that educators and students in online learning feel. The obstacles faced are the various regional conditions in Indonesia, which causes not all areas to be reached by internet services. The distribution of internet networks is slow (Khasanah et al., 2020). It also allows high internet usage to affect the health of students. Another obstacle found was the ability of parents to provide online educational facilities (Obiakor & Adeniran, 2020), such as the use of the internet network, which requires a fee (Jones & Sharma, 2019). Of course, these problems must be evaluated to obtain better learning. The key is to conduct online learning according to local conditions (Zhang et al., 2020).

The most important thing is to create independence and learning skills for students during the COVID-19 pandemic. Basically, at this time, learning history, specifically in Indonesia, still uses conventional teaching methods and



does not even fully develop children's intellectual skills. When asked about history lessons, most students say that the lesson is very dull, right? Because what students think of the tendency to learn history is learning that always focuses on memorizing an event, the names of the characters involved, the year of the events and figures that were influential at that time. Therefore, I agree with Anis et al. (2020), where they want to change the evaluation model to determine student achievement in the historical thinking process. So that students can think about history by achieving the learning objectives. Therefore, research was conducted on developing an evaluation model of historical thought for college-level students, which is expected to be an instrument for evaluating historical thought with elements of fulfilling pedagogical scholarship. Based on the article, there are three discussion topics found in previous research: the search for an evaluation model of thinking, testing the model, and meeting the need to develop a historical thinking model. Moreover, success for the learning system in higher education requires learning activities to lead subjects to think historically. Others so that the learning process can run more effectively as expected. This requires a creative learning system approach and evaluation system so that learning activities run effectively and efficiently. Moreover, students' achievement of historical thinking can be done through online media such as zoom or google classroom.

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Integrated Teaching Material Development Model through Blended Learning

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Abstract: The integrated learning approach in social studies is often referred to as an interdisciplinary approach. The integrated learning model is essentially a learning system that allows students both individually and in groups to actively seek, explore, and discover concepts and principles in a curriculum and authentic way. One of them is combining Basic Competencies through integrated learning. Students can gain direct experience to increase the power to receive, store, and produce impressions about their learning. Students can gain direct experience through integrated learning to increase the power to receive. Blended learning is a learning process that utilizes various approaches. The approach taken can utilize a variety of media and technology. Learning takes place conventionally (face to face), independently, and independently online. Offline self-study materials are prepared in digital forms, such as CDs, MP3, DVDs, etc. In contrast, online self-study materials are prepared in Mailing Lists, social media, Learning Management Systems (LMS), etc.

Keywords: Blended learning, integrated learning, learning media

Introduction

The current condition of the development of technology and information is increasingly rapid, and the acceleration of access to technology affects people's lives. Even now, technology has a significant influence on education, one of which is the learning system. The global disaster situation of the COVID-19 pandemic also affects the learning system in Indonesia. This situation requires



teaching staff to be innovative in developing learning systems. One of them is an integrated learning system developed in particular colleges in the Social Sciences Education Program, which is not new. Several innovations and curriculum improvements to date continue to be refined according to the needs of the times.

Currently, e-learning programs are becoming a hot topic in education. As technology becomes more sophisticated, it will affect learning methods and will become more sophisticated. Regulations for e-learning have also been discussed by the government, as revealed by the Minister of Education and Culture, saying, "regulations for the implementation of e-learning or online lectures have been issued by the government, especially during the COVID-19 pandemic" (Kebudayaan, 2020).

To switch from a face-to-face learning model or meet in person, then turn online (online) requires a lot of effort and costs. However, this can start with the Blended Learning model. The Blended Learning model combines the advantages of learning carried out face-to-face and virtually.

The integrated curriculum is given by many educators that integrated curriculum is an approach or teaching activity carried out by more than one discipline (Regina, 2015; Dada, 2016; Bajah, 1983; Lam, 2001). According to Chi Chung Lam (2001), integrative learning in Hong Kong became controversial curriculum reforms. This happens because the resources or teachers who play a role here must be more innovative in developing materials using an integrated curriculum. There are several reasons why an integrated curriculum is essential in education, namely: saving time, saving energy, and creating democratic learners. This is in line with the goals of social studies education according to NCSS (Hinde, 2011; Adam, 2018; Mark, 2009).

Research related to the integrated curriculum is still an obstacle and challenge in these two countries, for example, Zimbabwe, Nigeria, and Turkey, even in the United States itself as a developer of social studies or PIPS (Regina, 2015; Dada, 2016; Scuhmacher, 2016; Kahveci, 2015). These obstacles are diverse, originating from students, teachers, schools, school committees, etc.

Theoretical Foundation and Design of Integrated Social Studies Learning Model.
Integrated learning is developed based on progressivism, constructivism,



developmentally appropriate practice (DAP), normative and practical foundations (Depdikbud, 1996). The flow of progressivism states that learning should take place naturally, not artificially. Learning at school is not like the real world, so it does not give meaning to most students.

Integrated learning is also developed according to constructivism. Constructivism learning theory is a new cognitive learning theory in educational psychology which states that students have to find out for themselves. If they want the information to be theirs, they transform complex information, check new information with old rules, and revise it if the rules do not fit again.

According to this school of thought, cognitive development is a process in which children actively build systems of meaning and understanding of reality through their experiences and interactions by continuously assimilating and accommodating new information. In other words, constructivism is a theory of cognitive development that emphasizes the active role of students in building their understanding of reality (Slavin, 1994).

According to this theory, the teacher cannot just provide knowledge to students. Students must build their knowledge in their minds. Teachers can facilitate this process by allowing students to discover and apply their ideas and consciously use their strategies for learning. Teachers can give students stairs that lead students to a higher understanding, in a way that students themselves have to climb (Slavin, 1994).

The principle of developmentally appropriate practice (DAP) emphasizes that learning must be adapted to age and individual development, which includes the development of students' cognitions, emotions, interests, and talents. Meanwhile, integrated learning is also based on a normative basis and a practical basis. The normative basis requires that integrated learning be carried out based on the ideal outcome of the learning objectives. While the practical basis expects that integrated learning is carried out by taking into account practical situations and conditions that affect the possibility of its implementation achieving optimal results.

Curriculum integration is an innovation to increase the value of the curriculum offered in schools. The integrated curriculum is based on a holistic view of



learning and recognizes the need for learners to see a more detailed picture. Curriculum integration is a pedagogical approach to help students build connections within and across disciplines (Abagi, Kiminza, 2000; Magoma, 2016). In addition, it was also explained that the integrated learning model "returned" to its position when the competency-based curriculum (KBK) was implemented with another package, also known as the thematic learning model. According to Joni T.R (1996: 3), integrated learning is a learning system that allows students, both individually and in groups, to actively seek, explore and discover scientific concepts and principles holistically, meaningfully, and authentically. Integrated learning will occur if authentic events or exploration of topics/themes become the controller in learning activities. By participating in the exploration of these themes/events, students also learn the process and content of several subjects simultaneously.

In line with the opinion above, according to Prisetley (2009), integrated learning is learning that begins with a particular subject or theme that is associated with other topics. Certain concepts are associated with others, which are carried out spontaneously or planned in one field. Study or more, and with various children's learning experiences, learning becomes more meaningful. According to Collins (Hadisubroto, 2000), integrated learning occurs when an authentic event or exploration of topics is the driving force in the curriculum. By participating in the event/topic exploration, students simultaneously learn the processes and content relating to more than one curriculum area.

When it is associated with the level of child development, integrated learning is a learning approach that pays attention to and adjusts the giving of concepts according to the level of child development. The approach departs from learning theory which rejects the drill-system as the basis for forming children's intellectual structure and knowledge (Heni, 2000). According to Sukandi, et al. (2001), integrated teaching is intended as a teaching activity by combining the material of several subjects in one theme. Thus, teaching and learning activities can be implemented by teaching the subject matter presented at each meeting. Integrated learning as a concept can be said as a teaching and learning approach that involves several fields of study to provide meaningful experiences to students. It is meaningful because, in integrated learning, children will understand the concepts they learn through direct observation and relate them to concepts they understand.



Integrated learning will occur if a natural occurrence or exploration of a topic is at the core of curriculum development. By playing an active role in this exploration, students will learn teaching materials and the learning process of several fields simultaneously. In the statement, it is clear that as a driver in the implementation of integrated learning is through topic exploration. In the exploration of the topic, a specific theme is raised. Learning activities occur around the theme and then discuss the main concepts related to the theme.

The basic principles of integrated learning are (1) having an actual theme, (2) being close to the world of students, (3) having something to do with everyday life, and (4) needing to consider student characteristics, such as interests, abilities, needs and prior knowledge. The combined subject matter does not need to be too forced. Materials that cannot be combined do not need to be combined (Sahinkaya & Aladag, 2009; Bumen, 2001).

Themes become a unifying tool for diverse material from several subject matters. Thus, in integrated teaching, it is necessary to choose material from several possible and interrelated subjects so that the selected materials can reveal the theme in a meaningful way. But remember that the presentation of such enrichment materials needs to be limited by referring to the learning objectives because, after all, integrated teaching must not conflict with the objectives of the applicable curriculum, it must support the achievement of the learning objectives contained in the curriculum. From the pattern of integration of Fogarty (1991) regarding the integrated learning model, Priestly (2009) said that three models are considered feasible to be developed and easy to implement informal education (primary education). The three models in question are the connected model, the webbed model, and the integrated model.

Integrated Learning Model Connected. Fogarty (Priestly, 2009) suggests that the connected model is an integration model between fields of study. This model integrates a concept, skill, or ability developed in one subject or sub-subject associated with concepts, skills, or abilities in other subjects or sub-subjects in one field of study. Linkages can be held spontaneously or planned. Thus, learning becomes more meaningful and effective. In other words, the connected type of integrated learning is learning that is done by linking one subject to the next, linking one concept to another, linking one skill to another, and can also relate the day's work to another or the next day in one field of study (Hadisubroto, 2000).

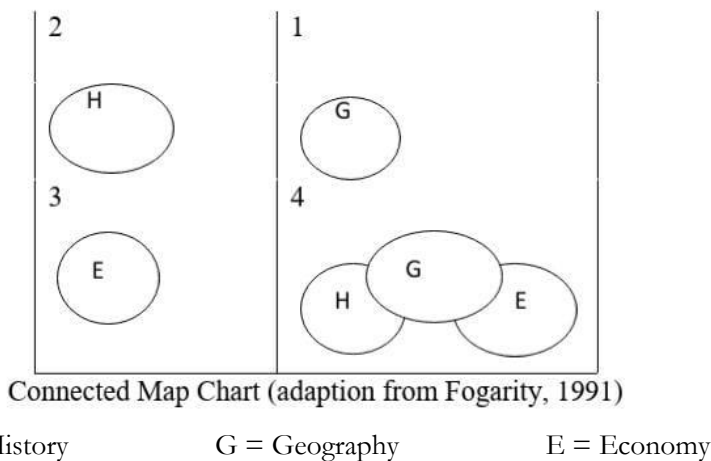


Figure 1. Connected Map Chart

The integration of the ideas learned is contained in one semester or one quarter with the next semester or quarter into a unified whole. The example diagram illustrates the connected type integrated learning above.

Integrated Learning Model Webbed. Webbed integrated learning is integrated learning that uses a thematic approach. This approach is developed by determining a particular theme. Themes can be determined by negotiation between teachers and students, but they can also be done through discussions with fellow teachers. After the theme is agreed upon, the sub-themes are developed by considering their relation to the fields of study. From these sub-themes, learning activities that students must do are developed. The following Figure 2 is an illustration of Webbed-type integrated learning, as follows.

Integrated Learning Type Integrated. This model is integrated learning that uses an interdisciplinary approach. This model is attempted by combining fields of study by setting curricular priorities and finding overlapping skills, concepts, and attitudes in several fields of study. In this model, related and overlapping themes are the last things teachers want to find and choose in the program planning stage. The first time the teacher selects the concepts, skills, and attitudes taught in one semester from several fields of study, then selects several concepts, skills, and attitudes that have close and overlapping relationships among various fields of study.

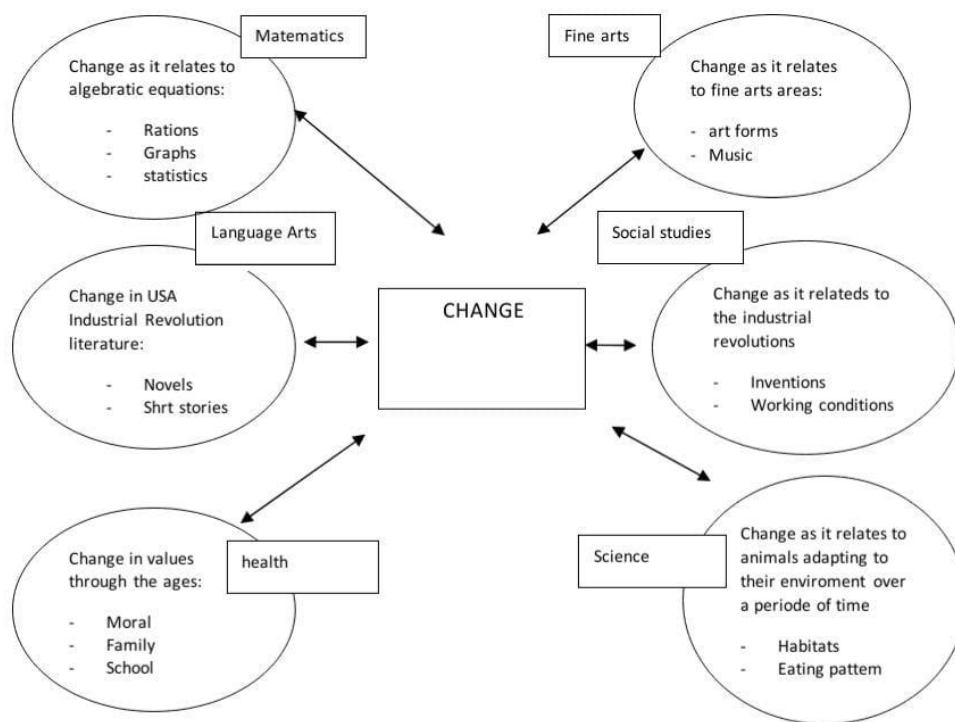


Figure 2. Webbed Map Chart

Integrated-type of integrated learning is a type of integrated learning that uses an interdisciplinary approach, combining fields of study by setting curricular priorities and finding overlapping skills, concepts, and attitudes (Fogarty, 1991). In this type, related and overlapping themes are the last thing the teacher wants to achieve and choose in the program planning stage.

At the initial stage, the teacher should form a team between fields of study to select the concepts, skills, and attitudes taught in a particular semester for several fields of study. The next step is to select several concepts, skills, and attitudes closely related and overlapping several study fields. Integrated study areas such as mathematics, natural science, arts, languages and social studies.

The focus of integration is on a number of learning skills that a teacher wants to train their students in a learning unit for the achievement of subject matter (*content*). According to Fogarty (1991), the learning skills include thinking skills, social skills, and organizing skills.

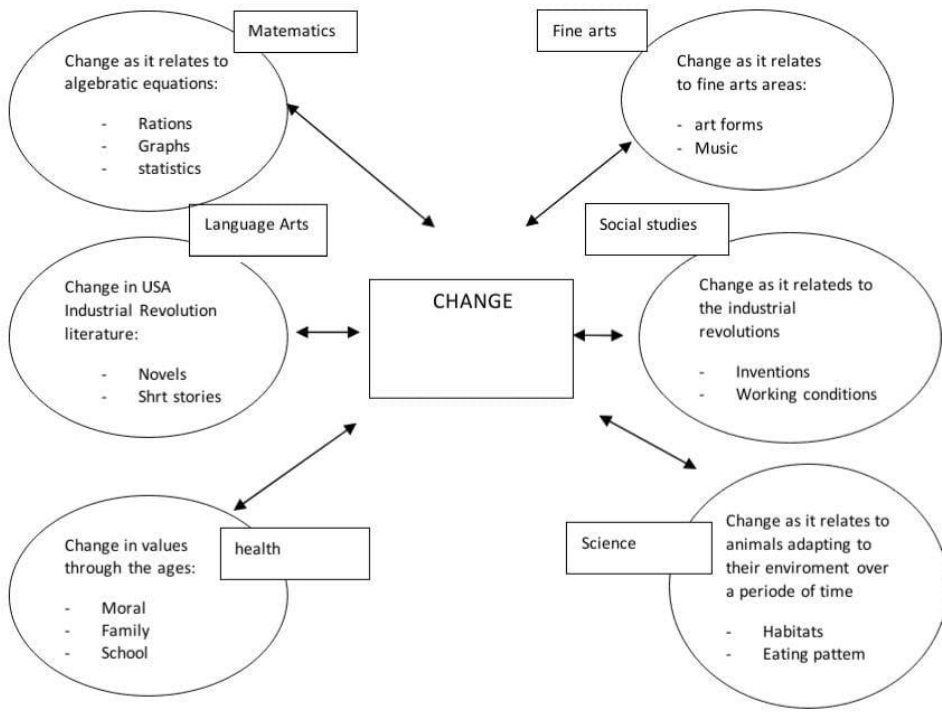


Figure 3. Map of Material Integration and Thinking Skills, Social Skills and Organizing Skills (Fogarty, 1991).

Nested Integrated Learning Model. The nested type of integrated learning (nested) integrates curriculum within one discipline, explicitly focusing on integrating several learning skills that a teacher wants to train to their students in one learning unit to achieve subject matter (content). The learning skills include thinking skills, social skills, organizing skills (Fogarty, 1991).

The steps of Nested-type integrated learning follow the stages that are passed in each integrated learning which includes three stages, namely the planning stage, the implementation stage, and the evaluation stage. The characteristics of the subjects become the basis for this initial activity. As the example given by Fogarty (1991) for the types of social and language subjects can be combined thinking skills with social skills. As for the subjects of science and mathematics, it can be combined with thinking skills and organizing skills. The sub-skills that can be combined through the Nested model are shown in Table 1.

Table 1. Elements of Thinking Skills, Social Skills, and Organizing Skills.

Thinking Skill	Social Skill	Organized Skill
Prediction	Attentive listening	Web
Inference	Clarifying	Venn diagram
Hypothesize	Paraphrasing	Flow chart
Compare/contras	Encouraging	Cause-effect-circle
Classify	Accepting ideas	Agree/disagree
Generalize	Disagreeing	chart
Prioritize	Consensus seeking	Grid/matrix
Evaluate	Summarizing	Concept map
		Fishbone

Source: Fogarty (1991)

Design of Social Studies Integrated Learning Model in Curriculum. One of the main principles in Curriculum 13 is to give full attribution to school agencies to design and plan their learning according to the conditions and level of school ability. This principle is possible to make schools independent as institutions that are considered to know very well about the conditions and characteristics of students, school management, and learning facilities and infrastructure. Thus, the analysis of the needs and carrying capacity of the school automatically becomes a reference and consideration in the preparation, design, and planning of learning.

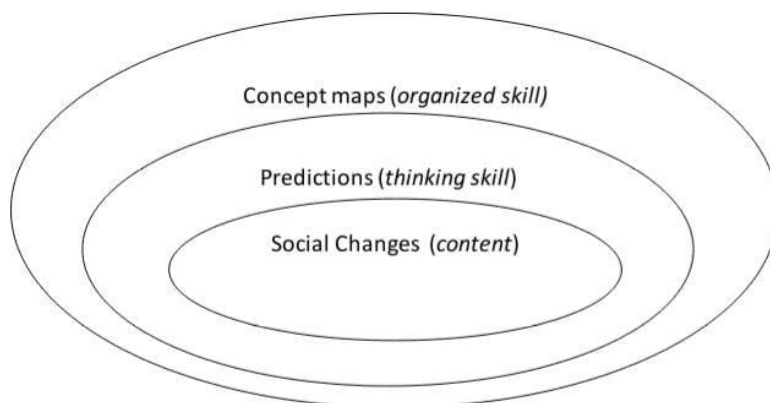


Figure 4. An example of a Nested model for social studies subjects



The government only stipulates signs for other school institutions describing and developing their learning. The signs are in the form of Competency Standards and Basic Competencies. Competency Standards and Basic Competencies are curriculum results from reflection, thought, and review of the previously applicable curriculum. This new curriculum is expected to help prepare students for future challenges. Competency Standards and Basic Competencies aim to provide skills and expertise to survive in conditions full of changes, competition, uncertainty, and complexity in life. This curriculum is structured to create graduates who are competent, intelligent, build social integrity, and embody a national character.

In implementing Competency Standards and Basic Competencies, various studies have been carried out that improve the efficiency and effectiveness of services and development due to educational innovation. As a form of efficiency and effectiveness of curriculum implementation, various curriculum implementation models have been developed.

Following the mandate of curriculum 13, that the integrated learning model is one of the curriculum implementation models that is recommended to be applied at all levels of education, applied mainly at the elementary education level, starting from the Elementary School/Madrasah Ibtidaiyah (SD/MI) level to Junior High School (SMP/MTs) but also does not rule out the possibility to be developed at the secondary education level, both for general secondary education (SMA/MA) and vocational secondary education (SMK/MAK). This structure depends on the tendency of materials that have the potential to be combined in a particular theme. This learning model is essentially a learning approach that allows students both individually and in groups to actively seek, explore, and discover concepts and principles holistically and authentically (Depdikbud, 1996). This learning is a model that tries to combine several subjects (Beane, 1995, in Puskur, 2007).

Through integrated learning, students can gain direct experience to add strength to receive, store, and apply the concepts they have learned. Thus, students are trained to find their various concepts studied thoroughly (holistically), meaningfully, authentically, and actively. The way of packaging the learning experience designed by the teacher greatly influences the meaningfulness of the experience for students. A learning experience that shows the connection of conceptual elements will make the learning process



more effective. The conceptual link that is learned with the field of study of the relevant sciences will form a cognitive schema so that the child acquires the wholeness and unanimity of knowledge. The acquisition of learning integrity and a unanimous view of life, the natural world, and life phenomena can only be reflected through integrated learning.

Integrated learning can be packaged with theme or topic about a discourse discussed from various points of view or scientific disciplines that students easily understand and recognize. In integrated learning, a theme or concept is discussed from various aspects of the field of study. For example, in social studies, the theme of urbanization can be discussed from the point of view of the environment and location (geography), social interactions and social changes (sociology), and patterns of livelihoods and human needs (economics), the background of the emergence of urbanization from a time perspective (historical). It is also possible to discuss themes from certain aspects, for example, urbanization in West Java. Thus, through this integrated learning, several relevant concepts to be used as themes do not need to be discussed repeatedly in different fields of study. The time for discussion is more efficient, and the achievement of learning objectives is also expected to be more active.

The achievement of Competency Standards and Basic Competencies of subjects is still carried out following their respective fields of study. However, its implementation in learning schools is still mainly carried out separately. For example, social studies learning are still fragmented in the Competency Standards and Basic Competencies of sociology, history, geography, and economics without any integration in it. This hinders achieving the goal itself, which is formulated based on realities and life phenomena that embody an interdisciplinary approach from aspects and branches of science. This is due, among other things, to:

1. The curriculum itself does not describe an integrated unit but is still separated between fields of science.
2. The teacher's background is a teacher of particular disciplines such as geography, economics, sociology, history, and anthropology in the Social Studies group. Hence, it is tough to carry out learning that combines these disciplines.
3. There are difficulties in dividing tasks and time for each subject teacher for integrated learning.



4. Although integrated learning is not a new thing, teachers in schools are not used to implementing it, so it is "considered" a new thing. Based on the above thinking, in the context of implementing Competency Standards and Basic Competencies as well as to meet learning achievement at the Education Unit Level Curriculum (Curriculum 13) and K-13, a breakthrough in the learning process is needed through the development of integrated learning models at the basic education level and medium. This is important to provide an overview of integrated learning that can be a reference and concrete example in implementing Competency Standards, Core Competencies, and Basic Competencies.

Decisions Models, Strategies, and Integrated Social Studies Learning Methods through Blended Learning. Learning is a system and a process. It is said to be a system because it consists of subsystems that are components of learning. Meanwhile, it is said to be a process because learning consists of three stages, namely planning, learning activities, and assessment and reflection, which are carried out simultaneously on an ongoing basis. The learning components include students, teachers, teaching materials, media and learning tools, evaluation tools, methods that interact functionally to achieve learning objectives. In essence, students have characteristics that must receive attention from teachers, so knowledge is needed about various approaches, models, methods, and skills to choose and use in learning.

Blended Learning grammatically consists of two words, namely Blended and Learning. The word Blend means "mixing to improve quality so that it gets better" (Collins Dictionary), or the formula of a combination or combination alignment (Oxford English Dictionary) (Heinze and Procter, 2006: 236), while learning has a general meaning, namely learning, thus At first glance it means learning patterns that contain elements of mixing or merging between one pattern and another. The question is, what is mixed? Elenena Mosa (2006) said that what was mixed were two main elements, namely classroom learning with conventional face-to-face (classroom lessons) and online learning. This means that conventional learning is usually done in the classroom combined with online learning, both independently and collaboratively, using information and communication technology infrastructure.

Besides Blended Learning, other terms are often used, including Blended e-Learning and hybrid learning. The terms mentioned earlier have the same



meaning, namely blending, mixing, or combination of learning. To more easily understand the difference between these terms, Mainnen (2008) states, "Blended learning has several alternative names, namely mixed learning, hybrid learning, blended e-learning and melted learning (Finnish)." Because this mixed learning model uses more blended e-learning in learning than face-to-face or residential and visiting tutorials, the author uses Blended e-learning. In addition, Heinze (2008: 14) also argues, "A better term for 'Blended Learning' is 'blended Blended e-learning'..." A more popular term is Blended e-learning than Blended Learning in its development. These two terms are the latest educational issues in the development of globalization and Blended e-learning technology. Zhao (2008:162) explains, "The issue of Blended e-learning is difficult to define because it is something new". However, it is pretty tricky to define the meaning of Blended e-learning.

Some experts and professors research blended e-learning and mention the concept of Blended e-learning. In addition, in the research of Sharpen et al. 1 (2006:18), it was found that "many institutions have developed with their language, definitions or typologies of blended practices". According to Ahmed, et al. (2008:1), said: "*Blended Blended e-learning, on the other hand, merges aspects of Blended learning such as web-based instruction, streaming video, audio, synchronous and asynchronous communication, etc. with traditional, face-to-face learning.*" So Blended Learning can be interpreted as a learning process that utilizes various approaches. The approach taken can utilize a variety of media and technology. In simple terms, it can be said that Blended Learning is learning that combines face-to-face (conventional learning, where students and educators interact directly with each other, each can exchange information about teaching materials), independent learning (study with various modules provided) as well as self-study online. Blended learning does not just happen. Some things to consider are the characteristics of the learning objectives we want to achieve, relevant learning activities, and choosing and determining which activities are relevant to conventional and which activities are relevant for online learning.

In learning activities, it is essential to pay attention to student factors so that the learning process takes place effectively. These factors are: actively involving students, attracting students' interest and attention, and individual student characteristics. Students who are actively involved in learning activities are characterized by two activities, namely activities in thinking (minds-on) and activities in doing (bands on). A habituation process is needed for students to

be actively involved in learning activities. In the habituation process, basic skills should be embedded to support student activities in class. As one of the learning components, the teacher has a strategic role in utilizing other learning components so that activities take place effectively and efficiently in learning activities. Teachers have roles and tasks oriented towards learning activities, developing student potential, and providing transfer of learning skills.

Characteristics and Objectives of Integrated Social Studies Learning through Blended Learning. The characteristics of Blended Learning are:

1. Learning that combines various delivery modes, educational models, learning styles, and various technology-based media.
2. As a combination of direct education (face to face), independent learning, and independent learning online.
3. Learning supported by an effective combination of delivery methods, teaching methods, and learning styles.
4. Educators and parents of students have the same critical role, educators as facilitators, and parents as supporters.

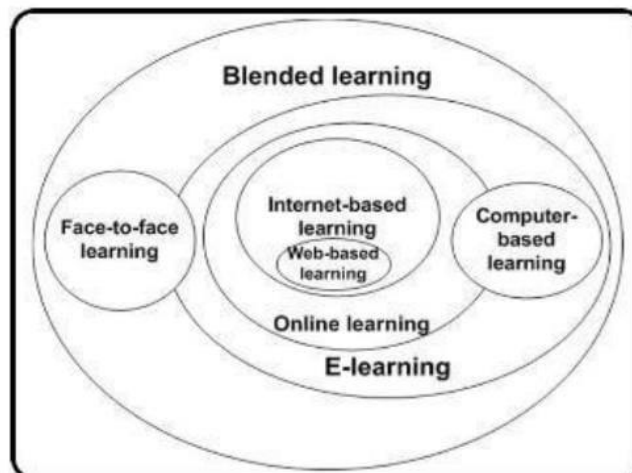


Figure 2. Blended Learning Components
Source: ICT-based learning training module

The objectives of blended learning are:

1. Help educators develop better in the learning process, according to learning styles and preferences.
2. Provide practical, realistic opportunities for independent, rewarding,



and continuous learning for teachers and educators.

3. Increased scheduling flexibility for educators by combining face-to-face and online instruction with the best aspects. Face-to-face classes can be used to engage students in interactive experiences. While online classes provide educators, the online portion provides students with multimedia content rich in knowledge at anytime and anywhere as long as educators have internet access.

The integrated learning approach in social studies is often referred to as an interdisciplinary approach. The integrated learning model is essentially a learning system that allows students both individually and in groups to actively seek, explore, and discover concepts and principles in a curriculum and authentic manner (Depdikbud, 1996). One of them is combining Basic Competencies. Through integrated learning, students can gain direct experience to increase the power to receive, store, and produce impressions about the things they learn. Thus, students are trained to find the various concepts being studied.

Blended learning is a learning process that utilizes various approaches. The approach taken can utilize a variety of media and technology. Learning takes place conventionally (face to face), independently, and independently online. Offline self-study materials are prepared in digital forms, such as CDs, MP3, DVDs, etc. In contrast, online self-study materials are prepared in Mailing Lists, social media, Learning Management Systems (LMS), etc. In the integrated learning approach, learning programs are arranged from various branches of science within the social sciences family. The development of integrated learning, in this case, can take a topic from a particular branch of science, then complement, discuss, expand, and deepen it with other branches of science. Topics/themes can be developed from developing issues, events, and problems. It can form problems that can be seen and solved from various disciplines or points of view, for example, floods, slums, tourism potential, science and technology, social mobility, modernization, revolution discussed from various disciplines of social sciences.

