



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

Volume II

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 (ISSSHE) 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 thanks 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 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.

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.

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.

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 **History Education**, Study Program of **Social Studies Education**, Indonesia Association of History Education Study Program (**P3SI**), and Indonesia Association of Social Studies Education (**APRIPSI**).

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	Master of Ceremony: Nurdiani Fathiraini, M.A.
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	
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	Moderator: Mr. Andi Suwirta, M.Hum.
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”	
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 Philippine) 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 History Education School of Post-Graduate Studies, UPI Professor Nana Supriatna	
Welcoming Remarks	v
Head of the Study Program of Social Studies Education School of Post-Graduate Studies, UPI Assoc. Professor Erlina Wiyanarti	
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 4.

Ecoliteracy & Ethnopaedagogy of Local Wisdom

1. **Character Education Based on Local Wisdom of the
Kampung Naga Community as an Effort to Develop
Ecological Intelligence in History Learning** 49
Acep Angga Nugraha
2. **The Participation of the Community of Pengudang Village
on Mangrove Conservation in Ecopedagogy Review** 65
Devi Wahyuni
3. **The Value of Ora Ilok as the Ecological Wisdom of the Rawa
Pening Community in Social Studies** 71
Fatwa Nur'aini – Nana Supriatna
4. **The Local Wisdom of Pamali Culture and Environment
Conservation in *Kampung Kuta*, Kecamatan Tambaksari,
Kabupaten Ciamis** 81
Amaliatul Hubbillah
5. ***Mata Air* Campaka: Ecological Wisdom in Natural
Resources** 92
Dini Nur Aisyah
6. **The Local Wisdom of Ammatoa Indigenous People in Forest
Conservation as a Source of Historical Learning to Grow
Ecological Intelligence** 97
Ilham Samudra Sanur
7. **Overview of Ecopedagogy and Local Wisdom of the Bumi
Alit Kabuyutan Cultural Site in the Sub-District of Arjasari,
Bandung Regency** 105
Rita Nengsih Agustinah
8. **Utilizing the Tomato War Tradition as a Source of Historical
Learning to Grow Ecological Intelligence** 118
Dimas Rachmat Susilo – Nana Supriatna

Sub-theme 5.

Digital World in Social Studies and History Education

- 1. Utilizing Media of Google Earth Education for Spatial Intelligence in Social Studies Learning at School** 127
Annisa Rizqika Nurbaiti – Murdiah Winarti – Acep Supriadi
- 2. The Implementation of Distance Learning in Making History Learning Videos Using Kinemaster Pro Application** 139
Dika Nugraha – Encep Supriatna – Nana Supriatna
- 3. Answering the Learning Challenges in History Subjects in the Industrial Era 4.0 through Optimization of Digital Learning Sources** 151
Mohamad Zaenal Arifin Anis – Herry Porda Nugroho Putro – Rochgiyanti – Syaharuddin – Heri Susanto – Melisa Prawitasari – Fitri Mardiani
- 4. Digitizing Social Studies Learning Based on Local Wisdom of the Reba Tradition** 164
Fransiskus Xavier Rema – Dentiana Rero – Fitria Sari
- 5. Using Virtual Museum Tours as a Post-Pandemic Historical Blended Learning Medium** 177
Mus'af
- 6. Students' Interest and Motivation in Learning History Using Video Conference-Based Media During the Covid-19 Pandemic** 186
Nashar Nashar – Dadang Sundawa – Erlina Wiyanarti
- 7. Using Google Meet as Online-Based Learning in Capita Selecta Course of Kebantenan at STKIP Setiabudhi Rangkasbitung** 197
Rian Fauzi – Samsu Bahri – Iman Sampurna
- 8. The Utilization of Digital Platform in Social Studies Learning in the Pandemic Era** 205
Triani Widyanti – Erlina Wiyanarti – Tetep – Ade Suherman

9. The Development of Local Wisdom Reading Applications in Cultural Heritage Villages on the Banks of the Musi River	213
Rahman Abidin – Erlina Wiyanarti	
10. Capturing the Online History Learning at High Schools in Bandung	245
Yani Kusmarni	



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
Distinguished Professor, Graduate Institute of Education
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

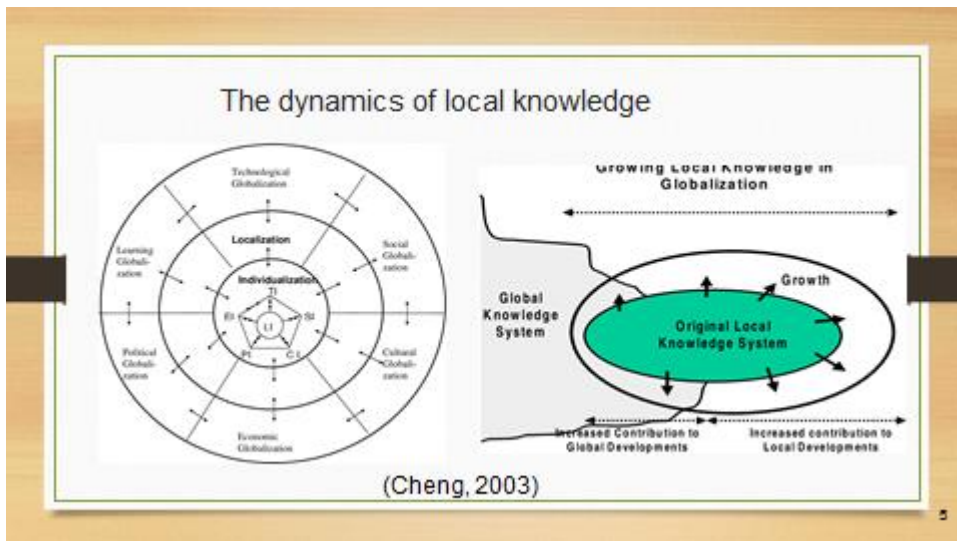
A changing scenario

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

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).

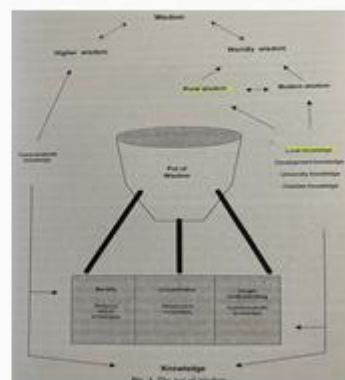


7

智慧之鼎

The Pot of Wisdom

(Rhea & Teasdale, 2000)



8

Taiwanese contexts

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

9

Conceptual Framework

✗ University social responsibility

(USRI):

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.

✗ A post-colonial approach:

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

✗ **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

- 台中學用社會基本上是台中市政府在支持的，這個台中學用社會，開始有這種學用合作，是在2005年到2011年，這個是辦了6年(UAAM)。

X The extension of universities' existing curriculum to the local practices and communities

- 一開始，沒有任何有關民權的課程，學校也沒有...，鼓勵大家應該要思考自己身份，學習的社會做一點連結，所以在民權學之前，我這輩的學生就或多或少有做了一些跟民權有關的調查(UBM)。
- 有一門課程是必修，一年二學分的課，當時是所有的老師在教學生，像小組教學的方式，一個老師帶六個學生到一個社區去環遊一年，但比較有紀念意義的是在整個課程設計的過程是在社會系的成立(UO-F)。

X Respond to social issues with universities' professional knowledge: Addressing the local problems

- 大概2013、14開始，那個整個過程，就是跟在地有這些專業知識，應該還是回到大學本身最重要的核心，就是問題解決(UO-F)。
- 我們學現在還沒有大學去之前就開始在教學生這件事，我們是說教育要SHS，中師計畫開始，做創新課程的時候，開始把社會學融入，當時應該是2014到2013(UO-F)。

16

RESULT | theme 2

X Theme 2 - The fusion of universities and local community: From cooperation to the mixture of perspectives.

Local issues and needs facilitate to the cooperation of the universities and communities

- 系统架构如图4-1所示，使用一台服务器，可容纳多台应用服务器的业务，通过一台DB服务器与多台应用服务器相连，应用服务器通过一台服务器，与一台应用服务器相连，应用服务器通过一台服务器，与一台应用服务器相连。
- 应用服务器：应用服务器通过一台服务器，与一台应用服务器相连，应用服务器通过一台服务器，与一台应用服务器相连。

- Construct local knowledge from residents' perspectives

- 还有一个因素是他们的年龄。这些孩子大多上初中，因此他们多是同龄人。他们年龄相仿，因此他们更容易互相理解。他们的年龄也使他们更容易接受新事物。他们的年龄使他们更容易接受新事物。他们的年龄使他们更容易接受新事物。
- 他们的年龄也使他们更容易接受新事物。他们的年龄也使他们更容易接受新事物。他们的年龄也使他们更容易接受新事物。他们的年龄也使他们更容易接受新事物。他们的年龄也使他们更容易接受新事物。

17

RESULT | theme 3

X Theme 3 - Construct local knowledge, inclusion university curriculum, and facilitate local recognition.

- Construct local knowledge through research method and professional knowledge.

- [illegible]

X The inclusion in educational program.

- [illegible]

X Local knowledge facilitates local recognition.

- [illegible]

15

RESULT | theme 4 & 5

X Theme 4 - Local knowledge facilitates interdisciplinary development.

- X 透過學科間的交流與碰撞，促進不同學科領域中專業知識與專業知識的融合，進而產生新的知識，進而產生新的知識，進而產生新的知識 (UD-1)。
- X 透過學科間的交流與碰撞，促進不同學科領域中專業知識與專業知識的融合，進而產生新的知識，進而產生新的知識，進而產生新的知識 (UD-1)。

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

- X 透過學科間的交流與碰撞，促進不同學科領域中專業知識與專業知識的融合，進而產生新的知識，進而產生新的知識，進而產生新的知識 (UD-1)。
- X 透過學科間的交流與碰撞，促進不同學科領域中專業知識與專業知識的融合，進而產生新的知識，進而產生新的知識，進而產生新的知識 (UD-1)。

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

- X 透過學科間的交流與碰撞，促進不同學科領域中專業知識與專業知識的融合，進而產生新的知識，進而產生新的知識，進而產生新的知識 (UD-1)。
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X The effect in the communities: reflection, engagement and talent nurturing

- X 透過學科間的交流與碰撞，促進不同學科領域中專業知識與專業知識的融合，進而產生新的知識，進而產生新的知識，進而產生新的知識 (UD-1)。
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20



Overall Discussion: A grand PBL at societal level

- X **What kinds of knowledge:** Cultural heritage, history sites (including colonial ones), religious belief, racial tradition, architecture, dominant manufacturing domain, and even contemporary social
- X **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.**
- X **For university students:** Know the place, gain local recognition, apply their knowledge to local context, and help to solve the practical problems.

21

Conclusions

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

22



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

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Reflections on Philippine Social Studies in the Pandemic Era

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Philippine Normal University

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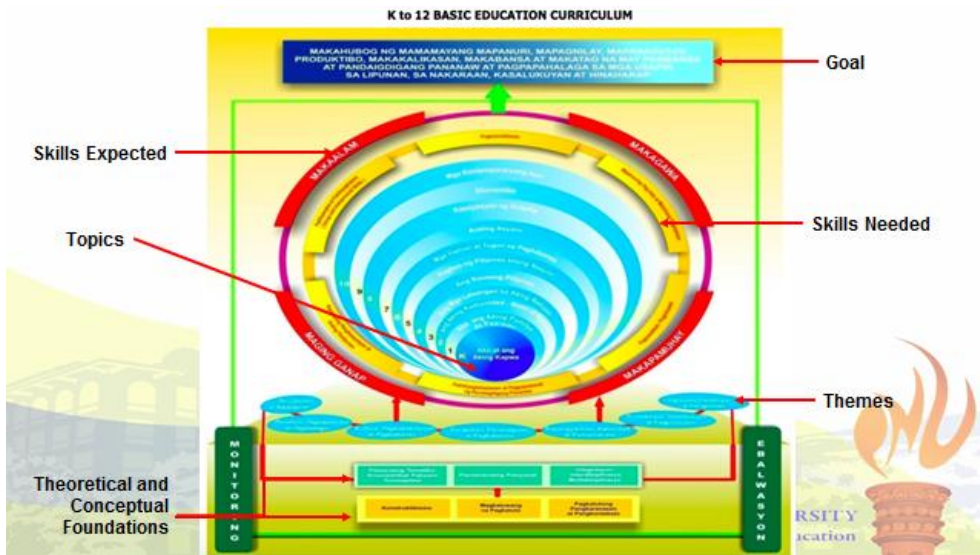


Social Studies in the Philippines

- **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 Themes

- (1) People, Society and Environment (*Tao, Lipunan at Kapaligiran*)
- (2) Time, Continuity and Change (*Panahon, Pagpapatuloy at Pagbabago*)
- (3) Culture, Identity and Nationalism (*Kultura, Pagkakakilanlan, at Pagkakaibang*)
- (4) Rights, Accountability, and Citizenship (*Karapatan, Pananagutan, at Pagkakamamamayan*)
- (5) Power, Authority, and Governance (*Kapangyarihan, Awtoridad, at Pamamahala*)
- (6) Production, Distribution and Consumption (*Produksyon, Distribusyon, at Pagkonsumo*); and
- (7) Regional and Global Connections (*Ugnayang Panrehiyon at Pangmundo*)

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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



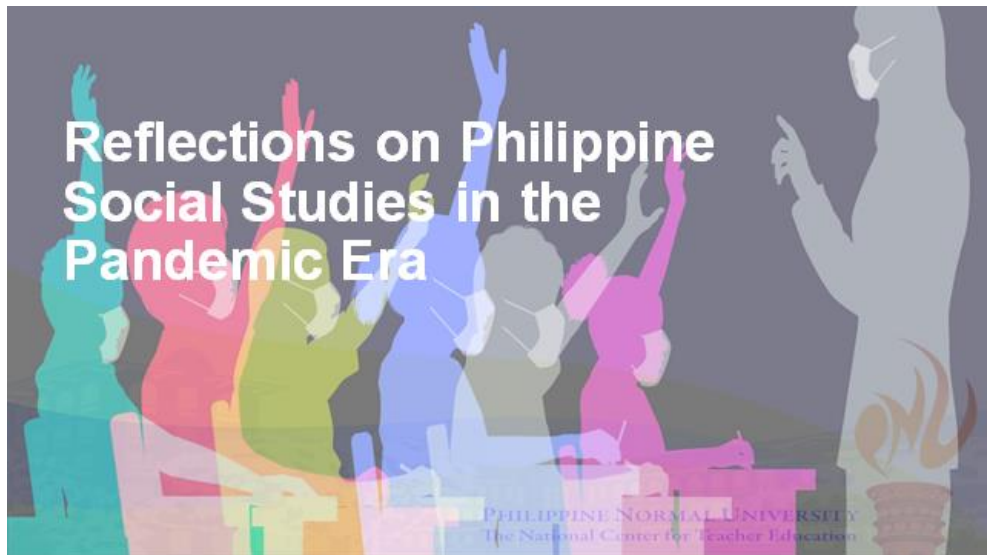
Covid-19 Pandemic and Philippine Schools

- 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/depeds_ph/status/129836012085452464



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/125210/Kenneth-Carisma-9-00-1-2021>

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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 Modified Essential Learning Competencies (MELCS)*. <https://commons.deped.gov.ph/MELCS-Guidelines/>

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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/young-woman-looking-out-window/1111002753>



Source: <https://www.vlms.com/vld282000VA6?mode=full>

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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-it-issues-2021-emerging-from-the-pandemic>







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

Professor Wasino

Semarang State University, Indonesia
Department of History Education, Faculty of Social Sciences
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, Eleni, 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 Areto 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.

Closssing

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

Professor Sapriya

Universitas Pendidikan Indonesia
Secretary-General of Indonesia Association of Pancasila and
Civic Education Profession



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. Sapriya, M.Ed.
Universitas Pendidikan Indonesia
Secretary General of Indonesia Association of Pancasila and
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?**

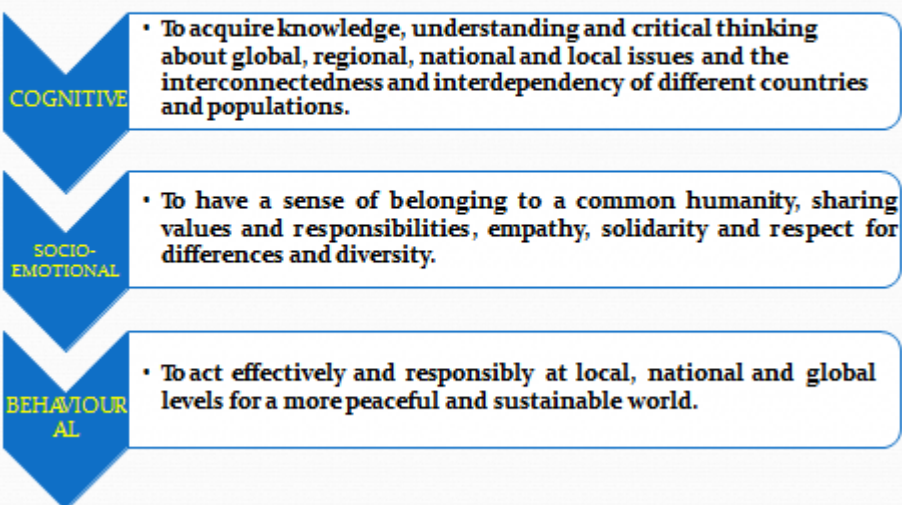
WHAT IS GLOBAL CITIZENSHIP EDUCATION?

