



Integrating the Local Wisdom Values in Social Studies Education Learning at Aikmel 1 State Junior High School - East Lombok

Suriadi Ardiansyah

suriadi7ardiansyah@gmail.com

Study Program of Social Studies Education

School of Postgraduate Studies, Universitas Pendidikan Indonesia

Enok Maryani

Department of Geography Education

FPIPS, Universitas Pendidikan Indonesia

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 *srukala*, 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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