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The Linearity of Teachers and Pedagogic Competency in the Developing the Innovation of History Learning in Vocational Schools during the Pandemic

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Abstract: Pedagogic competency and linearity of history teachers will influence the innovation improvement of history learning in vocational schools. Linear teachers sometimes have got some problems in improving the learning innovation. How about the nonlinear? Linearity relates to the educational background and taught course. A teacher who has linearity between her/his educational background and her/his course is an ideal professional teacher. A linear teacher is correlated with the competencies she/he owns, a pedagogic one. Pedagogic competency itself is an ability of a teacher to comprehend students and organize classes. It includes students, planning, implementation, result, evaluation, and the development of unskilled students. This competency relates to the innovation a teacher can do in learning development.

Keywords: History learning, learning innovation, linearity, pedagogic competency

Introduction

Education is one of the aspects in increasing human life quality. Education in Indonesia comes from Pancasila as the Indonesian philosophy. From education, it is supposed to create Pancasila people. Based on UU No. 20 in 2003, education is aimed to develop the student's potentials to be a righteous human who has faith in the Almighty God, to be kind, healthy, intelligent, skillful, creative, independent, democratic, and responsible.



There are four education purposes; they are a. getting knowledge and skills (competencies) or ability to work, b. having humanistic orientation, c. answering social, economic, and justice challenges, d. they are continuing the progress of knowledge itself. In reaching the purposes, the government has made some improvements in education. One of them is the educational curriculum. "The curriculum policy has been improved continuously to face the changes in society and nation" (Hasan, 2012). Curriculum changes have been executed several times, and today we use the 2013 curriculum. This curriculum correlates with the point above about getting knowledge and skills (competencies) or ability to work, which is included in one of the aspects of vocational school existence.

The changes in the curriculum have influenced the implementation at school, including in vocational schools. From the curriculum structure to teaching tools, the learning activities have changed. The learning has been crucial in implementing the applied curriculum. Besides the curriculum, some other aspects affect the learning at schools, such as teachers, students, facilities, and the educational environment. There are still many nonlinear history teachers, especially in vocational schools. In the reality, this non-linear educational background among history teacher is not uncommon. In curriculum 2013, history has become a new course that makes the situation hard to find linear teachers. This has caused a new problem until now.

As we know, teachers are supposed to have academic qualifications and competencies as in Constitution No. 14 in 2005 about teachers and lecturers. Chapter IV Article 8 states that "Teachers are obliged to have the academic qualification, competencies, teaching certificate, be healthy physically and mentally, and have capabilities to gain nationally educational purposes". Besides, article 10 states what competencies a teacher should have, such as pedagogic, personal, social, and professional.

Teacher competencies are a must. It can be gained through professional school though not all teachers can directly get this certificate; there are some procedures to have it. Professional teachers will determine the education quality in Indonesia for nationally educational purposes. According to Sholeh (in Kistoro et al., 2019) 'Quality teachers will produce quality education'.



The increasing quality of Indonesian education has not been as expected yet. "One of the causes is the low quality of education. There are many teachers who have no linearity between their education background and the taught course in the learning process" (Fatwa & Arifin, 2017). It happens in almost all cities in Indonesia, including Sumedang.

One of the government efforts in improving education quality is making regulations related to teacher certification programs. Through this program, teachers can develop their quality based on their educational backgrounds. The teachers who can follow this program are expected to have linearity between their educational background and the course.

Teachers who have linearity between their education background and the taught course are ideal professional teachers. Djamarah, in Kistoro's article, et al. (2019), states that 'teacher educational background or the linearity of teachers' education will affect their competencies in the learning process and interaction'. Teaching and learning activities are related to the teacher's capabilities in organizing the learning process. It is also called pedagogic competency. Problems will come up when a teacher does not teach her/his qualification. According to Fatwa and Arifin (2017), "... a nonlinear teacher with her/his educational background has her/his difficulties in teaching."

For those reasons, the researcher is interested in examining the effect of this mismatch between educational background and pedagogic and professional competencies, especially history teachers in vocational schools.

Methods

The method used in this research is a descriptive one with a literature study. This method is done by describing the biological research objects. However, another explanation shows that this method is broader and more detailed. Therefore, it shows the fundamental matter directly; also the matter can be analyzed broadly and more detailed.

Findings

A teacher is a frontline in improving the quality of education in Indonesia. The optimization of teacher quality depends on how well the operating performance of the teacher in teaching. According to Jahidi (2014), "The



working performance of teachers is not a simple matter, it is a sophisticated problem involving many correlating (*interrelation*), influencing (*interaction*), and depending (*interdependence*) elements.” Teachers' performance cannot be separated from the qualifications they have.

Kunandar stated in the article written by Masruri (2019) ‘An academic qualification is a minimum educational level that should be fulfilled by a teacher proven by having a relevant certificate with the applied regulation’. This academic qualification is different for every education level, for the teachers of SMA/SMK, it is as stated by Masruri (2019) Teachers of SMK/MAK or high schools should have:

- a. Certificate of minimum a 4-year Diploma (D-IV) or Bachelor (S1)
- b. The educational background that is relevant with taught course
- c. Teaching certificate for SMK/MAK teachers as in Article 29 Clause 4.

The academic qualifications stated above refer to the teacher's educational background. Rusman said (in Qomario et al., 2018) that educational background is the educational level that a teacher has taken. This background can be seen from two sides: the linearity between the taken department and the duty and the teacher's educational level. A teacher must have a relevant educational background, but many teachers have irrelevant backgrounds, including history teachers in vocational schools, especially in Sumedang Regency. There are only a few linear teachers.

The relevance between educational background and the taught course is an ideal condition. It is stated in Undang-Undang Republik Indonesia Number 14 in 2005 about Teachers and Lecturers Chapter I General Regulation, Article 1 Clause 9: Academic qualification is a certificate of an academic educational level that a teacher or lecturer must have, related with the type, level, and institution of the formal education where she/he works. (*Kualifikasi akademik adalah ijazah jenjang pendidikan akademik yang harus dimiliki oleh guru atau dosen sesuai dengan jenis, jenjang, dan satuan pendidikan formal di tempat penugasan*). Moreover, Chapter III Professional Principles Article 7 Clause (1) explains that academic qualification and educational background are relevant to the duty (point c). (*Kualifikasi akademik dan latar belakang pendidikan sesuai dengan bidang tugas (butir c)*). The study which is relevant to the educational background will support the improvement of learning quality.



Linearity. Linearity is mainly comprehended to relate to educational background. Teacher linearity is furtherly associated with teacher certification. The regulation of this teacher linearity was in Permendikbud Number 46 in 2016, but it has not fulfilled educators' expectations and the need of educators. So, the regulation has been changed by the release of Permendikbud Number 16 in 2019 about the Linearity Management of Certified Teachers. "The changes, written in this Permendikbud Article 2, replaced the previous Permendikbud attachment from one attachment to 5, Attachment I to Attachment V" (Admin, 2019).

Attachment is Attachment their courses will help improve the creativity and innovation of the learning. If an unskilled one replaces a teacher, the learning will lose its advantages. Learning activities will be stagnant instead of being developed. According to Kistoro et al. (2019), "When a teacher does not matter what she/he will teach well, will students get knowledge from her/him? A linear teacher sometimes gets some difficulties in teaching. What will happen to the nonlinear ones? If a teacher is incapable of conveying the material, new problems will come up related to the learning result and the student's comprehension.

Pedagogic Competency. Everything about learning is a must for a teacher. A competent teacher is one with competency standard as in Permendiknas Number 16 in 2007 The Standard of Academic Qualification and Teacher Competencies (Standard Kualifikasi Akademik dan Kompetensi Guru)" (Evirianti, et al., 2014). The regulation states about teachers' competencies; they are pedagogic, personality, social, and professional. "Teacher's competencies should be holistic. The Institution of Education National Standard (Badan Standar Nasional Pendidikan) develops the competency standards which are set by the Minister regulation" (Evirianti et al., 2014).

In Undang-Undang Republik Indonesia Number 14 in 2005 about Teachers and Lecturers, it is conveyed that pedagogic competency is an ability to manage the students' learning. Peraturan Presiden (PP) RI Number 19 in 2005 article 28 clause 3 states that "pedagogic competency is a skill to organize students' learning, including comprehension, planning, and learning activities, evaluation, and student's development to facilitate their potentials". From those two definitions, we can see a similarity that pedagogic competency is related to organizing the learning at school. Febriana (2019) also states that this



competency can be seen from a teacher planning the learning, teaching, interacting, organizing learning activities, and evaluating. In reality, history teachers in Sumedang Regency are mostly nonlinear, so many have difficulties preparing proper and good learning tools.

“Pedagogic competency is an ability to comprehend students and to organize educating and two ways- learning” (Suprihatiningrum, 2014). Mulyasa (in Andini & Supardi, 2018) conveys ‘Pedagogic competency is essential to determine the success of the learning process, which directly touches the ability to manage the learning activities, including students, planning, implementation, design, learning result, evaluation, and the development of unskilled students.’ Organization and management in the learning process are still main factors of pedagogic competency. This competency differs between teachers as a profession and other professions.

History Learning Innovation during the Pandemic. Developing the learning process needs creativity and innovation from teachers themselves, besides mastering the materials that will be taught. Teachers should do their innovation as a part of competencies that they should have. Innovation is also needed by teachers during this pandemic situation nowadays, how learning history can be more innovative and liked by students.

A teacher must understand the goals, characteristics, target of learning history. She/he must also comprehend the education vision and mission, so history can give students enlightenment and think fundamental in behaving related to the era. There are three principles in learning history: 1) adaptive, 2) oriented to value approach, and 3) creative learning strategy.

One of the principles that will be further discussed is the third one, using a creative learning strategy. A creative teacher needs to have several characteristics such as independent, flexible, original, and elaborative. As Prof. Nana Supriatna in his book *Pedagogi Kreatif* (2020), there is an explanation about those characteristics. An independent teacher should be autonomous in teaching, which means she/he develops the learning based on her/his potentials and creativity. The activities in the classroom are adjusted between learning material and media, handout, method, and model used so the activities will produce creative teaching.



During this pandemic situation, teachers are challenged to create exciting learning and adjust to the actual condition. Mastering the materials by the teachers with linearity will create a creative, meaningful learning form because of the broad knowledge she/he has. There are a lot of media and methods which can improve the teacher's creativity, including history. We can use innovative, attractive media or various lecturing through interactive video.

Besides, linear teachers who master the knowledge will determine more or less essential materials to be conveyed. Timing is crucial since we have less time to teach during the pandemic. History teachers in vocational schools will have some difficulties when asked to convey the materials in Curriculum 2013, only for X grade. The materials are range from the basic concept of history to the Reformation era, which should be taught in one year. If the teacher is nonlinear with her/his educational background, it will not be easy for her/his to choose, divide, or even develop the materials.

Conclusion

Teachers who have an irrelevant educational background with the course will get several obstacles in learning development. Nowadays, a teacher is supposed to be professional with relevant competencies. If it is associated with teachers' competencies, there will be less competent. Professional teachers should have applied qualifications and competencies, including the linearity between their educational background and the taught course. Teachers' innovation and creativity can be affected by their linearity and competencies.

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Think, Talk, Write Learning Model in Historical Learning during the Covid-19 Pandemic

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Abstract: This paper aims to determine the use of Think, Talk, Write learning models in history learning. Think, Talk, Write is a learning model that encourages students to think and discuss the results of their thoughts with others, then transfer their ideas and discussion results into written text. History learning is closely related to literacy activities. Indonesia is one of the countries with the lowest literacy rate in the world. Employing the Think, Talk, and Write learning model can improve students' literacy skills. The thinking skills of children also contribute to building strong literacy skills. The COVID-19 pandemic has forced the history learning process to shift from face-to-face learning to online learning. This situation requires teachers to look for alternative learning models suitable for online learning. The think, Talk, Write learning model can be used in online learning during the COVID-19 pandemic. One of them is increasing digital literacy for students using the think, talk, write learning model.

Keywords: Covid-19 pandemic, history learning, think-talk-write



Introduction

Quality education is indispensable in today's situations. Education has an essential role in forming an intelligent and independent Indonesian society and forming a newly educated people. Education is inseparable from learning activities. Learning activities are expected to form active and intelligent students. To achieve this goal, intelligent and creative teachers are needed who can create fun learning activities.

History is a subject that instills knowledge and values regarding the process of change and development of Indonesia and the world from the past to the present (Isjoni, 2007). According to Kartodirdjo (1992), there are two benefits in studying history: First, we can explore the facts or forces that played a role in the past from current time and situation; Second, by analyzing the present situation, we can make projections into the future which are analyzed based on historical facts.

Raising historical awareness through history learning is the goal of implementing this subject in schools. Historical awareness in history learning requires active participation and cooperation. The teacher acts as a facilitator and guide to encourage 'how to learn' in students (Isjoni, 2007). As stated by Isjoni (2007), history learning aims to help students understand science and foster historical thinking and historical understanding.

Literacy activities cannot be separated in understanding history. According to Kern (2000, p. 3), literacy is the ability to read and write. In addition, literacy also has a similar meaning as learning and understanding reading sources. In the 21st century, education must be creative in thinking, critical in intellectual, ethical in relationships, and character in life. It is the same with literacy in the 21st century, where literacy develops into reading, writing, speaking, and listening. However, in the traditional sense, literacy is perceived as the ability to read and write (Abidin, 2015). In 2018, the Program for International Student Assessment resulted in reading literacy showing a score of 371 for Indonesian students (Suprayitno, 2019). This result is far below the international average score and the average score of other ASEAN countries. Indonesia is ranked 74th out of 79 countries where Indonesia's ranking has dropped from its previous position in 2015. It is an issue that all parties in Indonesia must consider. Responding to this issue, the government has initiated various



programs to increase student literacy interest, one of which is the *Gerakan Literasi Sekolah* (School Literacy Movement). This movement requires all elements of the school to activate literacy activities in all subjects. Thus, History is given a role to improve students' literacy skills.

Historical literacy is an ability that history teachers must possess in developing history learning in the classroom (Rahman, Kurniawati, & Winarsih, 2021). Historical literacy also encourages teachers to take the initiative so students can develop their historical literacy skills. As stated in a study by Rahman, Kurniawati, and Winarsih (2021), teachers have mastery of essential aspects that form the conceptual framework of historical literacy applied in history learning. Meanwhile, the development of students' historical literacy skills have the basis these students' ability to understand a historical event is highly dependent on the students' historical literacy skills.

The COVID-19 pandemic has entered Indonesia since March 2020. During the emergency response to the COVID-19 pandemic, all schools in Indonesia were temporarily closed to prevent the spread of the COVID-19 virus. Students are forced to study at home through online learning. This policy was initially implemented for two weeks. However, it turned out that this closure was carried out for more than a year. During online learning, teachers are urged to improve their IT skills to adapt to online learning. Students are also asked to be able to use their gadgets for learning. This makes learning become more flexible and can be accessed anywhere and anytime by anyone easily. However, Cahyani et al. (2020) stated that online learning during the COVID-19 pandemic reduces student motivation. This is because learning conditions at home are different from learning conditions in the classroom.

At home, students must be able to study independently and maintain the quality of their learning so they can understand the learning materials effectively. In addition, students admitted that it was difficult to find free time for studying at home. An unsupportive family social environment interferes with students' focus when studying, so there must be cooperation and parental support so that students can continue to study in a quiet environment. In addition, Handarini and Wulandari (2020) emphasize that the challenge in online learning is the need for adequate facilities and infrastructure, such as laptops, computers, smartphones, and internet networks. These challenges



certainly reduce students' learning abilities, including literacy skills. An interactive learning model is needed to answer the challenges of this pandemic.

The learning model is an important aspect that must be considered since it can motivate students to participate in learning activities that ultimately improve learning outcomes. In implementing the 2013 Curriculum, teachers, especially history teachers, need to anticipate the last obstacle by applying a suitable learning model.

One way to overcome these challenges in learning History is using the Think, Talk, Write learning model in history learning. Think, Talk, Write (TTW), introduced by Huinker & Laughlin is built through thinking, talking, and writing activities (Yamin & Ansari, 2012). Through this learning model, students are not only encouraged to come up with ideas (think). However, they are also involved in discussion activities, expressing their opinions (talk), and systematically writing down the discussion results (write). This learning model allows students to study independently or work in groups to participate in learning actively. This learning model can be used for learning History during this pandemic situation. Online learning can be supported by digital literacy. Students and teachers are also encouraged to employ literacy. This will increase students' ability to use literacy and understand learning materials even without face-to-face learning at school.

Methods

The literature study was used in this study as the research method. A literature study is a data collection technique by conducting a review study of books, literature, notes, and reports that have to do with the problem being solved (Nazir, 2003). The researcher searched and found some literature that is relevant to this paper. Then, the literature needed to be reviewed to be a reference in this paper.

Discussions

Definition of Think, Talk, Write Learning Model. The Think, Talk, Write learning model is learning that starts with thinking through reading materials (listening, criticizing, and alternative solutions), the reading results are presented through presentations, discussions, and then making a report on the results of the presentation (Siswanto & Ariani, 2016). Meanwhile, according to Suyatno



(2009), Think, Talk, Write (TTW) is a learning process that starts with thinking. The results of the thinking are communicated with presentations, discussions, and then making a report on the presentation results. This makes students play an active role in the learning process.

The Think, Talk, Write (TTW) learning model builds thinking, reflects the mind, and organizes ideas, then there is a need to test these ideas before students are expected to write. The flow of the Think, Talk, Write (TTW) learning model starts from the involvement of students in thinking or reflective dialogue with themselves, then talking and sharing ideas with their friends before students write (Siswanto & Ariani, 2016).

From the previous definition, it can be concluded that the Think, Talk, Write (TTW) is a learning model carried out with thinking, speaking, and writing activities carried out by students to make students more active in learning.

Stages of Think, Talk, Write Learning Model. The TTW learning method involves three essential stages that must be developed and carried out in the learning process. The first stage is Thinking. Think is a student's thinking activity that can be seen from reading an exam or observation and how to solve the problem. In addition, learning to write regularly after reading can stimulate thinking activities before, during, and after reading some problems; It then proceeds to the Talk stage. Talk is communicating using words they understand. The importance of Talk in learning is that it can build a mutual understanding and knowledge through interactions and conversations between individuals in groups; while the third stage is Write which is a writing activity that will help students make connections and allow teachers to see the development of students' concepts. Writing activity means constructing ideas because this activity begins after discussing or having a dialogue with friends. The results of this activity is then expressed through writing (Shoimin, 2014).

Benefits of Think, Talk, Write Learning Model. According to Hamdayana (2014), the advantages of Think, Talk, Write are as follows:

1. Communication-based learning model with Think, Talk, Write can help students construct their knowledge so that students' understanding of concepts becomes better. Students can discuss their thoughts with their



friends so that students help each other and exchange ideas. This can help students understand the material being taught.

2. The Think, Talk, Write learning model can train students to systematically write down the results of their discussions in written form so that students can express their ideas in written form and better understand the material.
3. Think, Talk, Write learning model powerfully helps teachers carry out the learning activity because students must be more active and carry out the three activities of thinking, speaking, and writing.

Think Talk Write Learning Model in History Learning during the COVID-19 pandemic. The Think, Talk, Write learning model is very suitable to be applied in various subjects. It can be seen from various studies that have been conducted. One of them is research from Margarisyah, Murjainah, and Lian (2019), which states that the Think Talk Write learning model has been shown to significantly influence student learning activities in Geography subjects in high school. In addition, research conducted by Suminar and Putri (2015) also shows the effectiveness of using the Think, Talk, Write strategy in learning English in Junior High Schools.

The Think, Talk, Write learning model can also be used in History. History learning cannot be separated from literacy activities. Every student who studies History must be able to explore history through literacy. Literacy is a challenge in Indonesian education because Indonesia's literacy rate is lower than other countries. In Think, Talk, Write Learning Model, the teacher gives material to students and encourages students to read the material provided. It will make students think individually. This activity will strengthen students' literacy skills. Students are also invited to communicate their views on the material being taught in a group or forum. In addition, this learning model increases students' imagination power in understanding historical material. This imagination is a part of creative thinking. Meanwhile, creative thinking is one of the higher-order and critical thinking (Supriatna & Maulidah, 2020). Research conducted by Sari and Setiawati (2017) proves that Think Talk Write learning has a positive and significant effect on improving the ability to analyze students' history material.

Covid-19 made face-to-face learning impossible, so the learning activities shifted to online learning. The Think, Talk, Write learning model can be adjusted according to the learning situation during the pandemic. The learning



model can also be modified to suit the online learning environment. The literacy activities can be transferred to become digital literacy activities. Supriatna and Maulidah (2020) explained that digital literacy does not only involve the ability to use technology, information, and communication devices, but also social skills, learning skills and attitudes, critical thinking, creativity, and inspiration as digital competencies. Digital literacy is the skill or understanding of a person when using digital media and is responsible for obtaining information and communication (Supriatna & Maulidah, 2020). Teachers and students can apply digital literacy in online learning. Ease of access can also support literacy efforts carried out by teachers and students. The teacher does not need to print the worksheets or hand out the material in paper form. With the development of technology, teachers can share their material digitally, and students can open it anywhere and anytime. Students do not need to read the material in the form of books or paper. They only need to open the material in their device, and the learning activities can be carried out. Group discussions can be conducted online using video conference media or chat that can be done at any time. Students can discuss the results of their thinking with the whole class using the devices they have. The ease of the material and the steps of this Think, Talk, Write learning model can facilitate history learning activities during the pandemic.

Conclusion

Think Talk Write is a learning model used in history learning. This learning model improves students' literacy skills. The Covid-19 pandemic has forced face-to-face learning to shift into online learning. This learning model is also suitable for online learning. Digital literacy skills can support the literacy activities in TTW learning models. In addition, the TTW learning model encourages students to think creatively. This ability can also improve students' ability to understand history.

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Rasan Teambek Anak

Traditional Marriage Values in Empat Lawang Regency as Emancipatory Learning Strategy in Social Studies

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Abstract: Rasan teambek anak is a marriage ritual in the Empat Lawang regency in whom the groom relocates to the bride's residence and changes his address to live and work in the bride's residence. The purpose of this paper is to develop an emancipatory learning strategy for social studies learning in Empat Lawang, South Sumatra, based on traditional marriage values and practices of rasan teambek anak. This article was produced based on a review of the literature and the aggregation of reading comprehension from various primary researches. To comprehend the notion of rasan teambek anak and emancipatory learning, literature studies were conducted utilizing search engines such as Google Scholar and e-Library. A series of investigations on elders (Jurai Tue) and cultural practitioners yielded primary data sources. According to the description of the conceptual manuscript article, emancipatory learning aspires to establish an open learning environment that is non-discriminatory, pluralistic, and gender-sensitive.

Keywords: Emancipatory learning strategies, *Rasan teambek anak*, social studies



Introduction

Rasan teambek anak is a marriage custom in the *Empat Lawang* area in which the groom relocates to the bride's home. He also changes his address to the bride's domicile, which is often called *teambek anak teguh buku babut*, which means that the husband lives with his wife by switching his address, identity, and residency in the registration office from his former location and beginning to make a living in the wife's residency area. In line with Rusmini and Hartikasari (2018), *rasan teambek anak* is a local wisdom-based marriage system in which a son-in-law is adopted as a child by his father-in-law, similar to *semendo* adopting a child. As a consequence of the marriage system, the couple must stay and work at the wife's residence.

This marriage custom arose due to a previous tradition in which prospective couples who wished to marry in the *Empat Lawang* area were required to follow the regulations of the wife moving to the husband's house. After the marriage covenant, the woman would relocate to the husband's residence and make a living at the husband's residence. This term is called *Kesab*. *Kesab* is a marriage custom in which a daughter is sold by her family to a man; often, the person with authority to sell this girl is her father or elder brother (Nurdin, 2018). When this marriage agreement is authorized, it signifies that the woman accepts all of the consequences and any events that occur in the man's place. If the husband dies, for example, the woman is obligated to marry a member of the husband's family. It may be his brother or cousin who is still family, preventing the woman from returning to their parents' houses. As a result, women have few options and may not interact with their parents and relatives back home. Women have been sold to males and have no control over their life since the *Kesab* marriage practices were approved. *Rasan kesab* marriage tradition renders women defenseless, deprives them of their rights, and prevents them from pursuing their life goals.

Women now have the opportunity to express themselves with the implementation of *rasan teambek anak*. When it comes time to be engaged (*memadu rasan*) so that the marriage may occur, a woman might express her feelings about whether or not she wants her future husband to join her. It indicates that a woman is not obligated to obey all her husband's wishes. Furthermore, this custom allows women the option of being able to express their opinions and wants. They are not required to accept all men's



preferences, a patriarchal system that favors males over women, denying women any rights about themselves. Women are regarded as subordinates or parts of men, which means they do not have their entities (Supriatna, 2018). They are only permitted to act following the social and cultural structures in place at the time.

When *rasan teambek anak*, a traditional marriage narrative, is connected in education, it is intended that students would comprehend the necessity of being aware of their gender roles and carrying out equitable gender relations, recognizing and respecting each other's duties. More significantly, women are motivated to address gender inequality, aim to improve their potential to be equal to men, achieve their position, role, autonomy, or be themselves that are not influenced by outside forces (Supriatna, 2020). This emancipatory story of marriage customs was developed to inspire students to play their gender, which they may subsequently utilize in real-life situations. This activity is a critical thinking attempt to fight injustice, engage socially equitable interaction, and equalize men and women. As a result, learning will be developed in emancipatory education in the end. The term "emancipatory" refers to the liberation of humans from different shackles such as economic, social, political, and other constraints (Syihabuddin, 2019). Emancipatory education is defined as education that is free of constraints and is more than only learning to read, write, and do arithmetic. Furthermore, this education converts learning into a process for critical thinking, creative thinking, collaboration, and communication with others, resulting in significant meaning in learning (Setyowati, 2020). These emancipatory learning attempts to foster open learning, treat students equally and without discrimination, promote diversity (pluralism), and address gender issues.

Fostering self-esteem or self-confidence, from a pedagogical perspective, must be accomplished via learning. Through social studies learning, teachers can apply emancipatory learning that makes students aware of being the main actors in women's emancipation and self-actualization movement by demonstrating their autonomy, independence, awareness of their rights, and freedom through ideas or works. Furthermore, it is beneficial in developing critical and creative attitudes in pupils and developing independent thinking and emancipatory learning.



Methods and Research Design

This study uses a qualitative method with the phenomenology approach. The purpose of this research is to develop an emancipatory learning strategy in social studies based on the value of the traditional story marriage of *rasan teambek anak* in the Empat Lawang regency of South Sumatra, as well as to learn about the marriage customs practiced by the Empat Lawang community and their meanings that must be preserved. The data were collected through interviews, observations, and a review of the literature. Purposive sampling was used to identify informants, called the elders or *jurai tue*, then interviewed. Data was collected in Tebing Tinggi, Empat Lawang Regency, South Sumatra, during September to October 2021. This activity was carried out by conducting direct observation of a cultural practitioner to get a description of *rasan teambek anak* and record critical information about the couples practicing the tradition.

This research does not manipulate or give specific treatments to variables or design something expected to happen to the variables. However, all aspects and components or variables run as they are. The data were analyzed qualitatively, which included data reduction, data presentation, and data verification. Triangulation of sources, time, and procedures is used to validate the data. Articles, journals, and books served as data sources.

Findings and Discussions

The Empat Lawang society is a friendly community with many distinctive cultural and traditional features known as *mutual* or *keruani* and *sangi kerawati* (knowing each other and taking care of each other as one family). Similarly, Empat Lawang community has several different types of traditional marriages. Among other things, the following are some types of marriage in the Empat Lawang community:

- a. *Nebo* is a sort of marriage that does not have the blessing of the woman's family at the outset; as a result, the man candidate begs his prospective bride to flee from home, only to be picked up and married off at the woman's residence.
- b. *Turun ranjang* refers to a marriage between a man and the younger sister of his deceased first wife.



- c. *Rasan Kesab* refers to a wife going to her husband's residence and staying there regardless of whether she is comfortable or not. This marriage means that a daughter was sold by her parents to a man, probably her father or elder brother.
- d. *Rasan teambek anak*, the inverse of *rasan kesab*, occurs when the groom lives and works at the bride's home (*bunting*).

The focus of this study is only on the actuality of the *rasan teambek anak* traditional marriage, which is linked to emancipatory learning. In the *rasan teambek anak* tradition, the woman says that she will not accompany her husband, but it is the husband who accompanies his wife and seeks work at his wife's place. This is a form of bravery and resistance that emerges from women's vulnerability when forced to marry and obey their husbands' wishes. This emancipatory narrative must be developed in the classroom to educate students that it is not just men who have a voice. However, women have the right to share their thoughts without being represented by anybody. To speak up to demonstrate a woman's autonomy as an individual with independent rights over herself who is not determined by hegemony from outside herself.

The purpose of emancipatory learning is to motivate pupils to take on their gender responsibilities. Students are provided fair and equal opportunities to study. Both men and women must be self-assured while sharing their ideas or opinions. According to Suprijono (2016), emancipatory education is an educational model that emphasizes student activities (student-centered) to provide students with sufficient opportunities to explore, discover new experiences, and think critically in identifying and addressing difficulties in a holistic and meaningful learning environment.

In social studies, learning can begin by asking students to answer questions, and it can also begin with debates and exchanging ideas. Teachers can assist students in developing their participation and critical thinking skills by employing emancipatory questioning techniques and asking questions that encourage the emergence of diverse answers (divergent) by employing the question words why and how. These kinds of questions will elicit an investigation, and students are encouraged to explore argumentative responses. This discussion might give rise to a variety of ideas based on what is on their minds. Students feel empowered to explore their creative ideas when they participate in the discussion by responding to these controversial themes



(Supriatna, 2020). Students are supported in the discussion by sitting together, discussing, having dialogue, conveying ideas, listening to their friends' thoughts about issues that must be solved, as well as recognizing the viewpoints of others, which is a helpful method in increasing student comprehension. Putting male and female students in the same group is another intelligent technique to ensure that students are treated equally. Another crucial aspect of emancipatory learning is to allow female students to lead prayers in class before beginning the course, split groups and become group leaders and even class leaders. Male students can deliver presentations, and female students have the same opportunity to do so without feeling embarrassed in front of their classmates. The essential component of the discussion is to notice their points of view and their bravery in sharing their views, thoughts, and ideas. Students are encouraged to express themselves confidently, both orally and in written form.

Furthermore, each student must develop their skills in various areas based on their capabilities and interests. This applies to both men and women. Expertise, especially experience in examining sources, will help to shape critical and creative thinking. Reading a variety of sources and references can help students gain more insight and knowledge. Students will gain self-esteem as a result. Thus, women are no longer socially constructed as weak and unsuited to work in the public sector. Women who have experienced different treatment gender roles with males, such as labeling and forms of injustice, can be improved via emancipatory learning in social studies. Later students, students must have vital goals to continue their education. Female students, as well as male students, must proceed to a higher level of study.