- 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)

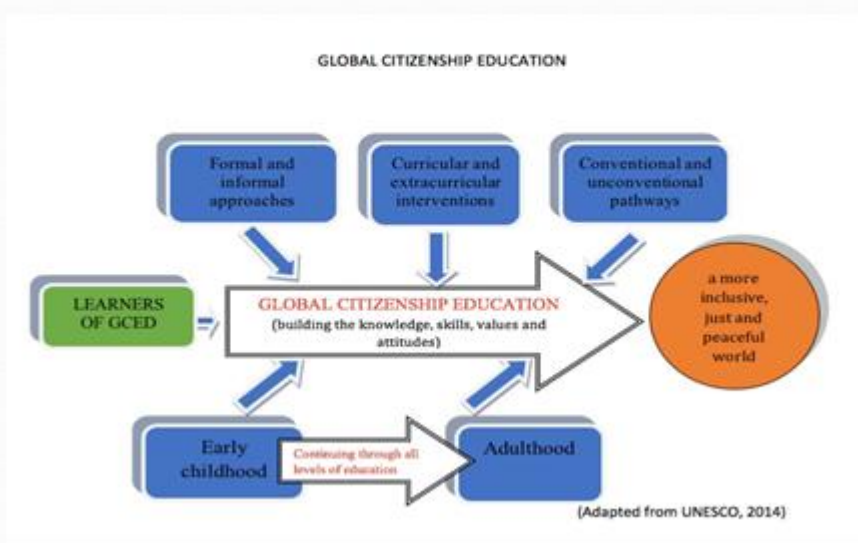
GCED APPROACH

- 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, & Sherris, 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)

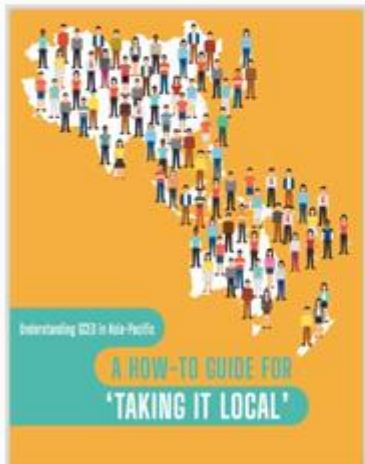
The Impact of the COVID-19 Pandemic on Students Voice



- 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)

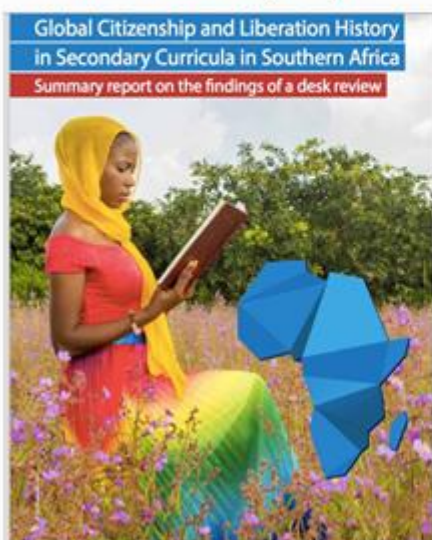
the United Nations Educational, Scientific and Cultural Organization (UNESCO) Asia-Pacific Regional Bureau for Education under the framework of the Asia-Pacific Regional GCED Network (2020)



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

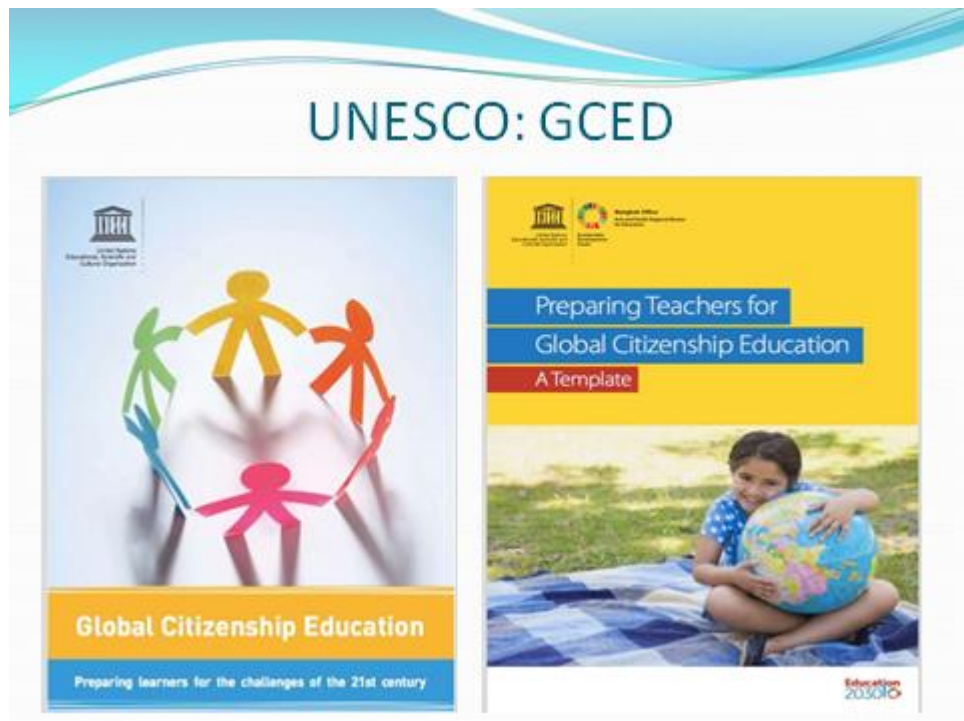


The United Nations Educational, Scientific and Cultural Organization (UNESCO) UNESCO Office for Southern Africa in collaboration with the SADC Secretariat. (2021)



- **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

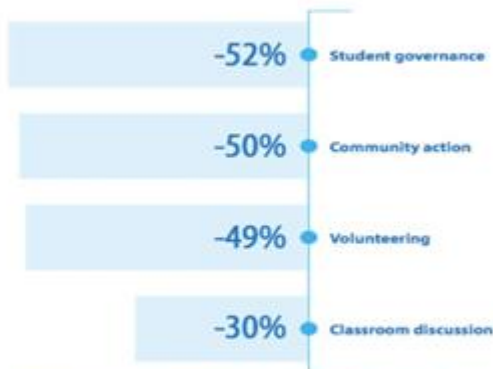


Figure 1. Percentage drop in the number of student voice opportunities offered during school closures in comparison with pre-pandemic levels in Europe and MENA countries.

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.

Results 3:

● Digital citizenship

3.3. Digital citizenship

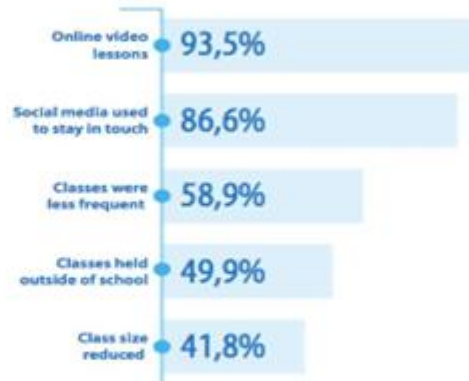


Figure 2. Percentage of schools surveyed in Europe and MENA countries making each adjustment during the first lockdown period in 2020.

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 4:

● Resilience factors in student voice projects

- Student voice projects that are more likely to continue during a crisis have ready access to reliable technology that allows them to move elements of the project online. While video conferencing software is widely available, access to high-speed digital infrastructure varies between countries, within countries and even between students in the same class.



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

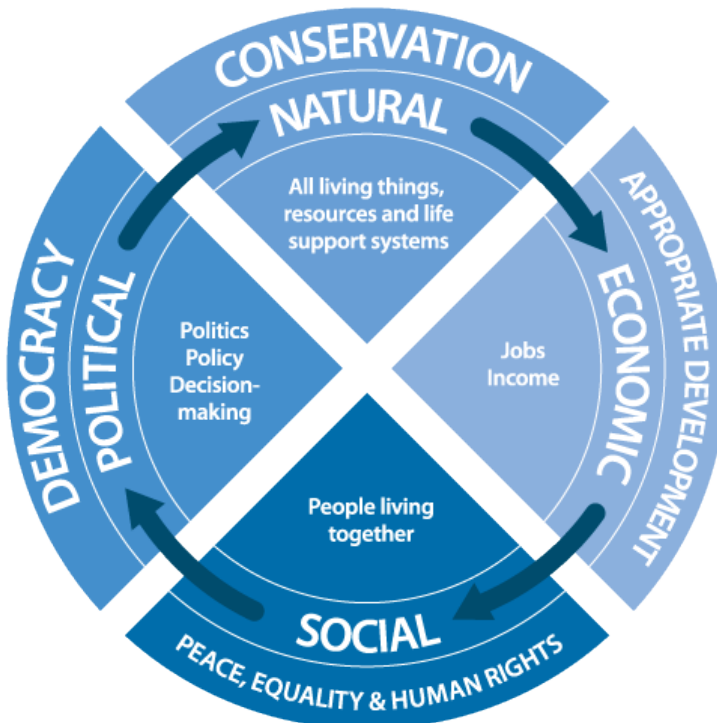


Recommendations for students and young people

- 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 4.

**Ecoliteracy & Ethnopaedagogy
of Local Wisdom**



Character Education Based on Local Wisdom of the *Kampung* Naga Community as an Effort to Develop Ecological Intelligence in History Learning

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Abstract: This study aimed to determine character education based on the values of local wisdom of the *Kampung* Naga indigenous community, to develop students' ecological intelligence in history learning and to find out aspects of ecological intelligence from the values of local wisdom that can be used as a source of learning, especially in history learning. This study uses a qualitative method with a literature study method design. This study collected data through observations from books, journals, articles, and other text sources. From the study results, it was concluded that there are many aspects of the local wisdom values of the *Kampung* Naga community that can be used as a source of historical learning that can be used as character education and develop ecological intelligence.

Keywords: Character, local wisdom, ecological intelligence, history learning



Introduction

Nowadays, the awareness of students and the community about the importance of preserving the values of local wisdom typical of the region is decreasing. Modernization can produce discoveries for the development of science and technology, but on the other hand, the use of technology is often not friendly to the natural environment. Based on the survey results, Indonesia is one of the countries that contribute significantly to the destruction of the global environment. Based on the current situation, developing understanding and instilling environmental character education and ecological intelligence from an early age is very important. The general public and students, in particular, are expected to have environmental care characters in the form of high empathy for all forms of life, combining cognitive, social, and emotional intelligence, feeling what others feel, and showing concern (Goleman, 2010). The above can be done through a natural process of internalizing ecosystem awareness, namely by developing attitudes, lifestyles, and traditions that have positive implications for the balance of the ecosystem. These traditions are referred to as one of the applications of local wisdom.

The development of local wisdom-based character education starts from the belief that every community has a specific strategy to maintain its existence. Character education based on the value of local wisdom is needed to develop moral qualities, personality, and attitudes of togetherness which are increasingly eroded by the times. One of the indigenous peoples who still maintain the values of local wisdom, especially in preserving the environment, is the indigenous people of *Kampung Naga* Tasikmalaya.

Kampung Naga or Naga Village is a traditional Sundanese hamlet located in the Neglasari Village area, Salawu District, Tasikmalaya Regency, West Java Province, Indonesia. The people of *Kampung Naga* are part of the Sundanese indigenous people who live in isolation from modernization. The indigenous people of *Kampung Naga* live in a village located at the foot of Mount Galunggung in Neglasari Village, Salawu District, Tasikmalaya Regency. The *Kampung Naga* community is inhabited by indigenous people who uphold their ancestors' customs, culture, and beliefs. Although in life they still hold fast to customs and traditions, they do not close themselves off from the outside world, especially in terms of education (Setiana, Haerudin and Koswara, 2014). Local wisdom critically changes and shapes global culture to be meaningful and



follow the social and cultural life of the community. People who know and adopt local wisdom early will use it to dissect and separate foreign cultures.

In some places, modern urban areas ignore environmental friendliness, especially in treating household waste and land use, which does not consider the Regional Spatial Plan. So that it triggers several disasters for the people who live in the area. For example, the flood disaster always hits the capital city of Jakarta every year during the rainy season. It turns out that based on data from Forest Watch Indonesia (2012) there are five sub-districts in the peak area of Bogor that have experienced forest loss, which is 2,331.98 hectares. We know that the peak of Bogor is a water catchment area during the rainy season. The area is the headwaters of the Ciliwung River which empties into the bay of Jakarta. Suppose there is heavy rain in the Puncak Bogor area. In that case, water will inevitably flow downstream, and the Ciliwung river basin that passes through the city of Jakarta will overflow due to the less than optimal absorption function in the upstream area. Bad habits of people who often throw garbage into the river also worsen the condition of the river. Humans are very dependent on nature and cannot be separated from culture. So the community should be wise and wise in their activities. In this case, it is related to the management of natural resources. The public is required to be selective in filtering foreign cultures that enter Indonesia.

Local wisdom is the right filter for the community to selectively filter incoming foreign cultures. The human relationship with nature and culture is an inseparable unity. As a unit, all of these things are interrelated and functional. Nature as a whole unified system is a collectivity of a series of interrelated sub-systems dependent and functional on each other. At the same time, culture is a means of socializing with other humans. The nature where humans live and their elements are from now on known as the ecosystem. An ecosystem is an ecological system formed by the interrelationships between living organisms and their environment, in this case, the river and its banks. Ecosystems are formed by living and non-living components, which interact to form an orderly entity (Odum, 1971). This problem is not impossible to cause a more significant environmental disaster due to the absence of nature conservation and the loss of Sundanese culture.

The conclusion of the research conducted by As'ari and Hendriawan (2016) on environmental management carried out by the *Kampung Naga* community in the form of local wisdom values based on the values of discipline and honesty;



religious values, obedient values; the value of cooperation and togetherness; simple value, friendly and independent. Meanwhile, Qodariah and Armiayati (2013) conclude that the local wisdom of the *Kampung* Naga community is based on governance, value systems, and procedures. Further discussion is needed regarding local wisdom in environmental management, community activities in terms of livelihoods, the construction of house buildings, and the terracing system used by the Naga village community. Because of their local wisdom, people can conserve nature and keep Sundanese culture sustainable. So, in this case, the context of the *Kampung* Naga community, which is usually only used as a source of teaching local history, can also be used as a source of teaching in history learning to develop students' ecological intelligence.

Character is related to the uniqueness attached to an object or person about everything, good or bad, and becomes a unique identity when other people recognize it (Dimenson, 2009). Character is also interpreted as a natural trait in responding to situations morally, manifested in noble attitudes and character. Meanwhile, instilling character in the context of education teaches what is right and wrong. It leads more to cultivate habits (habituations) about good things so that a child becomes aware of good and bad (cognitive) feels the value. Good (affective) and willing to do it (psychomotor) (Nurfalah, 2016). Value can be interpreted as something ideal, considered good, helpful, and the most correct according to a person's beliefs or group of people. Values are also understood as ideal qualities about something so that it is valid and makes people who live it with dignity (Adisusilo, 2014). The feasibility of these values can be seen from religious, ethical, moral, and cultural considerations that apply in society (Zakiyah, et al., 2014).

The values in local wisdom can be an alternative source of life wisdom values that contain ideas. These ideas can be used as life guidelines to interact with the environment to form the character of the community (Prihanto & Haryono, 2018). Meanwhile, the notion of local wisdom itself is often conceptualized as local policy (local wisdom), local knowledge (local knowledge), or local intelligence (local genius). (Soetomo, 2016) mentions that local wisdom can maintain balance and harmony in internal and external relationships. Internally, local wisdom can be the glue of social cohesion that can stretch in line with changes in socio-economic life. Externally, local wisdom functions to control local exclusivity, which can harm the development of the community itself.



The noble value of local wisdom is the knowledge that gives birth to behavior due to adaptation to the environment.

Ecoliteracy or often also called ecological intelligence. Derived from the Greek words *oikos* ("habitat") and *logos* ("science"), Ecological intelligence is our ability to adapt to the ecology in which we live. (Goleman, 2010). By having ecological intelligence, each individual will have more awareness about the environment and can harmonize development with the environment. Meanwhile (Gadner, 2013) mentions ecological intelligence with naturalist intelligence, namely the human ability to understand natural phenomena, show ecological awareness, and be sensitive to natural forms. (Goleman et al., 2012) suggested five points to develop an eco-literacy attitude, namely 1) Develop Empathy For All Forms of Life, 2) Embrace Sustainability as A Community Practice, 3) Make the invisible visible, 4) Anticipate Unintended Consequences, 5) Understand How Nature Sustains Life. Center for eco-literacy (2004) develops a set of core competencies of ecological intelligence, in the form of 1) learning to know, 2) learning to be, 3) learning to do, and human relations with the natural environment (Learning to live together). One of the faces of ecological intelligence is ethical management in managing (natural) resources in three categories: (1) natural ecosystems with (non) renewable wealth; (2) human resources, such as education, electricity, medicine, irrigation, sanitation; (3) human resources with a bioethical perspective related to natural resources. Ecological intelligence invites us to carefully measure the supply of water, electrical energy, food, and natural resources while considering the increase in world population, which will be 8 billion in 2030 (Azariah, 2009).

Based on the background of the problem, the researcher proposes a problem formulation, how are aspects of ecological intelligence based on the values of local wisdom of the *Kampung* Naga indigenous people in Tasikmalaya? How to develop ecological intelligence through character education based on the values of the indigenous people of *Kampung* Naga in Tasikmalaya? This research aims to find out aspects of ecological intelligence based on the values of local wisdom of the *Kampung* Naga indigenous people to develop ecological intelligence in history learning.

Methods and Research Design

The research method is literature review or literature study, which contains theories relevant to research problems. The problem in this study is to find out

"Character Education Based on Local Wisdom for the *Kampung Naga* Community as an Effort to Develop Ecological Intelligence in History Learning." This section analyzes the concepts and theories based on the available literature, especially from articles published in scientific journals or book sources relevant to this paper's title. The literature review serves to build concepts or theories that form the basis of studies in research. Literature review or literature study is required in research, especially academic research whose primary purpose is to develop theoretical aspects and aspects of practical benefits. So that by using this research method, the author can quickly solve the problem to be studied.

Judging from the research design, the research design used in this research is library research, namely research carried out through collecting data or scientific papers aimed at the object of research or data collection that is a library in nature, or studies carried out to solve a problem. Problems focused on a critical and in-depth study of relevant library materials. Before conducting a review of library materials, researchers must first know the source from which the scientific information will be obtained. The sources used include; textbooks, scientific journals, statistical references, research results in the form of theses, theses, dissertations, the internet, and other relevant sources. After all the data has been collected, the next step is to analyze the data to conclude. The authors use content analysis techniques to obtain correct and precise results in analyzing the data. Content analysis is research that is an in-depth discussion of written or printed information in the mass media. Content analysis can analyze all forms of communication, be it newspapers, radio news, television advertisements, or other documentations.

Findings and Discussion

The Life of Kampung Naga Community in Preserving Nature and Culture. The relationship between the Sundanese people and nature is very closely related, and it can even be said that they are very dependent on nature. Based on historical records, the cultural activities of the Sundanese people themselves in terms of livelihoods, the majority are farmers and ranchers. Only a tiny proportion who live in coastal areas become fishermen. The Sundanese people rely heavily on nature for their daily needs. The people of *Kampung Naga* are one of the groups that maintain this history. The most popular crops grown by the people of *Kampung Naga* are rice, vegetables, and *palawija*. At the same time, the popularly bred livestock is tilapia fish, carp, carp, chicken, goat,



buffalo, and cow. We can imagine if the natural environment around the Sundanese is damaged because it is polluted by industrial waste and household waste. Indeed, the Sundanese people will lose their livelihoods because their natural fertility is disturbed, which inhibits plant growth and impacts the death or contamination of fish in ponds and the sea. This is not a trivial matter. The significant wages of the modern industry will only be in vain if agricultural land, the primary source of food, is damaged because money cannot be eaten. Examples of cases of river and rice field pollution in the Rancaekek-Bandung area. Another example is the case of the Minamata disease outbreak among fishers in Jakarta Bay, which is polluted by industrial waste every day. No one will want to eat food that has been contaminated with waste because it will only cause a terrible disease.

Hawkins (2012) said that culture is a complex that includes knowledge, beliefs, art, morals, customs, and other abilities and habits possessed by humans as part of society. According to Koentjaraningrat (1980), culture is the natural result of mind and work. In other words, culture is the total of what humans produce because of their thoughts and works. All human activities today, which exist everywhere, cannot be separated from the culture produced based on the thoughts of their predecessors. However, in each region, humans have different cultures. This makes people divided into various cultural groups. The most obvious example is Indonesia. Indonesia has more than 100 kinds of cultures. One of them is Sundanese culture from ethnic or Sundanese. The Sundanese are a group of people who live permanently on the island of Java, more precisely in West Java. Every culture has a different way of life.

Culture is the whole way of life of any society. It is not only about part of that way of life, which society considers higher or more desirable (Linton in Ihromi, 2006: 18). Likewise with the Sundanese culture, which generally has a different culture from Javanese or other cultures? Even though administratively, the Sundanese and Javanese people occupy the same island. This happens because the history of the people of the archipelago (Indonesia) themselves are not familiar with modern vehicles such as motorized vehicles, so these two cultural groups are separated because of natural landscapes such as forests, mountains, and rivers. This situation isolated Sundanese culture from other cultures.

There is a big challenge for the Sundanese people in today's information technology era. The original Sundanese culture began to degrade. Many young people do not know their own culture and tend to leave Sundanese culture.

The Sundanese people's close relationship with nature began to be eroded by the current hectic currents of modernization. For example; In terms of food, many young people prefer to hang out in cafes while drinking coffee with foreign concoctions that are expensive rather than buying traditional foods such as *lotek*, *gegetuk*, *bandros*, *bandrek*, *bajigur*, in terms of clothing, it is rare for the younger generation to use traditional clothes such as *pangsi* clothes and *kabaya* if not on certain occasions such as celebrations, in the activities of the younger generation nowadays they prefer to spend their time playing video games rather than traditional games of *ucing-ucingan*, *galah*, *sapintrong*. This is quite a challenge for Sundanese culture to exist in the modern era.

The people of *Kampung Naga* are part of the Sundanese people who live in isolation from modernization. The people of *Kampung Naga* live in a village located at the foot of Mount Galunggung in Neglasari Village, Salawu District, Tasikmalaya Regency. The *Kampung Naga* community is a village inhabited by people who uphold their ancestors' customs, culture, and beliefs. The people of *Kampung Naga* generally still defend themselves from the influence of modernization. Although in life they still hold fast to customs and traditions, they do not close themselves off from the outside world, especially in terms of education (Setiana, Haerudin and Koswara, 2014).

Local Wisdom of Kampung Naga Community. Local wisdom in Indonesian is a wise idea, a requirement for value, and full of wisdom that is implemented in the life of the people in an area. Local wisdom has an essential role in human life with nature. Sartini (2004) said that the function of local wisdom is; conservation and preservation of natural resources, development of human resources, development of aspects of culture and science, advice, beliefs, literature and taboos, social meanings, for example, communal/relative integration ceremonies, ethical and moral meanings, political meanings such as languishing languorous ceremonies and power client patrons. Local wisdom is part of the culture. Local wisdom is all forms created from cultural results supported by the natural environment around humans themselves.

It is called *Kampung Naga* because it is located on "*dina* escarpment," which means "in the abyss", which then "*dina* escarpment" is shortened to "Dragon". The settlement location is on the slopes of a mountain, which causes the soil to be sloping and then made of steps so that there is an "escarpment" (ravine). Uniquely, the escarpments are supported by stones arranged in piles, not walled or on the foundation using cement. This traditional structure provides



pores in the walls of the escarpment (ravine). If it rains, water absorbed in the soil at the top will quickly come out of the rock crevices, minimizing landslides. A sacred area called "*leuweung larangan*" (forbidden forest), such as a protected forest. There are ancestral graves in that section. The concept of this forbidden forest is similar to the conservation area carried out by modern society today. Not just anyone can enter the area, and it can only be entered on certain days. What more if hunting or taking advantage of the forest. This is based on the life philosophy of "*leuweung lain ruksakeun, tapi rumateun jeung rawateun*" which means that the forest must be protected and cared for (Hidayat, 2015). The concept of this philosophy of life is a mandate from the ancestors of the *Kampung Naga* community. This behavior is local wisdom in the form of a disciplined and obedient attitude mentioned by As'ari and Hendriawan (2016).

The middle part is a residential area, which is an area that is used as a residence (home) for the community. This area is surrounded by a bamboo fence and houses the *Kampung Naga* Community. To the north and south of the settlement is a rice field area. To the east of this area is a dirty area. An area is a place for fish ponds, cattle pens, a toilet, and the Ciwulan River as a barrier to *Kampung Naga* in the east. The regional plan regulates the settlement system in three areas, namely; the sacred area of the small hill to the west of the settlement is called the dragon hill and the protected forest (*leuweung larangan*), which is located to the east and west of the Ciwulan river; a clean area, namely an area located within a perimeter fence, and protected from livestock manure, in this area a house, bale ageung, bale patemon, and mosque are built; dirty areas, namely areas that are outside the fence, there are ponds (fish ponds), goat cages, and toilets (Qodariah and Armiyati, 3012: 15).

The buildings were allowed to be built traditionally, namely houses on stilts typical of the Sundanese people. The material used is a natural material, namely wood with walls with "*chamber*" (woven bamboo, *I'injuk*" (*ijuk*) roof with wood floors or "*gedeg*" (bamboo split so that it becomes flat). The legs of the house are supported using natural stone; this is intended so that the "*pelupuh*" (the primary wood supporting the house) is not damaged quickly due to rain and mud, and also to protect from insects such as "*rinyuh*" (termites). The buildings here are only allowed to face north or south, while the house extends to the west west-east. The color of the house that is allowed is only white. The white color is not obtained from wall paint or wood paint but chalk. This is so that the people of *Kampung Naga* are neutral and not "*riya*" (vying with each



other to look richer). In front of the door of the house, there is a terrace. Often in the afternoon, after completing farming activities, residents are seen sitting relaxed on the house's front porch while chatting with family members and neighbors. There is no electricity in this place, and certainly no electronics. At night the only means of lighting in this place is a "*cempor*" (oil lamp). So at night, this place can be said to be very dark and quiet. As a marker of the arrival of prayer time, the call to prayer in this place begins with the sound of the "beating drum and *kobkol*" (drum and batons). Although the house in Kampung Naga uses traditional building technology techniques, this stilt building has the advantage of being anti-earthquake. If there is an earthquake, the house will sway too, but because it is made of wood and bamboo, it is flexible to follow the earthquake's shaking. This building also has cold air because the wood and woven bamboo gaps also function as air vents so that the air circulation in the house flows well.

Like the Sundanese people in general, the morning activity after performing the dawn prayer and breakfast is going to the fields. Doing whatever can be done related to agriculture, both cultivating rice fields, caring for rice plants, and other crops. The community still maintains the past cultivating the fields using a field plow pulled by a buffalo or cow. So that the process of agriculture can be pretty long, that is, one year can only be harvested twice. It is different from other modern agricultural areas, which can harvest up to three times per year. Agricultural products are not for sale. It is only used for personal consumption. Usually, the paddy is stored in "*leuit*" (a unique building where rice is stored) or in "*goab*" (warehouse). Some residents also sell souvenirs in bush craft (crafts made of bamboo and wood) and traditional kitchen utensils.

Self-cleaning activities such as bathing are carried out in "*pacilingan*" (MCK) above the fish pond. Interestingly, the people here do not use cosmetics such as soap, shampoo, and toothpaste in their self-cleaning activities. The ingredients used for bathing and shampooing are "*taneuh porang*" (clay), crushed *orang-aring* leaves or aloe Vera, and some use lime. Meanwhile, use "*eurih jeung lebu*" (fiber from weed leaves and rubbing ash) for brushing teeth. The uniqueness of this habit that the Sundanese people have long adopted is glimpsed and developed by cosmetic industries that use clay, aloe vera, *orang aring* leaves, lime, and charcoal as the essential ingredients of their products. The activity of defecating was also carried out in *Pacilingan*, and the water was thrown into the fish pond. The organisms will break down all organic waste



that enters the fish pond in pond. So when the water from the pond comes out into the river, it is already in a state of not containing waste. Because no heavy chemical waste enters the pond, the fish in the pond are also safe to be used as fish for consumption.

Ecological Intelligence in Kampung Naga Community. From the perspective of History and Anthropology, human ecological intelligence has been formed since they developed a social life that lives in their chosen environment. For example, in pre-literate societies, humans' desire to fulfill their biological needs prompted them to hunt animals for food when hunger was gone. Their brains pushed them to stop hunting or keep their prey as food reserves. This experience, in the long run, gave birth to a tradition about the importance of selecting the game. Moreover, it preserves nature when entering the food-producing lifestyle. They have been able to make their prey as livestock when they enter a rural life they already can grow crops, let rats and snakes as a link in the food chain as an effort to eradicate pests or keep various insects alive because they all have a function in protecting their crops to protect the community's water sources. Tradition creates a system to keep life going.

The Leuweung Myth. The prohibition or forbidden forest in several traditional villages in West Java or a forest that is traditionally conserved and should not be used as human or fields for the *Kampung Naga* community in West Java province is an example of local wisdom about the importance of protecting forests and water sources as their source of life. They believe that if *Leuweung* is prohibited from being disturbed or damaged, it will make forest guards angry and cause disasters for humans. This is the collective intelligence of the community. This belief is also still present in the people who live in *Kampung Naga*, Tasikmalaya Regency, West Java, who make the forest around the village a Prohibition Forest. or *Leuweung* prohibition. Until now, forest vegetation, animals, and water sources in the forest are still maintained. On the other hand, forest areas that are not sacred are damaged due to exploitation in traditional ecosystems, not only a network system in the natural environment but also a system that places humans as part of nature. Humans, other living things, and various kinds of plants are a system that is interconnected and requires each other. The system will be maintained properly if there is no interference from outside the network breaks between elements in the system in the *Kampung Naga* community. Their refusal to consume products from



outside is based on ecological intelligence that the natural resources available in their area are more suitable for consumption than food outside the area.

The various food products brought by migrants are not necessarily suitable for supporting their lives, for example, bathing or cleaning the body without bathing soap in the Upper River or a pond. Besides cleaning the body from dirt and removing germs or bacteria in their skin for fish food along the river, fish that only consume a variety of natural foods are considered safer for consumption by the people of *Kampung Naga*. The opposite can be seen from the use of detergents in modern urban communities for various purposes whose waste impacts the killing of various living things or biodiversity along the river. The way the people of *Kampung Naga* maintain water sources, choose plants, build house architecture, develop microcosm and macrocosmic systems are part of their ecological intelligence even though they cannot clearly define their practices. Intelligence, or the capacity to learn from previous experiences in dealing with natural challenges, is part of the ecological intelligence of the *Kampung Naga* community.

The understanding of the people of *Kampung Naga* about the carrying capacity of nature is manifested in concrete actions to protect the environment in which they live. Through the system they created themselves, an agreement was made that only a few houses and several family members could live on the island or in the village to survive. In these settlements, family members who are starting to mature or have families have to leave the place and look for other sources of livelihood. The number of houses and family members that remain the same from generation to generation in *Kampung Naga* is one of the ecological actions to harmonize the carrying capacity of nature to humans. The same practice is also carried out by other traditional communities in the Banten area of the Baduy tribe. Ecological intelligence is characterized by sensitivity in being aware of feelings and the desire to take certain actions.

In the *Kampung Naga* community, the tradition of hunting for olfactory sensitivity encourages them to get prey immediately. Their hearing can distinguish between animal species of animals that threaten him so that their brains prompt them to run or hide. Their sense of smell can distinguish poisonous prey, which encourages them to avoid catching the animal. Their auditory brain can pick up sounds from animals about when the rainy season comes to start planting crops such as rice. In people who live at the foot of Mount Galunggung, animal behavior patterns are used as a disaster mitigation



tool to help save them from volcanic disasters when various animals descend to lower land, people read it as a sign of an increase in temperature caused by the threat of volcanic eruptions from volcanoes.

This traditional values passed down from generation to generation are maintained and passed down from generation to generation in preserving nature is one solution to overcome global warming and the destruction of culture by western culture or foreign cultures, especially on the characteristics of students. History teachers can use these values as lesson materials to build students' ecological intelligence and improve culture so that it has more of its Sundanese cultural characteristics because Sundanese culture is very well practiced in everyday life, which can build a perfect social life that has been exemplified by the people of *Kampung Naga* even ecological intelligence can be built through the local wisdom of the people of *Kampung Naga*.

Ecological Intelligence in History Learning. Ecological intelligence can be developed through historical learning. To achieve this, ecopedagogy is needed as a learning approach. The importance of ecological intelligence and the use of ecopedagogy have both historical and theoretical dimensions. The historical dimension relates to the position of humans as historical actors who cannot be separated from the space and place they are in, namely the physical environment, nature, and other living things. Humans, plants, animals, and the nature in which they develop their lives are a complementary system and need each other, all occupying the same place, namely planet earth. The theoretical dimension is needed as an analytical tool regarding the human journey throughout history in dealing with nature and its impact on themselves and the environment. In conducting the analysis, critical questions are needed as to what human actions throughout history have had a good or bad impact on the environment (Supriatna, 2016).

However, this will not prevent any student or society from developing ecological intelligence. In everyday life, it will be complicated to eliminate the lifestyle caused by modernization. However, at least we can reduce the destruction of nature by developing ecological intelligence. We can instill this in the minds of students or the community to live daily life. With ecological intelligence, this will be a perfect character to be instilled using a local historical base taken from the people of *Kampung Naga* Tasikmalaya, so this can be used as a source of learning in history to develop ecological intelligence, especially for students to be better in character in life. In this case, we can see or take an



example from the life of the people of *Kampung* Naga Tasikmalaya, the ecological intelligence practiced by the people of *Kampung* Naga is worthy of being imitated as an application in our daily lives even though all of that goes hand in hand with the development of modernization. The community must also support daily life to produce a good and beneficial relationship for nature. In this case, the most important thing is the relationship of power or those in power in an area, government from top to bottom, and people who are gilded or have significant influence in a specific area.

Discussion and Recommendations

Overall, from my point of view, I conclude that character education based on local wisdom of an area that is still strong in preserving its nature through their customs and culture is very good as history learning to develop ecological intelligence. By taking the example of life from the people of *Kampung* Naga in Tasikmalaya, many lessons can be conveyed to students and even to the community. The people's way of life is so distinctive that it is perfect for imitating customs and culture. Their existence until now has become a benchmark for how great they are in maintaining a lifestyle that is considered difficult when you look at the current situation where technology is developing as a result of modernization.

The life that develops, especially the technology resulting from modernization, has many negative impacts on living things and the nature in which we live. Developing ecological intelligence through examples of life applied by indigenous peoples both in *Kampung* Naga and in other places that we can emulate is a way for us to reduce environmental damage and our own lives. Starting from the minor things to the most significant things in carrying out an ecological intelligence exemplified by the people of *Kampung* Naga, we deserve to appreciate and apply it in our daily lives. Sometimes the little things we do to protect nature can have a significant impact on our daily lives.

We have to start thinking critically about how worrying the state of the environment, especially the nature we live in, is, planet Earth. As time goes on and modernization develops, it has many harmful impacts, even though good ones are. To reduce the adverse effects caused by the development of the times, there must be a strategy to reduce these nasty things. Thus, by developing ecological intelligence, it will be perfect for us to reduce the negative impact of modernization development.



Ecological intelligence can be a good character that can be implanted in the mind to become an exemplary implementation in the field. History learning can be used as a medium in developing ecological intelligence through the local wisdom of indigenous peoples. A long history that becomes reinforcement in the lives of indigenous peoples needs to be raised in history learning to reinforce that historical life is very influential on life in the present. So, in this case, there must be special attention from all circles of society, especially the government. As for teachers, it would be perfect if we could develop ecological intelligence in history learning through the local wisdom of indigenous peoples so that they become excellent characters for students.

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The Participation of the Community of Pengudang Village on Mangrove Conservation in Ecopedagogy Review

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Abstrac: The Pengudang Village community is a community that cares about the surrounding environment, especially in the preservation of the Mangrove forest. This paper aims to describe the participation of the Pengudang Village community in the conservation of mangroves (mangroves) in an ecopedagogical review. The method used in this research is descriptive in the form of qualitative. The results showed that preserving the mangrove forest in the village of Pengudang could be used as teaching material in historical subjects where the historical relationship between humans and nature can be taken as material for history lessons that can be used for the development of students' ecological intelligence.

Keywords: Ecopedagogy, mangrove, Pengudang village



Introdcution

Bintan Island has enormous natural resource potential, such as bauxite mines, land and sea fisheries, seaweed, coral reefs, forests (mangrove forests and production forests), and natural panoramic ecosystems that are still beautiful and natural. One of the overgrown areas with mangroves (mangroves) on Bintan Island is the Teluk Sebong sub-district, Pengudang Village, an ecotourism destination on Bintan Island.

In general, mangrove forests are defined as forest types that grow in tidal areas (especially protected beaches, lagoons, river estuaries) that are inundated at high tide and free of inundation at low tide whose growing communities tolerate salt (Kusmana, et al., 2003). Mangrove forest is one of the coastal ecosystems that have distinctive characteristics. The existence of mangrove forests in coastal areas ecologically are functioned as a place for foraging (feeding ground), spawning ground (spawning ground), and breeding ground (nursery ground) for various types of fish, shrimp, shellfish, and other marine biotas. Mangrove vegetation also can maintain water quality, and this forest is very beneficial for life around the coast.

As with the 2030 SDG, one aspect of which is clean water and sanitation, as humans, we must create a healthy environment and think about sustainability. This should also be an essential topic to be studied by both students and teachers. Especially in history subjects, ecological intelligence is needed for students to be more critical of what is happening on earth, especially in the environment. Supriatna (2016) states that developing ecological wisdom is not enough to plant trees but to encourage students to have new visions, values , and behaviours according to local wisdom. The more important concept of harmony with nature is cultivating awareness of environmental conservation in families, schools, and communities.

Mangrove plants in Pengudang Village are still maintained their beauty by the intervention of the surrounding community. Where we can see the expanse of mangrove forest by riding a speedboat to explore the beauty of the mangrove forest, we are also presented with the activities of animals such as monkeys, chirping birds, sea grass beds, and dugong life. However, this does not escape the damage caused by the disposal of oil from ships passing through international waters not far from the mangrove forest area; this is a challenge



for the surrounding community to continue to preserve the mangroves in their area so that they are maintained.

Seeing the concern of the Pengundang Village community towards their environmental ecosystem, especially the preservation of Mangrove Forests (Mangrove), the author tries to study and describe the local wisdom of the Pengundang Village community in the conservation activities carried out. According to the author, the activities carried out by the residents of Pengundang Village can be used as teaching materials in historical subjects. Where the historical relationship between humans and nature can be taken as material for history lessons that can be used for the development of students' ecological intelligence (Supriatna, 2016)

Methods

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

Results and Discussion

Pengundang Village is part of Teluk Sebong sub-district, Bintan Regency, Riau Islands Province. At first, Pengundang Village was a part of Berakit Village. In 1981, Pengundang Village became a Definitive Village. With the condition and mobility of the population not yet good, in 1983 the attractive village experienced a vacancy of the inviting village head. From 1981 until now, the attractive village has changed four times. This village, located on the coast of Bintan Island, is famous for its beautiful mangrove forest. Thanks to the intervention of the village community, the previously untreated mangroves have become well-maintained. They have become an icon for the development of ecotourism in Pengundang Village and Bintan Island.