Inspired by Spivak's work, children are given a chance to communicate, as Spivak (1988) stated, "Can the subaltern speak?" That is, to educate youngsters aware of their rights to express themselves, their dreams, and desires to be themselves. Students are encouraged to speak up and to establish in themselves the importance of fighting for equality. They can make decisions that will allow them to realize their goals. Higher education and intellectual development are not just for men but also women. Both have the same right to the best education and to attain their objectives. According to Beauvoir (2011), there is no difference between men and women. This sense of gender is not physically inherited but is 'imposed on us by the culture in which we live. This indicates that only society's perception of women as second-class citizens in education and life advancement is valid. In the current circumstances, both men and



women believe that the struggle is finished, that there is a debate about how women should be treated in society. That gender discrimination is no longer present. Men and women have equal opportunities and are entitled to fight for their rights in a fair and equitable manner (Hidayati, 2018). The notion is incorporated into social studies learning, specifically social studies learning, that allows students to learn from problematic situations, have autonomy in making decisions, and be creative in problem resolution. Finally, it provides the students' opportunities to convey their desires and rights, express ideas and hopes, and freely choose what they want to be.

Conclusion

Based on the study and discussions, it was determined that the emancipatory story of the *rasan teambek anak* is a valuable strategy in social studies learning, particularly in challenging areas. Emancipatory learning liberates students from ignorance, backwardness, and powerlessness by providing a diverse range of opportunities for students to study challenges and think critically and creatively to solve them and opportunities for students to practice their ability to change or improve something. Emancipatory learning may be employed in social studies and other subjects. Consequently, male and female students have the same rights and positions to pursue their objectives via their ideas and works.

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Cooperative Learning in Constructivist History Learning During the Covid-19 Pandemic

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Abstract: Learning during the pandemic must adapt to unprecedented situations. Mobility restrictions and an appeal for social distancing to avoid crowds have hampered the classroom learning process. It poses challenges for the implementation of national education, and creative teachers must solve these problems. The application of online learning is an alternative to educating the nation's life in this crisis. History learning is also affected by the COVID-19 pandemic and the implementation of distance learning. Teachers must face difficulties in planning, implementing, and evaluating history learning using online methods. Therefore, this article seeks to present a solution to these problems. The principle of constructivist learning must still be prioritized in designing learning. To overcome this, teachers can choose a cooperative learning model adapted to the characteristics and needs of students and other supporting factors. Teachers can optimize digital platforms that can make learning successful and are accessible for students. By applying cooperative learning in constructivist history learning, students can still build their knowledge and attitudes, interact actively and participate in learning, and cultivate soft skills.

Keywords: Constructivist, history learning, cooperative learning, the COVID-19 Pandemic



Introduction

The implementation of education in Indonesia is faced with severe challenges due to the COVID-19 pandemic. Classroom learning must switch to virtual learning to keep it safe and healthy. In addition, learning must continue and cannot be stopped because it can disrupt the education system. Teachers, students, parents, and policymakers must have difficulties following various decisions that create a dilemma to prevent the virus's spread or continue learning. Distance learning is the most rational option amid this pandemic emergency. Schools in implementing distance learning adopt the online method. This method is applied because it provides efficiency in the implementation of learning amid the pandemic without the need to hold meetings, the availability of internet network infrastructure in several areas is adequate, and the availability of many platforms, including media, resources, and evaluation tools, support the implementation of learning (Anugrahana, 2020). These advantages provide an alternative for teachers and schools to continue learning by adapting to unprecedented situations.

Besides providing an alternative, online learning must face several obstacles. Basar (2021) described some of the obstacles related to the readiness of human resources, the lack of clear directions from local governments, the curriculum that has not been adapted to the pandemic, and limited facilities and infrastructure such as supporting technology and internet networks in several areas. These difficulties indicate the complexity of distance learning with the online method. However, distance learning is the only option to save Indonesian education in this emergency. The readiness of human resources, including teachers, students, and parents, has encouraged the success of distance learning. Teachers' creativity utilizing various applications and other digital platforms has turned distance learning into effective learning. Although distance learning is often not optimal, it provides a good understanding and satisfactory learning outcomes for students and parents.

Constructive learning with a scientific approach set by the 2013 Curriculum must still be implemented. A good conceptual understanding of constructive learning and creativity to solve learning problems help teachers to present constructive learning in distance learning (Wardoyo, 2015). During online learning, the interaction between teachers and students is not as flexible as in face-to-face learning due to the limited interaction in cyberspace. Although



video conferencing applications are used, the flexibility to observe and interact with the students is limited. Also, teachers tend to send material and one-way explanations, ended by giving individual assignments to the students. The involvement of discussions, Q&A, group work, and other ordinary activities during face-to-face learning is almost missed in online learning. The teacher returned to the old model with expository and lecturing methods, and the student-centered orientation slowly shifted. In response to this, teachers must be able to adapt to design constructive learning during this pandemic. In addition, several regions have permitted to hold limited face-to-face learning. Teachers must use this opportunity, especially in history learning, to create constructive learning.

Methods

This article was written with a literature study approach using written sources in the form of scientific publications. Zed (2008, pp. 3) explained that literature study is an activity related to collecting reference data, reading, taking notes, and processing study materials. The scientific publication is the study object as the source of data to build arguments in this article. The data obtained are then analyzed according to the relevance to describe the discussion in this article.

Findings

Constructivist History Learning. History learning has an essential role in the practice of Indonesian education as one of character education. Internalization of values is the primary mission of history learning for students. History is always associated with stories, but the main point of learning is not on stories but on exploring values and examples to be further internalized in students as attitude formation. Good history learning will result in an understanding of history that provides clues to see a series of past events as a system of past actions under the era's spirit and provides a set of educational values for present and future life (Susanto, 2014). The wisdom offered by historical understanding through learning and efforts to realize this must align with the constructive processes that are not doctrinal. The 2013 curriculum improves competency-based process standards with a scientific approach and refines process and output-based assessment standards (Faris, 2015). It encourages the development of history learning with new approaches that accommodate local,



national, and international content and are oriented to the characteristics of attitudes, knowledge, and skills competencies.

History learning which is assumed to be a memorizing activity seems to be unimportant. This assumption must be responded with a learning transformation designed based on the principles of learning theory developed by experts. One of the popular learning theories that are often referred to in the development of learning is constructivism. There are two popular studies related to constructivism, namely cognitive constructivism, and social constructivism. Cognitive constructivism is based on Piaget's view that learners must be active in finding or changing complex information to master the information as new knowledge; social constructivism is based on Vygotsky's view, which emphasizes the importance of social interaction and cooperative learning in building mental and emotional images (Wardoyo, 2015). In the concept of constructivism, students play an active role in building their knowledge through learning experiences. The learning process is student-centered, with the teacher acting as a facilitator. Information can be obtained from various sources; it does not merely rely on the teacher as the information domain that dominates learning. Students are seen as having the ability and potential to construct their knowledge. Teachers as directors of learning must have a good understanding of the characteristics of their students to design constructivist learning that develops the students' cognitive and social aspects.

Constructivist history learning must be planned based on the characteristics of history learning. As stated by Agung & Wahyuni (2020), history learning in senior high schools has two missions: academic education that presents scientific and academic historical substance and as value education, fostering morality, identity, and humanity, nationalism, and national identity. Of these two characteristics, history learning has allowed teachers to use a constructivist approach to be developed in learning design. The intellectual aspect puts forward the established cognitive understanding students construct during learning and the internalization of values extracted from each learning material as social attitude formation. Teachers should also pay attention to the principles of the constructivist approach described by Junaidi (2018) as follows: (1) knowledge is built by students actively; (2) the pressure in the learning process is on the students; (3) teaching means helping students learn; (4) the pressure in the learning process is more on the process, not the result; (5) the curriculum emphasizes student participation; (6) the teacher is a facilitator.



Thus, it is emphasized that constructivist history learning will reduce teacher lectures that have controlled the course of learning. Students are encouraged to learn actively under the teacher's guidance to build knowledge from their activities instead of only receiving it.

Constructivist history learning is a change that teachers can make according to the 2013 curriculum. Character building and knowledge construction can be done through this approach with curriculum development as outlined in careful planning. This learning can even develop skills in students, such as critical thinking skills that can be applied in real-life situations (Hermanto, 2016). The learning becomes more meaningful for students, and teachers have realized curriculum expectations to create intelligent students in three domains: cognitive, affective, and psychomotor.

Cooperative Learning during the Pandemic. Cooperative learning is a learning model that involves students working in small groups with heterogeneous ability levels. Hosnan (2014) explains that cooperative learning is a shared attitude or behavior in an organized structure of cooperation in small groups where the involvement of each member strongly influences work success. Through group cooperation, it is hoped that students' activeness will appear with the interaction of their peers and teachers. Cooperative learning was developed based on Vygotsky's constructivist cognitive theory, which requires thinking skills to solve problems encountered to achieve cooperative learning outcomes for quality learning (Daryanto & Karim, 2017). Cooperative learning allows for human interaction in complex aspects. Students in groups try to construct knowledge and share a responsibility to achieve the same level of understanding. In addition to cognitive construction efforts, attitude formation is also trained in the cooperative phase in values such as tolerance, communication, respect for differences of opinion, and cooperation.

Distance learning using online methods during the COVID-19 pandemic seems to have reduced the chances of implementing cooperative learning. The challenge to be faced by the teacher is how to monitor the learning process in cyberspace. Moreover, cooperative learning requires good cooperation among teams with potential weaknesses, such as only a few students being actively involved in the learning process. Teachers have a big enough opportunity to implement cooperative learning during the pandemic, both face-to-face and online. Previously, they needed to analyze students' needs for learning and



determine the type of cooperative learning. Suppose the learning takes place directly in the classroom. In that case, the teacher can more freely apply various models, such as Student Teams-Achievement Divisions (STAD), make a match, group Investigation, or snowball throwing. These models characterize constructivist learning by increasing cognitive abilities and social skills that emphasize cooperation (Syaodih, 2018). Teachers can combine them with the blended learning method if face-to-face meetings are limited to continue the cooperative learning process.

The application of the online method in distance learning is not significantly different from face-to-face meetings. Cooperative learning can still be implemented considering the needs of students, the availability of infrastructure, and other supporting factors. Teachers can choose several types with the online method: Examples-Non Examples, Cooperative Script, or Think Pair and Share. The group can consist of 2 or 3 students who can communicate through chat services, such as WhatsApp. Cooperative learning with online methods seems to be complicated to apply. However, cooperative learning may be implemented during the current pandemic by planning with good supervision techniques.

Implementation of Cooperative Learning in History Learning during the Pandemic. Good history learning can successfully shape the intellect, attitudes, and competencies of students. History learning is not a set of factual knowledge to be memorized but allows students to analyze and think to solve a problem. According to Sayono (2013), in history learning, ideally, students learn about facts and past events; the learning should also raise awareness of history. Constructivist history learning is carried out jointly by teachers and the students as independent individuals, having learning potential and developing knowledge (Supriatna, 2007). The teacher acts as a facilitator, and students are the partners; it is not only the teacher who has the authority to provide information. The cooperative learning model can help teachers apply constructivist history learning. Various cooperative approaches can be adapted according to the demands of competence in the history curriculum. The teacher can package the learning according to the situation of the students and adapt it to their needs.

Learning challenges during the pandemic did not demotivate teachers to creatively teach using the constructivist method, as Listiana & Septiyan (2021)



applied Time Games Tournament's cooperative online learning in elementary schools. The learning can make fun learning and improve student outcomes. It is a valuable reference for history learning to carry out constructivist learning with a cooperative model during this pandemic. Taqiya, Sugiyono, & Nugroho (2021), who apply STAD to improve student activity and learning outcomes during distance learning, disagree that cooperative learning is challenging to apply in online learning. These examples illustrate that teachers can also apply the constructivist method through cooperative learning in history learning. For creative teachers, problems in learning obstacles can be overcome. To solve the problem, creative teachers use methods based on the analytical thinking skills that are formed due to their teaching experience (Supriatna & Maulidah, 2020). History teachers can use various types of cooperative learning given the condition of students and other resource factors, such as whether the students have smartphones and how they work together online or take advantage of various digital platform features as the study of Yuniarti, Sari, Pancarani, & Widya (2021). They use the Breakout Room feature on Zoom Meeting to support cooperative learning during the pandemic.

Conclusion and Recommendations

The Covid-19 pandemic has affected the development of education in Indonesia. In order to keep healthy and safe, distance learning is carried out online. History learning must also face the same reality, but teachers must remain aware of the importance of implementing constructivist learning during this pandemic. Teachers can develop cooperative learning as a constructivist history learning design that accommodates cognitive construction and attitude formation and trains students to realize national education goals despite the crisis period of the Covid-19 Pandemic nowadays.

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Integrating the Local Wisdom Values in Social Studies Education Learning at Aikmel 1 State Junior High School - East Lombok

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Abstract: This study aimed to describe the values of local wisdom in social studies learning, mainly to increase students' knowledge and understanding of social science education learning contextually and innovatively by integrating the cultural values inherent in the Sasak community in the Aikmel sub-district. Learning Sasak local wisdom has its advantages because it can take advantage of the social-cultural traditions of the Sasak community to be integrated with social studies education learning, including religious values, social values, economic values, aesthetic values, political values, and political power values. The religious values that the Sasak people believe, apart from those required by religion, of course, in local wisdom, which is a tradition or habit of the local community, there are also religious values that are still maintained by every community. The local wisdom that is still preserved and maintained by the Sasak community includes religious values in the form of local wisdom *sarakala*, which is a series of birth ceremony activities that can be considered religious (religious) values, social values that can strengthen relationships between fellow humans in society, namely local wisdom *besiru*, values economy, namely passing through each other, meaning that every member of the community provides relief or in the form of an easy way for members of the community who are experiencing economic difficulties, aesthetic values such as drum *beleg*. The use of this *beleg* drum is usually used when community members are *nyokolan* (bridal procession and escorting the bride to her family until she returns to the groom's house); political value can be seen from how someone influences other community members in making a decision, In the community of Aikmel sub- district there is the term "teacher" who is always respected and obeyed. The value of power, in this case, is seen in the *paresean* tradition, a dance between two men in a fight to show their strength.

Keywords: Integration, local wisdom and social studies learning



Introduction

The social situation of indigenous peoples in Nusantara, Indonesia is a multicultural country with abundant cultural heritage, artifacts (tangible), and traditions (intangible), which are revealed in indigenous peoples. Researchers and academics should appreciate it, not only used as heritage but the most important (urgent) is the effort to interpret ancestral cultural heritage, which is Indonesian culture, to explore positive values and to be used as guidelines in finding national identity and integrity (Komara & Ibrahim, 2020). Social studies education learning in schools is a subject or field of study that integrates the basic concepts of various social sciences, compiled through an educational approach and psychological considerations and their meaning for students in their lives starting from the elementary, junior high, and high school levels.

Social studies is a set of events, concept facts, and generalizations related to social issues (Lasmawan, 2010). To achieve this, social studies subjects in schools cover several social science disciplines, such as economics, geography, history, sociology, law, politics, and humanities. Sumaatmadja (in Rachmah, 2014:82) said that social studies education aims to foster students to become good citizens (good citizenship), who have the knowledge, skills, and social care that are useful for themselves well as for society and the country. The purpose of social studies subjects like that requires someone to have a high understanding of the learner. Therefore, social studies teacher is "required not only to master skills or tips for educating and teaching, but also to have vertical insight, deep and reflective insight about the field of study he teaches, and horizontal insight, a broad insight that is friendly to concepts, propositions, and theories of social science or cultural sciences, even ecology (Atmadja, 1992). To go in that direction, social studies teachers should understand, implement and uphold the foundations of social studies education, which consists of "philosophical, ideological, sociological, anthropological, and religious foundations" (Saprya, 2009).

Every local wisdom in various regions must contain fundamental and profound values as a form of community living system and local wisdom that exists in the Sasak tribe itself. Of course, in this case, the local wisdom is very relevant to be used as a guide in carrying out the process of contemporary life, whose social problems are very complex. The existence of these local wisdom values should be integrated through social studies learning and, of course, be



formulated into the form of teaching materials that are then used to form and inculcate the values contained in the local wisdom. It is undeniable that the current realities, the noble values that have existed and passed down by the ancestors of the Sasak tribe today, have lost their direction and meaning. For example, in the Sasak tribe, there is a "*nyongkolan*" tradition. This "*nyongkolan*" tradition was once carried out by the Sasak people in an orderly, peaceful, and following existing ethics. However, lately, the "*nyongkolan*" tradition has been used to vent the drunkenness of the youth and perform dances that are less ethical to look at. The invalid values that exist in the community occur because of the weak practice of guidelines or guidelines or guidelines for life from the community to filter out the influence of the progress of the times, science, science and technology or globalization, as well as the pace of development that is not based on the culture of the local community. The impact to the generation is moral degradation on the lack of understanding of local wisdom among the Sasak people.

This is increasingly important, given the results of observations so far in the field, precisely in several areas in the Aikmel sub-district that the weaker generational morality values include such as; values, attitudes, behaviour, even cannot be separated from individualistic nature in the form of wanting to win themselves, like to impose their will, lack of acknowledgment of other parties, a weakening attitude of tolerance, lack of sympathy and even empathy for older people, apathy towards a problem, tend to be less responsible for the mistakes they make, the loss of friendship habits, the lack of an attitude of reminding each other. The impact on conflict resolution utilizing violence is lack of participation in community social life activities. The situation and circumstances that are worrying about these problems require efforts to apply noble values in the life of today's Sasak people. So, the younger generation does not forget their cultural roots. This effort will be effective through educational institutions and rebuild agreements between groups in the Sasak community itself in earnest to reformat these noble values, adapt them to today's life, and formulate as capital to face future challenges, educate these noble values in social life holistically (Adipta, 2020).

To integrate and rediscover the values of local wisdom, which are now starting to fade with the times. Therefore, there is a need for self-awareness and particular actions for educators or teachers to improve every phenomenon of life, especially for students to run life in the future as expected. The



transformation of the local wisdom values of the Sasak community through social studies learning becomes very important and relevant because it can direct students to become Indonesian citizens who are democratic, responsible, and peace-loving. It can be done by integrating the values of local wisdom in learning social studies education through a more in-depth study of the local wisdom of the local community. The integration is carried out by cultivating the values of existing local wisdom on materials following essential competencies.

According to Sartini 2004, as quoted in Lely Qodariah (2013), local wisdom has functioned as conservation and preservation of natural resources, development of natural resources, development of culture and science, advice on literary beliefs and taboos, social meaning, communal or relative integration ceremonies, ethical and moral meaning, and political meaning. Exploring the values of local wisdom as the basis for character education is in line with the recommendations of UNESCO (United Nations Educational Scientific, And Cultural Organization) in 2013. According to UNESCO (2013), as also quoted in A. Wibowo and Gunawan (2015), that Exploring the value of local wisdom as the basis for character education and education, in general, will encourage the growth of mutual respect between ethnicities, tribes, nations, religions, so that diversity. It must be admitted that culture and education are inseparable parts of the two. Like two sides of a coin, both are one unit that is mutually relevant or supports and strengthens. Culture is the basis for the philosophy of education. In contrast, education is the primary guardian of culture because the role of education is to shape human character to be cultured (Sartini et al., 2004 in Endang & Ibrahim, 2020).

Research Methods and Design

This research is a process that is carried out in stages, namely, from planning and research design, determining the focus of research, collecting analytical data, and presenting research results. This research is included in qualitative research. Qualitative methods produce descriptive data, both in written and spoken words from people and observed behaviour (Goetz and LeCompte in Sukadi, 2009). The research subjects include the Principal, Deputy Principal of the Curriculum Section, Social Science Education Subject Teachers, and Students (Students) at State Junior High School 1 Aikmel East Lombok. The approach in this study also follows the steps of qualitative research work



intending to describe phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people both individually and in groups (Bachri, 2010 et al., in Endang & Ibrahim, 2020). In other words, this research requires us to construct thought constructions based on social or natural experiences that we experience in the field. The qualitative approach also intends to understand the phenomenon of what is experienced by the research subject, for example, behavior, perception, motivation, action, and others (Moleong, 2006). Thus, the qualitative approach is an approach to building knowledge statements based on constructive perspectives, for example, meanings derived from individual experiences, social and historical values to build specific theories or patterns of knowledge based on a participatory perspective, for example, orientation towards politics, issues, collaboration, change or both (Moleong, 2006 in Endang & Ibrahim, 2020).

This research is designed to support the activities of research instruments, including data collection including; literature study, observation, interview, and documentation study. The stages of research include; orientation, polarization, and member check. Meanwhile, the data analysis techniques include data reduction, data presentation, conclusion drawing, and verification. Test the validity of the data, including data credibility, transferability, dependability, and conformability. (Moleong, 2006 in Endang & Ibrahim, 2020).

Findings and Discussion

In the results and discussion, the aim is to integrate the values of local wisdom in learning social studies education at State High Junior School 1 Aikmel, East Lombok. While the values of local wisdom of the Sasak tribe that can be integrated into social studies education learning at State High Junior School 1 Aikmel, East Lombok, West Nusa Tenggara, Indonesia, include religious values, social values, economic values, aesthetic values, political values, and power value.

The religious values that the Sasak people believe, apart from those required by religion, of course, in local wisdom, which is a tradition or habit of the local community, there are also religious values that are still maintained by every community. An example of local wisdom is the religious value of the Sasak community, namely the local wisdom of the Sasak tribe, which contains social values that can strengthen the relationship between human beings in society.



As for local wisdom still preserved and maintained by the local community, there is also a religious value, namely *srakalan* local wisdom. As stated by Ratna Lestari (2014), *srakalan* is a series of birth ceremonies activities that can be considered worship value. While slicing (*Aqiqah*) means the process of cutting a baby's hair at the expense of the slaughtered animal as a form of gratitude for the gift of God Almighty for the birth of a child, both male and female. Apart from being continued in Islam, *aqiqah* is also used as a tradition that continues to be passed down from generation to generation.

The values of local wisdom in question are *Besiru* local wisdom. This tradition is a form of social behaviour of the Sasak people related to the problem of solidarity and integrity, among others. The *Besiru* tradition is a cooperative activity working in the fields, starting with managing agricultural land, planting, and harvesting in rotation without pay. Meanwhile, *begani/roah* contains social values such as reviving the relationship, creating togetherness, increasing a sense of solidarity and social concern for sharing and strengthening friendships, and preserving culture. The economic value in question is how people relate to one another to help each other meet their daily needs.

The local wisdom of the Sasak tribe referred to in this case is mutual passing, which means that every member of the community provides relief or in the form of an easy way for community members who have difficulties, whether it is difficulty in paying debts, difficulties in paying for their children's education, or difficulties in collecting business capital. Meanwhile, mutual *pengkok* means that loyal community members assist in the form of rice and sugar to other community members who are celebrating a form of providing cost relief in the event. It is the same with mutual violators that each member of the community assists in the form of rice and sugar, but in a different event, namely when a family member dies. Furthermore, mutual respect, namely giving assistance or alms to neighbours or other relatives when we get excess sustenance such as crops. As for local wisdom that contains aesthetic values, such as drum *beleg*. This *beleg* drum is usually used when members of the community are in *nyokolan* (bridal procession and escorting the bride to her family until she returns to the groom's house). In this case, local wisdom contains a political value, as seen from how someone influences other community members to decide; in the Aikmel sub-district community, the term "teacher" is always respected and obeyed. Therefore, the local wisdom of the Sasak tribe, in this case, shows the power that is exercised by members of the community,



especially men. The value of power, in this case, is seen in the *paresean* tradition; the *paresean* tradition is a dance performed between two men to fight with each other to show their strength.

Integrating local wisdom values into social studies education learning is adjusted to the learning objectives. The integration of social studies teaching materials is carried out by analysing essential competencies following the objectives in this study, especially those related to integrating local wisdom values. Local wisdom and its values are obtained from the research process using various data collection techniques, which are then carried out various analytical processes to produce complete conclusions from the various data obtained. The results of this final data will later be used to integrate local wisdom values into the teaching materials of social studies subjects. After the essential competencies are determined, adaptation is carried out on the material used as a guide for teaching and integrating the values of local wisdom.

In this case, the guide material used by the researcher is the Social Studies subject book for grade VIII of the Education Unit Level Curriculum published by the Ministry of National Education. Each sub-material contained in the essential competencies will be inserted with concepts related to the local wisdom values of the Sasak tribe. It is also presented by including several relevant pictures related to the material used as teaching materials in social studies learning and equipped with several questions as a review of students' understanding of the material being taught. Then it will be adjusted or adapted into the Learning Implementation Plan (RPP). Teaching materials that have been prepared under the values of local wisdom are more suitable to be used as social studies learning materials in schools. Then it will be validated by a validator who is an expert in the field of Social Studies. Teaching materials that are integrated into the values of local wisdom can make it easier for students or students to understand materials that suit their needs, such as an introduction to the culture in their community. In addition, these teaching materials add to the repertoire of knowledge and also enrich learning activities.

Conclusions and Suggestions

Based on the research results and discussion that the author has explained, therefore, a conclusion can be drawn between them. The values of local wisdom of the Sasak tribe have a significant value and are very relevant to be



used as teaching materials through the integration of local wisdom values in social studies learning, because the local wisdom of the Sasak tribe can be used as a guide in social life. The function of the local wisdom of the Sasak tribe is as a guide in behaving in society, as a guide for maintaining the relationship between humans and the environment, as a guide for maintaining the relationship between humans and God. Local wisdom is the identity of the Sasak tribe. The values contained in the local wisdom of the Sasak tribe in the Aikmel sub-district include religious, social, economic, aesthetic, political, and power values. Integrating local wisdom values in social studies learning is done by adapting and adding local wisdom values into existing teaching materials following essential competencies and validated by expert validators and experts in the social studies field. The process of teaching and learning activities is carried out not only in the classroom but also outside the classroom by observing and participating in activities or traditions that exist in the community's social life.

From the research results obtained by the author, there are several suggestions that the author wants to convey, namely as follows. Social studies teachers should always integrate the values of local wisdom in social studies learning following the conditions and potential of the region itself, such as the local wisdom of the area. Social studies teachers should not be too monotonous or one-way in delivering material that is always focused on textbooks that incidentally are on a national scale. In addition, models and methods must also be adapted to the existing material so that students and students are not bored in receiving learning materials. The teaching and learning process should not be too focused in the classroom (indoor) but also outside the classroom because the Social Sciences laboratory is the community itself. The community and local government should always support and always be willing to be facilitator to help teachers in schools so that each stakeholder is together to instill the values of local wisdom for generations of students who are the foundation and hope for the future of the nation and state. Other research is expected to conduct similar research with different forms and variations to enrich the repertoire of knowledge, especially Social Sciences.



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Improving the Creativity of History Teachers through Past Imagination of the Vernacular Architecture of Kapuas River Bank Society for the Materials of the Indonesian Maritime Kingdom in Islamic Civilization Era

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Abstract: This article was one of several ideas for fostering conditions that lead to creative history learning. One of the keys to fostering creativity in history learning is that teachers must maximize their imagination. Within the context of locality, vernacular architecture on the Kapuas river banks can be used as an object for teachers to invite students to imagine how vernacular architectural patterns were formed in the past, starting from the technology and construction materials used to the socio-cultural and religious meanings. The vernacular architecture of river banks society is closely related to Indonesian maritime history, especially during the Islamic civilization era. A meaningful learning process can be achieved by using the concept of local-based history learning.

Keywords: Creativity, history teacher, imagination, vernacular architecture



Introduction

The issue of teacher creativity in history learning persists to this day. It is caused by several factors, including the teacher's inability to develop the imagination contained in the material taught to students (Supriatna, 2021). The imagination in question is the one that enables the teacher's creativity to flourish (Lindqvist, 2003). Another problem is caused by the teachers who feel that there is no freedom in delivering teaching materials due to all the learning processes being arranged and structured in the curriculum. Consequently, the concept of divergent thinking as one of the factors determining teacher creativity cannot appear and run as expected (Supriatna and Maulidah, 2020). Teacher creativity can also be developed by connecting the events that occurred in the past with the realities of students' lives today (Cooper, 2018). Nevertheless, this concept has not been appropriately developed by the teacher. However, it can facilitate students' order to become the historical actors and, at the same time, make the discussed events an inseparable part by compiling the history or historiography along with the artifact to appear (Dasgupta, 2019) while still focusing on the material being studied. It was in line with the statement of Ferrari and Schoolnet (2009) and Kasirer and Shnitzer-Meirovich (2021) that the teacher remains the leading actor in developing the development of creativity in learning.

Apart from addressing the various issues mentioned previously, the paradigm of history learning may soon have to change. By applying the rationale of critical theories, particularly those about interpreting historical events and how they are taught, history learning will obtain justice without any one-sided or particular group hegemony (Segall, Trofanenko, and Schmitt, 2018). Thus, history learning materials can become common property since teachers or students can use other alternatives in interpreting the problems encountered in the learning process. One strategy for overcoming the problems mentioned above with historical learning is to employ the local wisdom approach, which is defined as the manifestation of all forms of knowledge, belief, understanding or conception, and tradition or ethics affecting humans' behavior in ecological communities, as Keraf proposed in Supriatna (2016). This approach enables integrated, meaningful learning (Aarto-Pesonen and Piirainen, 2019; Ausubel, 1962; Novak, 2011).



To enhance teachers' creativity in history learning, this research used the vernacular architecture of Kapuas river banks society to manifest specific communities' local wisdom. *Vernacular architecture* is a pattern of residential architecture created by the community with the assistance of local experts rather than professional architects. This residence is adaptable to the surrounding area's physical, social, cultural, and environmental conditions. It is constructed by utilizing indigenous physical, social, cultural, religious, technological, and material resources. Additionally, it has initial building typologies in residential and other forms that develop in traditional societies to accommodate the local community's cultural values, economy, way of life, beliefs, and social structures (Mentayani, 2012).

Local wisdom in the form of vernacular architecture owned by the people of the Kapuas river banks in the Pontianak region can be used by creative teachers to engage students in imagining the past or history of vernacular architecture and correlating it to the current era (Cooper, 2018), ensuring that history learning does not solely focus on activities about historical events experienced by the actors at the time. Alternatively, students can be invited to act as historical actors in the present (Dasgupta, 2019), particularly in discussions about the meaning of the building or vernacular architecture of the Kapuas river banks society, which is geographically adjacent to the daily lives of students in the Pontianak region. The vernacular architecture on the Kapuas river banks is inextricably linked to the second grade of senior high school's history learning material, which focuses on Indonesian maritime kingdoms during the Islamic civilization era.

Methods

This research employed a qualitative approach. One of the characteristics of qualitative research is that the research process is always dynamic. Once the researcher begins collecting data, all stages of the research process may change. For instance, the subjects being studied and the locations visited are open to change at any time (Creswell, 2014). Phenomenology is one type of qualitative research. According to Creswell (2014), the phenomenological approach postpones all judgments about natural attitudes until a basis is identified. The suspension in this approach is referred to as an *epoché*. The *epoché* concept establishes a distinction between the data area (subject) and the researcher's interpretation.



The concept of *epoché* is critical because it refers to how the researcher gathers and categorizes preliminary assumptions about certain phenomena to postpone interpreting what participants say. According to Polkinghorne (1989) in Creswell (2014), the phenomenological approach describes the meaning of a group of people's life experiences with a concept or phenomenon. The individuals involved in the investigation of a phenomenon explore the consciousness structure of human life experience. According to Cribbe (1986) in Creswell (2014), a phenomenology is a sociological approach that shifts the focus from the world of meaningful sensory experience to the world of meaningful objects, something that occurs individually in individual consciousness and then collectively in the interactions between multiple consciousnesses. The researchers conducted a phenomenological study and collaborated with history teachers at one of the schools in Pontianak to provide a comprehensive picture of society's activities along the Kapuas river banks for maritime history learning materials.

Findings and Discussion

The teachers' teaching practice in delivering the materials about maritime history, emphasizing Indonesian maritime kingdoms during the Islamic civilization period, remained focused on the designated curriculum and available textbook materials. However, the teacher's actions cannot always be blamed, as the available student textbooks are the result of official historiography, as well as the influence of responsible stakeholders seeking to reinforce the country's ideology (Darmawan and Mulyana, 2016; Darmawan, Sjamsuddin, and Mulyana, 2018; Mulyana, 2013). This situation resulted from the limited results of Indonesian history documentation that focused on maritime life, particularly on the culture of rural communities with geographical conditions dominated by rivers but lacking adequate life support (Ahmad, 2017).

Learning materials explaining the triumphs of the Islamic empire and the conquest of ports have dominated Indonesian history textbooks until today. It enables history teachers to explore deeper into the existing local maritime potential in the school's area, as history teachers at SMA Negeri 1 and SMA 1 Muhammadiyah Pontianak have done. They invited students to walk along the Kapuas river in a *bandong* boat through the residential area, discussing and understanding the community's socio-cultural activities, one of which was



related to the surrounding buildings, including the construction materials used, construction methods, technological factors, climate factors, land selection, and socio-cultural factors as Rapoport (1969) in Mentayani (2012).

The teacher's imagination was required to explain that the concept of stilt houses was developed long ago to accommodate high tides caused by heavy rain or tidal waves. Residents of river bank communities are unfamiliar with the term "flood". Another imagination was associated with the existence of *Gertak*. These small wooden bridges connected houses, a socio-cultural symbol of the intense communication pattern between communities. They also served as pedestrian and vehicle paths, a children's playground (for cycling, running, and kite flying), a space to prepare food ingredients, wait for the call to prayer, and a drying area. As a means of connection within the residential area, *Gertak's* activities drew participants of all genders and ages, regardless of their origin (Savitri and Ekomadyo, 2021).

Additionally, the teacher could invite students to imagine the technology used to construct traditional houses, including the materials used in construction. The pattern of community occupancy was also associated with religious belief, as evidenced by places of worship along the river banks. A fishing village's housing patterns are dominated by stilt houses connected by *Gertak* (the small bridges) that enable people to transport commodities and other necessities.

Furthermore, the history teachers conducted this activity to instill in the students that the residential area surrounding the river banks was instrumental in forming housing patterns in Pontianak, which is dominated by rivers. As a result, the residential areas along the Kapuas River banks in Pontianak must be managed holistically (Yamri, 2016). Additionally, suppose it is associated with the *Duiszen Vierkant Paal* area in Pontianak. In that case, it will undoubtedly strengthen the value of educational resources available to teachers, particularly those in Pontianak (Firmansyah, 2021).

Conclusion

The vernacular architectures that persist on the Kapuas river banks are a tangible manifestation of community activities closely related to maritime community patterns that have existed since the past times. In history learning, creative history teachers are expected to develop teaching materials that



demonstrate the relationship between existing vernacular architecture and the development of maritime society. The teacher's imagination plays a vital role in facilitating students to interpret the development of vernacular architecture throughout the past, the present, and the future.

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Sub-Theme 3.

**Globalization, Globalism, &
Beyond in Social Studies &
History Education**



The Local Wisdom of Cireundeu Traditional Village As Food Security Efforts towards SDGs 2030 Success in Social Studies Learning

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Abstract: Applying local wisdom values in a society is an effort to instill a sensibility or caring for others, expanding knowledge about the nation's culture. It is part of efforts to minimize the negative impacts of globalization, which can no longer be avoided today. These problems, of course, require solutions because the impact of globalization will be a severe threat to the nation's young generation if they are not based on an awareness of the importance of traditional values and traditions prevailing in their environment. The focus of this study is to highlight the strategy towards food security, which is the hallmark of the Cireundeu traditional village community. This qualitative research uses the inquiry method. The results obtained from the traditional community are proved to be able to maintain food security. It cannot be separated from the process of cultural inheritance that is preserved from generation to generation. These cultural values are considered to be able to develop in their culture and apply to all human beings. Thus, these local cultural values can be recommended as a source of social studies learning to make it more meaningful for students.

Keywords: Food security, local wisdom, social studies, SDGs.



Introduction

Social studies learning has a big challenge in maintaining local traditional values, especially related to the local food wisdom of the Sundanese people, to maintain the nation's food security. The value of local Sundanese culture that is increasingly being forgotten is one example of the causes of social change caused by modernization and globalization. It has an unfavorable influence on most of the younger generation. These situations have caused them, students at school, experiencing cultural shock and unprepared almost in all areas of life, such as beliefs, philosophy, history to archeology and community economics, the environment, architecture, food, and clothing (Pujileksono, 2015).

The abandonment of Sundanese cultural values in everyday life, for example, is seen in the dominant use of Indonesian in communicating in the community compared to Sundanese, even though the Indonesian language used is mixed Indonesian. In addition, the younger generation is not familiar with the existence of local Sundanese food, which has now been eroded by outside foods that do not have good nutritional content junk food.

This condition can cause Sundanese local wisdom to be marginalized in their community because they are considered not to provide pride and added value to the Sundanese people. All of this is a result of the growing notion that to become global; one must leave one's own culture and switch to new cultural values that come from outside. It also causes the cultural values that we have cannot be brought to the surface because they are considered outdated and backward. To not lose identity and identity as a nation, an educational process is needed that can raise local potential in all its activities. This process is carried out through education in families, communities, and schools because "the environment in which children grow and develop is essential for their growth"(Rusdina, 2015). According to Durkheim, the goal of the educational process is to produce and develop physical, intellectual, and character conditions following the demands of the political society as a whole and the exceptional environment in which it will live and exist.

One of the efforts to bring students closer to their environment is through social studies learning based on Sundanese culture both inside and outside the classroom. The process is expected to be able to bring students closer to their cultural values. However, this process will not be successful if the social studies teacher does not have adequate readiness and knowledge about the value of



Sundanese local wisdom. The lack of accommodation in the Social Sciences Learning Curriculum will make it challenging for the student to truly comprehend the topics, even though it provides a place for material on local potential in the hidden curriculum. Local wisdom is part of the community to survive following environmental conditions, life needs, and beliefs that have been rooted (Widyanti, 2016).

Sumarmi and Amirudin (2014) explain that local wisdom is local knowledge used by the community to survive in an environment integrated with belief systems, norms, culture and is expressed in traditions and myths that have been held for a long time. Sundanese people have special foods as a form of local wisdom, one of which is "seupan" food (sweet potatoes, cassava taleus, or boiled bananas), usually used as snacks to wait for the main meal. This food is also a form of local wisdom of the Sundanese people in West Java. This food is chosen naturally from natural ingredients through a healthy processing process by avoiding or as little as possible the intake of foods that contain lots of cholesterol. Before rice became a staple food, it was estimated that the staple food of the ancient Sundanese people was hui or tubers. Even, the community's daily staple food is cassava or known as *rasi* (cassava rice).

The Cireundeu traditional village itself is located in South Cimahi City, Leuwigajah District, West Java which still maintains the values of local wisdom, one of which is consuming cassava rice or shortened to the constellation as the main ingredient. This culture has long been passed down by his ancestors, so that it gave birth to the notion "Mun ngalaksanakeun, kahirupan bakal dibere kabagjaan lamun ngalanggar bakal narusak (Sangsara)". With this understanding, although it sounds effortless, it supports sustainable development goals, namely preserving the environment and ending hunger, achieving food security, improving nutrition, and encouraging sustainable agriculture (Johnston, 2016; Saliem & Ariani, 2016).

Long before the formation and campaign of SDGs commenced, the Cireundeu traditional village has been developing a very visionary way of life in paying attention to food issues and self-sufficiency in food supply (Putranto & Taofik, 2015). Social studies learning has a vital role in conveying the values of local wisdom. It is, of course, environmentally sustainable in terms of realizing food security following the objectives of the SDG's which is a guide to student behavior to motivate them to realize food sovereignty which is one of the social problems. Based on the above background, the author is interested in



researching "the wisdom of the Cireundeu Traditional Village in food security towards SDGs 2030 in social studies learning" with a case study of the Cireundeu traditional village in West Java.

Methods

This study uses a qualitative approach using naturalistic inquiry. The researcher approaches the study's object with a general understanding and less-subjective mind (grounded). It allows interpretations to arise from and be influenced by natural events (Creswell, 2014).

The research procedure carried out follows qualitative research: natural environment as a direct source of data, researchers go or are on-site to understand, study the behavior of the Cireundeu traditional village community for two months; humans as instruments to collect data; data analysis is carried out inductively by reducing data, presenting data, drawing conclusions or verification; research is descriptive-analytical.

The informants are the stakeholder in the Cireundeu traditional village. The community leader, Pa Eman, the most respected elder in the Cireundeu traditional village community, and the head of the local RW were interviewed. Researchers also used observation guidelines and notes for field observation. Structured or systematic questions using questionnaires or questionnaires, the respondents were also used to complete the data obtained by the researcher.

Findings

Cireundeu village is one of the model villages where most of the population has abandoned their dependence on rice as their daily staple food. Cassava in Cireundeu village can be made into various kinds of food; this can be used as an example that can be implemented in other areas as tangible evidence of food security programs. Cireundeu's traditional village has differences from other traditional villages in the Sundanese. The Cireundeu traditional village is geographically located in the southern city of Cimahi; the research study locations are in RT 02, 03, and RT 05 RW 10. Physically, the Cireundeu traditional village is the same as ordinary villages, not like traditional villages in terms of buildings. The case is different from the dragon village, which has characteristics in terms of its house building (Widyanti, 2016). However, because the Cireundeu village still firmly maintains the customs and habits of its ancestors, for example, consuming cassava rice instead of rice and other



common Indonesian food as a staple, Cireundeu is called a traditional village. This village has 5 RT and 3 RW, with many people holding this belief, starting from health to prosperity in his life.

The principles of life guide the indigenous people of Kampung Cireundeu that they adhere to, namely: "*Teu nyawah asal boga pare, teu boga pare asal of boga beas, teu boga beas asal bisa nyangu, teu nyangu asal bisa dahar, teu dahar asal kuat*" which means not having rice fields as long as you have rice, you do not have rice as long as you can cook rice, you do not have rice to eat, you do not eat as long as you are strong. With another intention so that God's humans are not dependent on just one, for example, the Indonesian state's staple food, namely rice, but the views of the people of the Cireundeu Traditional Village have an alternative in staple food, namely cassava. Some people follow the culture that exists in the village as there is a belief and there is no social law if the community violates the trust in the village. Beliefs that have been made by the community such as, if carrying out their lives will be prosperous or happy, while those who do not carry out will be destructive (miserable). The residents of the Cireundeu traditional village are the original residents of the Leuwigajah Village and are married to fellow Cireundeu indigenous people. As time goes by, marriages occur with people outside the community, residents around Cimahi City, or other residents.

The subsequent development is the mixing of customs between indigenous people and non-customers. There are several research results obtained in the Cireundeu traditional village related to the values of local wisdom as an effort to succeed in food that can be used as social studies learning, namely:

- a. The values of local wisdom, characteristics, or cultural uniqueness possessed by the Cireundeu Indigenous Village community, including their relationship with the ecosystem as well as the situation and view that these indigenous communities' live side by side with other communities with different levels of welfare, are interesting to study.
- b. Topographically, the Leuwigajah Village area is an urban area marked by the loss of agricultural areas and the conversion of functions to settlements, industrial areas, and other businesses. Agricultural areas are only found in RT 02, 03, and RT 05 RW 10, with approximately 3.72 percent of the Kelurahan area.



- c. The Cireundeu Indigenous Community lives during the people of Cimahi City with social changes and all its dynamics are thought to have experienced an alarming regress of growth because of the influence of the surrounding development.
- d. Cireundeu Village is one of the Leuwigajah Village, South Cimahi District, Cimahi City. It is located between the border of Cimahi City and Batujajar District, West Bandung Regency. The distance from the traditional village of Cireundeu to the Leuwigajah Village office is approximately three kilometers, four kilometers to the sub-district, and six kilometers to the city or the center of the Cimahi City Government; with flat topography, wavy to hilly.
- e. Mount Gajah Langu surrounds the Cireundeu traditional village area and Mount Jambul in the north, Mount Puncak Salam in the east, Mount Cimenteng in the south, and Pasir Panji, TPA Leuwigajah, and Mount Kunci in the west. From the height of Mount Gajah Langu \pm 890 meters above sea level, where the panorama shows the landscape of Cimahi City, Bandung city, and Bandung Regency, which are in basins of ancient lakes dried a long time ago.
- f. The area of land commonly used to cultivate cassava and other types of plants by the people of Cireundeu village is about 25 hectares. f. The soil conditions in Cireundeu village and its surroundings include red-yellow Latosol and Podsolik soil types, with flat topography, undulating too hilly. In addition to the area along the hill starting from Pasir Panji, Mount Jambul, Mount Gajah Langu, Mount Puncak Salam, Mount Cimenteng to the border with Batujajar District, it is estimated that an area of 800 hectares is used for public housing (Diskopindagtan, 2009). At the same time, the owners are divided evenly between the private and the government.
- g. Administratively, Cireundeu Village is in RT 02, 03, and 05 of the five RTs in RW 10, Leuwigajah Village, while the other 2 RTs are typical villages where residents make a living as scavengers when the TPA is still functioning. The main road to the traditional village of Cireundeu is 800 meters long with quite good conditions, transportation infrastructure in the form of a village road less than one meter wide that connects between residents' houses. The primary public transportation facilities for the mobility of residents out of the village are *ojeg* and public transportation.



From the results of the research obtained, it can be discussed about the traditional village of Cireundeu with its uniqueness that consuming constellation is a hereditary understanding of the ancestors of the Cireundeu community. However, it does not bind the citizens and gives complete freedom to everyone to follow or not follow this understanding. This custom is carried out based on the saying: "*mun ngalaksanakeun, kabirupana bakal dibere kabagjaan, lamun ngalanggar bakal ngarusak (sangsara)*," "if you do it, your life will prosper, and if you do not, you will get misery in life." In addition, the people of Cireundeu have the slogan, "You don't have rice as long as you have rice do not do not have rice if you have rice, you don't have rice if you plant rice, you do not plant rice if you eat, you don't eat if you are strong."

The people of Cireundeu have many unique philosophies of life. The nuances of polite life are in the breath of every villager, love the environment, Sundanese culture, and distinctive arts are still maintained and preserved. Some of the people still maintain their ancestral customs. Most of the Cireundeu Traditional Village residents make a living by farming cassava and tubers. The cropping pattern is adjusted to after harvest to harvest cassava every month. Each community has 3 to 5 plots of cassava gardens with different planting periods. Each garden plot has a different planting period, so that each plot will have a different harvest period. So, throughout the year, their fields always produce cassava. The people of Kampung Cireundeu use cassava from the roots to the leaves, as the roots can be processed into constellations (cassava rice), *rangginang*, *opak*, *cimpring*, *peyeum* or *tape*, and various cassava-based cakes. The stems can be used as seeds; the leaves can be made into vegetables or vegetables used as animal feed. Finally, the skin can be made into processed foods, usually vegetable *lodeh* or traditional Sudanese soup. In addition to their daily consumption, it can also be sold to tourists as souvenirs.

The indigenous people of Kampung Cireundeu is so devoted to their custom and beliefs. They initially used rice as a staple food. The reason for switching to cassava happened when there was a shortage of food during the Dutch colonial period, especially rice. Therefore, followers of this belief system must fast by replacing rice with cassava rice for an indefinite period. The purpose of fasting is to be free physically and mentally, test the beliefs of adherents of a belief, and always remember God Almighty. The shift of the staple food of the indigenous people of the Cireundeu village from rice to cassava rice began around 1918, which was pioneered by Mrs. Omah Asmanah, the son of Mr.



Haji Ali, whom his brothers then followed in the village of Cireundeu. Mrs. Omah Asnamah began to develop this non-rice staple food; thanks to her pioneering, the Government, through *Wedana* Cimahi, gave an award as "Hero Food" in 1964, to be exact. During the regency of Mr. Memed in Bandung, Cireundeu's casava staple food often represents the Regency in non-conventional staple food exhibitions. He had great attention to this kind of alternative consumption and promoted Cireundeu's style to the public.

Rasi is made by peeling and then chopping cassava tubers; the pieces are rinsed with water three times to remove toxic cyanide. Next, the cassava is grated. The grater is squeezed, then the water is left overnight until it clots to form aci. Furthermore, the aci is separated to be sold again as starch and cassava. The dregs that still leave a little cassava juice are used as constellations. Then the dregs are dried in the sun to dry. After the dregs are dried, then ground or ground until smooth. Under these conditions, the constellations can be stored for three years. When you want to serve it, mix it with cold water to form lumps like rice grains, then steam. Before grinding machines, mashing cassava was done using a traditional tool, namely a mortar, by pounding it. The Cireundeu people maintain the culture of consuming constellation by instilling culture into the child from an early age by his parents. However, a mother plays an important role compared to a father in this case. Because mothers are more likely to be close to their children. Sundanese culture in the traditional village of Cireundeu is firm, and its existence is still maintained. This culture is well inherited by the next generation of the people of Kampung Cireundeu.

Cultural preservation is done by teaching Sundanese dance culture and mastering Sundanese musical instruments such as *angklung buncis*, *gamelan*, traditional harp and flute. The efforts that have been made by the Cireundeu community, especially in building and maintaining food security by switching from rice to cassava, are part of cultural values or local wisdom values that can be universal and the goals of sustainable development (SDGs) (Bappenas, 2020). This condition can also be applied to other communities in all regions of Indonesia. The decision not to depend on one type of food is the right decision. Through these efforts, Indonesian people, in general, can avoid food crises and get balanced nutrition from a variety of foods consumed.

The local wisdom of the Cireundeu indigenous people can be developed as a source of social studies learning for students. By formulating learning resources from conditions closer to students' daily lives, it is hoped that social studies



learning will be more meaningful. Implementing local wisdom values in social studies learning in the Cireundeu traditional village can be done in many ways. For example, by inviting students to learn directly in the field, seeing how indigenous peoples implement their cultural values, discussing them in class, and trying to explore potentials. Other potentials in the surrounding environment have added value for them and their environment. Learning directly by involving them in the life of the Cireundeu traditional village community is expected to trigger the creativity level of students in seeing opportunities and potentials that they can develop in their environment following the goals of the SDGs.

Conclusion

Until now, the people of Cireundeu village still cultivate consuming constellations following the understanding they have believed for generations. However, the people of Cireundeu village do not limit their community activities in following this understanding. This refers to the principle “*mun ngalaksanakeun, kabirupan bakal dibere kabagjaan lamun ngalanggar, bakal ngarusak (sangara).*” Not only that, the people of Cireundeu appreciates the differences that exist so that their environment becomes a unique attraction for outsiders who want to know and participate in community activities there directly.

The people of Cireundeu village can accept the outside community and are flexible to outside cultures without losing their cultural peculiarities. The cultural values of the Cireundeu indigenous people are pretty relevant to the conditions of Indonesian society today. Especially for the Sundanese people, if these values are used as a social study learning resource, it will be fascinating. It also makes it easier for teachers and students to understand how to deal with various food problems that are often experienced with the shortage of rice. Through this food security, it is hoped that social studies learning will be able to provide understanding to the younger generation about the importance of building awareness to take advantage of the potential of nature so that it is free from dependence on imported food ingredients.

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The Urgency of Social Studies Learning Through Local Wisdom Approach To The Challenge of Borderless Society

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Abstract: This paper aims to identify concepts of local wisdom values and borderless society, analyze social studies learning and 21st-century skills, and implement local wisdom values in social studies learning facing borderless society challenges. The research method used is reviewing literature by reviewing journals, books, and other literature sources. The results showed that: a). The values of local wisdom are the identity of a nation in the form of culture, norms, and social behavior of the community maintained from generation to generation. In this case, borderless society is a big challenge in maintaining national identity, where borderless society is a condition of world society without borders. b). Social studies learning is an integration of social science disciplines to become citizens who apply national values. In a



borderless society, 21st-century skills (communication, collaboration, critical thinking & problem solving, creativity & innovation) are needed to implement the values of local wisdom in social studies learning. c). Implementation of local wisdom values in social studies learning to face the challenges of a borderless society, namely affective and cognitive values internalized in students' attitudes, and cognitive inclusion in the curriculum or learning content with skills frame 4C.

Keywords: Social Studies Learning, Local Wisdom, Borderless Society

Introduction

The rapid development of information and communication technology causes the world to shrink without border. All regions and countries in the world are interconnected and connected, which causes the fading of the identity of a nation (Ohmae, 2005; Goldsmith, 2006; Hermawanto, 2020). This change is called the era of globalization, as Giddens (1990) conveys that globalization is a process of intensifying social relations worldwide that connects localities throughout the world. A similar opinion was conveyed by R. Robertson (1992) that globalization is a process of intensifying awareness of the world. Based on expert opinion, it is concluded that globalization is what makes the world community without borders or known as a borderless society.

Borderless society is a condition of world society that seems to have no partitions because of the technology that connects everyone wherever they are borderless technology (Corp, 2018). This article also mentions that a borderless society emerged after globalization, where people can access anything without coming to the country concerned. On the other hand, negative values are a challenge for the community, namely the erosion of national values, local values, traditions, and customs that have been preserved from generation to generation. Advances in science and technology tend to loosen moral values in society (Abdullah, 2006; Ibrahim, 2016).

One form of the tendency of borderless society is that every individual can hear the same music simultaneously, culinary from other countries and others. As reported by Koreaboo (2020), it is known that the most k-pop fans are Indonesia 9.9%, Thailand 8.1%, Vietnam 7.4%, United States 7.4%. This data is based on public viewing via YouTube. The data shows that the Indonesian



state likes other cultures. There is a tendency to practice it in everyday life, such as how to dress, eat, interact with the opposite sex, and many other things that are not considered suitable with the original Indonesian culture.

One of the strategies in maintaining and developing local wisdom in the era of borderless society is incorporating it into the education process at school. The incorporation should consider the aspects of affective and cognitive in balance. Social studies learning includes humans, places, and the environment, social and cultural systems (Sapriya, 2012). This definition means that social studies learning comes from community activities and cultural values reflected in everyday life. A similar expression was conveyed by Efendi (2014) that applying the values of local cultural wisdom of an area is essential to be included in social studies learning so that children as the nation's successors can filter out foreign cultures due to borderless society.

Based on the background of the problem above, this study aims to identify the concept of local wisdom values and Borderless Society, analyze social studies learning and 21st-century skills, and implement local wisdom values in social studies learning to face the challenges of borderless society.

Methods

This research uses literature research methods (literature review). Literature reviews research activities using library data collection methods, reading, recording, and processing research materials (Zed, 2004; Syaodih, 2009). This study limits its data collection to the literature review or library research without directly researching the field. The research was conducted by collecting and studying various literature and literature studies. A literature study collects data or sources related to specific topics from various sources such as journals, books, and other libraries (Snyder, 2019).

Data collection techniques use secondary data obtained from various sources such as books, scientific journals, reports from research bodies that are accurate and relevant to the concept of local wisdom, borderless society, Skills of the 21st century, and social studies learning.

The data analysis in the article consisted of two stages: data reduction and data presentation. Data reduction makes it easier for the author to select data from the literature validly while presenting the data in narrative form. The



discussion and conclusions in this article are the results of analyzing and interpreting various relevant scientific sources to discuss the importance of social studies learning using a local wisdom approach in facing the challenges of borderless society.

Findings

Values of Local Wisdom and Borderless Society. Local wisdom is the identity of a society with a culture consisting of local ideas such as values, norms, customs, and beliefs owned and followed by a community (Wales, 1948; Sartini, 2004; Wagiran, 2012). The term local wisdom was first put forward by Wales in his book *Culture Change in Greater* with the word local genius; then, in Indonesia, it is referred to as local wisdom. Keraf conveyed a similar opinion in Supriatna (2015) that local wisdom is in the form of knowledge, beliefs, conceptions and traditions reflected in human behavior in the community. Based on the description of the concept of local wisdom presented by the experts above, it can be seen that wisdom locates the identity of a society consisting of community traditions in behaving in everyday life.

Local wisdom has a particular function in society. Wirdanengsih (2018) Local wisdom functions to maintain cultural sustainability, and there is a cultural shift. Furthermore, Ayatrohaedi in Maryani (2014) stated that the function of local wisdom consists of four elements: (1) surviving foreign cultures, (2) having the ability to accommodate foreign cultural elements, (3) integrating foreign cultural elements into native culture, (4) as a forum for self-control, (5) giving direction to cultural development. So in such a context, the function of local wisdom as a constructive identity is to maintain national identity in facing the era of borderless society.

Switching to the concept of borderless society is a term that emerged in the 21st century. Starting with the discovery of the internet, which marked the start of the industrial revolution 4.0, the Industrial Revolution gave rise to a borderless society. This term is part of Society 5.0, where people can combine the natural world and the virtual world to solve problems. Society 5.0 has an integrated system in all elements of people's lives worldwide with no boundaries. It also means that humans have made technology, artificial intelligence, and the internet think as a part of life (U-Tokyo-Lab, 2020).

The research was written by PWC (2016) entitled A Borderless society 2025 explains that digital society or society without borders has a significant impact on traditional society, where automated machines replace processes. The logic previously controlled by humans is replaced by machines or artificial intelligence. The Borderless Technology Corp team (2017) wrote the study on Borderless Society titled “Creating A Borderless Community-Can it fares better than a Westphalian state?”, stated that there are no boundaries between one country and another; people are interconnected without boundaries anywhere and anytime. Society can transfer culture, language, style, or trends. This site brings positive and negative impacts for every country, including Indonesia. The following is an overview of the changes, challenges, and opportunities in the era of Borderless Society.

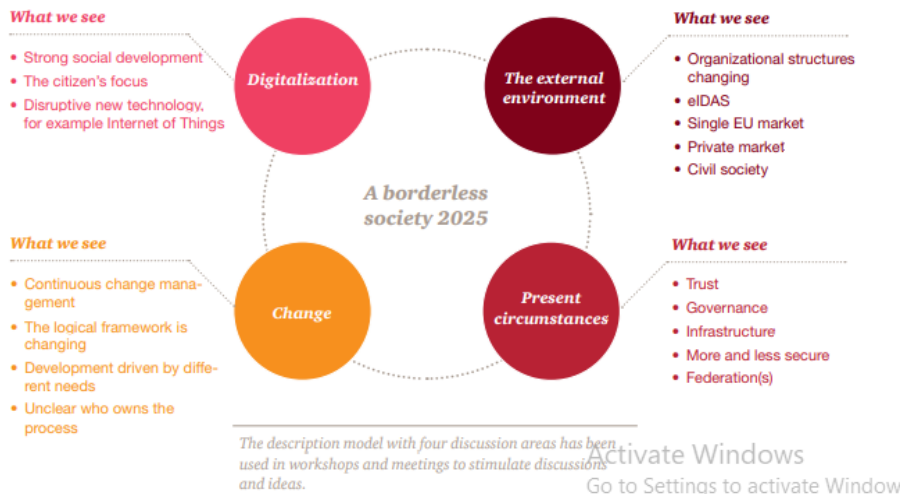


Figure 1. Changes, Challenges and Opportunities in the Era of Borderless Society 2025

Source: Borderless Technology Corp (2017)

The picture above shows that a borderless society is connected with digitization, change, environmental conditions, and current conditions, which are predicted in 2025. However, The realization of this condition has been accelerated due to technological developments during the COVID-19 pandemic. Borderless society and local wisdom are two opposite concepts, but they are interconnected to maintain national identity. Borderless society is a necessity included in human life that erodes the national values and national identity if it is not fortified with local wisdom values.



Social Studies Learning and 21st Century Skills. Learning Social Sciences (IPS) in schools and universities is inseparable from the development and existence of social studies in the United States because it influences social studies in Indonesia. The National Council put forward the definition of Social Studies for the Social Studies (NCCS) (1992), "the integrated study of social sciences and humanities to promote civic competence. Within the school program, social studies provide coordinated, systematic study drawing upon such disciplines as anthropology, archeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as appropriate content from the humanities, mathematics, and natural sciences". A similar statement was conveyed by Mayhood et al. (1991) that Social Studies Education is the integration of social science fields such as history, geography, and philosophy, which is carried out for instructional purposes in schools and universities.

NCSS and Mayhood's thoughts on the social studies concept illustrate that social studies learning can develop students' abilities to become citizens who have national values, ideals, and ideas in shaping personality through integrating the above disciplines. Then the Ministry of National Education Number 22 of 2006 explains the objectives of social studies education: (1) Knowing concepts related to people's lives and their environment, (2) Having basic skills for logical and critical thinking, curiosity, inquiry, problem-solving, and skills in social life, (3) have a commitment and awareness of social and human values, (4) can communicate, cooperate and compete in a pluralistic society, at local, national, and global levels (Supsiloani, 2017; Siska, 2021).

Related to social studies learning ability in facing the era of a borderless society, social awareness and cooperating with the global community are competencies that must exist in social studies learning that is internalized with local wisdom material at the school level. According to Sapriya (2012), the scope of social studies subjects includes several aspects: 1). People, places, and environment. 2). Time, sustainability, and change. 3). Social and cultural systems. 4). Economic behavior and welfare. Social studies content is an urgent lesson in the era of Borderless Society in the content of local culture. In addition, social studies learning based on local wisdom must be taught with a combination of 21st Century skills or known as 4Cs.