The mangrove forest conservation activity in Pengundang Village started from Iwan Setiawan's simple idea in terms of tourism and the village community. It started with a love for the village and trying to advance the village with its capabilities by looking from the side of the extraordinary potential of the



inviting village. It can be seen that the initial condition of the mangroves is still healthy and dense, where the surrounding community or fishermen are still looking for food around the mangroves. Judging from the aspect of the sea that is still awake, there are still many communities' catches such as crabs, anchovies, and coral reefs that are still healthy. However, the attractive village also has the most extensive sea grass conservation on Bintan Island, which is a habitat for dugongs; not only that, this area is also a habitat for dugongs, a place for turtles to lay their eggs. This is the originator of community-based mangrove forest conservation tourism activities. Initially, the activity was initiated by Iwan Setiawan (agent of change), which did not get a good response from the community. Initially, this activity began with the Pengudang Seafood Festival with the aim of introducing the village and local wisdom owned by the surrounding community in 2009 and starting in 2016, Iwan embraced the community to jointly develop community-based tourism in Pengudang Village, he invited business activists micro, small, medium and the community as a whole to collaborate in the introduction of mangrove forest conservation activities, known as the Pokdarwis community (tourism awareness group) which is divided into several parts,

The mangroves in the attractive village are still maintained their ecosystem is marked by the presence of fireflies at night around the mangrove trees, this is a sign that the mangroves in the inviting village are still good and good, but there are still efforts from the village community in developing and adding plants mangroves in several locations in the coastal area of Pengudang village. Types of mangroves in the inviting village there are several types of mangroves such as *Rhizophora*, *Bruguiera*, *Xylocarpus* mangroves, which span an area of 22 hectares in the coastal area of mangrove forests. The biggest challenge for the community in protecting mangroves is during the east wind season, the threat of black oil waste that every year pollutes the coast of Pengudang Village, which threatens to damage coastal ecosystems and marine life.

Another thing that is a factor in the damage is people from outside the village who cut down mangrove trees without the knowledge of the villagers. And international waste that ends up on the coast, where a lot of this garbage gets stuck in the roots of mangrove trees, as for community participation in cleaning up trash around the mangrove area, namely by carrying out sustainable cooperation activities called Seven Clean Seas, where this group not only cleans mangroves but also cleans the coast. The above activities are always



socialized by Iwan Setiawan through environmental education to the public about the importance of protecting the environment, especially the mangrove environment, not only educating the coastal community of Pengudang Village but also educating schools about the importance of protecting the environment. Iwan realizes that environmental damage will occur if the area is developed into a tourist destination, but with education in protecting the environment, this fear will not happen. It is the mangrove environment, not only educating the coastal community of the pengudang village but also educating schools about the importance of protecting the environment.

From here, we can find out how the next generation can preserve and still care about their environment and become historical actors in their time? The ecopedagogical approach is one of the effective ways that can be used in the learning process in schools to increase ecological intelligence, namely connecting history and understanding the environment. Green History places humans as part of nature. Learning the history of human civilization cannot be separated from nature as a place of life and a source of life. Thus, humans can preserve nature so that it remains a source of life for future generations.

Conclusion

Bintan Island has enormous natural resource potential. One overgrown area with mangrove forests is the Teluk Sebong sub-district, Pengudang Village, which is an ecotourism destination on Bintan Island. The existence of mangrove forests in coastal areas ecologically are funtionced as a place for foraging (feeding ground), spawning ground (spawning ground), and breeding ground (nursery ground) for various types of fish, shrimp, shellfish, and other marine biotas. The author tries to study and describe the local wisdom of the Pengundang Village community in the conservation activities carried out. Activities carried out by the residents of Pengundang Village, in the form of replanting mangroves that died due to black oil waste, protecting coastal areas from a lot of international and domestic waste, and providing education on the importance of protecting the environment to the community and students, with the hope that the Pokdarwis community (tourism awareness group) or Pokdarwis Pengudang Mangrove in the form of, the community can develop capabilities based on nature, society, and the environment. As well as Green History describes humans as part of nature or parallel to nature. Learning the history of human civilization cannot be separated from nature as a place of life



and a source of life. Based on the explanation above, this can be used as teaching material in the subject of history. The historical relationship between humans and nature can be taken as material for history lessons that can be used to develop students' ecological intelligence.

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The Value of *Ora Ilok* as the Ecological Wisdom of the Rawa Pening Community in Social Studies

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Abstract: The importance of overcoming the problem of environmental damage needs to be a top priority in saving the earth. Ecological wisdom is an alternative in preventing environmental damage. The cultivation of the value of cultural wisdom through the "ora ilok" tradition is a public prohibition to maintain the ecosystem in Rawa Pening. The main focus of this study is to identify the values of the prohibition tradition as ecological wisdom described in social studies learning. This study aims to describe the value of "ora ilok" as the ecological wisdom of the Rawa Pening community and analyse the implementation of local cultural-ecological wisdom in social studies learning. This study uses a descriptive qualitative research method to describe the value of "ora ilok" as ecological wisdom and a literature study method for implementing ecological wisdom in social studies learning. The implementation of ecological wisdom in social studies learning is analysed through a literature review with various previous studies that have been published in the form of scientific journals. This study indicates that the value of "ora ilok" owned by the community around Rawa Pening is still relevant to be used in social studies learning to maintain the ecosystem and preserve the environment.

Keywords: Ecological wisdom, social studies, *ora ilok*, value of local wisdom



Introduction

Various groups in the world face the problem of environmental damage. It should be realized that humans cause most environmental damage. Natural damage seems to have harmed the balance of the ecosystem. Based on these problems, there is a need to overcome them, namely by developing awareness through environmental-based education. Awareness of the environment shows the general orientation of the individual towards the environment. A person's level of concern for environmental issues is a valuable predictor of environmentally conscious behaviour. Awareness is the state of a person who has deep knowledge and can be seen from his behaviour and attitude. In comparison, the environment is everything that affects humans or animals. So, environmental awareness is a multidimensional construction consisting of cognitive, attitude, and behavioural components (Schlegelmilch et al., 1996). The cognitive component consists of knowledge of one's environment. It is related to current environmental issues.

Humans should live in harmony with nature; as stipulated in the Law of the Republic of Indonesia no. 32 of 2009, concerning Environmental Management, it is said that the environment is a unity of space with all objects, forces, conditions, and living things, including humans and their behaviour, which affect nature itself, the continuity of life, and the welfare of humans and other living creatures. Various ways are done to maintain the balance of the ecosystem, one of which is by utilizing local wisdom based on noble values. Exploring the values of ecological wisdom from local communities is needed to overcome environmental damage caused by humans. Ecological wisdom is a form of wisdom built through intellectual, social, and emotional intelligence. Goleman (2012) describes ecological wisdom as ecological intelligence that can be developed through a learning process using learning resources extracted from the local culture of traditional communities. Closely related to local wisdom, Indonesia is one of the countries with a strong tradition that contains elements of local culture to overcome environmental damage. Based on this, the traditions of local communities in Indonesia can be explored as a source of learning and further studied to develop human ecological intelligence.

Rawa Pening is a natural lake located between four sub-districts, namely Banyu Biru District, Bawen District, Tuntang District, Ambarawa District, Semarang Regency, Central Java. Rawa Pening has an area of 2,670 hectares. The Rawa



Pening area belongs to a group of swamps that are still beautiful and rich in various freshwater fish, water hyacinth plants, and humus soil. The three natural resources have significant benefits for the surrounding community. The local community protects the ecosystem in Rawa Pening by using the values of local cultural wisdom. Alfian (2013) describes local wisdom as a way of life and knowledge and a life strategy in the form of activities carried out by local communities in meeting their needs.

The form of local cultural wisdom of the people around Rawa Pening is considered as values, norms, beliefs, and sanctions in carrying out daily life that is in contact with the natural conditions of Rawa Pening. The local community still maintains the local cultural wisdom as the *ora ilok* value. This value represents the local community about the value and normality in maintaining the Rawa Pening ecosystem. The value of *ora ilok* is a concept of prohibition as a form of rules, proverbs, or advice by ancestors used as guidelines for daily life. Rawa Pening makes the surrounding community form local genius or local knowledge to interact and beautifully adapt to nature. The local culture of the Rawa Pening community becomes a manifestation of ideas and behaviour as a condition for the values of ecological wisdom.

The value of *ora ilok* as the local cultural wisdom of the Rawa Pening community needs to be transformed to the younger generation. This is done so that local wisdom can be sustainable against the values to maintain and preserve the environment. The process of transforming the values of ecological wisdom can be done in school learning, one of which is in social studies learning. Social studies learning is a lesson that has a strategic role in the process. Marsh in Supriatna (2017) states that social studies education is essential in passing on knowledge about society and the environment. Society has a close relationship with the environment as a means of cultural transmission or cultural inheritance. Based on this, this study aims to describe the value of *ora ilok* as the ecological wisdom of the Rawa Pening community and analyse the implementation of local cultural-ecological wisdom in social studies learning.

Methods and Research Design

Methods. The literary study used to analyze the implementation of local wisdom as ecological wisdom in social studies learning. The method conducted in this

research is descriptive qualitative research method and literature study. The descriptive qualitative method is used to understand the phenomenon of what is experienced by the subject (Moleong, 2007: 6). In line with this understanding, Creswell (2015: 59) argues that qualitative research begins with an assumption and an interpretive framework that can form a study of research problems related to meaning related to social problems.

Research Design. The research was conducted in the community around the village of Rawa Pening. The descriptive qualitative method in this study was to obtain information related to the value of *ora ilok* as ecological wisdom from the community directly through observation and interviews. This literature study is due to the difficulty of researchers conducting direct research in social studies learning as we are currently experiencing the COVID-19 pandemic, which has limited access and time for research in a school. The validity of the data in this study was obtained through data triangulation techniques by utilizing other sources obtained through research, namely the results of observations and interviews with other informants.

Findings and Discussion

Overview of the Rawa Pening Community. Rawa Pening is a natural lake located in Semarang Regency. The lake stretches across four sub-districts, namely Bawen, Ambarawa, Tuntang, and Banyubiru sub-districts. In addition, Rawa Pening is located in Merbabu Mount, Telomoyo Mount, and Ungaran Mount. The area of the lake is 2,670 hectares. Here is a picture of Rawa Pening.



Figure 1. Rawa Pening (Researcher Documentation, September 2021)



Rawa Pening has abundant natural resources in the Semarang Regency area. Natural resources that the community can utilize include humus soil, fish, and water hyacinth. According to the Environment Agency (2020) data, the water hyacinth that grows around Rawa Pening is experiencing very rapid growth. This causes the presence of handicrafts by utilizing water hyacinth. Some of these natural resources can be used by the surrounding community freely. Soil humus resources can be used to mix organic soil, planting media, and organic fertilizer. Fish can be caught by the community with fishing rods or nets. Water hyacinth plants are used as many raw materials for making handicrafts.

Rawa pening is famous for a Baru Klinthing myth. The myth has become a local belief of the community as the origin story of Rawa Pening. The myth has become a hereditary story that is told to children. The myth attached to Rawa Pening gives rise to magical properties that follow it. This causes the community to create other myths to protect the Rawa Pening ecosystem. These myths are wrapped in the words or words of previous parents about prohibitions that are not allowed to be carried out in Rawa Pening. The prohibition that is considered as the belief of community is *ora ilok*.

The Value of "Ora Ilok" as Ecological Wisdom of the Rawa Pening Community. Ecological wisdom is a combination of local wisdom and ecological knowledge. Indonesia is one of the countries that connect it based on its local wisdom. According to Keraf (2010), local wisdom is all forms of knowledge, belief, understanding, insight, and customs or ethics as guidelines for human behaviour in their ecological life. According to Koentjaraningrat's (1990), local wisdom is a view of life, knowledge, and various life strategies in the form of activities carried out by local communities to answer various problems of meeting needs. Meanwhile, Goleman (2010) argues that ecological intelligence is the ability of humans to adapt within the scope of ecology. Ecological intelligence is an ability or competence that students have in responding to conditions around their environment and applying it in their daily lives.

Based on this description, local wisdom as the knowledge that becomes a guide in everyday life can be used to raise ecological intelligence. Ecological intelligence needs to be developed to become a habit so that it is well constructed to maintain and preserve ecosystems. The relationship between local wisdom and ecological intelligence is called ecological wisdom as it has the meaning of guidelines or rules carried out from generation to generation



in everyday life about the environment. The existence of ecological wisdom can be well maintained due to the implementation of tradition as a form of cultural inheritance. One of the local wisdom used as ecological wisdom is the value of *ora ilok* in the Rawa Pening community,

The value of *ora ilok* is a prohibition believed by the people of Rawa Pening. The prohibition has become a myth that has become a tradition in the local community around Rawa Pening. The word *ora ilok* comes from the Javanese word *ora* which means no, and *ilok*, which means good. Based on this, the word *ora ilok* means something that is not good or not good to do. The people of Rawa Pening take advantage of their knowledge of using the Javanese language to understand the meaning of these values better. The concept of the *ora ilok* prohibition is a form of protecting the Rawa Pening ecosystem. The guard using the value of *ora ilok* has been constructed by word of mouth by the people of Rawa Pening despite a prohibition that the Javanese people highly uphold. Prohibitions that are upheld by local communities have consequences when someone violates them. These consequences are known as plagues. The concept of plague cannot be explained rationally, but it is explained through magical beliefs.

The value of *ora ilok* has the meaning as a prohibition that cannot be carried out around Rawa Pening, namely: 1) *anggen jupuk soko rowo kudu secukupe, ora kurang, ora lumih* (if you take natural resources from the swamp just enough, no less, no more). This is interpreted as a symbol of simplicity, as we use nature not to be greedy to take existing natural resources, including water hyacinth plants, humus soil, and existing fish. It aims to protect the swamp ecosystem in the future; 2) *ora ilok anggen ninggali reregetan ning rowo* (it is not good to leave dirt or garbage around the swamp). Garbage or dirt does harm the swamp ecosystem, especially plastic waste. This is interpreted as a form of human responsibility to bring back the goods they carry and not leave any trash, and 3) *ora ilok ngomong sarnu* (it is not good to say bad words. The sentence means a form of courtesy, as we must use good and polite language in any place. The three values of *ora ilok* have consequences associated with the mystical world; that is, if you violate it, you will get a plague in the form of disturbance from the swamp watchman like a ghost.

Ecological wisdom through the value of *ora ilok* has a positive essence for the survival of human life, especially the environment. The objectives that can be



learned from the value of *ora ilok* include 1) environmental preservation of Rawa Pening; 2) Ecosystem balance, especially fish resources, humus soil, and water hyacinth plants; 3) sustainable lifestyle for living things and the environment; 4) Cultivating a sense of caring for each other and reminding each other to protect the environment; and 5) Can live in harmony, superficial, and not greedy with nature. Based on the purpose of the *ora ilok* value used by the Rawa Pening community, it can be a good lesson for the younger generation.

Implementation of Local Cultural Ecological Wisdom in Social Studies Learning. Social studies learning can take advantage of simple life, environmental sustainability, and the futuristic perspective of traditional society, which is practiced and based on local wisdom. Social studies learning is closely related to the scope of society and the environment. According to NCSS (in Somantri, 2001), that:

“Social studies is the integrated study of the social sciences and humanities to promote civic competence. The primary purpose of social studies is to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of culturally diverse, democratic society in an independent world”.

This definition implies that social studies as a study whose sources come from the social sciences and humanities has a vital role in realizing good citizens where the goal is to prepare the younger generation to have the ability to make rational decisions that will be applied in social life. Local communities, with their ecological wisdom, have taught modern society about the problem of natural resources. Supriatna (2017) suggests that learning from local communities can be appointed as a medium and source of social studies learning, which includes aspects; 1) Values that develop from the past; 2) Inheritance of Cultural Values; 3) The concrete problems and situations an environment is facing; 4) An independent local community, and 5) attitudes or behavior that can reflect native culture.

Social studies learning based on local culture is a form of integration between knowledge of local wisdom about the environment and social studies learning. It aims to introduce local cultural values to students so that there is awareness of the importance of local cultural wisdom values to be interpreted in everyday life. Ecological wisdom in local culture contains guidelines, rules, or

norms that are both wisdom and exemplary. The following is a table of literature reviews on the use of ecological wisdom in social studies learning.

Table 1. Literature Review of Ecological Wisdom in Social Studies Learning

Authors	Year	Article Title
Nunung Julaeha, et al.	2019	Ecological Wisdom in the Bubur Suro Tradition in Rancakalong, Sumedang Regency
Yosi Wulandari	2017	Ecological Wisdom in the Legend of “Bujang Sembilan” (Origin of Lake Maninjau)
Ramli Utina	2012	Ecological Intelligence in the Local Wisdom of the Bajo Community, Torosiaje Village, Gorontalo Province
Mina Holilah	2015	Ecological Wisdom of the Local Culture of the Cigugur Indigenous Peoples as a Social Studies Learning.

The research of Julaeha, et al. (2019) describes a tradition that is carried out from generation to generation as a form of ecological wisdom. The need to protect the ecosystem is an effort made by the community. Ecosystems are destroyed by changing biodiversity into homogeneous plants; by itself, it will threaten human survival. Community efforts to involve the younger generation in traditional activities are a good step to preserve traditions as a form of awareness from the community about the benefits of these traditions to the environment. Research in the Wulandari article (2017) shows that the abnormal condition of the Maninjau lake, which often occurs every year, is considered by the community to be related to the Legend of "Bujang Sembilan". The legend of "Bujang Sembilan" is a folk tale that tells the origin of Lake Maninjau. This study aims to describe 1) the values expressed in the legend of “Bujang Sembilan” are consistent with ecological wisdom; 2) the role that the physical setting (environment) can play in the “Bujang Sembilan” plot.

Utina (2012) describes the tradition of *Mamia kadialo* with its taboo that has the value of preserving coastal ecosystems. Traditional values, attitudes, and behavior with an ecological perspective in the living order of local communities form the ecological intelligence of society. This local value, for example, applies to coastal communities; it turns out to be quite effective in managing natural resources and efforts to conserve their ecosystems. Holilah's research (2015) shows that the Cigugur indigenous people have ecological



wisdom values that can be used as social studies learning, including the value of environmental conservation, disaster mitigation, and environmentally friendly consumption patterns. The value of environmental conservation consists of agricultural patterns, guarding the prohibition *leuweung*, preservation of springs or *cainyusu*, and the philosophical value of the *Seren Taun* ceremony. The value of disaster mitigation and environmentally friendly consumption patterns is contained in the advice or prohibitions still used as guidelines for daily life.

Based on some of these studies, relevant local wisdom is used in learning in schools, especially in social studies learning. The implementation of values in the local culture of the Rawa Pening community in social studies learning can be done as an example of implementing environmental conservation using local wisdom. The application of social studies learning can be applied to learning resources for the forest, natural resources, and natural resources in Indonesia. The application was carried out in class VII semester 1 to preserve the environment using ecological wisdom. The development of ecological wisdom values is designed in the lesson plan to introduce local wisdom and maintain the balance of the ecosystem for environmental conservation. Social studies learning can be carried out more meaningfully when it involves students' contribution to understanding the concept of the value of ecological wisdom. Students are provided with concepts and are also equipped with the cultivation of positive attitudes and actual actions useful for everyday life. This is carried out through social studies learning based on local culture to explore the ecological wisdom of the community as a form of synergy between humans and nature, environment, society, and culture.

Discussion and Recommendations

This study resulted in several conclusions regarding the value of *ora ilok* as the implementation of the ecological wisdom of the Rawa Pening community as a source of social studies learning. First, the value of “ora ilok” is a belief constructed by the people of Rawa Pening to 1) protect natural resources (humus soil, water hyacinth plants, and fish); 2) maintain cleanliness around Rawa Pening; 3) maintain the ecosystem around Rawa Pening. The prohibition in the form of the myth of “ora ilok” is closely related to the consequences of a plague or a consequence that violators must mystically accept. The value of “ora ilok” as the ecological wisdom of the Rawa Pening community teaches

humans to live or not to be greedy, be responsible for what they do, and care for each other and the surrounding environment. Students are expected to know, understand, appreciate, and apply the values of the ecological wisdom of the Rawa Pening community in social studies learning in the form of the value of environmental conservation, living simply and in harmony with nature, sustainable living patterns, compassion for nature, and concern for nature.