The idea of 21st-century skills issued by the Pacific Policy Research Center (in Zusmelia et al., 2017) consists of a). Communication and Collaboration, b). Critical thinking and problem-solving, c). Creativity and innovation. Meanwhile, according to the National Education Association (NEA), the 21st-century skills students must possess are 4C: communication, collaboration, critical thinking and problem solving, creativity and innovation (Siska, 2019). These skills are incorporated and implemented in the 2013 curriculum as stated in Permendikbud Nnumber 20 of 2016 with mentioning the importance to compete towards a world community without boundaries.

Implementation of Local Wisdom Values in Social Studies Learning faces the challenges of the Borderless Society. The era of Borderless Society allows people to connect from various countries using sophisticated technology and information known as artificial intelligence, internet think, and others. The learning process should instill the values of local wisdom so that national identity and identity are not lost with globalization. Social studies learning is a subject that must answer these challenges. According to Supriatna (2020), social studies learning must present learning material contextually and creatively.

Implementing local wisdom values in social studies learning using 21st-century skills or skills is considered capable of responding to the challenges of changing times leading to the Era of Borderless Society. The following are the forms of local wisdom in society, namely (values, norms, ethics, beliefs, customs, customary laws, and special rules). Some values related to local wisdom are commitment to your beliefs, responsibility, discipline, independence, honesty, respect and courtesy, compassion and care, self-confidence, creativity, hard work, and never giving up, justice, and leadership, Kind and humility, tolerance, peace-loving, and unity. This value is implemented in social studies learning.

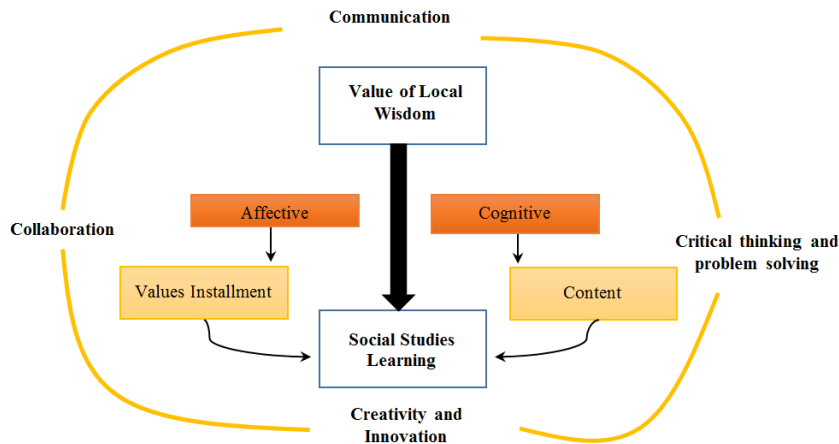


Figure 2. Construct of the Integration of Local Wisdom Values and the 21st Century Skills in Social Studies Learning

Conclusion

There is urgency in integrating social studies learning through local wisdom values to face the challenges of the borderless society era. Here are some considerations: a) the values of local wisdom are the identity of a nation in the form of culture, norms, and social behavior of the community maintained from generation to generation. In this case, borderless society is a big challenge in maintaining national identity, where borderless society is a condition of world society without borders. b) Social studies learning is an integration of social science disciplines to become citizens who apply national values. In a borderless society, 21st-century skills (communication, collaboration, critical thinking & problem solving, creativity & innovation) are needed to implement the values of local wisdom in social studies learning. c) Implementation of local wisdom values in social studies learning to face the challenges of a borderless society, namely values in the form of affective and cognitive, affective values internalized in students' attitudes, and cognitive inclusion in the curriculum or learning content with a 21st-century skills frame 4C. This research is certainly not finished; many other aspects need to be researched, including developing social studies learning models to face the era of borderless society.



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The Reconstruction of Controversial Issues in Social Studies Learning in The Era of Globalization

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Abstract: This article departs from the author's analysis that, with the controversial issues in social studies education, the learning process will stimulate high-level thinking skills that include aspects of analyzing, evaluating, and creating among students. Higher Order Thinking Skills (HOTS) should be provided by stimulating discussion on an issue or phenomenon that must be solved. This paper aims to examine controversial issue material as a strategy to higher-order thinking skills in social studies education learning in the era of globalization. The research method used is a qualitative method with a descriptive-explanatory approach. The data source in this study consists of primary data and secondary data. The results showed that materials of controversial issues that can be developed by social studies teachers to improve student's HOTS is class VIII material with basic subtheme of resistance to colonialism and imperialism. This material provides a particular debate about the struggle of the people of South Sulawesi against the Dutch. Meanwhile for class IX, the material is sub-theme socio-cultural changes. The subtheme of social change is also related, namely the emergence of increasingly consumptive behavior for society that can be a controversial issue in globalization.

Keywords: Controversial issues, social studies learning, HOTS, globalization



Introduction

Social Studies subjects need to be built to shape the lives of democratic citizens. Organize the material necessary to form brilliant characters and critical learners. This article is based on research (D. E. Hess, 2002), states balanced approaches from all sides in controversial learning, including denial, privilege, avoidance, balance. Classroom situation should be allowed to develop, not necessarily interfered by teachers. They give students autonomy to decide or express their thinking critically.

Learning controversial issues in social studies will train high-level thinking skills that include analyzing, evaluating, and creating. Higher Order Thinking Skills (HOTS) should be provided by stimulating discussion on an issue or phenomenon that must be solved. This issue is in line with the National Council of Social Studies (NCSS) in (Philpott et al., 2011) that controversial topics become an essential component that can make children more critical and democratic. It is also relevant to the research results (Supriatna, 2007) that controversial issues can be presented in Historical Education to build critical historical awareness and students' imagination.

However, teachers always feel limited targets listed in the package book and Learning Implementation Plan, so they lack creativity in developing and training students to have HOTS (Higher Order Thinking Skill) thinking skills. Finally, social studies education is taught monotonically, without variation, without practice to make students think at a high level.

This condition is reinforced by the theory (Al-Mukhtar Suwarma., 1999) that the weakness of social studies education so far lies in the learning process. The learning process is still weak and trapped in the process of memorization, touching low cognitive levels (the learning process has not developed high-level thinking). The quality of student participation in learning is still low; they have not been played as learners who independently conduct learning activities. Social studies education teachers have not been able to do optimal class management more act as presenters of information from books.

Many students who state that they memorize more prove that the state that has not given proper attention occurs the development of cognitive skills goals. If this phenomenon is continuously allowed, it is very concerning the quality of social studies education. Social studies lessons become unattractive, ineffective



and meaningful, and boring for students because of monotony in the method and dryness of learning media. Learners' minds are not challenged to think high level (Higher Order Thinking Skill) because learners are only asked to memorize concepts or events in textbooks.

Controversial issue material can improve the critical thinking of learners. Through the development of controversial issues in social science, learning seems to be more attractive to students' learning conditions. It will involve students in developing ideas, opinions, and activities in finding and solving or finding solutions to these issues. Based on the background of the above problem, the author will examine how to reconstruct controversial issues as a solution (Higher Order Thinking Skills) in social studies Education learning in the era of globalization.

Methods

The study uses qualitative methods with descriptive-explanatory approaches. This method was chosen to find a detailed explanation of how teachers reconstruct controversial issues in social studies subject matter as a solution to HOTS (Higher Order Thinking) thinking skills in the era of globalization. By explanatory methods, informants are given the freedom to explore social studies material by constructing controversial issues.

The data source in this study consists of primary data and secondary data. Primary data is a data source that provides data directly or is the source, is a social studies teacher at State Junior High School in Makassar City and a social studies teacher conducting Teacher Professional Education at Makassar State University. In contrast, secondary data is data obtained from other sources relevant to the problem (Nasution, 2001). The authors analyze the data using flows (Miles, Humberman, 2014), with stages of data collection, data reduction, data presentation, and conclusions.

Findings

Material with Controversial Issues in Social Studies Learning in Junior High School. In conjunction with efforts to teach social studies material, there is often material that contains elements of controversy. Controversy is a condition in which matter has several contradictory viewpoints, but those views have an equally strong basis for argumentation. In other words, controversial material gives



rise to many disagreements about various views. Each version or opinion has a solid foundation. In simple language, Solihatin (2012) in (Pratama et al., 2014), A controversial issue is "something that is readily accepted by a person or group but also quickly rejected by another person or group.

Based on the interviews with social studies teachers at SMP Negeri 1 Makassar, Andi Tenri Sumpala said learning social studies has developed learning materials by comparing teacher handbooks given by the Ministry and student handbooks. The follow-up to the development of such materials is to analyze the learning material by implementing annual programs and semester programs that match the characteristics of the school.

A similar approach was conveyed by social studies teachers of SMP Negeri 13 Makassar. As an effort of teachers to develop learning materials and media, they created a learning implementation plan, teaching materials, media learning, and LKPD. Teachers sighed following the knowledge or skills they had gained at training, for example, MGMP social studies meeting (Social Studies Teacher Teacher Training Conference).

To teach those themes which have controversial issues, identifying social studies learning materials contained in the package book, both teacher handbook and student handbook turned out to be found some material that can be categorized as material. However, according to the results of an interview with Andi Tenri Sumpala, a material with controversial issues has not been studied or developed because books used as references as learning resources are challenging to identify.

Based on the interview results with social studies Junior High School teachers who had participated in The Teacher Professional Education in the Social Studies Education Study Program at Makassar State University, it was also found that the material contained controversial issues in social studies learning. While teacher and student handbook identification results were found, some materials can be packaged and developed by raising controversial issues in social studies learning materials. Developed and taught by them is only intradisciplinary, does not give rise to debate.

The social studies material that can be categorized as a controversial issue material is class VIII material with Basic Competence 3.4 Analyzing the chronology, change, and continuity of space (geographical, political, economic,



educational, social, cultural) from the colonial period to the growth of the national spirit. The central theme of Basic Competence is the condition of Indonesian society during the colonial period, and the subtheme is resistance to colonialism and imperialism. While class IX material with Basic Competence 3.2 Analyzing socio-cultural changes of the Indonesian nation in the face of globalization to strengthen national life. The subject matter is socio-cultural change and globalization with a subtheme of socio-cultural change.

The above material, supported by research results by (Hahn, 1996), (D. Hess, 2008) and (D. Hess & Avery, 2008), found two main lines of teaching controversial issues are (1) the significant factors that influence the teaching of topics and (2) the instructional practices involved in the teaching of controversial issues. His study emphasized that it is important to apply controversial issues as an approach to the learning process.

Controversial Issues in Social Studies Learning as a Solution to HOTS Thinking In The Era Of Globalization. Social studies learning by raising controversial issues is one of the goals to foster a high-level way of thinking learners in the era of globalization. According to Beyer (Zaleha, 2007), critical thinking skills are the skills to determine the credibility of a source, distinguish relevancies, separate facts from judgments, identify and evaluate unspoken assumptions, identify existing biases, identify viewpoints, and evaluate the evidence offered.

Social studies teachers can develop the following material with a controversial issue that can trigger learners to think at high levels—referring to previous research in Basic Competence 3.4. Class VII, with the theme of basic competence, is the condition of Indonesian society during the colonial period, and the subtheme is resistance to colonialism and imperialism.

The content of the material is resistant to trade alliances. In the past, Indonesia was only a province or colony of the Dutch. But, it was not treated the same as the Dutch people in Europe. The colonial government only absorbed Indonesia's wealth for the prosperity of its country. How did the people react in Indonesia?

This material provides a particular debate about the struggle of the people of South Sulawesi against the Dutch. Two figures fighting against the Dutch are Sultan Hasanuddin (King Gowa) and Arung Palakka from (Bone). Sultan Hasanuddin was feared the Dutch so much because of his bravery in fighting



them , so he was referred to as the "Rooster of the East." Once, the Kingdom of Gowa (Sultan Hasanuddin) and Bone (Arung Palaka) disagreed. The VOC utilized this by pitting the two kingdoms. The VOC provided support, so Bone won during the war with Gowa in 1666. Sultan Hassanuddin was forced to sign the Treaty of Bongaya on 18 November 1667 (Suradisastra, Djodjo, 1992).

Another material of class IX with Basic Competence 3.2 Analyzing socio-cultural changes of the Indonesian nation in the face of globalization is related to strengthening national identity. The subject matter is socio-cultural change and globalization with a subtheme of socio-cultural change.

The topic of social change is about the problem caused by social change, namely the emergence of increasingly consumptive behavior—the emergence of consumptive behavior, namely the purchase and use of goods that are not considered rationally. Usually, consumptive people tend to buy something not based on needs but their desires only. A variety of things can cause consumptive behavior. Such as exposure to advertising in various media to people's lifestyles (Wijayanti Fitria, 2020).

From a piece of material in social studies learning, the teacher can raise the material as a controversial issue to be debated to foster the critical spirit of learners. Material with controversial issues is in line with the handbook (Evans, 2021); the emphasis is on problematic questions that need to be addressed and investigated in-depth to improve social understanding, active participation, and social progress. With controversial issues, ideally, students are invited to find, analyze problems based on their perceptions even though it will cause differences or perceptions with other students, precisely with it. Students will be aroused to think critically (Higher Order Thinking).It is relevant to the (Stradling et al., 1984) that:

“Some teachers include controversial issues in their teaching because they are topical and may be directly relevant to student lives or because they are major social, political, economic, or moral problems of our time and consequently aspects of life which students ought to know something about”.

In line with the explanation (Clark, 1973) that controversial issues are built and exist in real-life society, it fits the ips meaning that the source and media of learning Social Studies most of them are in the student's living environment. Reconstructing controversial issues in social studies learning will lead to the



development of democratic education, critical and creative thinking. In line with these goals, social studies teachers must implement in the classroom, following the purpose and tradition of IPS as a study that emphasizes social studies the development of high cognitive-level student mindsets.

Controversial issues in teaching train students to higher-order thinking (HOTS) by focusing on discussions in the classroom to respond to each other according to the student's perspective on the issues raised by the teacher. As the results of research conducted by (McAvoy & Hess, 2013) that with the application of discussion in the classroom will find (1) students discussing and discussing controversial issues intentionally, (2) students reading, watching, video or doing writing assignments before the discussion, (3) the majority of students participating during the discussion, and (4) teachers encouraging students to talk to each other.

Conclusion

Based on the results of research and discussion, the conclusion in this article is to identify social studies learning materials contained in the package book. Both teacher handbooks and student handbooks found some materials categorized as teaching material with controversial issues. Through controversial issues in teaching, train students to higher-order thinking (HOTS) by focusing on discussions in the classroom to respond to each other according to the student's perspective on the issues raised by the teacher. Meanwhile, the recommendation in this article is a reference for social studies teachers in designing and developing teaching materials by constantly raising controversial issues in learning to be more meaningful and effective for students.

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Teacher's Response to the Narrative of The Chinese Rebellion in Indonesian History Textbook

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Abstract: This study analyzes the teacher's response to the Chinese Rebellion narrative in the Indonesian History textbook for class XI SMA based on the 2013 Curriculum published by the Ministry of Education and Culture of the Republic of Indonesia in 2017. This study uses a qualitative descriptive method. The data sources are five history teachers who use the textbooks in the history lessons they manage. The data source in this study is not to represent the population but to represent the information through the purposive sampling technique. Data were collected through interviews supported by a literature study. The data were analyzed with a hermeneutic approach to interpreting it to conclude. As a result, history teachers who became research informants considered the Chinese Rebellion narrative critical, especially diction and aspects of value internalization. For this reason, some teachers are negotiating by using narratives from other learning sources as a comparison. Some are opposed to reinterpreting the narrative based on their perspective and method. Apart from informants, it is also possible that history teachers who feel that the narrative is appropriate will tend to be hegemonic-dominant.

Keywords: teacher response, history textbook, the Chinese Rebellion narrative.



Introduction

The Indonesian History textbook for class XI SMA published by the Ministry of Education and Culture of Indonesia in 2017 is based on the 2013 Curriculum. In this book, Basic Competencies 3.2. Analyzing the strategy of the Indonesian people's resistance to European colonization (Portuguese, Spanish, Dutch, English) up to the 20th century is outlined in the subject of "War Against Colonialism and Imperialism." One of the historical events studied was the Chinese resistance to the VOC (*Vereenigde Oostindische Compagnie*). In the textbook, the narrative of this event is entitled "The Chinese Rebellion" (Sardiman & Lestariningsih, 2017). In some historiographies, the event is also referred to as the Muara Angke Tragedy. This political turmoil was followed by Geger Pacinan or the war between the Chinese-Javanese alliance and the Dutch VOC. This event is considered a major conflict that occurred in almost entire Java during the period of 1740-1743 and resulted in weakening the VOC military capacity in the archipelago. It also significantly influenced further historical developments especially in local politics (Daradjadi, 2013; Rimmelink, 2002; Wijayakusuma, 2005).

The historical writings of the Chinese rebellion had been lost for a while before they reappeared in textbooks. This reality is inseparable from changes in the political regime in Indonesia that affect policies in the national curriculum. Due to political reasons, changes in the curriculum have become a natural dynamic in many countries (Wu, 2020; You, Lee, & Craig, 2019). Chinese-related history was no longer taught during the New Order era, especially after the *Sejarah Nasional Indonesia* (SNI), the official history encyclopedia, was published in 1975 (Kwartanada, 2020). In the name of assimilation, the Chinese contribution to Indonesian history was eliminated. It was only during the Reformation period, through the 2013 Curriculum, that this topic reappeared. In fact, during the time of President Sukarno, material presenting Chinese contributions in history textbooks was not uncommon (Pane, 1956; Sanusi, 1955; Sundhoro, 1969; Suparno, 1960).

Over three decades of loss of this material in history textbooks have missed generations studying these events. Students and teachers under the age of 50 also consider it "new" material. Many teachers were not aware of this material in textbooks or the need for this topic to be taught. Moreover, it turns out that not all Indonesian History textbooks currently circulating contain narratives of



Chinese resistance to the VOC. So the existence of this material in the Indonesian History textbook published by the ministry is an exciting phenomenon. The collective memory of the people during the New Order period strongly influenced the view of this event, especially the perspectives of textbook writers and teachers who shaped students' knowledge.

This study highlights the teacher's response to the Chinese Rebellion narrative in the Indonesian history textbook from the ministry. Understanding these historical events becomes an essential basis for knowing the teacher's perception or view of the narrative built in the textbook. This identification becomes the basis for the teacher in conveying the learning narrative, which can be classified according to the methods used. This teacher's response cannot be separated from the nature of history education which plays a vital role in internalizing the values through meaningful learning for students.

Methods

This study used the descriptive qualitative method. The method was chosen because the data collected were in words, sentences, or pictures that had a more significant meaning than just the presentation of numerical data (Lincoln & Guba, 1985; Sutopo, 2006). The sources for this study were five history teachers from five different schools as informants. This data source does not represent the population but represents the information through the purposive sampling technique (Creswell, 2013). Informants are considered to have in-depth information related to the problem and can be trusted to be a solid source of data (Sutopo, 2006). The informants have been using the history textbook in learning published by the ministry in 2017.

Data were collected through unstructured interviews or in-depth interviewing of the five informants using open-ended interview questions (Sutopo, 2006). The informants' views were dug in depth to obtain complete information regarding their responses to the Chinese Rebellion narratives in the textbooks. The literature study includes the textbook in question, other supporting books, and relevant scientific journal articles. Data analysis is inductive, so it does not intend to prove or test hypotheses but draw conclusions from all data found in the field (Sutopo, 2006). The data were analyzed using a hermeneutic approach to interpret the contents of the text and the results of interviews with informants (Moleong, 2012). Then, the analysis is presented to be concluded.



Findings

Teacher's View of Narrative. The narration about the Chinese Rebellion in the History textbook for first-semester class XI, published by the ministry in 2017, cannot be separated from the fact that it has a significant impact on national history. So, it should be studied at schools (Supriatna, 2008). Moreover, the political changes after the Reformation provided a strong background for the emergence of this text because, during the New Order era, there were discriminatory views and treatment against the Chinese. This text was written by Sardiman, A.M. and Amurwani Dwi Lestariningsih. Brief explanation compared to other materials in the same sub-chapter: Aceh Versus Portuguese and VOC, Maluku Take Up Arms, Sultan Agung Versus J.P. Coen, the Banten Resistance, the Gowa, the Riau People Take Up Arms, and the Prince Mangkubumi and Mas Said Resistance.

Based on a survey of several history teachers conducted at random, it turns out that the use of textbooks in history learning is very diverse. Only some use textbooks published by the ministry. Some use the textbook as the only primary learning resource, and some add textbooks from private publishers as companions. In comparison, some of them do not use textbooks from the ministry. However, they only use textbooks from private publishers, usually sold in the book market as compulsory learning resources. This dynamic is interesting to be investigated further related to the reasons for choosing a textbook, its use, and learning outcomes from using the textbook.

Teachers who did not use textbooks from the ministry did not present any material on Chinese uprising in their class. Although some were able to explain – even in passing – these historical events, they admitted that they had never brought it up in classroom. The reason is simple but intriguing; the material is not taught because it is not found in their textbooks. They said that only other materials – which must be taught – were often not delivered to students according to the teacher. Teachers view the textbooks used as basic guidelines that refer to the curriculum. Everything must be presented thoroughly from A to Z. This finding is one of the thorny problems of history teachers in dealing with curriculum hegemony (Supriatna, 2007).

This finding confirms that the position of textbooks is still dominant in learning in schools. History teachers still rely on textbooks. Most feel that the material contained in the textbook – regardless of the publisher – is an official



description resulting from a formal interpretation of the applicable curriculum. Teachers feel they are not authorized to reduce or add other material even though it is beneficial for students. The teacher's view that the curriculum is oriented to the transmission of knowledge is firm. On the other hand, history textbooks also have a political aspect. History textbooks are an essential part of the education system in any country because they play a significant role as guardians of ideology and shapers of national identity (Huntington & Won, 2020; Kochar, 2008; Pavlick, 2019; Purwanta, Santosa, & Haryono, 2015; Qazi & Shah, 2019; Wang, 2016).

The results of a subsequent survey of five history teachers who used this textbook published by the ministry, one person admitted to making it the leading textbook used predominantly in learning. The other four teachers used textbooks from the ministry with other textbooks and modules as companions. Some of the accompanying textbooks mentioned by the teacher were published by private parties, namely Erlangga Publisher and Intan Pariwara Publisher. The consideration is that the textbooks are available online and can be downloaded freely by students making them accessible and inexpensive. Meanwhile, the teacher prepares the modules independently or jointly in the *Musyawarah Guru Mata Pelajaran (MGMP)* at the local or foundation level.

The narrative presented in history textbooks is an official history that presents a single perspective and is propaganda (Hsiao, 2005; Kello & Wagner, 2017; Maposa & Wassermann, 2014). Government-issued textbooks will give more substantial legitimacy to the messages built in them as school history that must be taught in schools. So the Chinese Rebellion narrative contained in the textbook published by the ministry can be ascertained to contain certain discourses outlined or at least agreed upon by the government and the author of the book. The five teachers who used the textbooks had critical views and attitudes towards the Chinese Rebellion narrative.

Two main things are in the spotlight of the teacher, namely the problem of diction and the internalization of values. One of the awkward dictions appears in the title of the text until the entire content that structures the text from beginning to end is "rebellion". The teacher criticizes this diction from the point of view of historical writing, which is Indonesia-centric. The term "resistance" or "taking up arms" – as is also used to narrate other similar events in this textbook – is considered more appropriate. The mention of



rebels or traitors for the fighters is a Neerlandocentric point of view (Mulyana & Darmiasti, 2009). The diction of “rebellion” shows uncertainty in placing the Chinese as historical actors, which if viewed as part of the Indonesian nation, of course, what they do is also part of the nation's struggle.

In addition, two history teachers have problems with “Cina (read. China)” term. They refer to Presidential Decree No. 12 of 2014, which changed the designation of “Cina” to “Tionghoa” to refer to people or communities and “Tiongkok” (Indonesian version of “Zhong Guo”, China original name) to refer to the state. According to them, this text does not heed the rules by retaining the Chinese designation. The use of the term Chinese – regardless of whether there is an intentional negative meaning – has historically been politically derogatory and contains hateful connotations that are not in line with the spirit of diversity (Lembong, 2011; Suryadinata, 2002).

The 2013 Curriculum seeks to respond to the dynamics of political change that is more democratic and does not discriminate against the Chinese. The 2013 Curriculum inclusively encourages the inclusion of the role of the Chinese as a marginal group in learning Indonesian history. However, the author of the text *The Chinese Rebellion* seems to be still in the shadow of the hegemony of majority group power. Indeed, not all generations have accepted this change openly, including teachers and textbook writers who have matured with the discourse on the history of New Order production. In contrast to students who are the post-New Order generation. They are more ready to accept new views and discourses. Moreover, this generation is classified as a digital native who can access various information.

The teacher is also observant – by realizing the central vision of historical education – in questioning the aspects of the values that will be instilled in the narrative of the Chinese Rebellion. The teacher feels that the cognitive aspect in the form of facts of events chronologically dominates, but almost no narratives related to the values aspect are found. The incident of the Chinese Rebellion mainly shows the multicultural aspect of National History. Every element of the nation from various regions, tribes, ethnicities, and religions have a role in the nation's struggle. However, it was not fulfilled because of the narrow meaning as a curriculum demand. Even aspects of values such as courage, patriotism, and nationalism shown by the Chinese community until their movement received support from the Islamic Mataram court were also



not touched. In the end, the Chinese Rebellion text represents the Chinese community but at the same time marginalizes it (Segall et.al., 2018).

Types of Teacher Responses to Narratives. Hall (1999) explains three different positions taken by the audience (recipients) in decoding the meaning of a text.

1. Dominant-hegemonic position occurs when the receiver is in a dominant point of view. There will be minor misunderstanding and miscommunication in this position because the sender and receiver of the message share a standard view of rules, assumptions, and culture. This position will allow the transmission of ideas to be best understood.
2. A negotiating position is when most of the message is understood. However, the receiver is in a negotiating position that does not have to submit to the hegemony of the message sender's point of view. The closeness of the recipient to the domination of society enables him to decode the message adequately. However, the recipients of the message can interpret it from a personal point of view.
3. Opposition position when the receiver decodes the message based on his own beliefs or community and more often sees other meanings that the message does not want. In this position, there is a rejection by the recipient based on a certain critical point of view so that he chooses to interpret or interpret it himself.

Based on the interviews, the five history teacher informants had the same view that the narrative was problematic. However, there is a difference in dealing with it. One teacher is in a negotiating position, and the other four are in opposition. None of the informants belonged to a dominant-hegemonic position. However, apart from the informants, there may be history teachers who are in a dominant-hegemonic position. The history teacher in this position will take for granted the narrative of the Chinese Rebellion and the discourse constructed by that narrative. There is no conflict with the teacher because he is entirely submissive to the textbook. The teacher in this position does not allow students to have a dialogue criticizing the material being studied. In this situation, the transmission of textbook ideology will occur optimally.

The negotiating position occurs because of the teacher's proximity to contemporary issues and the tendency of views that develop in society. Even



though they understand the meanings that are marginalized or hidden in the text, the teacher responds carefully and compromisingly. In addition to presenting narratives from textbooks published by the ministry, teachers also use textbooks published by Intan Pariwara as a comparison. The narrative in this textbook is entitled “Chinese Resistance” (Rokhmah, Kusumaningrum, & Persada, 2021). This narrative describes the facts of events chronologically, but the diction used is much different from the narrative in the ministry textbooks. By being faced with two different narratives, students are expected to be critical and creative by constructing their understanding and values.

The oppositional or counter-position taken by the other four history teachers can be described as a form of rejection towards the Chinese Rebellion narrative. The teacher has a certain critical point of view, so he chooses to interpret the event himself. This attitude cannot be separated from teachers who feel that the narrative holds problems, so that it needs to be deconstructed. The method used by these teachers is to convey the narratives they have compiled from other sources to their students. The teacher, with his narrative, directs students to find the expected values such as tolerance, multiculturalism, and integration. However, the teacher's efforts were minimal to encourage students to deconstruct the narrative and construct a new narrative jointly. As a result, this method does not develop students' critical power and limits divergent thinking skills.

Conclusion

The narrative of the Chinese Rebellion in the Indonesian History textbook published by the ministry in 2017 opens room for criticism. Teachers criticize two main things, namely, the problem of diction and the internalization of values. The diction of "rebellion" shows that the Chinese as historical actors have not been seen as part of the history of the Indonesian struggle. Meanwhile, the term “Cina” does not follow the current social development dynamics and the official regulations which considering for usage of another term of “Tionghoa”. Furthermore, by realizing the central vision of history education, the teacher questions the value aspects instilled by the narrative, which is dominated by exposure to the facts of events in chronological order.

Based on this perception, the teacher takes a negotiating and oppositional stance. Teachers with a negotiating response try to compromise and deal with them carefully, using other learning resources as comparisons. By being



confronted with two or more different narratives, students' critical and creative thinking skills develop through understanding and values for themselves. The opposition teacher rejects and deconstructs the narrative by conveying that he composed himself from other sources. With the new narrative that he compiled, the teacher directs students to find the expected value. This method does not develop students' critical power and limits students' divergent thinking skills. Apart from the informants, teachers who consider the Chinese Rebellion narrative appropriate will tend to be hegemonic-dominant.

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How does Local Wisdom in Social Studies Education Influence the Formation of Social Entrepreneurship in Indonesia?

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Abstract: This research study is to identify the extent to which local wisdom in Social Science education can influence the formation of social entrepreneurship in Indonesia. Local wisdom is explained that is a local/traditional knowledge of a society. The research method uses a descriptive quantitative approach and presents the results of data processing using SPSS. The results of this study are that students' empathy and perceived Social Support positively affect the formation of social entrepreneurship. While student experiences do not have a significant effect, it is predicted that so far, students have not been involved in social entrepreneurship learning independently. This study recommends that policymakers provide support and facilities for the formation of social entrepreneurship in the regions to overcome social problems in the community.

Keywords: Local wisdom, social studies education, empathy, social support, social entrepreneurship

Introduction

Local wisdom is practical and creative knowledge owned by people in this world wherever they are that distinct from one to another society. The uses of local wisdom include solving social problems and can be developed through real-life experiences, namely the socio-environment. Social problems include welfare and unemployment problems. In this study, it was suggested that the community would contribute to building social entrepreneurship. The primary guidelines for local wisdom include cultural norms, values in society, beliefs, and customs passed down from the ancestors to the present generation. So local wisdom is part of society's local or traditional knowledge (Fox, 1999). Local ecological knowledge is also inherent in the community, namely how they grow and develop by preserving the local environment (Mueller &



Tippins, 2010). Environmentalists have different view environmentalists have different views on local/traditional practices with contemporary society, but several studies show that local natural resource management remains valuable support. This research explores how local learning wisdom in social studies education can influence the formation of social entrepreneurship in Indonesia.

Hornby (2000) defined local wisdom as wisdom believed by a community as knowledge and principles for a certain period. These values, ways of life, and customs can be used to develop norms and rules in improving human resources. Furthermore, van Binsbergen (2008 and 2009) states that uncertainty or irregularity in the community can be minimized by negotiation and incorporating practical and creative knowledge from the community. The term wisdom can be said as an achievement of respect for ancestral culture to become a custom in upholding local culture (Agahta, 2016). Meanwhile, intuitive wisdom is a local and non-literate cultural characteristic (Capra, 1982). Although not only in writing but also preserved orally, local wisdom has played an important role in Indonesia since ancient times until modern era today.

The community very much needs local wisdom in social studies education. Social Science education based on local wisdom by elevating the community's values and cultural customs is expected to overcome social problems while maintaining environmental ecology. The value of knowledge contained in the local wisdom of the community and their environmental knowledge has been recognized by several experts (Capra, 1982; Johnson, 1992; Quanchi, 2004). So education in Social Sciences is needed in fostering good citizens, creative, broad-minded, but still characterized by identity as a social community that can adapt to world developments. Local wisdom combined with scientific technology is meaningful (van Binsbergen, 2009). Local wisdom related to social entrepreneurship can be carried out in various fields, including agriculture, animal husbandry, fisheries, food provision, educational advice, health and medication, and any other distinct ideas of traditional life. The value of indigenous traditional knowledge, particularly their environmental knowledge, has been recognized as valuable immaterial or intangible aspect of humanity (Capra, 1982; Johnson, 1992; Quanchi, 2004).

The local wisdom that researchers associate with the formation of social entrepreneurship refers to a study conducted by Mair and Noboa (2006) on social entrepreneurial intentions, which identified four main antecedents,

namely empathy, moral obligation, self-efficacy, and perceived social support. This study refers to the Social Psychology and Behavior planned by Ajzen (1991), namely how a person's intentions are then manifested in entrepreneurial actions by complying with existing social norms. Furthermore, how the human experience in solving problems will affect social entrepreneurship (Hockerts, 2017), so in this research, the author will take empathy and student experiences and perceived social support that will be used as variables in the formation of social entrepreneurship in Indonesia. Based on the background above, the following hypothesis is then formulated:

H1: Student empathy has a significant effect on the formatting of social entrepreneurship?

H2: Students' experiences have a significant effect on the formatting of social entrepreneurship?

H3: Perceived Social Support have a significant effect on the formatting of social entrepreneurship?

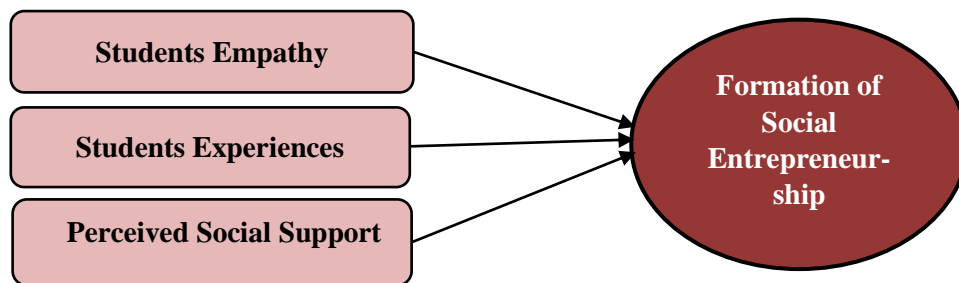


Figure 1. Conceptual Framework

Methods

This study uses a mixed-method approach and descriptive-explanatory research design. While the quantitative approach is used to provide results on how much influence students empathize, student experiences, and perceived social support have on the formation of social entrepreneurship. And then, a qualitative approach is used to describe each variable to what extent it contributes to the formation of social entrepreneurship. This study also explained the relationship between independent variables to determine the degree of connection and its influence towards one another.



Sampling procedure and sample size. The data was obtained from the questionnaires in stages. The sampling technique is carried out thoroughly in the same opportunity not to cause a sample gap. The total population of 12 classes at one university is 480 students, taken from the Social Sciences and Management Education class; odd semesters are semesters 3, 5, and 7 in 2021. So the sample obtained with a standard deviation of 5% is 218 respondents/students. The technique of distributing questionnaires is done online by using Google forms. The data is recorded accurately using the Google drive database for every person who fills out the questionnaire. Furthermore, the collected data were analyzed using correlation analysis and multiple linear regressions.

Research Design. The response from participants was measured using a five-point Likert scale ranging from '1' (strongly disagree) to '5' (strongly agree) which Hockerts validated (2017) on determinants of social entrepreneurship, including empathy, experience, and perceived social support. These determinants were defined following the original study and relevant research. For example, an experience like previous work in a business or social organization is a good predictor of entrepreneurial intention, influencing the formation of individual social entrepreneurship.

Empathy is defined as an attitude of reaction to the behavior of others, which an experience may also influence. Some authors suggest that such attitudes are related to a person's tendency to respond emotionally to others in need or a worse physical or mental condition (Preston et al., 2007; Goetz et al., 2010; Niezink et al., 2012). Empathy can also be said as the stage of introducing someone through association, friendship, and affection with others including its social and cultural environment (Maccoby and Foster, 1970).

Undergraduate students differ from more experienced MBA students. MBA students have been able to turn their experiences into ethical beliefs, which are then used to act more ethically (Parsa & Lankford, 1999). The results of the analysis of research conducted by Fraser and Greene state that experience makes entrepreneurs feel more optimistic (Fraser & Greene, 2006). In other words, learning about facts or from business experience causes entrepreneurs to evaluate their entrepreneurial opportunities more rigorously and can immediately capture the opportunities that exist (Anon et al., 2018). However, the tendency to behave environmentally friendly is lower than that of non-business students (Newman & Krzystofiak, 1993). Hockerts (2017) also

explained that experience could create beneficial information, where a person can assess his knowledge and skills and create different strategies.

Perceived social support is related to an individual's perception of their power to change a particular situation (Mair and Noboa, 2006; Forster and Grichnik, 2013). According to Mair and Noboa (2006), perceived social support can be measured by the assistance they are expected to receive and their expected funding in a condition or social setting.

Findings

In data processing, Pearson correlation coefficient analysis is used to determine a significant relationship between the independent and dependent variables. Table 1 shows the correlation as said According to Cohen (1992), namely the interpretation of the range of correlation coefficients is as follows: 0.3 to + 0.3 is weak, 0.3 to 0.5 is moderate, 0.5 to 0.9 is strong, and 0.9 to 1 is very strong.

Table 1. The Correlational statistics

		Students empathy	Students experiences	Perceived social support	Formatting social entrepreneurship
Students empathy	Pearson correlation	1	.106	.656	.449
	Sig. (two- tailed)		.165	.157	.000
	N	218	218	218	218
Students experiences	Pearson correlation	.117	1	-0.24	.043
	Sig. (two- tailed)	.152		.000	.577
	N	218	218	218	218
Perceived social support	Pearson correlation	.146	.576	1	.668
	Sig. (two- tailed)	.157	.000		.000
	N	218	218	218	218
Formatting soc. entrepreneurship	Pearson correlation	.040	.667	.768	1
	Sig. (two- tailed)	.876	.000	.000	
	N	218	218	218	218



Table 1. above shows the results of Pearson's product-moment correlation analysis that there is a strong positive significant relationship between the independent variable students' empathy and the dependent variable formatting Soc_Ent on the correlation coefficient and sig. level 0.449 (.000), perceived social support .668 (.000). Meanwhile, student experiences did not significantly correlate with the dependent variable on the correlation coefficient of 0.043 and sig. level of 0.577 ($P > 0.05$).

Based on statistical processing, the overall results of correlation, histogram, and p-p plots show no issues of multi-co-linearity, normality, and linearity, here.

Regression analysis. Based on the results of Table 2 above, the value of R square is 0.635, and the adjusted value of R square is 0.695. This shows that 63.5% of the variation in the formatting social entrepreneurship is explained by the determinants of perceived social support in the study area. Also, the significance value of the F statistic shows a value of 0.000 and is smaller than $p < 0.05$, meaning that the model is quite significant and there is no problem with the fitness model in this study (Table 3).

Table 2. Regression analysis

Model Summary										
Model	R	R square	Adjust ed R square	Std. an error of the estimate	Change statistics					
					R sq. change	F change	df1	df2	Sig. F change	
1	.757 ^a	.635	.695	42.652	.635	35.211	6	136	.000	

a Predictors: students empathy, students experiences, & perceived social support

Model Equation. Based on the regression analysis above, the results of the regression model equation are as follows:

$$Y = 0:693 + (0.337)X1 + (0)X2 + (0.402)X3 + e$$

where Y= Formating social entrepreneurship

X1 = Students empathy

X2 = Students experiences

X3 = Percieved social support

E = other factors not included in the study (0.05 random error)

Table 3. Regression coefficients

Model	Unstandardized coefficients		Standardized coefficients	t	Sig
	B	Std. error	Beta		
1 Constant	.693	.276		2.314	.010
Students empathy	.337	.247	.297	2.556	.005
Students experiences	.047	.056	.014	-	.187
Perceived social support	.402	.036	.429	4.114	.000

Dependent variable: Formatting social entrepreneurship
Source: Author's survey, 2018

The results of the regression analysis prove that students empathy have a significant positive effect on forming social entrepreneurship at a standard beta value of 0.337 at $p = 0.005$, perceived social support has a significant positive effect on forming social entrepreneurship at a standard beta value of .402 at $p = 0.000$, while students experiences does not have a positive effect on students' forming social entrepreneurship at the standard beta value of -0.14 with a significance level of 0.0187 ($p > 0.05$). The result shows that perceived social support is the most influencing variable or factor in this study.

Discussions

The discussion on student empathy which significantly influences the formation of social entrepreneurship is triggered by economic conditions in Indonesian society. Indonesia is still a developing country which determines that not all people are said to be prosperous. Most of the population is still below the poverty line. With such a phenomenon, students' empathy is enormous for the community; thus, they intend to format Soc_Ent (Hokerts, 2017). Most of the respondents, namely students, feel that the life under them is still lacking, so their empathy is enormous, as in research (Preston et al., 2007; Goetz et al., 2010; Niezink et al., 2012). However, a small part of the respondents whose lives are still almost the same as those of the community with good or even less welfare, their sense of empathy is also low. This is because they also feel they still need help. With such a phenomenon, most of the respondents intend and are eager to form social entrepreneurship in the hope of helping the community with existing local wisdom (Hornby: 2000). The forms of social entrepreneurship can be diverse and can adjust community



resources and natural resources around them. Here, students also explore local wisdom around their environment that local wisdom also present (Fox, 1999).

Furthermore, the experience of students in social entrepreneurship itself is still not significantly influential. They may be still focused on their studies so that even if they have to enter the community, they wait for a schedule that is not busy or at the end of the study, so they have much free time. Furthermore, many students who have businesses but are limited to independent businesses have not involved the community in their business. So the results of this study show that students' experience in social entrepreneurship has no significant effect on the formation of social entrepreneurship.

Regarding perceived social support, the research results show a significant positive effect on formatting social entrepreneurship. This is due to the community's enthusiasm towards the plans of the respondents in this Soc-Ent formatting. Moreover, respondents can develop businesses through technological mastery and social media networks so that respondents can combine local wisdom combined with significant scientific technology (Agatha, 2016). This is also in line with research (Hokerts; 2017) that with mastery of knowledge in the form of information and skills, different development strategies will emerge and, of course, better results. The community believes that the existence of this Soc-Ent will help their social problems. Furthermore, with the Soc-Ent, the entry of investors who will provide opportunities for cooperation is predictable. So from this research, it is hoped that the policymakers will participate and pay more attention to social entrepreneurship by providing business facilities, committed support, and assistantship.

Conclusion

This study brings a new theoretical contribution that the determinants of social entrepreneurship formatting referring to the Hokerts model (2017) show that student empathy and perceived social support have a significant positive effect on formatting social entrepreneurship. Meanwhile, student experiences showed that the results were not significantly influential; there were not many students who joined the social entrepreneurship business with the community. This finding is not perfect, both in terms of the number of samples and the variables raised. It is hoped that future research can show more than two universities as a population and sample as well as more and more detail in the selection of variables based on the theories that underlie the problem.



Recommendation

This study recommends that policymakers participate in providing support and facilities for the formation of social entrepreneurship in the regions. The goal is to solve the social problems of the community. With the linkage with the local government, it is hoped that it can shape and even develop this social business activity. It is possible to establish cooperation with other social organizations or prominent entrepreneurs in the context of social business development. It is hoped that this can be done in all regions in Indonesia, which are still developing countries.

Conflicts of Interest

The authors declare no conflict of interest.

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Appendix

Instrument

No.	Variables	Indicators	Likert Scale
1.	Students empty	I feel sorry to see the poor community	SDA,
		I intend to help them	DA, DB,
		I'm worried about their social condition	A, SA
		I pay attention to their condition	
2.	Students experiences	I have an independent business	SDA,
		I have some experience working with social problems.	DA, DB,
		I have volunteered or otherwise worked with social organizations.	A, SA
		I know a lot about social organizations.	
4.	Perceived social support	People would support me if I wanted to start an organization to help socially marginalized people.	SDA,
		If I planned to address a significant societal problem people would back me up.	DA, DB,
		It is possible to attract investors for an organization that wants to solve social problems.	A, SA
5.	Social Entrepreneurship	Social entrepreneurship can improve community welfare	SDA,
		Social entrepreneurship can help transform traditional businesses into modern businesses	DA, DB,
		With this social effort, it is hoped that the unemployment rate will decrease	A, SA
		With this social effort, it is hoped that there will be economic development in our area	

SDA= Strongly Disagree, DA= Disagree, DB= Doubtful, A= Agree, SA= Strongly Agree



The Effectiveness of Traffic Code Strategy Based On Local Wisdom of *Tat Twam Asi*

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Abstract: Following competence and standards, prompt and appropriate treatment can guarantee optimal and professional emergency treatment to prevent death and minimize disability. All of this can be achieved, one of which is by increasing the disposition time in the Medical-Surgical room. Inappropriate disposition time will reduce the quality of service both in the Medical-Surgical room or in other rooms, which will create a buildup of patients to affect the quality of service in the hospital. Giving traffic codes with local wisdom *Tat Twam Asi* is one of the reminders/codes to achieve disposition time. This study aims to determine the effectiveness of traffic codes on the accuracy of disposition time in the Medical-Surgical room at Sanglah Hospital Denpasar, including Quasy experimental research, with consecutive sampling technique. The results obtained a p-value of 0.031 (<0.05) so that H_a is accepted, which means that implementing the traffic code strategy effectively increases the accuracy of the patient's disposition time in the Medical-Surgical Ward Sanglah Hospital Denpasar in 2021.

Keywords: Traffic code, *Tat Twam Asi*, disposition time, Sanglah Hospital

Introduction

As a first aid line in hospitals, inpatient observation rooms play an essential role in providing clinical services that require immediate medical action to save lives and prevent further disability. The Emergency Department (ED) is a pretty important unit in a hospital. All the experiences of patients who have come to the ED will significantly influence the community views on the hospital service.



Disposition time is the time it takes from the patient being received by the doctor until the patient decides to move to an inpatient room or an operating room. Medical-Surgical Room is an inpatient room in an emergency department that functions to nurse acute patients clinically and hemodynamically stable but still requires monitoring and observation for 2 x 24 hours. Following competence and standards, prompt and appropriate treatment can guarantee optimal and professional emergency treatment to prevent death and minimize disability. One of these things can be achieved by increasing the disposition time in the Medical-surgical room. Disposition time Medical-Surgical room is a presentation of a patient who is decided to leave the Medical-Surgical room from or equal to 2 x 24 hours starting when he just entered the Medical-Surgical room until the patient leaves the room.

According to data on the disposition time of patients moving in 2020, the Medical-Surgical Room at Sanglah Hospital averages around 35% every month. This number does not meet the target of the hospital quality indicator, which is 80%. Preliminary studies have been carried out for the last three months. The obtained data showed for February 2021 (36%), March 2021 (33%), and April 2021 (34%). There are various reasons why patients cannot move 2 x 24 hours, including unstable patient conditions, lack of equipment in the usual room such as wall suction, suggestions from the doctor in charge who cannot move to the standard room, and others.

The impact that can be caused if the disposition time of Medical-Surgical patients does not run optimally is that patients' length of stay in the Medical-Surgical room will lengthen. So, there will be an accumulation of patients in triage (bed blocks) and intensive rooms looking for a place in the Medical-Surgical room. The solution implemented to achieve the accuracy of the disposition time of patients moving rooms is socialization to all doctors in charge of patients and residents on duty, installing a written code to remind the disposition time. These actions do not continue because the resident doctor and the Patient's Responsible Doctor change from time to time.

According to Wahyu (2019), a reminder is a message that helps someone remember something; a reminder can be more useful when contextual information is used to present information at the right time and in the right place. The reminder can also be used as time management, giving warning alarms in location-based notifications, time, and contextual notes. According to the Big English Dictionary Indonesian Translation, the meaning of the word



reminder is an English word that means reminder. Another meaning of reminder is an English word that means warning. So, the reminder system can be interpreted as a unit consisting of components or elements that are linked together to facilitate the flow of information.

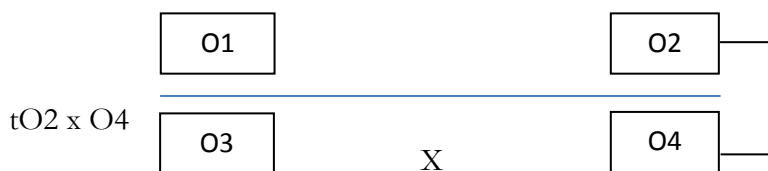
Reminders to achieve the right disposition time using the *Tat Twam Asi* local wisdom approach will strengthen the way to achieve disposition time. *Tat Twam Asi* is a sense of similarity that creates mutual respect, mutual respect, a sense of belonging, a sense of kinship, and feeling the suffering of others as their suffering (Mertayasa, 2020). The teachings of *Tat Twam Asi* are more interpreted as a pattern of life that emphasizes togetherness based on the attachment of fate and human responsibility so that social morality is built between fellow community members in all aspects of their lives (Adhi, 2016).

The problem in this study is "whether by using a traffic code with *Tat Twam Asi* approach will you be able to achieve the patient's disposition time?" Based on the formulation of the problem above, the purpose of this study was to determine the effectiveness of the use of traffic codes on the accuracy of disposition time in the Medical-Surgical room at Sanglah Hospital Denpasar.

Methods and Research Design

Method. This type of research includes Quasy experimental research.

Research design. Using a nonequivalent control group design to assess treatment outcomes and compare with groups before and after specific treatments(Nursalam, 2020). The research design can be described as below:



Information:

O2: disposition time pre-implementation of traffic code strategy

O4: disposition time after implementation of traffic code strategy

tO2xO4: comparison of pre and post-disposition time of traffic code strategy implementation



The data obtained include the patient's disposition time before and after implementing the traffic sign strategy. This study uses the Consecutive Sampling sampling technique; namely: The samples taken are all observed subjects and meet the sample selection criteria, which are then included in the sample until the required sample size is met (Sugiyono, 2019). Sample is all patients treated in the Medical-Surgical Room of the Sanglah Hospital Denpasar during the study period that met the sample criteria, namely the inclusion and exclusion criteria. Inclusion criteria are general characteristics of research subjects from a target population that is affordable and will be studied (Sugiyono, 2019). From the data obtained in the Medical-Surgical Room IGD Sanglah Hospital Denpasar, in May 2021, the number of existing patients was determined as an estimate of the population (N) of 130 patients. (Sanglah Hospital, Denpasar, 2021). From these data, the estimated proportion (by 50%, so $= 0.5$ and $= 1 - p$) $p = 50\%$ $q = 50\%$ (0.5), and the standard normal value for $\alpha = 0.05$ (1.96) so that $= 1.96$, and the error rate ($d = 5\%$). The number of samples in this study was 88 samples according to the sample formula obtained. Z_{α}

The data collection sheet in this study used an observation sheet for the accuracy of disposition time. The assessment results are inputted and calculated before the implementation and after the implementation of the traffic sign marking strategy. According to Nursalam (2020), the independent variable is the object of research or the point of attention. The independent variable in this study is traffic sign strategy. A Va or dependent variable is a variable whose value is determined by another variable (Nursalam, 2020). In this study, the dependent variable is the disposition time of the patients treated in the Medical-Surgical ED at Sanglah Hospital, Denpasar.

The analysis of this research is a univariate analysis, which describes the characteristics of the respondents and the main variables in the study; a descriptive univariate analysis is carried out by displaying in the form of frequency tables and pictures and explained in narrative form. Another analysis is comparative analysis, namely, to analyze the influence between the independent variable and the response variable, a comparative test is carried out. To test the comparative hypothesis of two unpaired samples if the data is in nominal form, the Chi-Square statistical technique (Kai Square) is used (Sugiyono, 2019). The researcher's analysis using the help of statistical application programs with $= 0.05$ (5%) provided that if the significance value

(p-value) is less than the value of, then H_a is accepted, which means that the implementation of the traffic sign code strategy is effective in increasing the accuracy of the patient's disposition time in the Medical-Surgical Room ED Sanglah Hospital Denpasar in 2021.

Findings

Following the research objectives and indicators of success, the results of this study have several essential things, namely the effectiveness of using traffic codes on the accuracy of disposition time in the Medical-Surgical room at Sanglah Hospital Denpasar.

Results of Observations on Research Subjects. Percentage of respondents based on disposition time pre-use of traffic codes based on research results, from a total of 88 samples, data obtained that as many as 14 people (31.8%) of respondents were disposed in less than 48 hours, and 30 people (68.2%) were disposed of in less than 48 hours. Time more than 48 hours. See in the Figure 1 below.

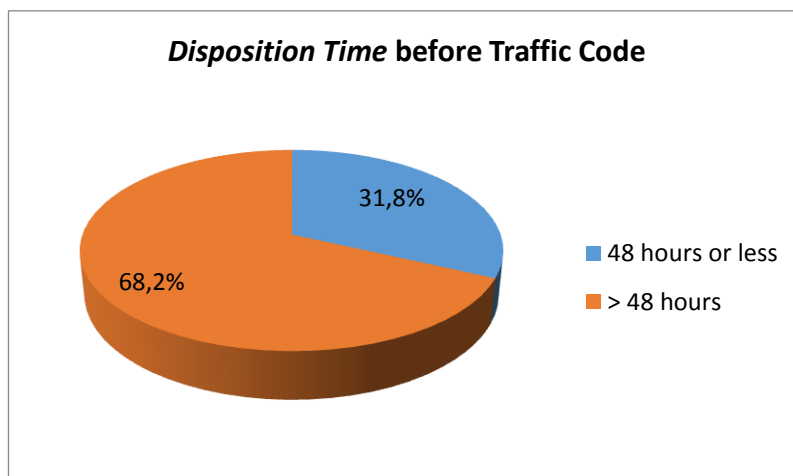


Figure 1. The distribution of the percentage of respondents based on pre-use disposition time traffic code

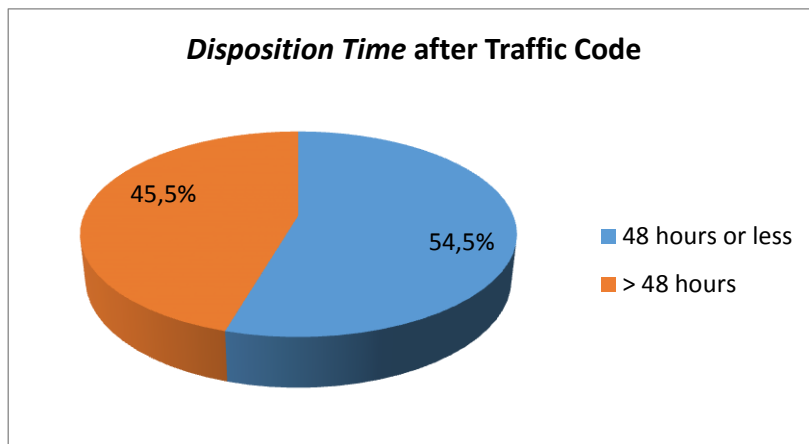


Figure 2. The distribution of the percentage of respondents based on disposition time after using the last code

Based on the Figure 2 above, it can be explained that of the 88 respondents, it was found that the disposition time after the application of the traffic light code was 24 people (54.5%) less than 48 hours, while the remaining 20 people (45.5%) were more than 48 hours.

Table 1. Cross Tabulation of pre and post-use disposition time traffic code

Intervention	Disposition	
	less than equal to 48 hours	more than 48 hours
pre	14	30
post	24	20

The Table 1 above shows that before using the traffic code, 14 patients were disposed of in less than 48 hours, while those who were more than 48 hours were 30 people. Meanwhile, 24 patients were disposed of in less than 48 hours after using the traffic code, and 20 people were disposed of for more than 48 hours. The statistical test used is *Chi-Square* (Kai Squared) two samples because it compares two variables with data in nominal data (Sugiyono, 2011).



Table 2. Test of Patient Disposition Time Analysis in the Medical-Surgical at Sanglah Hospital Denpasar Pre and Post Traffic Code Usage

Chi-Square Tests					
	Value	df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	4.632a	1	.031		
Continuity Corrections	3.752	1	0.053		
Likelihood Ratio	4.676	1	.031		
Fisher's Exact Test				.052	.026
Linear-by-Linear Association	4.579	1	.032		
N of Valid Cases	88				

a. 0 cells (0.0%) have an expected count less than 5. The minimum expected count is 19.00.

b. Computed only for a 2x2 table

Based on the data above, a p-value of 0.031 (<0.05) was obtained to accept H_a . The application of the traffic light code effectively reduced patient disposition time in the Medical-Surgical Room, the Emergency Installation Sanglah Hospital Denpasar, in 2021.

Discussions

The research was carried out in the Medical-Surgical ward Sanglah Hospital, Denpasar. The data collection was carried out in June 2021. The type of data collected as primary data, namely data obtained directly from research subjects as a source of information sought (Nursalam, 2020). The data obtained includes the patient's disposition time before and after implementing the traffic sign strategy. The data collection sheet in this study used an observation sheet for the accuracy of disposition time. The assessment results are inputted and calculated before the implementation and after the traffic sign marking strategy with the local wisdom approach of *Tat Twam Asi*.

Disposition time data before and after the application of the traffic code on local wisdom of *Tat Twam Asi*:

- a. Disposition time traffic light code pre-application. Prior to applying the traffic light code, the average patient disposition time in the MS room was 63.8 hours. Of the 44 pre-use traffic code respondents, 31.8% were disposed of in less than/equal to 48 hours, while the remaining



68.2% were disposed of within more than 48 hours since the patient arrived at the MS room. As far as the study that the author has done, the author has not found similar research. So, the authors cannot compare the results with another one.

- b. Disposition time post-implementation of traffic code on local wisdom of *Tat Twam Asi*. After using the traffic code, the disposition time was shortened; there were 54.5% who needed less than 48 hours to be disposed of, while the remaining 45.5% took more than 48 hours.

From the results of data analysis using SPSS, a p-value of 0.031 (<0.05) was obtained so that H_a was accepted; namely, the use of traffic codes was effective in reducing patient disposition time in the MS Room Emergency Installation Sanglah Hospital Denpasar in 2021. According to (ACI, 2016), In Australia, an inpatient model similar to the Medical-Surgical (MS) Room has been developed, called the Medical Assessment Unit (MAU). Patients treated at MAU were treated for 24-72 hours. After that, the patient will be transferred to a regular room (ward) or sent home and receive a visit (homecare) as needed. In the MS Room, the patient is expected to move to another ward (concerning the patient's condition) in less than 48 hours. This parameter is one of the quality indicators that is monitored every month. It is listed in the MS Room quality dictionary.

In addition to statistical effectiveness analysis, the researcher also analyzed the effectiveness of traffic light codes and escalation in terms of cost (cost control). The MS room is a room for first and second-grade patients. However, patients whose rights are class 3 but require observation in the MS room will also be treated in the MS room without increasing the patient's class. So in terms of cost, the hospital must cover the cost of treatment in class two for patients whose rights are class 3. Assuming the number of class 3 patients treated in the MS Room (class 2) is 100 patients per month, then the amount of funds that the hospital must bailout during a month is a hundred times the difference in the cost of care in the second and third grades. On the other hand, patients from the ICU and Intermediated Ward (IW) who need treatment in the MS Room are also hampered because the MS Room is full of patients who should have moved to the ward. This situation also can cause losses to the hospital because the cost of treatment in the ICU and IW increases. Assuming the patient is delayed by two days in getting the ward at



MS. Then the difference in costs incurred is $2x (650,000-150,000) = \text{Rp. } 1,000,000$ per person, not including the cost of drugs, supporting examinations, and others. However, the researcher cannot do detailed and accurate calculations because the ceiling provided by the Agency Healthcare Social Security Providers (BPJS) vary greatly depending on the patient's diagnosis. Patients' length of days of hospitalization (LOS) also greatly determines the number of costs spent during treatment.

In terms of quality (quality control), by pursuing the disposition target before 48 hours, the medical team, nurses, and other health teams will work more optimally so that fast and precise services can be achieved. This wellbeing aspect will reduce morbidity and mortality. In addition, with the smooth flow of patients in the MS Room who can move to the regular treatment room, the flow of patients from the Triage Room will also be smooth. So it can minimize bed blocks in triage. The lack of bed blocks will also impact the quality of service and minimize patients going home of their own accord (PP) caused by the unavailability of inpatient rooms. The condition, of course, will also affect the hospital's income. In addition to bed block in triage, it can occur from the ICU or IW. Most of the patients admitted to the installations had to be admitted to the MS Room first. So, those other patients who need treatment rooms in the ICU and IW are also blocked. This way of treatment causes the quality of service to decline, which impacts public trust in the hospital.

With the achievement of disposition time less than 48 hours in the MS Room, the potential for hospital income can be optimized, potential losses can also be reduced, and the quality of service can be improved. So that quality control and cost control efforts can be carried out optimally.

Conclusion

Based on the study results, it can be concluded several things as follows. Prior to implementing the traffic code strategy using the local wisdom approach, the average disposition time in the Medical-Surgical Room of the Emergency Room was 63.8 hours. From 44 respondents who pre-implemented the traffic light code, 31.8% of patients were disposed of within 48 hours or less. Meanwhile, the remaining 68.2% were disposed of in more than 48 hours since the patient arrived at the Medical-Surgical Room. After implementing the traffic code strategy, the patient disposition time was shortened. There were 54.5% who needed less than 48 hours to be disposed of, while the rest were



still more than 48 hours. Implementing the traffic code strategy effectively increased the accuracy of disposition time in the Medical-Surgical ED at Sanglah Hospital, Denpasar, in 2021 with a p-value of 0.031 (<0.05).