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Law and Regulations

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The Local Wisdom of *Pamali* Culture and Environment Conservation in *Kampung* Kuta, Kecamatan Tambaksari, Kabupaten Ciamis

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Abstract: Environmental conservation is a crucial issue, especially for the continuation of human life. Today, climate change that occurs on the surface of the earth is accelerating. This cannot be separated from human activities, either directly or indirectly, that damage the preservation of nature. On the other hand, a traditional community group still exists in the Kabupaten Ciamis area, namely Kampung Kuta, which still preserves their customs through pamali culture. The pamali culture in Kampung Kuta has much influence on preserving nature in Kampung Kuta itself. Here the author tries to connect the local wisdom with efforts to preserve the environment.

Keywords: Environmental conservation, *kampung* kuta, local wisdom, *pamali*



Introduction

Change in society happens, which is accompanied by changes in thinking from theologist, rationalism to positive thinking. Likewise, philosophical thought from naturalism changed to anthropocentrism. When humans are still simple, human life depends a lot on the universe (geographical determinism), but when humans have developed, their abilities turn into anthropocentrism, that humans determine nature.

After the colonial era, natural exploitation was carried out excessively to achieve high prosperity, coupled with modern thinking, namely anthropocentric, that humans determine nature, natural resources are exploited and managed economically, which produces added value; as a result, nature is damaged. Industry produces waste, human economic needs are unlimited, as long as nature provides, and satisfaction never stops.

New thinkers aware of the importance of the continuation of human life on earth have made suggestions; return to a simple traditional life and limit the desire to exploit nature. In managing and utilizing the environment to meet their needs, many local communities in Indonesia have guidelines about their cultural values. Likewise, with the management and utilization of the environment in the people of *Kampung* Kuta as a traditional community located in Ciamis Regency, West Java Province, which still firmly holds and carries out traditions with the supervision of the *kuncen* and traditional leaders. Communities obey the law as a form of respecting the rules in their customs includes of taboos or *pamali* that must be obeyed and believed.

Local wisdom in *Kampung* Kuta is still being implemented today because it is an ancestral mandate that must be implemented following existing regulations. The form of local wisdom related to the management of natural resources (especially water resources) and those related to daily life is a rule or norm that binds and regulates people's lives (Hilman, 2014).

One form of local wisdom of the *Kampung* Kuta community that relates to natural resource management includes a life slogan that is always socialized from generation to generation, namely "*leuweung ruksak, cai beak, manusa balangsak*" (damaged forest, running out of water, miserable people)". This slogan serves as a guideline in preserving the environment, especially forest conservation. The preservation of the sacred forest called "*leuweung gede*" for



indigenous peoples is the lifeblood that can ensure the sustainability of the life of the community as well as a symbol of the sustainability of the cultural development of the community concerned. The preservation of the sacred forest "*leuweung gede*" is clear evidence that shows the culture of the people of *Kampung* Kuta built by the ancestors is still growing in the influence of the times until now.

Some of the customary rules inherited from ancestral teachings that the people of *Kampung* Kuta still obey have succeeded in: preserving traditional houses, conserving forests and animals, conserving water sources, preserving local arts and ceremonies. The ancestral traditions still being carried out are believed by them if they are not implemented or violate customary rules. The community believes that they will get sanctions from *karuhun* or ancestors. The sanctions can be in the form of illness, attack of plant pests; earthquake; landslide; and even death that can hit the entire village area (Hilman, 2014).

The success of the people of *Kampung* Kuta in maintaining local wisdom through the *pamali* cultural tradition as a social institution that can still grow and develop in today's influences has positive implications in their lives, including the success of preserving traditional houses, conserving forests, and animals, conserving natural resources. Springs, preserving arts, and preserving traditional ceremonies. Local wisdom that has prevailed in a society whose nature is hereditary and is closely related to environmental sustainability needs to be preserved. By understanding local wisdom, it will be increasingly evident that local wisdom is an essential capital in natural resource management and environmental conservation.

Methods

In this study, we use the type/approach of research in the form of Library Research. A literature study is a study that is used to collect information and data with the help of various materials in the library such as documents, books, magazines, historical stories, etc.

Literature studies can also study various reference books and similar previous research results useful for obtaining a theoretical basis on the problem to be studied (Sarwono, 2006). Literature study also means data collection techniques by reviewing books, literature, notes, and various reports related to the problem (Nazir, 1988). Meanwhile, according to other experts, library research

is a theoretical study, references, and other scientific literature related to culture, values, and norms that develop in the social situation under study (Sugiyono, 2012).

Library research methods. This research is used to research local wisdom in Kampung Kuta, closely related to environmental conservation. The steps in literature research, according to Kuhlthau (2002), are as follows:

1. Topic selection
2. Information exploration
3. Determine the research focus
4. Collection of data sources
5. Preparation of data presentation
6. Report preparation

Findings

Local wisdom is the attitude, view, and ability of a community in managing its spiritual and physical environment, which gives the community the endurance and power to grow in the area where the community is located. Local wisdom is a creative answer to local geopolitical, historical, and situational geographical situations. Local wisdom is a term related to the order of the cultural, moral values of a society (Saini, 2001)

Local wisdom or local knowledge accumulates the results of cultural activities in responding to and treating the environment (Ridwan, 2007). Substantially, local wisdom is the value that applies in a society. Values that are believed to be true and become a reference in the daily behavior of the local community. Therefore, it is very reasonable if Greertz says that local wisdom is an entity that significantly determines human dignity in his community. This means that local wisdom, which contains elements of creative intelligence and local knowledge from the elite and the community is what determines the development of the civilization of the community.

Local wisdom or often called local wisdom can be understood as a human effort by using his mind (cognition) to act and behave towards something, object, or event that occurs in a specific space (Ridwan, 2007).



Local wisdom is usually reflected in the long-standing habits of people's lives. The sustainability of local wisdom will be reflected in the values that apply to specific community groups. These values become the grip of particular community groups, which will usually become an inseparable part of life that can be observed through their daily attitudes and behavior (Ridwan, 2007).

Local wisdom is the result of a dialectical process between individuals and their environment. Local wisdom is an individual's response to environmental conditions. At the individual level, local wisdom emerges as a result of individual cognitive work processes in an effort to determine the choice of values that are considered the most appropriate for them. In groups, local wisdom is an effort to find shared values as a result of patterns of relationships (settings) that have been arranged in an environment (Ridwan, 2007). Local wisdom can be understood as local ideas that are wise, full of wisdom, of suitable value, which are embedded and followed by members of the community (Sartini, 2004).

The local wisdom of *pamali* culture in Kuta Village is passed down from generation to generation, namely from the older generation to the younger generation since they were small, carried out orally through stories told in fairy tales. The approach through social institutions (families, communities, community organizations) is an effective form of socialization to perpetuate *pamali* local wisdom that makes them cultured human beings.

Kampung Kuta is located in Karangpaningal Village, Tambaksari District, bordering Central Java and is known as the traditional village (Sukmayadi, 2018). The Kuta Traditional Village was established during the Galuh Kingdom. This traditional village is inhabited by a community-led by a customary head and family head that adheres to local wisdom of *pamali* culture (taboo), traditions, religion, and norms enforced and must be obeyed to maintain the balance of nature and the harmony of the social order of society.

The main principles in *adat* and *pamali* culture are considered traditional/local wisdom because they come from ancestral heritage passed down from generation to generation. In Kuta village, these traditional principles still apply as social institutions that can control human behaviour in interacting with nature or with each other. The main principles above are divided into two parts, namely the main principles related to natural resource management and principles related to daily life. The main principles in natural resource

management are the most important principles and are most emphasized by the people of *Kampung Kuta*, namely as follows:

1. *Teu kenging di sapatu atawa di sandal, Teu Kenging make emas, lamun rek asup ka tempat keramat* (You are not allowed to wear shoes or sandals, you are not allowed to use gold jewellery if you enter sacred places). This taboo contains the value that the people of Kuta village really respect simplicity, humble, togetherness and obedient attitudes towards prevailing social norms. They have a very high religious nature and respect the heritage of their ancestors, namely sacred places. The sacred place in question is a forest area inhabited by supernatural beings that control and guard the village of Kuta, where everyone who will enter the sacred forest area is not allowed to use shoes, sandals, and jewelry.
2. *Teu kenging nyiduh, kabampangan, kabauratan di tempat keramat* (no spitting, urination, defecation in sacred places). This taboo is a form of upholding the values of cleanliness and courtesy. The maintenance of a harmonious and balanced relationship between nature and humans is reflected in this expression. If someone spits, urinate and even defecate, it will cause the natural environment to be polluted.
3. *Jalma nu maot teu kenging dipendem di Kuta* (Every person who died should not be buried in *Kampung Kuta*). This taboo reflects the belief of the people of *Kampung Kuta* in ancestral myths and respect for their ancestors. One of the people's *karuhun* is Ki Bumi who is buried in Marga, so everyone who dies will be buried in Cibodas.
4. *Teu kenging ngadamel bumi ku tembok, suhunan teu kenging ku kenteng, tapi kedah ku kiray atanapi injuk* (You cannot build a house out of wall materials, you cannot use roof tiles, but you have to use reeds or fibres). This taboo shows a symbol if the materials come from the ground (walls and tiles) and the place exceeds the limits of the human head, the same means that humans feel in the ground or are buried. The meaning is the same as the dead, even though in this world, living humans should not be like the dead who are helpless. Another purpose of this taboo is also related to the unstable soil conditions of the Kuta village. In addition, if it is associated with the concept of the environment, red bricks and tiles are objects made from fertile soil.



Fertile soil will be more valuable if it is used for agricultural activities and also for growing other types of crops.

5. *Teu kencing ngadamel sumur jero* (Not allowed to make deep wells) This taboo is in the form of a recommendation as well as a prohibition that must be applied by the people of *Kampung* Kuta when they are going to make a well in their house. The wells made should not be too deep (Fajarini, 2019)

Local wisdom and also *pamali* culture in Kuta village are very supportive of environmental conservation, and no one dares to dig sand or soil for buildings, because there should be no wall buildings. If there is, it is believed that the earth will heat up. It is forbidden to dig wells (groundwater), water must be taken from springs by pipe, there is no danger of landslides, it is not allowed to take fish from the lake if you want to fish can only take from the river. The people of Kuta are fertile with springs. Therefore rice fields and ponds are characteristics of the people of Kuta. People consume fish from their respective ponds.

Pamali Culture and Environmental Sustainability

1. Water

Local wisdom in *Kampung* Kuta which is closely related to *pamali* culture is very helpful in preserving the environment around *Kampung* Kuta. The *pamali* culture in Kuta Village has not experienced fundamental changes and decay of local wisdom. However, there are early indications of modifications to the new values that have entered, such as the use of water pumping technology, modifications to the architectural styles, and public acceptance of the idea of tourism.

The prohibition of spitting, urinating, or defecating is a reflection of the clean life handed down by the ancestors of *Kampung* Kuta. The meaning of the prohibition on spitting and defecating in the forest is to protect the natural environment from being polluted and smelly and to avoid (prevent) the occurrence of diseases caused by dirt and garbage, such as diarrhoea, itching, and skin pain.

As for the customary rules that prohibit the construction of wells, this is also complied with because it aims to maintain the sanctity of the land of



Kampung Kuta. Residents do not build toilets (bath and wash toilets), but they choose to go to the river if they want to defecate and so on. The residents obeyed the prohibition on building wells or boreholes to avoid damage to the soil and damage to waterways in the ground. To meet their water needs, residents rely on springs from Ciasihan Springs (Hilman, 2018).

To drain water from springs to public baths, use plastic/paralon and bamboo hoses to shelters or public baths. Public baths and latrines are located above fish ponds so that the chain of life runs well. The people of *Kampung* Kuta believe that if the land is dug beyond the knees of adults, it will cause damage to various ancestral relics that were mandated to the indigenous people. This taboo contains community environmental wisdom related to unstable village land conditions. If the community builds bore wells that are deeper than ordinary wells, it is feared that it will cause the groundwater supply to be disrupted (Aulia, 2010).

The people of *Kampung* Kuta believe that if the land is dug beyond the knees of an adult, it will cause damage to various ancestral relics that are mandated by the indigenous people. This taboo contains community environmental wisdom related to unstable village land conditions. In addition, if the community builds boreholes that are deeper than ordinary wells, it is feared that the groundwater supply will be disrupted.

This local wisdom reflects that they highly uphold the values of cleanliness and courtesy. The maintenance of a harmonious and balanced relationship between nature and humans is also reflected in this expression. If people spit, urinate and even defecate, it will cause the natural environment to be polluted. The prohibition of spitting, urinating, or defecating is a reflection of the clean life handed down by the ancestors of *Kampung* Kuta. The meaning of the prohibition on spitting and defecating in the forest is to protect the natural environment from being polluted and smelly and to avoid (prevent) the occurrence of diseases caused by dirt and garbage, such as diarrhoea, itching, and skin pain. In an effort to meet the needs of water resources, there is a prohibition against making wells and digging soil.



2. Forest

Protected forest (*Leuweung Gede*), according to the people of Kuta, is a protected forest area (customary forest or sacred forest) that is sacred by the community and ancestors (ancestors) of *Kampung* Kuta. Kuta's customary forest covers an area of ± 40 hectares and is located in the south of Kuta Village. A sacred forest is a natural forest that is still intact, and its authenticity is guaranteed (Hilman, 2018).

Forests have existed since ancient times, even since their ancestors first came to Kuta. The forest has been a communal property (shared property) of the Kuta people for generations, which has been recognized by other community groups in the vicinity. The forest was maintained by the ancestors and the people of Kuta because it serves as a buffer zone for the village from the Cijolang River. Forest management is carried out by the people of Kuta by respecting the traditions of their ancestors so that the integrity and sustainability of the forest are maintained.

The way and form of respect for the Kuta community for the forest is the imposition of a ban (*pamali*) for all communities, both local residents and guests who come to visit. People are prohibited from taking wood, twigs, plants, and animals from the forest, even if the tree has fallen or the animal has died. Trees that have fallen are allowed to blend into the soil and become organic fertilizer for living plants.

Indigenous forests are considered sacred and have religious values so that people make pilgrimages to sacred forests accompanied or guided by *Kuncen* (guardian locks/protected forest guides). Pilgrimages are carried out to ask for life safety, blessings, household harmony, easy mate, good at school, advanced efforts (job success), avoiding danger, recovering from disease, and peaceful life.

People are forbidden or taboo to make pilgrimages with bad intentions. Pilgrimages to the sacred forest can only be made on Mondays and Fridays from 08.00-16.00 WIB. Those who make a pilgrimage to the forest must comply with the prohibition, which is prohibited from wearing jewellery and footwear (shoes/sandals), not wearing black clothes and government uniforms (safari), not allowed to spit, and defecate (small/large). People who make pilgrimages are also prohibited



from disturbing flora and fauna (plants and animals) found in the forest and are not allowed to take them (Hilman, 2018). All of these provisions are environmental conservation practices, where these provisions apply not only to indigenous community members but to anyone who enters the sacred forest. So far, everyone has complied with these provisions. According to the Customary Chief that these provisions are for "*mupusti lain migusti*" (maintaining not deifying) (Suwarlan, 2020). This is believed to have contributed to the natural preservation of the sacred forest in which there are still many trees that are hundreds of years old.

Thus it can be concluded that these practices are a tangible manifestation of the values of local wisdom, which are understood as ideas and knowledge of the local community that is wise, full of wisdom, of suitable value, and virtuous which are owned, guided, and implemented by all members of the community to protect and manage the environment sustainably.

Conclusion

Kuta Village is one of the recognized traditional villages in Karangpaningal Village, Tambaksari District, Ciamis Regency, West Java Province. The form of local wisdom that develops in the people of *Kampung* Kuta is the form of *pamali* culture known. It has been a mandate carried out from generation to generation since hundreds of years ago. This local wisdom is a belief of the people of *Kampung* Kuta regarding spiritual belief in their ancestors and has developed into a norm that regulates the behaviour of the local community.

Local wisdom of *pamali* culture has an impact on the preservation of natural resources in Kuta Village. This is evidenced by the receipt of the Kalpataru award in terms of environmental conservation in 2002. This *pamali* local wisdom is implemented in the management of water resources for the sake of creating the preservation of natural resources. With the prohibition of making wells in Kuta Village, water resources are appropriately utilized and sustainably for the lives of the people of Kuta Village. The prohibition of digging these wells is to maintain the condition of underground water so that it is always good, clean, and maintain the soil in a precarious condition.

The water resources found in Kuta Village are used for two functions, namely to meet daily needs and for *nyipuh* traditional rituals in the Sacred Forest. This



water resource is taken from clean water sources from four springs: Cibungur, Ciasihan, Cinangka, and Cipanyipuhan. People only use this spring for their daily needs and are prohibited from digging their wells. Meanwhile, water sources from Ciasihan and Pamarakan are used in the Sacred Forest for traditional rituals.

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Mata Air Campaka: **Ecological Wisdom in Natural Resources**

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Abstract: The environment is one aspect of the earth that must be preserved to support sustainable life, as one of the goals in the SDG. *Mata Air Campaka* is one of the natural resources that must be preserved. *Mata Air Campaka* as springs has practical and ecological value; this is a wisdom that must be maintained. Moreover, the *Mata Air Campaka*, which is considered sacred for the local community, makes this place have its attractiveness value. The community's view of the sanctity and blessing of the springs makes the community preserve the environment of the *Mata Air Campaka*. The study in this paper focuses on ecological wisdom in *Mata Air Campaka* and ecological intelligence in preserving the environment and an effort to introduce one of the local wisdom in the Bandung district. The introduction of ecological wisdom in measles springs in the pandemic and post-pandemic eras has a difference. This study uses a qualitative method with an ethnographic approach and literature study.

Keywords: Ecoliteracy, ecological wisdom, environmental

Introduction

Earth is an essential aspect of human life, but sometimes humans do not realize how valuable the earth is for human life. Like humans who use water resources, sometimes they do not care about how the springs are maintained and sustainable. As for the 2030 SDG goal, one aspect of which is clean water and sanitation, we must be able to create a healthy environment and think about sustainability. These must also be an essential topic to be studied either by the government, the student community, or teachers. Especially in the school environment, especially in history subjects, ecological intelligence is needed for students to be more critical of what is happening on earth, especially the environment.



Supriatna (2016) states that developing ecological wisdom is not enough to plant trees but to encourage students to have new visions, values, and behaviours according to local wisdom. The more important concept of harmony with nature is cultivating awareness of environmental conservation in families, schools, and communities. Ecological wisdom will succeed if carried out in a collective effort, namely by realizing and tackling together the various impacts that may occur on nature due to various human actions. Overcoming the ecological crisis is not only a technical matter, but it is necessary to explore humans' spiritual intricacies, views of life, awareness of nature, and ecological behavior while maintaining the balance of nature. For this reason, human ecological intelligence is needed to understand and translate human relationships with all elements and other living things. Ecologically intelligent humans can put themselves in control of their environment. Ecological wisdom requires humans to apply what they experience and learn about the relationship between human activities and ecosystems. Humans are taught to organize their emotions, thoughts, and actions in responding to the universe.

Based on the background above, the formulation of the problem to be discussed is divided into several questions: What is the ecological value of the Mata Air Campaka, How do the people take care of the measles springs, and How can the Mata Air Campaka be used as a learning resource in history lessons to train ecological intelligence.