Suggestion

1. To Denpasar Sanglah Central General Hospital
The traffic code strategy program should be supported more to improve disposition accuracy time in the Medical-Surgical Room in the Emergency Installation of Sanglah Hospital so that in the future, it will serve patients more optimal. The efficiency will improve the hospital's quality in general.
2. To the Emergency Installation of Sanglah Hospital Denpasar
In order to help coordinate according to the escalation code made with related parties, patient flow in the Medical-Surgical room can run smoothly, which will impact the smooth flow of ED services as a whole.

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The Nationalism of Students During the Covid-19 Pandemic

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Abstract: History education has a strategic role in strengthening national identity. Therefore, supporting historical education to enhance nationalism is also a strategic effort in achieving the target. Nowadays, there are various challenges to nationalism among the Indonesian younger generation. On the other hand, when in early 2020 the world was hit by the Covid-19 pandemic, it became a challenge in internalizing nationalism in learning. This study aims to measure how high the level of student nationalism is during health crises. The research was conducted using a survey method to 932 respondents from class X of public high school in Semarang City. By using descriptive analysis of students, the result shows that nationalism among students is still relatively high. However, the social dimension of nationalism is considerably low. Therefore, it is necessary to strengthen multiculturalism in history learning.

Keywords: nationalism, pandemic, history learning



Introduction

Indonesia has various ethnic groups. The BPS's (Indonesian Central Bureau of Statistics) report collaborated with the Institute of Southeast Asian Studies (ISEAS) in 2013 showed that there is a new classification of 633 major ethnic groups across the archipelago (Ananta et al., 2015). The diverse ethnic identities become a national wealth as well as a huge challenge in developing and realizing a collective national identity. Therefore, strengthening nationalism is a necessity for Indonesia.

Nationalism is the quality and integrity of the national consciousness of the citizens of a country (Smith, 1991). It is an understanding that creates and maintains state sovereignty by realizing a concept of shared identity to benefit a group of human beings (Kahin, 2013). Nationalism is an understanding that stands because of the existence of a nation from a specific country (Anwar, 2014). It also defines national identity with whom we want to work together to achieve the bonum publicum. In simpler terms, nationalism must be owned by every level of society, mainly the student or younger generation group.

Various strategies were carried out to strengthen Indonesian nationalism. One of them is through history education. Darmawan (2019) states that history education has a strategic meaning in forming a noble national character and civilization while forming an ideal Indonesian people who have a sense of nationality and love for the country. Here, perennial education has placed history learning as a medium of inheritance in developing an understanding of nationalism that is proud of the nation's past (Darmawan, 2019).

Enhancing nationalism in history learning experiences challenges when in 2020 the world is hit by the Covid-19 pandemic. This pandemic has had a tremendous impact on various education fields. When the situation deteriorated in the mid-2020, the Ministry of Education and Culture of the Republic of Indonesia issued Circular Letter Number 4 of 2020 on March 24, 2020, concerning the Implementation of Educational Policies in Emergency Periods the spread Covid-19. The letter explained that the learning process from home is carried out online (Kementerian Pendidikan dan Kebudayaan RI, 2020). This condition poses a challenge to the implementation of the internalization of nationalism.



So far, studies on nationalism in the context of history learning have been carried out in offline learning. Several studies explain a relationship between perceptions of learning history and attitudes of nationalism. (Amboro, 2013; Prayogo, 2017; Widiyanto, 2007). On the one hand, studies on offline history learning have emphasized the ideas, processes, and barriers to learning. Several studies on this include studies on the implementation of online learning by Ameli et al. (2020), Sadikin and Hamidah (2020), also Siahaan (2020). A survey on the idea of online learning during the covid period, for example, was carried out by Amboro (Amboro, 2020). While among others, Kurniawan conducted a study on the barriers to learning history (2020).

From the context above, it indicates that the study of nationalism in online history learning has not been given much attention and had not been carried out. This study is essential to see how high the level of student nationalism is when the learning process is conducted online.

Methods and Research Design

Methods. The research was conducted on students of class X SMA Negeri in the city of Semarang. Class X students were chosen because they have used online learning since starting school. A survey is used to analyze the level of student nationalism. Meanwhile, the researcher conducted a phenomenological study of teachers and students to deepen the study.

Respondents in this study were 932 students from class X at SMA N 1 Semarang, SMA N 2 Semarang, SMA N 3 Semarang, SMA N 4 Semarang, SMA N 7 Semarang, and SMA N 12 Semarang. This class was chosen because they have never done offline learning during the pandemic. Data collection was carried out with a survey.

Research Design. This research was conducted using a survey approach. The variable of this research is nationalism. In this study, nationalism is defined as the national consciousness of someone who sees themselves as part of a unified collective identity formed by shared history and ideals (common goals). Operationally, student nationalism is a perceptual assessment of students regarding national awareness as part of a unified identity created by a shared history and shared objectives with indicators (1) Proud to be Indonesian, (2) understanding the nation's history, (3) understanding rights and obligations as citizens, (4) respecting the struggle of heroes, (5) respecting cultural diversity;

(6) aware for the nation's sustainability. These indicators were measured by a Likert scale of 4, namely strongly agree, agree, disagree, and strongly disagree.

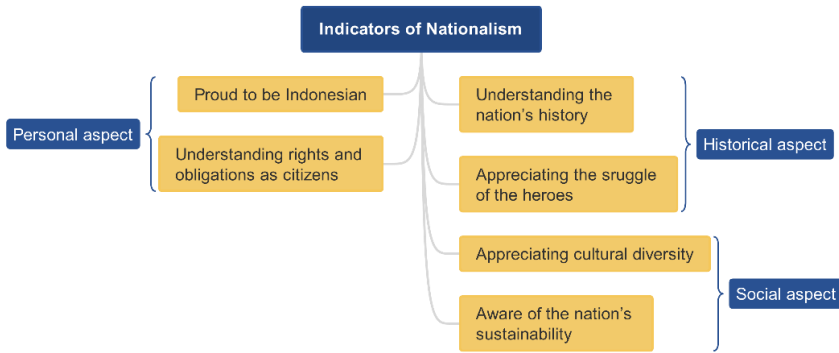


Figure 1. The Indicators of Nationalism

There is a questionnaire of 40 items used to collect data. The Spearman-Brown formula is reliable with an r_{11} value of 0.840 and is very high. However, the remaining 34 items are valid after being tested for validity. After the data was collected, the researcher used the MSI approach to convert the ordinal data into intervals. Meanwhile, the analysis was done descriptively.

Findings

Based on the survey, the nationalism score of class X State Senior High School students in Semarang City as a whole is 76.43. When viewed from the distribution of respondents, there are only three categories of scores, namely very high (2.90%), high (84.98%), and medium (12.12%). This value is included in the high category.

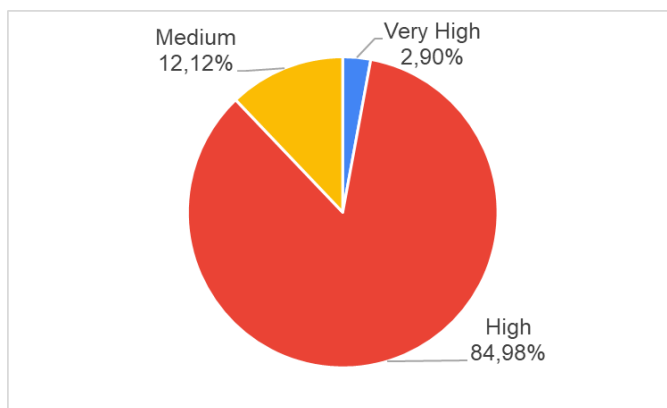


Figure 2. The Nationalism Criteria for Class X Students (N=932)



In general, students' nationalism scores are included in the high category. However, when viewed from each indicator, the distribution is not evenly distributed. Overall, the order of arrows from the highest to the lowest is (1) being proud as an Indonesian national, (2) understanding the rights and obligations as citizens, (3) appreciating the services of heroes, (4) understanding the nation's history. Meanwhile, the distribution of each indicator of nationalism is as follows.

Table 1. Values for Each Indicator of Student Nationalism

No	Indicator	Value	Criteria
1	Proud to be Indonesian	89,01	Very high
2	Understanding the nation's history	79,79	High
3	Understanding the rights and obligations as a citizen	87,87	Very high
4	Appreciating the struggle of the heroes	84,47	High
5	Appreciating cultural diversity	67,09	Medium
6	Aware of the nation's sustainability	42,67	Low

There are indicators with low scores, namely caring for the nation's sustainability. Research shows that students' awareness is constrained in learning in a pandemic situation.

From the research results above, in general, nationalism has shown a good trend. However, not all aspects of nationalism are included in the high category. The element that needs to be strengthened is how to respect cultural diversity and inclusivity as well as increase awareness of the nation's sustainability. These aspects are still not optimal. It tends to occur because historiography is still Java-centric.

One alternative to strengthen aspects of cultural pluralism and diversity and increase concern for the nation's sustainability is to integrate the issue of multiculturalism in history. Currently, historiography in Indonesia tends to be Javanese-centric, so students have not seen the full extent of the involvement of the nation's components from different regions. Therefore, multicultural education is necessary to strengthen collective national identity (Hasan, 2012; Nordgren, 2017).



Hasan (2012) explains that there are reasons why multicultural education is needed. (1) social inequality in Indonesian society, (2) community mobility and cultural encounters that are increasingly intensive, (3) increasingly open regions in Indonesia, (4) various conflicts that often occur due to cultural misunderstandings, and (5) erasing myths and interpretations that threaten national unity.

These efforts need to be strengthened immediately because various problems are currently threatening. After the reformation, Indonesia faced the problem of disintegration that undermined the nation's unity. Some areas became vulnerable to break away from the state because of various issues and the legacy of oppression during the New Order era. These areas are East Timor, Papua, and Aceh. East Timor was even separated from Indonesia through a referendum in 1999. In addition, various socio-religious conflicts occurred. One of the most significant religious conflicts occurred in Maluku. The conflict has been going on for an extended period from 1999 to 2002. Due to the mob clash, anarchy, and reprisal attack, thousands of people became victims. Meanwhile, tens of thousands more were displaced. Poso also experienced a social conflict from 1998 to 2001 and even impacted society deeply up to 2007 (Madinier, 2017; Ricklefs, 2010).

One of the efforts to strengthen multicultural education is to present diverse narratives about the participation of all parties in developing Indonesia. In simple terms, history learning needs to accommodate the diversity of roles of regions and regional figures in Indonesian history.

History learning cannot limit itself to national history. History learning must simultaneously exhibit historical events in the student's cultural environment, other cultural settings, and national dimension. The themes raised are not limited to politics but the various dimensions of human life (Hasan, 2012).

Through multicultural education, students are expected to acquire specific social skills. According to Jarolimek, these social skills are (1) Living and working together, taking turns, respecting the rights of others, being socially sensitive, (2) earning self-control and self-direction, (3) Sharing ideas and experiences with others (Kurniawati, 2010). These social skills are relevant to fostering concern for the nation's sustainability in learning amidst the highly individualistic era of the pandemic Covid-19 today.



Discussion and Recommendations

The pandemic has changed the implementation of learning. The change from face-to-face learning to online learning has become a new trend in education, including history education. From this phenomenon, researchers are interested in seeing how high the nationalism of students in class X of high school is. Overall, the student nationalism score was 76.43. This value is included in the high category. However, the rate of nationalism is not similar for each dimension or aspect. The element that needs to be strengthened again is respecting cultural diversity and increasing awareness of the nation's sustainability. One alternative to enhance cultural pluralism and diversity and increase concern for the nation's sustainability is integrating the multi-culturalism context in history learning.

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Digital History Resources: Optimization for a Meaningful Learning

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Abstract: Technological developments and globalization have contributed to the production and use of digital historical sources. Although its availability is still limited, during online learning, the existence of this resource provides a broader space to optimize the educational process in the form of enrichment of learning media. On the other hand, students who have access to various sources of information are also a challenge for teachers. Facilitators need to have the ability to package and present meaningful learning as promoted by Ausubel. Most researchers talk about digital historical sources, but there are still few who study it in the context of history learning. The literature study used in this study aims to explore things that need to be prepared by teachers in optimizing the use of digital historical sources that are oriented towards meaningful learning.

Keywords: Digital history resources, world history, globalization, meaningful learning



Introduction

The end of the 20th century marked the beginning of the development and massive adaptation of technology in daily life. This adaptation is marked by the emergence of the World Wide Web as the central pillar towards a big data or Information of Things (IoT) system. The utilization of this technology is carried out in various fields of science, including history. History cannot be separated from computing systems and network information in historical documentation on the web. Various technologies that can be used for this purpose include flash animation, XML coding, digital video, blogs, and wikis (Seefeldt & Thomas, 2009).

Based on its form, there are two types of digital history sources, namely source digitization, and digital publications. The first form is indicated by a change in form from a physical form to a non-physical form through technology. An example of digitization is an artifact that is photographed and then uploaded to the internet, stored in a storage system, to be accessed online. The second form is the historian's thoughts poured through writings on websites, blogs, and video vlogs as examples (Van Ruyskensvelde, 2014). If the first form transfers primary historical sources, the second is the production of historical works or historiography as secondary sources.

The penetration of information technology into all areas of life forces historical researchers to use it to help answer existing problems. Some of the options are simple activities carried out by historians: creating blogs containing their history, writing history with their favorite studies and then publishing it openly. However, increased accessibility means placing the need for digital historical sources to increase interdisciplinary studies (Van Ruyskensvelde, 2014).

Searching for the works of historians is currently very easy with the existence of search engines, for example, Google. Choosing the right keywords will lead us to the source of the information we need. Big data helps understand other people's thoughts (their works) by searching for phrases used, one of which is through Google data (Davidowitz, 2018). This condition shows that nowadays, it is effortless to find information in cyberspace, including digital historical sources. Technology that is developing rapidly along with the flow of globalization makes information from various parts of the world accessible easily and quickly via the internet.



The right and careful keywords are the initial challenges in finding information online. Choosing the wrong keywords will cause someone to get stuck in a maze of irrelevant and even misleading information. Moreover, in the heuristic method, historians select material, sort out relevance, and develop arguments on sources considered essential or useful (Robertson & Mullen, 2017). This ability is a challenge for historians and readers or history enthusiasts who often use inaccurate phraseology in digital repositories (Huistra & Mellink, 2016).

The development of technology and globalization also requires the world of education to adapt quickly. The works of historians in digital and physical form should be used in history learning. This approach is very relevant to the pandemic situation, which makes the position of digital historical sources quite ideal for use in online learning. Learning during the pandemic inevitably positions conventional history learning as impossible. Meanwhile, teachers are also not prepared to use new materials from the government to organize online learning. Digital sources are an alternative solution for understanding local history in this situation (Utami, 2020). It should also be realized that globalization will continue in any situation, whether during a pandemic or post-pandemic, or new normal, which means that digital-based learning is necessary.

Although the current online learning trend is less than optimal, the learning process should still be oriented towards meaningful learning. Learning is meaningful if students can relate new Information to the cognitive structure they already have (Ausubel, 1963). The importance of meaningful learning in history learning is that students understand and feel the benefits of the knowledge gained in the long term. Although the 2013 curriculum contains a relatively large material load, teachers can prioritize certain materials optimized in lesson planning. Thus certain aspects are sorted out and raised while other themes are made in structured independent learning. The suitable combination with a consideration of student's initial cognitive capacity will make it meaningful learning.

According to Ausubel (1963), the meaningful learning could be achieved if it meets three parameters. First, a relevant prior knowledge, students must have some idea at least in general to know a topic that teacher will teach. Second, the meaningful material, student perception on the material to be taught is relevant or contextual for their needs. So, they have a reason to accept the new information or connect their initial knowledge with the existing or a new one. Third, the learner must choose to learn meaningfully, it means student is



actively and voluntarily interested to acquire the knowledge instead of being forced by the system or person (teacher).

Research conducted by Lee & Molebash (2014) on a digital history investigation project by training teachers to learn the methods and application of digital history research shows the significant influence of technology in improving the quality of social studies learning. Ideally, digital historical sources have a positive impact on learning. Therefore, this paper aims to identify historical materials to utilize digital resources to achieve meaningful learning, especially for teacher use. The main question in this research is, "What needs to be prepared in utilizing digital historical sources that are oriented towards meaningful learning?". The meaningful learning parameter used is the construction of prior knowledge through digital historical sources.

Method and Research Design

This study uses a literature study. A search of journals and books was conducted to find the link between digital historical sources and meaningful learning in history learning (Creswell, 2012). Source searches were conducted online for several weeks, finding four books and nine journals used by researchers to answer the problem formulation. Data analysis used a qualitative descriptive technique from Miles & Huberman (1994): data findings, sorting and interpreting data, and data presentation.

Findings

Technology that continues to develop makes various disciplines of science need to adapt. History, known sources such as documents, artifacts, and manuscripts, are now recognized and available digitally. In general, digital history is a digital media used as a tool for presentation, analysis, and historical research (Weller, 2012). A similar opinion was conveyed by Lee (2002) that "Digital history is the study of the past using a variety of electronically reproduced primary source texts, images, and artifacts as well as the constructed historical narratives, accounts, or presentations that result from digital historical inquiry." The technology used to make digital historical sources can be helpful for historical researchers but also for teacher in the history learning. Norwich University (2020) describes the digital tools used for digital history to function to:



- Research, analyze, and visualize patterns in historical information.
- Present research findings and historical narratives in an enriched content format that is both informative and entertaining.
- Invite collaboration and enable various audiences to participate in the preservation and telling of stories.

History learning in the 21st century presents a challenge for teachers, with most students being Generation X. Meanwhile, the existing teacher candidates are primarily millennial. The use of technology in learning is a must so that there is a balance between teacher and student cognition which is increasingly digitized. Both generations are used to dealing with many sources of information. As Davidwitz (2018) puts it, "you don't always need a ton of data to get important insights. You need the right do not. What if the teacher has difficulty adapting students even mastering the discourse of learning media that they are already familiar with? Even, some teachers are still struggle to understand and use digital media such as PowerPoint and Google properly.

Generally, the availability of digital historical sources in Indonesia can be found on the websites of museums, government agencies, and universities. Concerning meaningful learning, the teacher acts as a link to connect existing digital sources to be narrated to students in the classroom. The amount of information easily obtained by students makes the teacher's role irreplaceable, even though learning is carried out online. The teacher's role is to present the right learning resources in the classroom. They can freely choose what data is appropriate to be presented or delivered, provided that it is in line with the material in the national curriculum.

In the 2013 curriculum, there are two categories for history subjects, namely Indonesian history, which is included in the mandatory category, and history of specialization groups. The two categories differ in content. Indonesian History subjects emphasize local and national events in Indonesia. Meanwhile, specialization history subjects position Indonesia more in global history. This difference needs to be understood by the teacher so that history learning is meaningful for students. In this paper, the following table will only show some of the selected topics as an example of how teacher may develop their digital history resources at the beginning. The examples given here are mostly in two types of language namely Bahasa Indonesia and English.

Table 1. The Classification of Historical Materials Based on Values and Digital Historical Sources

Class	Subject	Subject matter	Values	Digital Sources of History
X	IH	1. The origin/ancestors of the Indonesian people	Indonesia's interconnection with other nations	https://www.museumnasional.or.id/category/koleksi https://whc.unesco.org/en/tentativelists/5466/
XI	H	1. The meaning of the <i>preamble</i> of the 1945 Constitution 2. The Asia-Africa Conference	Live in unity as an independent nation.	http://asian africanmuseum.org/en/virtualmuseum/ https://www.delpher.nl/
XI	HI	1. The incoming of Western nations to Indonesia	Indonesia has a 'black pearl' appeal	https://digitalcollections.universiteitleiden.nl/ https://www.britannica.com/event/Bandung-Conference
XII	H	1. Indonesia's Role in the Cold War 2. The active role of the Indonesian people towards the Rohingyas	Participate in maintaining world order	https://trove.nla.gov.au/ (koran-koran lama, dokumen, terkoneksi dengan Arsip Australia)

Description: H – History; IH – Indonesia History

The relationship between digital historical sources and meaningful learning is the narrative used by the teacher in delivering the material in the classroom. Contextual approach in learning has the potential to be used for creating a meaningful learning. Students who have prior knowledge are connected to students' personal context and situations through digital historical resources. It can be accessed anywhere, anytime and mostly free of charge. Teachers' literacy skills in finding digital historical sources are another topic. They should provide a dedicated time to explore and conduct a preliminary survey on the internet on the suitability of the sources compare to student's cognitive and technical ability. But, this self-training will also make teacher more and more advance in digital-oriented learning skills.



The stages that need to be considered by teachers in implementing meaningful learning from Ausubel (2000) are (1) advance organizer, teacher should arrange a medium of knowledge transfer which are “organizers (that) are presented at a higher level of abstraction, generality, and inclusiveness than the new material to be learned.” It can be a graph, pictures, or artifact that visually easy to recognize; (2) Progressive differential, which, “the most general and inclusive ideas of the discipline are presented first and are then progressively differentiated in terms of detail and specificity”; (3) integrative reconciliation, is simply “explicitly indicating in what ways (student) previously learned, related ideas in cognitive structure are either basically similar to, or essentially different from, new ideas and information in the learning task.” One stage that is not less important is (4) Consolidation, in which teacher “makes sure of continued subject-matter readiness and success in sequentially organized learning. This kind of learning presupposes, of course, that the preceding steps are always clear, stable, and well-organized.”

How to apply these stages towards meaningful learning perhaps could be summarized as follows:

1. Advance organizer is used using photographs from Google searching engine or instructions to visit a specific website, maps.google, and any other online visual graphic materials. The teacher then stimulates students' existing knowledge using questions or challenging statements to recall their memory on specific aspects of the topics. After students show the attitude of interest, teachers use
2. Progressive differential, explains to students that today they will learn something new from their existing knowledge. The teacher explicitly concludes that their initial answer or understanding is not totally wrong but still incomplete. By explicitly stating the topic and the teacher's perspective on it, students will challenge their previous assumptions and be ready for possible new information.
3. Integrative reconciliation is used to convey and deliver the material from the curriculum and match it with prior student knowledge. If the differential means to contradict or against initial student knowledge, then in this step, the teacher reconciles the new and the old knowledge. It is easier for the teacher to provide proofs such as documents and pictures explained using the digital historical resources.



4. Consolidation is the last stage where the teacher starts to retreat from the classroom but still encourages the student with a critical view. They may ask the student what they think after comparing to before the classroom, or maybe ask them to some extent they agree or disagree with the teacher's explanation.

The condition of online learning is indeed a challenge for history teachers to manage classes effectively. Teachers are faced with a doubled workload even to understand the online learning platform to be used. Digital adaptation in dealing with the flow of abundant, fast, and sometimes excessive information means that teachers should get used to increase their capacity. Some practical strategies are reading newspapers or news sources, having global insights, adapting IT, being innovative and creative in using various types of media learning, and most importantly, not giving up on learning and facing the challenges. In addition, the skills of teachers in preparing lesson plans by linking various aspects, including materials, media, and evaluation tools, need to be shifted towards a student center-learner-oriented direction, as also promoted by Ausibel in creating a meaningful learning.

Discussion and Recommendations

Teachers can utilize digital historical sources to guide students accustomed to having broad access to information towards meaningful learning. These digital resources are widely available, most of which are English-language sites. This language factor may be a challenge and even an obstacle for teachers in using it. However, if the teacher is concerned about the development of the quality of learning, then there are many personal benefits for the teacher. One of them is getting used to actively using a foreign language. Optimization must be done to teachers and students. Teachers need to look at students' cognitive and possibly technical capacities in this adaptation of digital historical resource sites. Through the four-stage approach to meaningful learning from Ausibel, it is hoped that teachers can adapt digital historical sources into classroom learning both online and face-to-face. After all, a teacher must have global insight, be skilled in utilizing IT, be innovative, and be diligent in carrying out their duties as educators. In the future, a deeper and broader study should be conducted in the development of practical steps creating meaningful history learning that can easily being followed by teachers.



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The Internalization of Kanekes Community's Ecological Awareness as Local History

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Abstract: This study discusses the urgency of ecological awareness in the context of learning local history. Local history as a study of community and micro-culture needs attention. One of the essential elements in connecting ecological awareness through a cultural approach and local wisdom is the Kanekes community. The values of environmental preservation and conservation become the habituation of the Kanekes community in carrying out their daily lives. The method used in this study is qualitative with literature and literature study techniques. Through this study, it is hoped that changes in student behavior will emerge in understanding the current environmental conditions through the values that have been inherited by the Kanekes community in protecting nature and the environment.

Keywords: Ecological Awareness, Kanekes Community, Local History

Introduction

The environment quality is decreasing due to human behavior in meeting their needs that pay less attention to its impact on the environment. Some examples such as lousy waste management, trash dumping, untreated pollution, land conversion, irresponsible housing development, and other careless daily activities contribute to the destruction of the natural environment. Climate change and global warming are the effects that are most felt today. The weather becomes erratic, and the earth's temperature is getting hotter. The iceberg is already reduced because a lot of it is melting.



In recent years, people in various countries have felt that the air temperature on earth is getting hotter, and many areas are dry due to this hot weather. These impacts can threaten the survival of human life and other living creatures, so it is necessary to protect and manage the environment properly so that the quality of the environment does not decrease drastically. Awareness of preserving the environment is essential because we cannot rely on one party to sustain the environment. After all, conservation efforts will be more targeted and effective if all stakeholders participate in these efforts.

Regarding environmental conservation, Law Number 32 of 2009 of Environmental Protection and Management in Article 1 paragraph 30, acknowledge that "local wisdom is noble values that apply in the community's life to, among other things, protect and manage the environment in a sustainable manner. But, recognizing it in law is not merely enough. Instilling the value of environmental conservation is also an integral part of the educational process. All subjects can be positioned as part of environmental conservation efforts. This integration is because environmental education is multidisciplinary (Cole, 2007). Tilbury (1995: 199) explains that environmental education is not only related to physical-biological problems but also relates to aesthetic, economic, political, social, historical, and cultural aspects. Therefore, many disciplines have a wedge against environmental education.

Efforts to maintain a balance with the environment and the community have norms, values, or rules passed down from generation to generation, which are local wisdom. One of the environmental-based historical development efforts can be linked to the local wisdom of the Banten community, the cultural entity of the Baduy tribe, through their local wisdom. As a unit of human life, the Baduy indigenous people have socio-cultural values that can be studied to be developed in learning. Indigenous peoples are thick with a culture of social solidarity in carrying out their life activities, caring for nature, and having a culture of cooperation, deliberation, harmony, and various cultures in traditional arts. These values are significant for the younger generation in navigating globalization with various positive and negative influences. Therefore, it is necessary to inherit the cultural values and local wisdom of indigenous peoples through history learning to raise students' awareness of their historical and cultural values. The efforts, in turn, will lead them to be wise and have historical and cultural awareness from an early age.



In this study, the author will examine how the Baduy indigenous people maintain traditional values, which have relevance to today's life, so that society can change for the better. How do they inherit cultural values and environmental preservation in the educational context? Furthermore, how could we disseminate this local wisdom in the modern educational context in learning history at the secondary education level? The values that will be used as learning are related to the pattern of green behavior that they carry out daily (Green Behavior), which is related to efforts to preserve the natural environment based on prevailing traditions and customs.

Methods

This study uses qualitative method. The method is a research mode aimed in describing and analyzing phenomenon, events, social activities, attitudes, beliefs, thoughts of people individually and in groups (Syaodih, 2005). Meanwhile, Bogdan and Taylor (in Moleong, 2008) define the qualitative method as a research procedure that produces descriptive data in written or spoken words from people and observable behavior.

The data analysis technique used Miles and Huberman (1992) that stated, "... the ideal model for data collection and analysis interweaves them from the beginning". That is to say, the ideal model of data collection and analysis alternates from the start. There are three simultaneous steps: Obtaining and validating data, reducing and interpreting data, as well as displaying as a final result that conducted throughout the research. The analysis was carried out continuously from the data collection to the end of writing stage.

Findings

Cultural Values of the Baduy Indigenous People as a Source of History Learning. Because learning history is a change in behavior/attitude, the cultural values of the Baduy community, which contain local wisdom values, deserve to be incorporated. The steadfastness of the Baduy community in the concept of nature is timeless. The phenomenon that often occurs is that many natural disasters occur due to human attitudes that do not respect nature. Therefore, the *pikukuh* of the Baduy community on ecological awareness can be implemented by society in their attitude towards nature. It can potentially guide our attitude towards environmental sustainability. The values of local wisdom of the Baduy community that can be implemented in history learning include:



1. Ecological Wisdom. The Baduy community has a *pikukuh* that is upheld concerning nature. They have the *pikukuh* that “*gunung teu meunang dilebur, lebak teu meunang diruksak,*” which means the mountains should not be melted down and valleys should not be destroyed. This *pikukuh* means that humans must not damage mountains, such as destroying ecosystems in the mountains; if the mountain/highland ecosystem is damaged, it will impact the valley/downstream area. In addition, there are springs widely used by the Baduy community in the mountain area, such as drinking and processing food. Humans should not damage valley/downstream areas such as watersheds because the river is also a water source that is widely used by the Baduy community, such as in MCK activities. Damaged mountains and valleys will cause natural disasters, such as floods, erosion, and landslides. The essence of *Pikukuh* Baduy is that the “*lojor teu meunang dipotong, pondok teu meunang disambung,*” which means that the length cannot be shortened, and the short cannot be lengthened. This *pikukuh* means that humans should not destroy nature. Humans must live in harmony with nature, as in the construction of Baduy houses. If there are different land contours for the foundation of the house, it is not the ground that is leveled but the stone used as the foundation that must be adjusted to the number of stones needed for the foundation of the house. In addition, the ecological value of the Baduy community is also found in the agricultural system (*huma*). The Baduy people do not use chemical drugs to increase agricultural yields in their relationship, but they have their farming system, namely, natural fertilizers. The essence of the *pikukuh* of the Baduy community in ecology is that humans must live in harmony with nature, must not change the existing natural form, but humans must adapt to the shape of nature without making changes that already exist.
2. Social System. The value of the Baduy community's *gotong royong* can be seen in agricultural activities, namely human relations. The Baduy community owns agricultural land that is managed together. In its implementation, this public relations activity is carried out by the Baduy community in cooperation. The activities of the Baduy community take a long time because it consists of several stages, namely *narawas, nyacar, nukuh, ngaduruk, ngaseuk, ngirab sawan, ngored, nyieun, ngunjat/ ngakut*. The whole ritual of *huma* activities cannot be done alone. So, in its cultivation,



the Baduy people do it by cooperation. Other cooperative activities are found in making houses and *leuit* or paddy's storage. This attitude has been done among the Baduy people as their custom and belief. There is always a strong bond that they come from one. From this principle, a strong sense of brotherhood will arise. In addition, the tradition of *gotong royong* is also seen in patrol activities. The Baduy community makes a structured schedule among their residents for patrol duties. The patrol system in Baduy is divided into two times, namely from morning to evening and patrols at night. Each patrol time consists of several residents who are assigned to guard together. The location of the *ronda* is centered on the residential fireplace, which is always lit 24 hours a day.

Internalizing Baduy's cultural values education through local history. History learning is a process of transformation and inculcation of universal human and national values to become Indonesian people with character and dignity. These values include wisdom, tolerance, empathy and concern, critical thinking, democracy, responsibility, exemplary, willingness to sacrifice, love the homeland, togetherness, independence, equality, nationalism, and patriotism (Budiyono, 2007). Some of these values can be explored and developed through history learning. How history teachers with specific approaches and strategies can explore and transform and instill or internalize these values to students. This approach requires history teachers' ability, willingness, innovation, and creativity to integrate the materials into the learning process.

The importance of inheriting Baduy cultural values to other students aims to recognize and understand the culture around them. So, the entry of other negative cultures will not uproot them. It is crucial to identify the attributes of a cultural value to interpret its values, following the statement expressed by Hasan (2005) that each value has its attributes. One value can be distinguished from another value based on its attributes, so teaching values in social science education must start from identifying those attributes.

Education is the most effective way to internalize and socialize values to students. Schools with other educational institutions, namely families and communities, carry out the inheritance of cultural values the following education to form cultured human beings. Cultivation of learning to develop the meaning of the value of culture needs to begin with the civilizing of the teacher dimension. Under these conditions, teachers should have the



opportunity to show their creativity in developing the values of that culture. The development of cultural values in the sense of assisting students to appreciate values means there are not taught, but fostered so that they can internalize these values. For this reason, collaboration between families, communities, and schools can be realized to realize the purpose of internalizing Baduy local wisdom as part of learning resources for history education in schools and communities.

For the younger generation of the Baduy people currently studying at school, *Kasundaan* ethical norms, ecological wisdom, cooperation culture, respect for history, educational wisdom, economic wisdom, and social care are specific values that must be realized in good actions in the family environment. These values are in line with one of the goals of historical education (Hasan, 2012), namely, developing friendship and social care. In addition, school students from the original Baduy and outside Baduy realize that behind the *pamali* and various taboos related to the *lenweung larangan* (forest prohibition), there is something precious and valuable to preserve the forest for the sustainability.

Functionally, the inheritance of Baduy cultural values to students in schools can occur because every element works according to its function. The concept of A-G-I-L proposed by Parsons related to the process of inheriting the values of the Baduy customs is described as follows:

1. *Adaptation*, based on this framework, the process of inheriting traditional Baduy cultural values to the younger generation who are studying at school is an effort made by the older generation or adult Baduy people, either individually or in groups, in educating their children.
2. *Goal Attainment* is action directed at a common goal. Concerning achieving its goals, it is centered on the political system or power in *Tatar Sunda*. The highest authority and power in determining community goals is in the hands of the government, both at the City/Regency and Banten Province levels. By inheriting the cultural values of Baduy customs to the younger generation currently studying at school, it is hoped that they can compete amid global competition without losing their identity.
3. *Integration* is a requirement related to the interaction between members in the social group. Emotional bonding is needed in achieving common goals in the group. Concerning these elements, the Baduy are a tolerant society and can work together to achieve common goals.



4. *Latent Pattern Maintenance* is an element that indicates the cessation of interaction because members in any social system can be tired and bored and subject to other social systems in which they are involved. The Baduy community will try to maintain the fundamental values and norms adopted by the community. The maintenance of Baduy values takes place in the family, community, and school.

Based on the explanation above, it can be concluded that all the subsystems in the inheritance system of Baduy local wisdom are interrelated and influence each other to achieve a common goal, namely people who still maintain Baduy cultural values even though they live amid the influence of globalization. Cooperation and mutual control of all elements in carrying out their functions encourage success in inheriting value. If one element does not carry out its function, it will become an obstacle to achieving common goals.

Conclusion and Recommendations

Based on the description some conclusion could be drawn, as follows:

1. Regarding the life profile of the Baduy community, the values contained in the culture of the Baduy indigenous people have relevance to the present because they contain historical, social, educational, economic, and environmental values. The values of local wisdom that exist in Baduy Village are traditional (material and non-material), including socio-cultural values including solidarity, cooperation, kinship, cooperation, and *Kasundaan* ethical norms. Historical values include exemplary, respect for history, responsibility, unyielding, and willingness to sacrifice. Economic values include simplicity, independence, productivity, and efficiency. The values of environmental management include the value of adaptive to the environment and prevention of disasters, ecological balance and harmony, and sustainability. For the Baduy community, these values are order, guidance, and spectacle.
2. Cultural values that can be developed from the Baduy community in learning local history include ecological wisdom, respect for history, cooperation culture, educational wisdom, and economic wisdom. Baduy local wisdom is a source of learning that can be actualized and internalized through history learning at school. Even the cultural values of the Baduy people turned out to be very useful in making history learning more meaningful for students.



3. The actualization of Baduy cultural values education in local history learning can be studied from three aspects: the curriculum, the teacher, and the student. Instilling and understanding cultural values is part of planning teaching and learning activities prepared by history teachers. The teaching planning that has been prepared includes a description of the objectives. It must be achieved, or the subject matter must be delivered following the competencies and content standards of the applicable curriculum. Teachers have made the community and the surrounding environment a source of learning. However, teachers are also faced with difficulties integrating the material contained in the curriculum structure with cultural values and other learning resources. Therefore, we need a reference in the form of specific criteria that can be used by teachers in selecting types of the local culture so that they are worthy of being a source of learning history. The inheritance of local wisdom values to students is essential to do so that they know and understand the noble values contained in their culture.
4. Internalization of Baduy cultural values education in students' history learning is carried out in several ways. It includes the learning process, habituation, extracurricular activities, and collaboration with families and communities. This value of education can be direct or indirect, directly through education in schools. These values can be actualized and internalized in everyday life or provide input to the government or policy-producing institutions. The surrounding environment influences the educational process in schools because it is the continuations of home and community learning. In practice, cooperation is carried out by adopting the values developed in the Baduy community in the education process at school, namely through learning history. This process can be seen from the behavior and awareness of students towards the values of Baduy culture. They are internalized and actualized in their daily lives. In historical education, cultural transformation does not mean indoctrinating the values contained in it but studying them logically, critically, and analytically so that students can solve the real problems they face. Indirect education is to provide an example in behavior. Community leaders or elites are expected to be examples for the community, while teachers be an example for students.



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Internationalization of Educational Human Resources in Indonesia from Foreign Language Policy Perspective: A Historical Review

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Abstract: The internationalization of education is necessary for today's rapid development of the information technology era. The liberalization and privatization of higher education institutions support the connectivity and cooperation between countries. It is, in particular, encouraging the reorientation of its targets and goals towards a more market-oriented approach. In the Indonesian context, efforts to open the education system for outward mobilization or inward absorption of the international segmentation have been slow. One of the causes is the lack of mastery of international languages, especially English, in society. Through a literature review, this article intends to look at the obstacles experienced in the internationalization process of higher education in Indonesia from the cultural aspect, namely, the foreign language attainment policy. Based on the review, there is an indication that a cultural policy of populism has prevented the higher education system from massively adopting English as a medium for acquiring knowledge.

Keywords: language policy, cultural policy, educational internationalization



Introduction

Interdependence and interconnectedness of modern institutions imply a flow of goods, services, and people (Held & McGrew, 2000). The progress achieved throughout the 20th century is increasingly being accumulated in the 21st century, marked by the era of advanced, complex, and fast-paced information technology known as the Industrial Revolution 4.0, and so on. This very rapid change also occurs in education, where the connection between fields, institutions, and institutions and at the personal level is inevitable. These changes can provide positive opportunities for the advancement of human life. However, like a revolution, many who cannot keep up with these dynamics will be left out. In the context of a nation being left behind in readiness to face the era of globalization, a borderless society will be a disaster for a generation vulnerable to hateful political exploitation: racism, xenophobia, and other primordialism forms. Life in the 21st century emphasizes communication as a medium for collaboration and networking, covering the surrounding environment and the much wider environment, namely the world community.

Connectivity needs a common medium beyond the national education system to serve international demands, adopting international language (Kokhuis, 1992; Gribbon, 1994; Knight, 2008; Rizvi & Lingard, 2010). The connection between people in education is the key to successful knowledge transfer. Pedagogy has devoted attention to studying how an immaterial wealth of a society can be passed down from generation to generation through planned, structured, and measurable efforts. Media Language is one of the keys that is often associated with psycholinguistics, neuroscience, neuro-pedagogic, and other fields. The existence of shared language as a transfer medium has been a practice since the past. Science is a universal wealth of humankind, not belonging to a particular group, nation, or organization. In history, we see that science's mastery moves from one hemisphere to another when a civilization is ready to manage it, even the language used as an intermediary medium. The Greco-Roman civilization brought Greek and Latin as the language of knowledge before as a religious symbol. Arabic was once a symbol of intellectuality when Europe was shrouded in the dark ages; even eastern languages such as Mandarin and its characters influenced the intellectual culture of East to Southeast Asia.

In the era of globalization, internationalization in education once again calls for a common medium of communication. English inevitably becomes the



language readiest to play this role because it has been recognized as an international language by the United Nations and several other languages. The intellectual power and cultural hegemony in North America plus England and the Anglophone world make it exist in a position as a *lingua franca* or liaison language, including in education. English has become the most global language, academically, socially, and culturally (Johnson, 1996; Yang, 2002; Hughes, 2008; Rizvi & Lingard, 2010; Kirkpatrick, 2016). For the academic world, a basic understanding of communicating in English is now a must; as the German philosopher Johan Wolfgang von Goethe once said, "Those who know nothing about foreign languages, they have nothing about their own." His words imply how critical foreign languages are as a means of global communication. The problem is, English as a cultural product also gets resistance, especially for its attachment to colonialism-imperialism in the past. In countries born because of the direct impact of European oppression, nationalism tends to grow into a tool to hate something foreign, at least to put aside it and accentuate its own identity.

A country forming its identity also carries out language management, namely how linguistic behavior is regulated legally and formally from planning, formulating to implementation. Kaplan and Baldauf (1997) said: "A language policy is a body of ideas, laws, regulations, rules, and practices intended to achieve the planned language change in the societies, groups or systems." McCarthy (2011) defines language policy as "a complex sociocultural process [and as] modes of human interaction, negotiation, and production mediated by relations of power." Meanwhile, Johnson (2013) expands the reach of the terminology as "a policy mechanism that impacts the structure, function, use, or acquisition of language and includes: 1. Official regulations; 2. Unofficial, covert, de facto, and implicit mechanisms connected to language beliefs and practices, 3. The processes driven by a diversity of language policy agents; 4. Policy texts and discourses across multiple contexts and layers of policy activity. So, according to Johnson, language policy includes unofficial mechanisms related to ideology and belief. It is often different or even the opposite of the authority's official documents, statements, or programs.

In Indonesia, the primary foreign language taught as a compulsory subject in secondary and higher education is English. Apart from the role of English in particular and other academic foreign languages, the political position of foreign languages in Indonesia is still somewhat ambiguous. Learning English

is made at a minimum to give students the ability to read textbooks in related fields. Despite the efforts made to improve its quality, the achievements in the field are still unsatisfactory (Sadtono, 1976; Djwandono, 1983; Danifil, 1985). The low standard in a long term will impact the student's ability to access global education. As a guest: student needs to fulfill the minimum requirement to communicate socially and academically in international language/study program language (Hughes, 2008; Johnson, 2013; Spolsky, 2017).

First, high-quality educational programs require fluency in English. If someone plans to study abroad, the most common requirement is an English test score, except for countries with strong national characteristics such as Japan, Germany, and France. Second, English is a communication medium for scientists or researchers internationally. Almost all academic conferences in the world use English as the medium of instruction. In 2010, about 80-90% of all papers published in scientific journals were written in English. Not only that, there are more than a billion web pages in English. As a host: the communication skill of society in an international language is critical to intl. Student sociocultural adjustment is crucial to their study (Kerklaan et al., 2008; Hapsari & Hamamah, 2019). This paper wants to see how the history of Indonesia has colored the politics of the state language policy related to foreign languages (English) and its impact on internationalization efforts in the world of education, significantly higher education.

Therefore, this study will look into the history to see what are the obstacles experienced in the internationalization process of higher education in Indonesia from the foreign language attainment policy perspective.

Methods

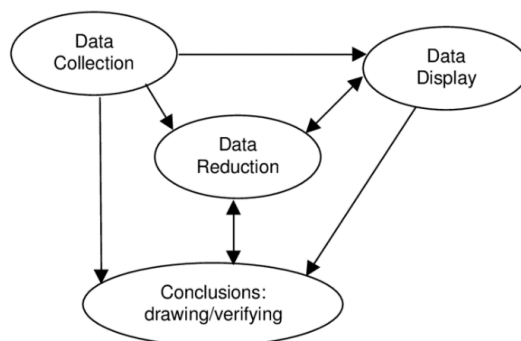


Figure 1. Diagram of Data Analysis Technique from Miles and Huberman (1994)



This paper uses literature study method of descriptive qualitative as the operational tool. The data obtained are journals, books, monographs, and mass media report. The data analysis technique uses the Miles and Huberman (1994) approach, which consists of three stages in four activities: 1) Data Collection, 2) Data Display, and 3) Conclusion, while the evaluation and interpretation of the data is going on during the entire period of study.

Findings and Discussion

Language policy in education. Awuor (2019) defines language policy in education as policy dictates the language used in disseminating knowledge at varying levels. Generally, there are three interrelated components in language policy, as Spolsky (2017) argues, and in education, it means 1) practices – what is the "normal" or "practiced" language behavior of the community in different sociolinguistic domains; 2) beliefs and ideologies – what do members of the community or society think is appropriate or desirable language behavior; and the last 3) management – how do interested parties attempt to influence the practices or beliefs of the community. In theory, there is a paradigm known as the Whole Language Approach in language learning. This approach views the success of language acquisition – being a mother tongue or native, or as a foreign language, logical, chronological, and communicative elements are necessary processes that cannot be separated. Phonology (phonemes, pronunciations, intonations, sounds of language), morphology (words), syntax (phrases, clauses, sentences), and semantics (sentence meanings) are all taught consciously or unconsciously in daily processes. The whole language approach is based on constructivism which states that children/students form their knowledge through their active role and integrate learning. This view also applies in the language of instruction or a foreign language. In theory, language learning that is selective in one aspect, whether grammar or just spoken language, will result in imperfect acquisitions or failure. There is a space between *das solen* and *das sein* from the bottom of the language pyramid as a means of socialization and socialization as language acquisition.

As already mentioned, idealistic written policy is often different from its real intentions or agendas. Something behind, intentionally or unintentionally, the beliefs or ideology of the regime, people reshaped the actual direction of the policy. In this case, the Indonesian government-mandated foreign language as an essential part of national education, but they seem to reduce its central role from the system in practice. For the first fifty years of the independence era,



the government stuck with the low standard in English, although for 30+ years New Order regime was tied closely to Western World. English adoption in secondary school for bilingual learning, especially after new Law No 30 of 2003 on the National Education System, was annulled by the constitutional court. It is seen as a "threat" to national identity. The last one was in 2019 when the current government decided to end the National Exam, which English became one component of it since 2003. Compared to neighboring South East Asian countries, Indonesian is also not good in English proficiency. The annual ranking from EF English Proficiency Index shows Indonesia positioned at fifth below Vietnam at fourth, and just above Thailand at sixth.

The trend of internationalization in education also shows the lack of preparation of Indonesia's higher education institutions in terms of linguistic capacity. They are struggling to attract international students as a host country while the number of Indonesian students abroad lags behind neighboring SEA countries from year to year. Only a few state universities in Indonesia are ready to carry out internationalization due to limited human resources, including lecturers who are fluent in English, publications in international languages, and global networks. The orientation to compete in the domestic market is still a mindset that hinders internationalization efforts. If we understand the success of language acquisition as the impact of language policy, then something is not quite right with the Indonesian government's policies. What might be the cause? Technical limitations such as funding sources and opportunities also, of course, play a role, but is there something more fundamental?

Political Populism. Popular policies in politics are always easy to gain support from the people, but the impact of this populism, in general, is not. This concept of political populism can be defined as political ideas and activities intended to support ordinary people by giving them what they want (Cambridge Dictionary, 2020). The problem is that what the public wants is not always correct and ideal. The populist regime indeed believes in the sovereignty of the neglected people in the political process, as Abts & Rummens (2007) stated. When policymakers blindly follow the grassroots sentiment without any balance, then some other groups will be made scapegoats for the failure of their regime, or they will be confronted from the start with their support base. Commoners vs. elites and this elitist can be anyone. People are also seen as having similar spirits and homogeneous, which



often results in the exclusion of 'people' [or value] that is inconsistent with their views (Abts & Rummens, 2007).

Maybe this is meant by elite groups that can be "an anti-science/scientism," with a hostile attitude ranging from apathy to rejection or public persecution (Mietzner, 2020). Maoist policies can be viewed as populism in the name of the Cultural Revolution between 1966 and 1976; intellectuals and technocrats, business people and doctors, were openly abused. According to Hara (2018), there is no dominant spectrum for politics. It can emerge from the camp of (1) radical left-wing populism that is mainly developed in Latin America and Asia with a strong socialist ideology; (2) radical right-wing populism dominantly in Europe and North America; and also (3) Islamic-populism movement in the Islamic world (the Middle East and then to SE Asia). They often combine the struggle of the marginalized, left-behind group with the ultra-nationalism view and, as an impact, reject foreign symbols or manifest in the form of xenophobia and violence.

Language Policy in Historical Timeline. Language policy can be divided into three eras in Indonesia's pre-independence history. First, the era of Dutch colonialism; second, the development of national ideas in the form of the Youth Congress in 1928; and third, the Japanese occupation of Indonesia. At the time of Dutch colonialism, the language used was Malay. It acts as a means and medium of communication among the community. The Netherlands belatedly introduced universal education in its Dutch East Indies colonies in the early 20th century. Previously, they only focused on exploiting natural resources and transmitting as little cultural influence possible. The Malay language has been succeeded in becoming a lingua franca for hundreds of ethnic groups in the archipelago. The status was achieved due to the influence of the Malacca Malay kingdom in the 16th century in controlling the trade in the strait. It was widely known as "Bazaar Malay" (Nababan, 1991; Kaplan & Baldauf, 2007; Ricklefs, 2008). This variant is different from the court Malay language, which developed in a style that was also elitist within the nobility. The Dutch then chose it to be the everyday language of communication. The Dutch language was introduced on a limited basis to the local aristocrats. As an effect, the language is seen as a symbol of the elite. So, that even European-Indonesian brethren encourage the use of Malay in their interactions with each other. The role of the Chinese mass media, merchant groups brought in by the



Dutch also contributed to spreading Malay in their publications. They promoted goods and services or reported the news in that language.

The harmful impression of imperialism-colonialism in the Dutch language gave rise to resistance among the younger generation of educated natives whom the Dutch themselves educated. The nationalist figures, although proficient in Dutch, were more willing to symbolize themselves as a movement of the ordinary people who certainly did not understand the Dutch language at all. The Second Youth Congress in 1928 gave birth to the so-called "Youth Pledge." The contents of the youth oath are declarations about the future vision of Indonesian cultural identity: 1) We, the sons and daughters of Indonesia, acknowledge that we have one blood, the homeland of Indonesia. 2) We, the sons and daughters of Indonesia, claim to be the Indonesian nation. 3) We, the sons and daughters of Indonesia, uphold the language of unity, the Indonesian language. One Homeland, One Nations, One National Language of Indonesia (Ricklefs, 2008). Indeed, this revolutionary cultural idea was an anti-colonialism statement. It rejected the concept of integration into the Dutch cultural framework, including daily usage of the Dutch language. The rising national identity and symbol of rejection towards Dutch elitism became stronger among youth and the educated elite class. The language agreed upon at the forum is no longer Malay but uses Indonesian to symbolize the grand political project of a new nation in the SEA archipelago (Nababan, 1991; Kaplan & Baldauf, 2007).

During World War II, Japan implemented anti-Western politics, including banning the European language. They tried to install Japanese as a lingua franca for Greater East Asian community. This policy was based on Japan's goal as a ruler in the Asian region in the future. In addition, the Japanese were also allowed and promoted by Indonesian in the transitional period to gain support among nationalists. The compromise was also based on the reality; not many Indonesians can speak Japanese other than for political purposes to get public support in times of war. The short period of 1942-1945 instilled the status of Indonesian as the collective identity of the lower class people, which was indeed almost the entire population at that time. Japan handed over its war propaganda agency to nationalists, who then used colonial media to promote Indonesian identity and anti-colonialism (the West) (Nababan, 1991; Kaplan & Baldauf, 2007, Setiabudi, 2017).

After Japan's defeat in 1945, the declaration of independence faced severe challenges for at least the first four years. The national revolution between 1945 and 1949 saw the Netherlands and its allies attempt to re-occupy their former colony. Bloodshed and political divisions, including the communist revolution in 1948, the radical Islamic revolution in 1947, and the federation experiment promoted by the Dutch from 1949 to 1950, did not hinder Indonesianization. The Indonesian language is a symbol of ordinary people. All involved in the revolution of independence put aside their ethnic ego and used the language as a tool of the revolution. The first de jure period of sovereignty between 1950 and 1959 was the period of Liberal Democracy. At that time, the government carried out early national language promotion via primary education across the archipelago. Schools were established even though they were modest. Van Ophuijsen's Dutch spelling was nationalized with the Suwandi spelling of 1947 (Ricklefs, 2008). However, the nine years of parliamentary political turmoil since the abandonment of the federalism, had hampered many development and policy efforts, including language.

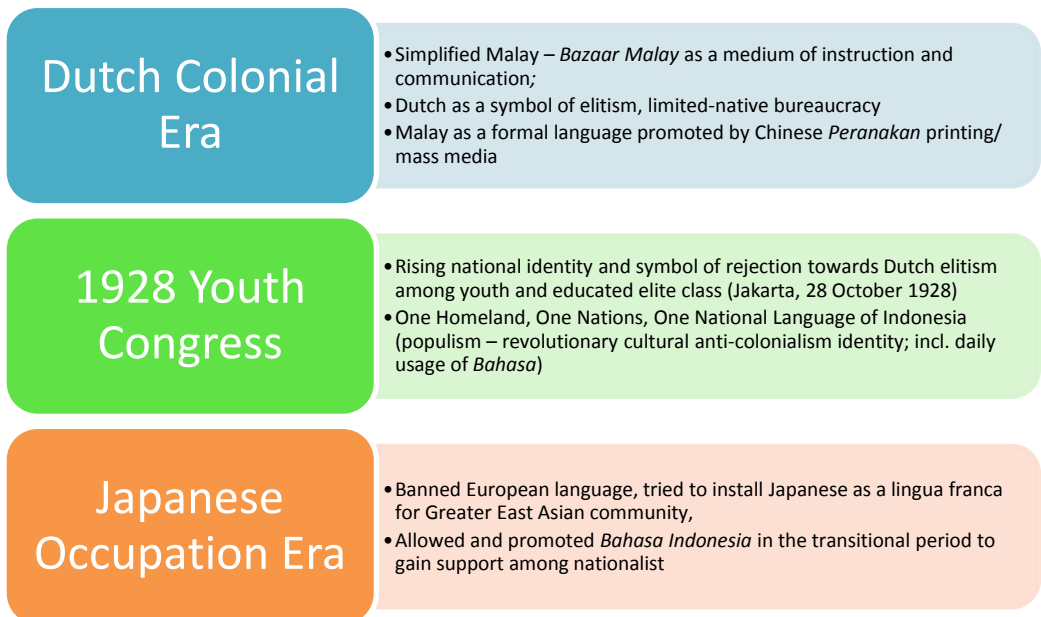


Figure 2. Three periods of Language Policy in Pre-Independence Indonesia

The failed communist revolution of 1965 brought General Suharto to become President. 1959-1965 was a period of Guided Democracy. At that time, the domination of communism encouraged a national language as a symbol of proletarians; class-struggle anti-western & elitism even Islam and Arabic as

"foreign products" although implicitly. The Indonesian Communist Party, under the patronage of President Sukarno, carried out many literary promotions through its arts institution, the People's Arts Organization (Lekra) (Rickelfs, 2008). At that time, Indonesia's foreign policy was also increasingly aggressive with confrontations with neighboring Malaysia over the decolonization issue in North Kalimantan, which brought Indonesia out of the United Nations. 1965-1998 was the New Order era. At this time, the Indonesian language was promoted in a hybrid way, namely enrichment by internalizing the local language (primarily Javanese) into the vocabulary. Standardization of national language became the national project that includes speaking correctly in public. Indonesian is the language of urban areas, civilization, and intellectual, modernity, while most of the population still lives in rural areas, far from this modernity.

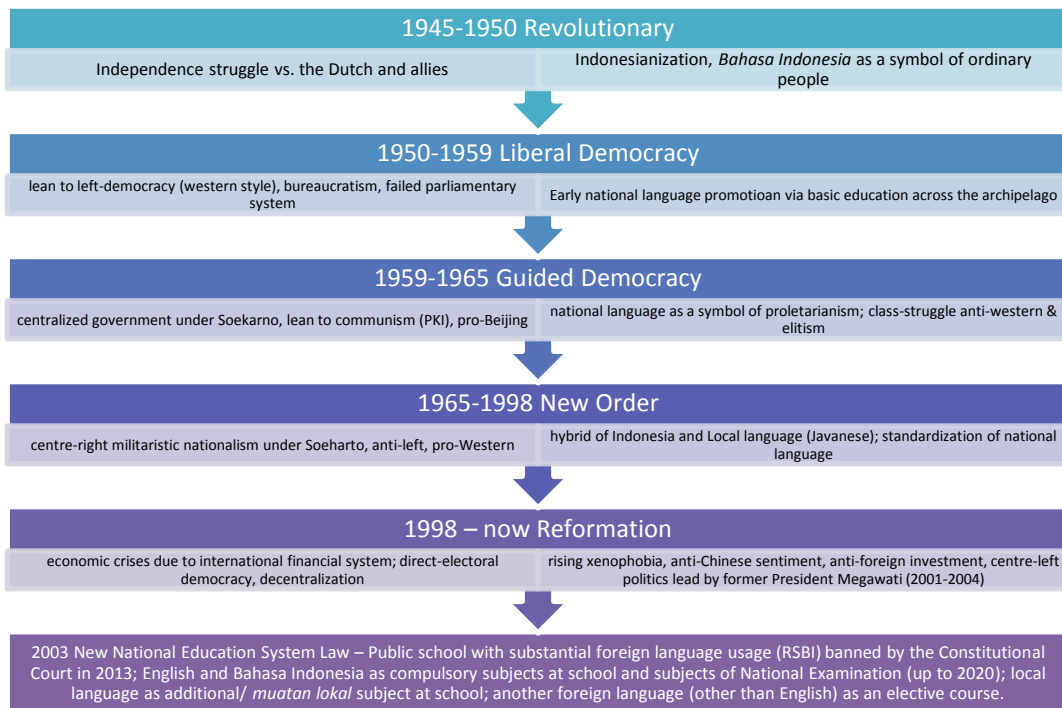


Figure 3. Language Policy in the Post-Independence Indonesia

Military dualistic bureaucracy called the Dwi Fungsi of ABRI: military as a national defense function and political corps. The 1997 monetary crisis caused the New Order to fall in 1998, known as the Reformation era. Since then, the national solidity that the New Order was proud of began to be seen with the



increasing issues of ethnicity, race, and religion. Xenophobia is increasing, including minority groups such as anti-Chinese sentiment, anti-foreign investment, and religious intolerance. Center-left politics led by former President Megawati (2001-2004), the daughter of first President Sukarno, tried to reform the education system. In 2003 a new Law of the National Education System was passed. However, there are many criticisms of this effort. With the new approach, a public school with substantial foreign language usage (RSBI) was banned by the Constitutional Court in 2013; English and Indonesian as compulsory subjects at school and subjects of National Examination; local language as additional/ local content subject at school; another foreign language (other than English) as an elective course (Mietzner, 2006, 2020).

Educational Function \ Language Category	Indonesian Language	Vernacular Language	Foreign Language
Cognitive	+	-	-
Integrative	+	+	-
Instrumental	+	-	+
Cultural	+	+	(+)

Figure 4. The function of language during the first fifty years of Indonesian independence era, all focused on nationalization efforts (Nababan, 1991)

Conclusion

In the span of history, populism in Indonesia can be categorized into three:

- (1) Sukarno-style Marhaenism – proletarian/socialism-national. Sukarno's socio-nationalism, known as Marhaenism, was developed during his study year in Bandung. He synthesized personal property and collectivism in the form of a cooperative economy while embracing the concept of national union, national cooperation (gotong royong) as the pillars of the future of Indonesia. This stance and his evident charismatic leadership from 1945-1965 made the country closer to the Left-block during the Cold War. The nationalization effort in the 1960s deteriorated Indonesian relations with Western-block.



- (2) Suharto-style of right-nationalism, militaristic, democratic centralism, although Suharto is often regarded as a leader who has an authoritarian leadership style, it must be admitted that his services and leadership ideas for this nation are very dominant. He prioritizes stability, sacrificing democracy for the sake of state development. During the 30 years of the New Order leadership, the elitism and bureaucratization of society grew more vigorous. Indonesia has also become a symbol of a new style of elitism. In such situations, populism develops as a resistance movement. Megawati's most potent symbol is the Indonesian Democratic Party (PDI). He declared his party to be the party of *wong cilik* or the ordinary people. President SBY's more liberal regime followed the short period of Megawati's presidency.

- (3) Center-left rule in the early reform era No. 20 Law of National Education System 2003 followed by a more liberal policy in the last 18 years. The 2003 National Education System Law revised the previous law, namely Law no. 2 of 1989, as the first law to regulate national education as a whole. The nature of the 1989 National Education System Law is very nationally oriented, such as the appreciation and cultivation of the national ideology of Pancasila and the sovereignty of the Indonesian language. After ten years of SBY's rule, the 2014 election saw two candidates who share a populist approach: Prabowo with Right-Islamic populism and Jokowi with secular-left populism. The victory of Jokowi, a former Mayor of Surakarta and governor of Jakarta, opened a new era called by Mietzner (2020) as "technocratic populism," namely policies favored by the lower people without being frontal to the upper classes, including the educated and the high economy.

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