Methods

This study uses a qualitative method with an ethnographic approach and literature study. Both are used as research methods that support each other to make this research more implementable. Ethnographic research was conducted to explore the values of the ecological wisdom of the Mata Air Campaka, followed by a literature study to strengthen the study material, especially in ecological wisdom and ecological intelligence.

Findings and Discussion

Bandung district holds a lot of local wisdom values in terms of art, nature, or other things, one of which is the Mata Air Campaka located in the Paseh sub-district. This spring is an attraction for both residents and people outside the region, be it the district or province. Apart from having clear springs, this Mata Air Campaka has local wisdom values that are still firmly held by the local



community, one of which is through an oral tradition that says that no one should enter the upstream area of the spring except caretaker. Apart from that, the preservation of nature can be maintained by the presence of oral traditions. In line with Lowie's opinion, namely

More than that, the facts of what we call history are, as a rule, not facts which significant periods involved. It is as though we expected primitive man not merely to note the particular effects of rain on a hillside but to form a conception of erosive processes on the modeling of the earth. This leads us to the point of fundamental Importance (1917, p. 163).

The balance of the relationship between humans and nature needs to be maintained, one of which is sustainability. Mata Air Campaka, as a natural resource that is a source of life for the community, needs to be preserved for its beauty. Preserving the earth is not only a duty for the government, but all aspects of society must also participate, especially for the millennial generation; caring for the environment is a character that must be developed from an early age. This concept is in line with what described by Gray (2013), “by allowing their children unlimited time to play with one another, hunter-gatherer adults allow their children the unlimited practice of the social skills and values that are most central to their way of life.” Social play (that is, all play that involves more than one player) is, by its very nature, a continuous exercise in cooperation, attention to one another's needs, and consensual decision-making.

In preserving nature, ecological intelligence is needed. Ecological intelligence enables us to apply what we learn about the effects of human activities on ecosystems to reduce damage. Ecological intelligence combines cognitive skills with empathy for all forms of life (Goleman, 2009). Ecological intelligence needs to be developed in students so that they are sensitive and protect the environment. This can be linked to learning in schools, primarily through history learning. As Gray (2013) shows, the schools that we see around us are not products of science and logic; they are products of history. History is not logical; it is not directed toward any planned ends, and it does not necessarily produce progress in the sense of improved human conditions. However, to understand why things are today, we must know something about the history that created them. Through the study of history, we can form construction in mind to become an action in life.



In line with ecological intelligence, education about the environment needs to be instilled. Khan (2010) reveals from environmental education to education for sustainable development. Education is critical for promoting sustainable development and improving the capacity of the people to address environmental and development issues. It is critical to achieving environmental and ethical awareness, values and attitudes, skills and behavior consistent with sustainable development, and effective public participation in decision-making. In line with that, Febriasari & Supriatna (2017) say environmental literacy, in this study also shown with skills in solving environmental problems can be actions that include active participation in providing solutions to environmental problems, which may include consumption actions, environmental management, legal action, persuasiveness, and political action.

Apart from being a source of springs, Mata Air Campaka contains local wisdom values still upheld by the surrounding community. The community's view of the sanctity and blessing of springs is the key to maintaining its sustainability from various threats that can damage springs. This is in line with Supriatna's explanation (2015) that traditional communities in many areas in Indonesia have local wisdom to protect the source of water. Similar to other modern civilizations, the traditional community considers water the source of life. With the availability of water, people can develop agricultural economic activities and daily life in their surroundings.

In introducing ecological wisdom in the Mata Air Campaka, many people outside the region are familiar with it through social media. It makes it easier for visitors to get to know the Mata Air Campaka, especially during a pandemic. Digital and internet support by the 4.0 revolution makes it easier for the public to access information, including digging up information about measles springs. In education, this can be implemented in history learning; when a teacher conveys through interactive multimedia about the Mata Air Campaka, students can see how the Mata Air Campaka can still be maintained, one of which is by oral tradition.

As the goal of the SDGs (Bappenas, 2020) in which there are targets, indicators. There are several targets to be achieved by 2030, including improving water quality by reducing pollution, eliminating waste, and minimizing the release of hazardous materials and chemicals. Implement integrated water resources management at all levels, including through cross-



border cooperation as appropriate. Protect and restore ecosystems related to water resources, including mountains, forests, wetlands, rivers, groundwater, and lakes. Strengthen local community participation in improving water and sanitation management. To achieve this requires cooperation from various parties and levels of society. All of these things can happen if there is seriousness and consistency in protecting the environment.

Conclusion

Based on research on the Mata Air Campaka, it can be concluded that the natural resources of the Mata Air Campaka have an ecological value. Apart from being a source of springs, Mata Air Campaka is believed to be a source of blessing; therefore, the community works hand in hand to preserve it. Besides being known to the local community, the Mata Air Campaka is also known to people outside the region. This shows that the existence of measles springs during a pandemic or post-pandemic continues to increase. Tourists outside the area who visit the Mata Air Campaka usually take a bath because it is considered that the Mata Air Campaka has a blessing. Ecological wisdom in the Mata Air Campaka is an attraction that it has, so it attracts some tourists who are far away.

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The Local Wisdom of Ammatoa Indigenous People in Forest Conservation as a Source of Historical Learning to Grow Ecological Intelligence

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Abstract: The Ammatoa Indigenous Community is a community that upholds the values of local wisdom, especially in maintaining forest conservation. This paper aimed to describe the local wisdom values of the Ammatoa Indigenous Community. The method used in this research is descriptive in the form of qualitative, following the type of data needed, namely qualitative data—the data collection techniques used open interviews, observation, and documentation. This study indicates that forest dance classes in the Ammatoa Indigenous community can be used as a source of teaching materials in history subjects, which can be linked to the historical relationship between humans and nature to increase ecological intelligence.

Keywords: Ammatoa indigenous peoples, ecological, forest conservation, history learning resources

Introduction

Culture comes from the Sanskrit language, namely *buddhayah*, which is the plural form of *buddhi*, defined as matters relating to the mind and human mind. According to Koentjaraningrat, culture is the overall knowledge of humans as social beings used to understand the environment and their experiences and guide their behaviour. Culture consists of universal elements, namely: language, technology, economic system, social organization, knowledge system, religion, and art, and has three forms, namely: ideas, activities, and objects, each of which is usually called a cultural system or customs, social systems and material culture. Koentjaraningrat also said that culture is a whole system of ideas.



One form of culture is local wisdom. Local wisdom can be defined as a local cultural wealth that contains life policies, views of life (*way of life*) that accommodate policies (wisdom), and life wisdom (Kemdikbud, 2016). Meanwhile, according to (Supriatna, 2013), local wisdom is an ancestral heritage in the values of life integrated into the form of religion, culture, and customs. In its development, the community adapts to its environment by developing wisdom in the form of knowledge or ideas, equipment combined with customary norms, cultural values, and activities to manage the environment to meet their needs.

Concerning the environment, the noble value that can be used to study an indigenous community is local wisdom in carrying out environmental management, an essential value that indigenous peoples have in activities related to natural exploitation. Cultural values in the form of human wisdom in managing nature are believed to be the most powerful way to manage nature. One form of local intelligence of indigenous peoples is shown by making the forest a sacred place. Forests are protected by various rules that function as controllers of all human activities related to nature. Obedience to the rules passed down from generation to generation keeps the forest sustainable (Effendi, 2011).

Remote indigenous communities are one of the components in the social structure of the Indonesian nation that have not been able to optimally enjoy the results of the development that has been implemented. There are many obstacles faced in achieving an adequate level of welfare for this remote indigenous community. The Ammatoa customary area is located in Tana Toa Village, Kajang District, Bulukumba Regency, South Sulawesi Province. This area is about 250 km from the city of Makassar. The wisdom of the Ammatoa indigenous peoples in managing natural resources is articulated through traditional media such as myths, rituals, and ancestral messages. The local wisdom contains ecological knowledge, namely a system of knowledge about the function of the forest as a balancer for the ecosystem. The system shows four elements of environmental wisdom, namely the value system, knowledge, technology, and traditional institutions (Putra, 2012). This proves that the indigenous Ammatoa understand the application of existing environmental theories, even though they do not understand them conceptually.

The Ammatoa indigenous people believe that if someone dares to destroy a forest area, such as cutting down a tree, the spirits of the ancestors will cast a



curse. The curse can be in the form of a disease suffered by the person concerned, or it can also result in the cessation of water flowing in the Tana Toa Kajang Village environment. One more principle of life that deserves to be exemplified is *tallasa kamase-mase* which means living simply or living as it is. It is simple in the sense that the life purpose of the Ammatoa indigenous people, according to pairs (customary rules), is solely to serve the *turiek arakna* (god). The principle of *talasse kamase-mase* means not having excessive desires in daily life, both for food and for clothing needs. In this way, the desire to get excessive results from the forest can be avoided. Based on the background described above, the purpose of writing this paper is to describe the local wisdom values of the Ammatoa indigenous people in conserving forests.

Methods

The method used in this research is descriptive in the form of qualitative, following the type of data needed, namely qualitative data; the data collection techniques used open interviews, observation, and documentation. The benefit of this paper is to provide information about the local wisdom values of the Ammatoa Indigenous people in preserving the forest.

Findings and Discussion

Living Conditions of the Ammatoa Indigenous People. The people of Tana Toa Village, Kajang District, Bulukumba Regency, South Sulawesi are indigenous groups who use the Konjo language daily and firmly hold on to their traditions. The Ammatoa community is divided into the Ammatoa Indigenous community in Tana Kamase-masea and the Ammatoa Indigenous community in Tana Powerya. The Ammatoa community who live in tana Kamase-masea still maintains the cultural value system that has been inherited by their ancestors and tends to be slow or less accepting of new things, and even some are rejected altogether. Unlike the Ammatoa Indigenous Community who live in Tana Tenagayya, they have started to open themselves up to technological developments and use them such as television, electricity, and motorized vehicles. In dress, many people in Tana Powerya use modern clothes, in contrast to the Ammatoa Indigenous people in Tana Kamase-masea who continue to wear traditional clothes, namely all black clothes. The Ammatoa Indigenous Community displays a unique and different cultural value system among the tribes in South Sulawesi. Its uniqueness lies in the ability of the Ammatoa Indigenous People to limit them from modern life. The Ammatoa

Indigenous Community is not concerned with worldly life but always devotes itself to *Turie A'ra'na* (God). Restricting themselves to modern things does not mean they are closed off, but rather careful and selective.

Ammatoa Indigenous Community is used as a term in this writing to describe the indigenous people who live in Tana Toa Village. *Amma* is the “customary leader” saying that Amma is not the owner of the community, “*Ammatoa tei patanna pa'rasangang ana', mingka paninyambunglimanai Turie' a'ra'na*”, means that Ammatoa is not the owner of this village son, but only as a liaison or representative of the Sang Most Willing. So the Ammatoa community is a group of people or communities who live in Tana Toa Village, while Amma, in her capacity as the Customary Leader/Leader, only acts as a representative of *Turie' a'ra'na*, not as the owner.

Table 1. The Post (Mandate/Rules) Ri Kajang About Preserving Ammatoa Indigenous Forest

No	Install		It means
1	<i>Take care of linoa lollongbonena kammayya tompa langika, standby, taua, standby, boronga</i>	1	Take care of the earth and its contents, as well as the sky, humans, and forests
2	<i>Nikasipalliangngi ammanra'-manrakia wholesale</i>	2	It is forbidden (<i>kasipalli</i>) to destroy the forest
3	<i>Anjo boronga yes contact bosiya nasaba konre mae pangairangnga iaminjo boronga nikua pangairang</i>	3	It is the forest that invites rain because there is no irrigation here, so it is the forest that functions as irrigation because it brings rain
4	<i>Punna nitabbangngi kajua riborongnga, nunipappi rangnga</i>	4	If the wood in the forest is cut down, the rain will decrease, and the springs will disappear (dry). That is the message of the past
5	<i>Anggurangi stale patane timbusu. Talking about pairs of ri tau Ma'riolo Narie' kaloro battu riborongnga, narie' timbusu battu rijakua na battu ri kalelengnga</i>	5	The existence of rivers comes from the forest, the existence of springs comes from trees and lianas
6	<i>Borongnga pangallui nitallasi, erea battu ri kaloro lupayya</i>	6	Forests need to be preserved because water comes from small rivers
7	<i>Iyamintu akkiyo bosi anggenna erea nipake a'lamung pare, ba'do appa'rie' timbusia Anjo</i>	7	He (the forest) brings rain to be used to plant rice, corn and become springs.
8	<i>Taska'na Ammatoa refuses to ban annabbang kaju ri borongnga</i>	8	An Ammatoa must forbid logging in the forest



9	<i>Iyaminjo nikua ada'tana Iyaminjo boronga kunne heirloom Talakullei nisambei kajua, Iyato' minjo kaju timboa</i>	9	That is the law that applies here. The forest is our heritage
10	<i>Talakullei nitambai nani reduce wholesale karama, nilarangngi tauwa a'lamung-lamung riborongnga, nasaba se're battu larie' tau anggagakui bate lamunna</i>	10	It is not allowed to change the type of wood in the customary forest; that is, all wood that grows naturally cannot be added or subtracted; it is forbidden to plant activities in the customary forest because one day there will be recognition of plant ownership rights.

Source: Dassir, quoted by Istiawati (2016)

Install first, asserting that nature is divided into three continents, namely the upper continent of *boting langi'* (sky), the middle continent (were living things including humans) are called lino, and the lower continent is called paratihi (oceans), which is a unity that is bound together by one another. Other and form a system called the world. If one system element is damaged or cannot perform its function correctly, the other elements will also be disturbed and cannot function optimally. Damage to one of its constituent elements will cause damage to the system. Likewise with the world, if one of its constituent elements is damaged, the other elements will also be damaged.

Install second, third, and fourth; it can be concluded that the community does not cut down the forest because the water source will decrease every time they cut wood. They do not have a river, so their dependence is only on forests that produce springs. Continuous logging will only deprive the springs of water. This is the message passed down from generation to generation to answer why trees in the forest cannot be cut down. Therefore, their actions are very beneficial for the sustainability of the forest and make it denser. Cultural values through this pair teach the Kajang community to be disciplined and obey the rules that impact human goodness and forest sustainability.

Install fifth to seventh describes the role of forests for the availability of springs beneficial to human life and their livelihoods as farmers, their agricultural land. With a correct understanding of the role of forests for water availability, the Ammatoa community will maintain the sustainability of their forests. They are keeping forests sustainable means taking care of themselves. Breaking the rules means destroying their commitment to the rules they have agreed to.

Install The eighth and ninth emphasize the importance of forest for the Ammatoa Adat community because the forest is considered a heritage, so that the responsibility for protecting the forest is held by the Ammatoa (customary leader). From the expression of *Pasang ri Kajang* above, it appears that the power entrusted to the holder of government control is not arbitrary, but power must be devoted to realizing the community's welfare. The government control holder's attitude who is given the mandate will determine the creation of a harmonious relationship between nature and human life. Honesty that is firmly held by government officials is an absolute requirement for preserving nature and the environment. For this reason, *Pasang ri Kajang* reminds humans,

Install the last one emphasized that neither logging nor planting should be carried out in customary forests (*Borong Karama*¹). The trees are allowed to grow and experience natural succession. Thus, later, no one will recognize private ownership of the forest. This also means that everything the government or custom has standardized should not be disturbed because it is already a stipulation adhered to. Someone's ownership of an item or position should not be disturbed by others because it has become their right (Istiawati, 2016).

Local Wisdom of the Ammatoa Indigenous Peoples in Preserving Forests. For generations, the Ammatoa Indigenous People have maintained a social behaviour that is full of ethical values and norms called *Pasang Ri Kajang*. The ability of the Ammatoa Indigenous community to maintain and preserve cultural heritage, especially saving the environment/forest, is due to the togetherness in maintaining and practicing *Pasang*. People living in the Ammatoa Customary Area firmly adhere to the *Pasang Ri Kajang* principle, especially regarding forest conservation, these principles are (a) *Boronga appariyeki katallasang* (forest brings sources of life); (b) *Boronga akkatuhoi timbusu* (forest maintains the availability of springs); (c) *Boronga appammbani-I bosi* (forest brings rain); (d) *Boronga appadingingi pa'rasangang* (forest soothing the environment). In the Ammatoa Adat area, the "Amma" customary leader divides the forest into three parts, namely:

1. *Wholesale Karamaka (Sacred Forest)*

A sacred forest is a forest area prohibited from all types of activities, except for ritual activities or events. There shall be no felling, tree planting, or visits, including the prohibition of disturbing flora and fauna contained in it. The belief that this forest is the residence of the



ancestors (*Pammantanganna singkamma Tau Riolonta*) makes this forest so protected by the community.

2. *Wholesale of Batasayya (Border Forest)*

A border forest is a forest where timber is allowed to be harvested as long as there is still a wood supply and with permission from Ammatoa (customary leader). The final decision of whether or not the community can take wood in this forest depends on Amato. The wood in this forest is only allowed to build public facilities. In addition, it can be used by people who cannot afford to build houses.

3. *Wholesale Laura' (People's Forest)*

Community forests are forests that can be managed by the people. Although most of this type of forest is controlled by the people, customary forest management rules still apply. It is not allowed to use this community forest arbitrarily. Those who violate will receive sanctions in the form of light sanctions (*Cappa' Ba'-bala'*) imposed for minor violations, such as negligence that causes wood in the forest area to be damaged/fallen (Sukmawati, 2015).

The ecopedagogical approach is one of the effective ways that can be used in the learning process in schools to increase ecological intelligence, namely connecting history and understanding the environment. As seen in Green History, humans are placed as part of nature or parallel to nature. Learning history can be seen from human civilization cannot be separated from nature as a place of life and a source of life. Thus, humans can preserve nature so that it remains a source of life for future generations. So it can be seen from. The local wisdom of the Ammatoa Indigenous people in forest conservation is beneficial as a source of learning history, especially regarding local history courses, where students, in addition to gaining knowledge about the history of the Ammatoa Indigenous people, can also understand and instil the values of local wisdom as an effort to make students love and care more to the surrounding environment.

Conclusion

For generations, the Ammatoa Indigenous People in the Bulukumba Regency, South Sulawesi, have maintained a social behavior full of ethical values and norms, called *Pasang ri Kajang*. *Pasang ri Kajang* is a life philosophy of the life of the Kajang Indigenous people that cannot be changed. *Pasang ri Kajang*



regulates local wisdom about how to interact daily throughout life is behaving and speaking. Advice, advice, and prohibitions (*kasipalli*) regulate human relations with nature and other living things, whereas the ecopedagogical approach is one of the effective ways that can be used in the learning process to improve ecological intelligence.

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Overview of Ecopedagogy and Local Wisdom of the Bumi Alit Kabuyutan Cultural Site in The Sub-District of Arjasari, Bandung Regency

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Abstract: This study is intended to determine the history and local wisdom around the Bumi Alit Kabuyutan Site in Arjasari District, Bandung Regency, which is related to nature conservation efforts. Ancient society was very close to nature and manifested that closeness by uniting themselves without destroying each other. In that context, *silokas* often appear which are believed to be valid until now. Various *silokas* became a powerful way to provide education to the community so as not to damage or over-exploit nature. From an ecopedagogical point of view, this is important to study. Based on the results of observations and interviews conducted, it can be seen that local wisdom related to preserving nature around Bumi Alit Kabuyutan is still being maintained. These values need to be re-installed into the younger generation to be a form of inheritance of history and the noble values contained therein. The ecopedagogical approach is one of the effective ways that can be used in the learning process in schools to link history and environmental understanding. Ecopedagogy becomes a means to change or fight the ideology that places humans as rulers and destroyers of the planet's ecosystem. It is essential to place the study of ecopedagogy in the context of historical learning. This is done to prepare students to become historical actors in the present and future that are fairer to themselves and the natural environment, humanistic, and better quality of life.

Keywords: Bumi Alit Kabuyutan, ecopedagogy, history, local wisdom.



Introduction

Bandung Regency is one of the regencies in West Java Province, Indonesia. Geographically, the location of Bandung Regency is 107° 22' - 108° 50' East Longitude and 6° 04' - 7° 01' South Latitude. The total area of Bandung Regency is 1,762.39 km² (4.99% of the total area of West Java Province, which is 35,377.76 km²).

Most Bandung Regency areas are mountainous or hilly areas with altitudes above sea level varying from \pm 500 m to 2,429 m above sea level, getting steeper to the south. Some villages are on the edge of the forest, but most are outside the forest area. Most areas in Bandung Regency are mountainous with peaks with an average height of more than 2,500 meters above sea level. These mountains include Mount Wayang (2,181 masl), Mount Patuha (2,334 masl) in Cipeundeuy District, Mount Malabar (2,321 masl), and Mount Papandayan (2,262 masl) and Mount Guntur (2,249 masl). Both of which are located on the border with Garut Regency.

The Bumi Alit Kabuyutan site is located in Arjasari District, Bandung Regency. The site's location is between two villages, precisely on the border of Lebakwangi and Batukarut villages. The area of the Bumi Alit Kabuyutan site is about 1,662 m² or 118 tumbak. In the Bumi Alit Kabuyutan site, many trees are hundreds of years old, including banyan trees, kiara, and various medicinal plants. There are two buildings in this area. The first building, Bale Panglawungan, is a place commonly used to hold corporate gatherings. Second, the traditional house of Bumi Alit Kabuyutan is the main building on this site; this traditional house is one of the relics of their ancestors who continue to maintain its authenticity.

Based on this, Bumi Alit Kabuyutan is also part of the local wisdom of the Ds. Lebakwangi District. Arjasari Kab. Bandung. Local wisdom is usually taught from generation to generation and passed down from generation to generation. Local wisdom is divided into two—first, wisdom in the form of objects. Second, in the form of an intangible material, wisdom in objects is usually literature, architecture, crafts, traditional clothes, and heirlooms. In comparison, wisdom is in intangible forms such as dances, ceremonies, and other traditional rituals. This local wisdom is usually reflected in people's long-standing living habits; for example, they protect and preserve nature.



This paper intends to discuss an overview of ecopedagogy and local wisdom in the Bumi Alit Kabuyutan area. This cultural site can be used as an object of study that connects history and environmental education to be understood and imitated by today's young generation.

Methods and Research Design

This study uses a qualitative descriptive method with a case study through an ecopedagogical approach. Qualitative research explores and understands the meaning that several individuals or groups ascribe to social or humanitarian problems (Creswell, 2009; Kusumastuti & Khoiron, 2019). Furthermore, Creswell (2009) explains that this qualitative research process involves essential efforts, such as asking questions and procedures, collecting specific data from participants, analyzing data inductively, starting from specific themes to specific themes. Common themes and interpret the meaning of the data.

According to Brewer and Hunter (in Densin & Lincoln; Kusumastuti & Khoiron, 2019), qualitative research is inherently the focus of attention with various methods. The use of various methods or triangulation reflects an attempt to understand the phenomenon being studied. Flick (in Densin & Lincoln, 2009) explains that the combination of various methods, from the empirical point of view and researcher/observer in a single study, should be understood as a strategy that adds power and depth to any investigation.

Researchers used qualitative research with a case study strategy. A case study is a research strategy in which the researcher carefully investigates a program, event, activity, process, or group of individuals. The cases were limited by time and activity, and the researcher collected complete information using various data collection procedures based on the allotted time.

Based on this explanation, descriptive qualitative research is a series of activities to obtain data without being under certain conditions, the results of which emphasize meaning. In this study, the researcher uses a qualitative descriptive research method because this research explores an activity, event, activity, process, or group of individuals carried out at the Bumi Alit Kabuyutan Site related to the rules or *siloka* of the relationship between humans and nature so that the natural conditions on the Earth site Alit Kabuyutan has been preserved until now. Following the characteristics of the data needed in this study, the data collection techniques carried out are:

1) Observation

Observations are made with clear, detailed, complete, and conscious observations about the actual behaviour of individuals in certain circumstances. The importance of observation is the ability to determine the initial factors of behaviour and accurately describe the reactions of individuals observed under certain conditions.

Through observation, researchers learn about behaviour and the meaning of that behaviour. In connection with the observations made in qualitative research, the observations in this study are used to reveal data regarding efforts to preserve the environment around the Bumi Alit Kabuyutan site. This observation aims to obtain more complete data regarding procedures, *silokas*, and traditional heritage values that are still applied today.

2) Interview

An interview is a process of obtaining information for research purposes using question and answer while looking face to face between the questioner or interviewer and the answerer or respondent using an interview guide. In this study, the researcher recorded all the answers from the respondents as they were. The interviewer occasionally intersperses the respondent's answer to ask for an explanation and straightens out an answer that deviates from the question. The type of interview used in this study is a structured interview. That is, in conducting interviews, researchers have prepared research instruments in the form of written questions. Here, the researcher interviewed the *kuncen* or caretaker of the site.

3) Documentation

According to Djma'an Satori (2011), a documentation study collects documents and data needed in research problems, then studies intensely to support and add to the belief and proof of an incident. The documents used in this study are photographs taken during observation, both in photos of the surrounding environment's state and objects in the site. It is just that some photos may not be published, so they are only for research data. In addition, researchers also obtained written documents related to the history of the Bumi Alit Kabuyutan Site.



Findings

Bumi Alit Kabuyutan Site. The research location for the Bumi Alit Kabuyutan site is precisely on Jalan Batukarut-Lebakwangi, RT 1 RW 7, Batukarut Village, Arjasari District, Bandung Regency. The boundaries of the Bumi Alit Kabuyutan site are in the north by the district highway, in the south by the Citalugtug River, in the west by villages, and in the east by rice fields and minor roads. We can visit the location by following the public transportation route Arjasari-Banjaran for about 5 minutes; the distance from Bandung Regency is ± 8 km, and the distance from the capital city of Bandung is ± 17 km.

Bumi Alit Kabuyutan has been recognized by the government as a cultural site since 1993. Bumi Alit Kabuyutan is located on a customary land area of +1,662 meters², or +118 *tumbak* Bath. Bumi Alit Kabuyutan measuring 5x6 meters², in the form of a stilt house generally an ancient Sundanese house which is dominated by bamboo, wood, and the roof is *injuk (batenp)* facing north, in front of the section there are three stairs, inside which is divided into three rooms, namely the *panjuaran* (room a place for heirlooms), *pangcalikan* (middle room) and *pawon* (kitchen) which is said to have been built by an ancestor from the Galuh Kingdom named Grandmother Panggung Jayadikusumah and her four confidants. Meanwhile, Bale Panglawungan with an area of 10x10 meters² in the form of a pavilion built in 2010 with the assistance of the West Java Provincial Government. The construction of Bale Panglawungan is a place for gathering and deliberation of local traditional institutions.

Meaning Lebakwangi and Batukarut. The name of this site is known as Bumi Alit Kabuyutan, which means more or less a small house of ancestral heritage. While Lebakwangi-Batukarut is the name of the place where Bumi Alit Kabuyutan is located. If we examine the meaning of the origin of the word (Etymology) and the study of the origin of place names (Toponimi), Lebakwangi contains several meanings, including:

- a. Lebakwangi (Sundanese) consists of two words, namely Lebak (lower land) and Wangi (fragrant), meaning a place on low land that became famous because of the fragrance of the elders, including Grandfather Panggung Jayadikusumah who was famous for having various skills, supernatural powers and abilities. Leadership and four of his confidants, namely Embah Suta.



- b. Lebakwangi comes from Tanjungwangi, consisting of the word 'headland' (land jutting into the ocean when the southern part of Java was still an ocean or headland in question is a land jutting into a vast lake known as the ancient Bandung lake due to the damming of the Ancient Citarum river by materials the second devastating eruption of Mount Sunda/Cuda about 135,000 years ago (source T. Bahtiar, PR, 2005) and fragrant (fragrant).
- c. Another opinion is that the cape is the name of a type of lotus flower that smells good. Considering the various opinions above, if the author considers the land formation, the headland/peninsula is the southern mountain range starting from Pangalengan, the Malabar mountain complex, and Mount Anday. Lebakwangi is in the valley of Mount Anday, wherein the valley many cape/lotus plants smell fragrant when the Ancient Bandung Lake began to recede and was still wet after it receded, the valley became dry and finally could be used as a settlement known as Lebakwangi. Furthermore, the meaning of the name Batukarut is because, in that place (the Lebakwangi-Batukarut boundary), there is a large stone covered (dibulen) by a large tree areuy as if it was sewn up. Although it has become a cultural heritage since 1993, the existence of the Bumi Alit Kabuyutan Site is not yet widely known, either physically or its meanings and values, even by the people of Bandung Regency itself. The site in the form of a traditional house has become one of the valuable legacies of the ancestors, which is full of local wisdom.

Ecological Values at the Bumi Alit Kabuyutan Site that are Still Preserved Today. Values are people's ideas of what is good. One of the inheritance values is through habituation in the form of the implementation of traditions by the family or the community. These values are very decisive as the laying of the personality and identity of individuals and society.

According to Kattsoff (1996), the nature of value can be answered in three ways: first, value is entirely subjective, depending on the human experience of the value giver (subjectivity). Both values are realities in terms of ontology, but they do not exist in space and time. These values are logical essence and can be known through reason (logical objectivism). Third, values are objective elements that makeup reality (metaphysical objectivism). Interpreting values



may or may not be direct or indirect (expressed or implied values), meaning that it requires an in-depth study, including examining social values or interaction values. The study results on the values of community interaction in the implementation of the traditional Sundanese culture of the surrounding community at the Bumi Alit Kabuyutan Site are as follows:

- a. Researchers interpret the name Lebakwangi as a message or mandate for us, that we (the community) must maintain a good name, behave well, and must give kindness (nyeungitan) to others so that one day they will become famous. The name Batukarut has a deep meaning, namely, so that the Sundanese people do not have a stone-like nature, must not be stubborn, stubborn. Even if it has that trait, it must be carved out so that it is maintained and does not come out stubborn and hard-hearted because it will bring disaster to him or others and can cause woe in the world and the hereafter.
- b. The ancestral message of Kabuyutan Lebakwangi Batukarut called the Five Prasatia:
 - 1) *Hirup milik Gusti, jeung salawasna tasbih ka Gusti.*
 - 2) *Hirup teu mihareup hal nu leuwih, hal nu leuwih dipulangkeun ka Gusti diantara alam jeung lingkungan.*
 - 3) *Hirup Satia kana jalanna alam.*
 - 4) *Hirup satia kana bersihna nurani.*
 - 5) *Hirup Ajen, kana lubungna rasa kamanuisaan.*

Silih/siloka of the ancestors of Batukarut as follows.

- 1) Not allowed to go for Hajj (if not ready).
- 2) It is not allowed to keep a gray horse.
- 3) It is not allowed to keep a horse that is copper in color.
- 4) It is not allowed to keep red buffalo (munding Caucasians).
- 5) It is not allowed to cut down trees around the springs.
- 6) It is not allowed to build a gedong house (a walled house).
- 7) It is not allowed to make house foundations from stone and cottage structures (tiles).

The message mandates that we must have faith and fear of God Almighty, live a simple life, and not overly pursue luxuries that will harm humankind. We must live side by side with nature, by preserving nature. Later, it will provide harmony in human life with nature and

away from disasters. We must always guard our conscience, not act arrogantly, be kept away from envy, envy, and evil qualities. We must live with respect and love for each other. More or less, the *siloka* is the form of missiles that can be translated and interpreted in today's life.

- c. The ecological values that can be understood from the existence of the Bumi Alit Kabuyutan Site are that humans must live in harmony with nature, not destroy nature. We must preserve nature because nature will provide life for all people. If not maintained, nature will have an impact in the form of natural disasters that will harm humans.

One of the *silokas* of the ancestors at the Bumi Alit Kabuyutan Site is the prohibition against damaging the trees in the springs. Seuweu-siwi Lebakwangi Batukarut from ancient times was prohibited from taking firewood or cutting down trees around the springs. Whoever descends from Lebakwangi Batukarut, who dares to cut down a tree in the spring, will live in misery all his life because the place is haunted.

With the haunting words, the people of Lebakwangi Batukarut are so afraid that no one dares just to take wood for cooking, let alone cut down trees around the springs. As a result, in ancient times in Lebakwangi Batukarut, the water source was abundant and cleans because there were no disturbing trees. Abstinence like this has a good meaning, namely if many trees are cut down, the springs in every place will dry up and make life difficult because water is the source of life for humans, animals, and plants.

At present, the *siloka* is still being applied at the Bumi Alit Kabuyutan Site. On the site, it still looks beautiful. The trees are still growing thickly. According to the Locksmith of the Earth Alit Kabuyutan Site, Mr. Ahim, at the site, it is forbidden to cut down trees so that the beauty of the natural environment is maintained. Uniquely, if we plant trees in the *situd* area, they will not be able to grow. So the trees in the Bumi Alit Kabuyutan Site have grown naturally for a long time.

According to Mr. Ahim, the Bumi alit kabuyutan site with its beauty, the number of trees that grow, and some trees are usually estimated to be hundreds of years old that are still growing well as a producer of oxygen. Lebakwangi Batukarut.

Inside this traditional Kabuyutan house, some stones are in a mess, which is the origin of the name Batukarut. The karut stone is a rock wrapped by tree roots. The Bumi Alit Kabuyutan site is flanked by two rivers: the Kabuyutan River and the Citalutug River. The Kabuyutan River was deliberately made by the ancestors of the villages for irrigating agricultural land. The Kabuyutan River not only serves as a boundary between Lebakwangi and Batukarut villages but is also used by the community as a place for washing and bathing.



Figure 1. Trees that are hundreds of years old still grow and stand firmly in the Bumi Alit Kabuyutan Site area. The trees have been well maintained until now
(Source: Personal Documentary, 2021)

According to the caretaker of the Bumi Alit Kabuyutan Site, the natural site must be on the edge of the river. This is because water is a source of life that can be used for daily activities as a food source, irrigation system, or washing and bathing purposes. Kabuyutan river water is never dry throughout the season, especially during the dry season. This is because the environment around the river is still beautiful. There are still many trees that grow as infiltration and rainwater storage.

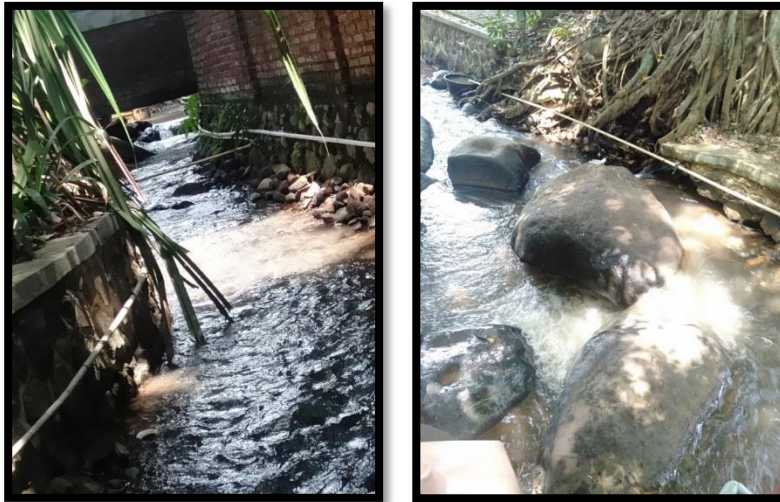


Figure 2. Water treatment and river management in Bumi Alit Kabuyutan Site
(Source: Personal Documentary, 2021)

The Bumi Alit Kabuyutan site is a site not for commercial or tourist destinations but a religious site. People who visit this site are usually people who have desires, such as advancing their business, position, or other ideals. According to Mr. Ahim, everyone needs DUIT (Prayer, Effort, Effort, and Tawakal). The step to get the DUIT, people usually perform a ritual of silence (meditation) in a traditional house on the Bumi Alit Kabuyutan Site for several days or bathe in the Kabuyutan river, which is located next to the site.

If we interpret the siloka, the mandate of the ancestors forbidding the destruction of the stone actually happened. Bumi Alit Kabuyutan is the site of a traditional house made of wood and bamboo, unlike the current Lebakwangi Batukarut community house, which is mainly made of bricks or roof tiles. According to the elders of Lebakwangi Batukarut, formerly the village of Cigentur Cijengkol - Batukarut sareng Lebakwangi was flat. If you go from Lebakwangi-Batukarut to Cigentur or Cijengkol, you do not have to go through the bridge, just across the stone along the Citalutug River because back then it was not as steep as it is now.

Based on the characters' stories, the Citalutug River became steep because the stones in the river were taken by the Dutch government to make roads around the land of Sunda. As a result, the Citalutug River becomes very steep. During the rainy season, landslides occur around the riverbank. Many people in Lebakwangi Batukarut are now building permanent houses, many of which are



made of stone. This is due to the development of the times. The stones are not taken from the Citalutug River but other areas. The community continues to maintain the preservation of the Citalutug River so the water will never dry.

Discussion and Recommendation

Local Wisdom The Bumi Alit Kabuyutan Site. During the hustle and bustle of today's community activities, the Bumi Alit Kabuyutan Site still retains local wisdom that includes titi, seloka, or other expressions as an effort to preserve nature in Bumi Alit Kabuyutan and its surroundings. Local wisdom to maintain and preserve natural conditions applies in communities around the world. One of them is *Amaterasu Oomikami's* belief that applies to Japanese society.

Japanese culture contains concepts about ways or methods to maintain and care for the environment and how to preserve it. The concept of *Amaterasu Oomikami* is a part of knowledge used selectively in everyday life to deal with relevant or suitable situations for meeting specific needs to be achieved. The concept of *Amaterasu Oomikami* is also manifested in existing institutions in society, especially those related to social order and the defense of the existence and sustainability of Japanese society.

The Japanese expression of the natural environment, water, forest, mountains, trees, rocks is in their awareness of using the environment to make the best use of it and keep it well preserved. In the view of the Japanese, stones are a source of light. This view descends on wood which is also a medium for humans to produce light. The natural form of religious belief of *Amaterasu Oomikami* as the ancestor of the Japanese emperor is the symbolization of the sacred one. The worship of *Amaterasu Oomikami* as the ancestor of the Emperor rationalized the Japanese belief in the holiness of *Amaterasu Oomikami* (Lawanda, 2008).

Thoughts on *Amaterasu Oomikami* and cosmology have become Japanese values and are operational in Japanese culture. The meaning of *Amaterasu Oomikami* as the source of human life is a symbol of the sun. The triadic structure of *Amaterasu Oomikami* creates the symbol as the supreme God of the sky, the creator god of the earth, and the god of the sun. *Amaterasu Oomikami's* relationship with heaven, earth, and humans is in the form of an interpenetration relationship in *Amaterasu Oomikami's* relationship to protect the sky environment and earth, and human environment. The relationship is



centered on *Amaterasu Oomikami*, a source of harmony preserved in Japanese culture for practical reasons and becomes normative for these reasons.

Mountains and the tree forests that fill them are a source of water for humans who live at the foot of the mountain or far from the mountain. Water, mountains, forests, and trees are sacred, especially for Japanese people who are blessed with relatively large mountains compared to the land area. The environment is a condition that surrounds human life and affects the way of life of the people who live in it. To make the real world have the sacredness of *Amaterasu Oomikami* and other gods, *jinja* and *tera* was built where the gods lived when they came down in the world and made the world within the scope of their institutions and communities, namely having the sacredness of the sky together with their people during a ritual (*matsuri*).

The process of sacralization of a situation has turned out to be a powerful way to discipline the community so that it is not too free to damage and exploit nature as explained earlier, on Bumi Alit Kabuyutan, several taboos, *pamali*, or *titi* that require special rituals to carry them out. One taboo in Lebakwangi Batukarut is that people are prohibited from taking firewood or cutting down trees around the seke (springs). Whoever descends from Lebakwangi Batukarut dares to cut down trees in the spring area; he will be miserable for life because the place is considered sacred.

Because the place is sacred, the people of Lebakwangi Batukarut are afraid of these taboos. Don't take you, burn or cut down trees, just to pass through that area, people don't dare because of the 'sacred' word earlier. The positive impact of sanctifying the spring area is the availability of clean water sources throughout the seasons because the trees there remain intact and sustainable because no community dares to damage them.

Recommendation

The existence of Bumi Alit Kabuyutan has now become part of a cultural heritage protected by law. The Bandung Regency Government has determined Bumi Alit Kabuyutan as a site that must be protected for its sustainability. How can the younger generation in the Lebakwangi and Batukarut areas still care about the existence of this cultural heritage and preserve its noble values? The ecopedagogy approach is one of the effective ways that can be used in the learning process in schools to link history and environmental understanding.



Ecopedagogy becomes a means to change or fight the ideology that places humans as rulers and destroyers of the planet's ecosystem. It is essential to place the study of ecopedagogy in the context of historical learning. This is done to prepare students to become historical actors in the present and future that are fairer to themselves and the natural environment, humanistic, and better quality of life.

To develop ecological intelligence using an ecopedagogical approach, history learning can construct students' hard and soft skills. Hard skills relate to understanding concepts, both substantive and analytical, and critical knowledge of the history of humankind concerning the social and natural environment and the problems it causes. Meanwhile, soft skills relate to the character reflected in the tenacious, creative, innovative, professional, confident, and polite traits related to ecological intelligence.

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Utilizing the Tomato War Tradition as a Source of Historical Learning to Grow Ecological Intelligence

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Abstract: This research motivated by the problems in Lembang District, Cikidang Village, Cikareumbi Village. There is a tradition, namely the Tomato War. Many people are familiar with the tomato war, but there is still little research that makes the tomato war a source of historical learning. In comparison, the tomato war can be used as a creative learning resource for students to recognize the potential of their environment. The tomato war, which is full of life and historical values, can make students learn a lot so that ecological intelligence will grow in them. The approach in this study uses a qualitative research object with the participants of the tomato war tradition. The data collected was obtained through observation, interviews, and literature study. The results show that students have begun to grow ecological intelligence. It can be assessed from students' understanding of the importance of maintaining the balance of the ecosystem so that nature and humans can live in harmony and sustainably. Ecological intelligence is reflected when students start by throwing garbage in its place, participating in cleaning after the tomato war activities, using enough water in daily activities, using natural fertilizers in planting, consuming healthy food instead of junk food, appreciating food by taking enough and then spending it, buy basic needs in traditional markets. Students have started to cultivate ecological intelligence in them from some of these things. Participate in cleaning after the tomato war activities, using sufficient water in daily activities, using natural fertilizers in planting, consuming healthy food instead of junk food, appreciating food by taking enough and then finishing it, buying basic needs at traditional markets. From some of these things, students have started to cultivate ecological intelligence in them. Participate in cleaning after the tomato war activities, using sufficient water in daily activities, using natural fertilizers in planting, consuming healthy food instead of junk food, appreciating food by taking enough and then finishing it, buying basic needs at traditional markets. Students have started to cultivate ecological intelligence in them from some of these things.

Keywords: Ecological intelligence, learning resources, tomato role



Introduction

Lembang is a sub-district of West Bandung Regency, West Java Province. Lembang is located in the north of the city of Bandung. This area is surrounded by several mountains with 10.62 million hectares. Lembang is an agro-tourism area supported by beautiful scenery, growing horticultural plants, especially vegetables and flowers, making Lembang a famous tourist attraction in West Java, even in Indonesia (BBPP Lembang, 2014).

One of the famous villages in Lembang District is Cikidang Village, Cikareumbi Village, which is a village that produces vegetables, especially tomatoes. Tomato vegetables do not know the season, so there are tens of kilos of tomatoes produced and ready to be harvested every day. The abundant tomato yields are not all in a marketable condition, so that many tomatoes must be discarded. This gave rise to a new tradition, namely Rempug Tarung Adu Tomato or the Tomato War.

Based on interviews with village elders (AN), the Tomato War is a celebration that expresses the removal of bad things or traits that are not good for the local community, especially plant pests, which is carried out by removing rotten tomatoes. The event is the main stage of a series of hunting ceremonies.

The tomato war tradition can be used as a creative historical learning resource. Learning resources, namely the factors that influence one's learning achievement, are instrumental factors whose existence and the learning outcomes design use. The instrumental factors include, among others: curriculum, programs, facilities, facilities, and teachers (Suryabrata, 1983). Learning resources taken from local culture deserve to be included in the classroom and further developed. The goal, of course, is to make history learning more creative and relevant to the cultural context of the surrounding community. This statement is supported by Supriatna (2020), who says that creative history teachers do not only use official history materials contained in textbooks following the applicable curriculum.

The importance of learning history based on local history, especially from environmental sources around where students live, can explore the hidden potential in each area. Cikareumbi village, located in the highlands, clearly has potential in agriculture because it is supported by a suitable climate and fertile soil. The tomato war, which is used as a source of history learning, will impact students' awareness of the environment in which they live.



Introducing the surrounding traditions to students is essential so that the tradition remains and is not lost by the times. Many good values from the tradition can be applied in student life. One of them is ecological intelligence that maybe not everyone knows about it. Goleman (2010) suggests that ecological intelligence is the ability of humans to adapt to the ecological niche in which humans are located.

Ecological intelligence is an ability or competence that students have in responding to conditions around their environment and applying it in their daily lives. From historical and anthropological perspectives, human ecological intelligence has been formed since they developed social life living in their chosen environment (Supriatna, 2017).

Based on the explanation above, the purpose of this paper is first to describe the tomato war tradition; second, to explain the tomato war tradition as a learning resource to cultivate ecological intelligence. These two objectives will be explained in another section.

Methods

The research method used in this paper is a qualitative approach with a descriptive method. Qualitative research explores and understands the meaning that several individuals or groups of people ascribe to social or humanitarian problems (Creswell, 2009). According to Basrowi and Suwandi, (2008), through qualitative research, researchers can identify the subject; feel what the subject experiences in everyday life. In qualitative research, the researcher is involved in the context, with the situation and setting of the natural phenomenon being studied. Each phenomenon is something unique, which is different from others because of different contexts.

Data collection techniques were carried out in 3 ways, namely interviews, literature study, and observation. The focus of the observations was carried out on three main components, namely space, place, actors/resource persons, and activities. The researcher positioned himself as a human instrument who spent much time in the field (Nugrahani, 2014).

Findings

Tomato War Tradition. Based on an interview with a village leader (R), the creation of the tomato war began with the community's idea to introduce Cikareumbi village to the outside world. The tomato war was first held in 2011.



The tomato war in the village of Cikareumbi was inspired by Spain, namely the annual La Tomatina festival held in the city of Buñol, Valencia province, which is located in Eastern Spain with a distance of 30 km from the Mediterranean coast, where participants throw tomatoes and get involved in a tomato fight for entertainment purposes (Wikipedia, Online).

Unlike in Spain, which uses fresh tomatoes, the tomato war in Cikareumbi village, precisely in RW 03, uses rotten tomatoes that are not suitable for sale in the market. Philosophically, the use of rotten tomatoes for society symbolizes getting rid of bad luck. In addition, another symbol of this tradition is to get rid of the bad morals that have been in every human being.

The tomato war tradition is unique because, in Lembang, it is only in Cikareumbi village and maybe the only one in Indonesia. Many vegetables are produced from this village, but the collective agreement in the community in this tradition is to use tomatoes. The implementation of the tomato war is usually carried out in the 10th month of October; the activities carried out are not only the tomato war but many other activities generally carried out for three days (Share, 2016). The Third Day: The Tomato Parade and War will be held before the Tomato War. This procession began with a prayer with the residents for health and safety; this procession was carried out to express the gratitude and happiness of the residents of Cikareumbi, as well as to pick up the village head of Kp. Cikareumbi to make a speech before the tomato war.

This tomato war can be followed by anyone; the natives of the Cikareumbi village and outsiders or tourists are welcome to enliven the event. Because Cikidang village does not have a field, the tomato war is carried out on the village streets using approximately 2,000 kg of tomatoes; it depends on the tomato harvest. If the harvest is good, then the tomatoes used in the war are more petite, and vice versa.

Tradition Tomato War as a Source of Historical Learning to Grow Ecological Intelligence. The tomato war tradition in Cikidang village, Cikareumbi village, is part of a series of *Ruwatan Hajat Buruan* activities carried out every year. However, due to the Covid-19 pandemic that is currently engulfing the world, it has been forced not to be carried out twice on the grounds of following the government's recommendation not to gather for mass activities. Many long for the tomato war to be carried out again, both the village community and tourists who come there. Teachers around Lembang should use this opportunity to



make the tomato war a source of learning for themselves and their students. Indeed, this tomato war always presents pros and cons, but it is natural in a custom and tradition. People against it think that many tomatoes are wasted here and there; why are not the sour tomatoes made into something more practical and then sold. People who are pro say that this activity can become a characteristic of the Cikareumbi village that can attract tourists; the tomatoes used are indeed not worth selling.

Without exception, history teachers can take advantage of this tomato war as a source of learning, and learning is not only about class and the content of books. Learning can also be done outside the classroom by looking around the environment whether there is something that can be used as a learning resource for students so that they are not bored and get a different experience. Learning resources that students can use in learning include messages, people, teaching materials, tools and equipment, techniques and activities, and the environment (AECT, 1977).

Many things can be learned if the history teacher makes the tomato war a source of learning history. On the philosophical side, the tomato war contains the value of creating bad qualities in human beings; on the environmental side, students are taught to love and care for the environment in which they live; on the economic side, students learn to do good and right farming in order to produce abundant harvests because the majority of their parents are farmers; the artistic side, students are introduced to *Ruwatan Hajat Buruan* with various activities so that they participate and participate in conserving; and much more.

Supriatna (2021); creative history teachers are enthusiastic about studying History lessons from various sources. When the teacher can present something different from usual, the teacher can be said to be a creative teacher because it does not focus on only one source, namely textbooks from the government but can develop teaching materials and then relate them to student life in the present; it will be easier to understand. by them. He will not make history textbooks his only source of learning. The use of history textbooks as the only source of history lessons makes students' thinking abilities stunted. According to Supriatna (2017), the leading indicators of historical thinking skills, as well as indicators of ecological intelligence that can be developed through the ecopedagogical approach in this paper, are:



1. Identify environmental damage

According to (Pereira, Navarro, and Martins, 2012; Barnosky et al, 2011; Zairin, 2016), habitat degradation, overexploitation of natural resources, invasion of alien species, pollution, and climate change all affect the existence of ecosystems on the earth's surface. It is estimated that sixty percent (60%) of the world's ecosystems are degraded; thirteen million hectares of tropical forest are lost each year.

From the data statement above, the relation with the tradition of the tomato war is that this war was created by deliberation with local village elders to accommodate poor tomatoes that are not worth selling. If we look further, the tomatoes that are not worth selling are indirectly caused by natural conditions that are sick, which will automatically affect the tomato harvest produced by farmers. Water that has started to be polluted a lot, soil that is not fertile, use of artificial fertilizers that contain high chemicals, rain that has started to have an uncertain season. Students who begin to understand the importance of the environment as a support for human life will undoubtedly try to keep it from getting more severe damage because what they inherit will depend on today.

2. Identify due to the past presence of the industry and its comparison with the present industrial presence in the local area and its impact on the environment

Industry in human life is like two sides of a sword; one side will be profitable, and the other will be detrimental. The industry has initially been there to move the wheels of the economy where they stood, but there was something that humans had to pay dearly for, namely the impact on the environment. The development of industrial estates in the long term will have an impact on regional growth and development. In addition, industrial activities can also influence human behavior and environmental conditions (Sari and Rahayu, 2014). The rise of industrial establishments is not accompanied by AMDAL (Aspects Regarding Environmental Impact). Many owners are indifferent to it because they are more concerned with the economic aspect of getting the most significant profit possible.

As explained from the explanation above, it is clear that there is a link between industry and its impact on the environment. Likewise, the



tomato war was caused by the growing industry in Lembang District as one of the famous tourist destinations in West Java. Directly proportional to the resulting economic impact is also its impact on the environment. The tourism industry is getting more and more active, causing many areas in Lembang that should serve as a place for water catchment and landslide buffers to be built as tourist attractions. The real impact immediately felt was that many agricultural lands had been evicted. In contrast, the consequences that were not felt directly were a decrease in crop productivity, one of which was a decreased tomato harvest and resulted in that we are not suitable for sale.

3. Identifying the presence of supermarkets on local community small businesses and their impact on consumerism

In the journal Sarwoko (2008) says the presence of modern markets (supermarkets, hypermarkets, and minimarkets) is considered by various groups to have cornered traditional markets in urban areas. Based on the results of a study by AC Nielsen (2005), the modern market in Indonesia grows 31.4% per year, while the traditional market shrinks by 8% per year. The results of a study conducted by the Ministry of Cooperatives and SMEs with PT Solusi Dinamika Manajemen (2005) show that the presence of modern markets has threatened the existence of traditional markets. The impact of modern markets on traditional markets is in terms of a decrease in sales turnover.

The connection between the presence of supermarkets and the tomato war is on the sale of tomatoes themselves. Why? We know that the tomato war was carried out not only because of its philosophical meaning but also as a form of farmers' disappointment with the government not controlling the price of tomatoes that were sold cheaply and did not match their expectations. Even though the quality of the tomatoes produced is not inferior to those in supermarkets, supermarkets that sell all basic needs, including fruits and vegetables, at prices that are not much different from traditional markets cause people to prefer supermarkets. Supermarkets with luxurious building designs, fragrant, cold AC, clean, comfortable, become more selling points for consumers in urban areas who are lazy to go to traditional markets which are considered chaotic, flooded when it rains, dirty, and smelly. Students will become more aware of the importance of increasing the selling price



of goods, the value of branding or brand on an item, including tomatoes. The most important thing is that students are taught not to be excessively consumptive, consumed by current trends.

Conclusion

Based on the results of the research above, which refers to the research objective that the tradition of the tomato war in Lembang District, des Cikidang, Cikareumbi village began to exist in 2011, this war came from the idea of traditional leaders to create an activity that could introduce Cikareumbi village to the world. So the tradition of the tomato war emerged because it was also supported by the majority of the livelihoods of the surrounding community who farmed both vegetables and fruit. The tomato war tradition has another purpose: a symbol of the community's gratitude for all the blessings that God has given, besides that as a form of embodiment to eliminate all bad qualities in humans.

When teachers can see environmental opportunities used as learning resources, they can be creative teachers. The teachers can use the tradition of the tomato war in Cikareumbi village as an alternative source of other learning, which is not only a textbook for the only source. History subjects are no exception; the use of learning resources for the tomato war tradition has many uses for teachers and students. Students are invited to learn about their local history, which is full of traditions and culture for life learning.

In addition to the historical value, students can indirectly develop their ecological intelligence, intelligence in which they as humans are the controllers of themselves and their ecosystems. Students who have developed ecological intelligence will appreciate the environment more because they are aware that they always live side by side and need each other; the earth will be preserved and prevent humans from such disasters as drought, famine, fire, and global warming. It is possible to destroy human civilization because of the greed of all of us, who continue to exploit natural resources without stopping and without thinking about the impact.



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Sub-Theme 5.

**Digital World in Social Studies
& History Education**

Utilizing Media of Google Earth Education for Spatial Intelligence in Social Studies Learning at School

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Abstract: The limited use of digitalization media in learning at Junior High School is a common problem. In schools, it is still found that some do not have adequate infrastructure, including the ability or readiness of teachers to use existing technology. One of the concerns in this paper is about Google Earth education to see spatial intelligence in social studies learning. A learning media that may not have been widely used will be beneficial for teachers in delivering social studies material with the primary material related to geography or history for specific sub-themes. Google Earth Education can be utilized optimally as an alternative to conventional learning media. The media usually uses wall maps, atlas, or globes as learning media for social studies subjects at the school level. Google Earth Education comes with a visual display that presents the appearance of the earth according to its original state. This learning media will be interesting because pictures, colors, and lines match the surrounding conditions.

Keywords: Google earth education, social studies, spatial intelligence



Introduction

Social studies are often classified as less exciting and dull subjects. This possibility is caused by the teaching pattern in the classroom, which emphasizes reading material and then filling out worksheets, summarizing, and the media used is still conventional. Entering today's life, the introduction and use of technology in the practice of learning in the classroom has become a necessity. The demand to master 21st-century skills applies to both social studies teachers and their students. According to Ardyodyantoro (2014), in his research, technology development is a challenge for social studies teachers who are always required to be creative in dealing with problems in education, significantly to improve student learning outcomes. Among them is through the use of learning media, which aims to prevent students from experiencing boredom in the learning process where it is one of the obstacles in improving student learning outcomes. Various learning media breakthroughs are available, but only a few can be maximized for improving student learning outcomes.

The rapid development of the world of information and technology (IT) has become a situation that is difficult to avoid in various aspects of life, especially in the world of education. The use of technology today seems to have become a necessity. According to Sutarman (in Naibaho, 2017), the purpose of information technology must be a tool to solve problems, open up creativity, and increase effectiveness and efficiency in doing work.

Starting from increasingly sophisticated information media and educational media that continues to grow and technological advances that are increasingly attractive to use as an alternative to conventional learning media. This aligns with Schramm's thoughts in Rohani (2019), who said that technology could be used for learning purposes. However, in various technological conveniences, innovation in learning technology content has not been widely carried out. Meanwhile, the existence of technology in social studies learning must be fun, meaningful learning, besides the objectives of learning are also fulfilled.

In this paper, the emphasis is on using media Google Earth Education, a form of utilizing science and technology that can be used as a social study learning medium in the classroom. Technological advances have also penetrated the map media with the emergence of Google Studios gradually emerging digital-based maps, such as the birth of Google maps (2-dimensional maps) and Google earth (3-dimensional maps). Google Earth is a virtual embodiment of

the globe by providing the opportunity to view satellite images, maps, terrain, 3D buildings, and many others. This program, managed and developed by Earth Studio, allows users to travel and learn about the world through a virtual globe. According to Tanana Tutorials (2019), Google Earth Education is the right learning resource for teachers and students, in which there are lesson plans in various subjects that put them into a geospatial context.

In her research, Fajriana (2021) reveals the advantages of media Google Earth are as follows: (a) Media that can display the appearance of countries around the world; (b) Media that can see the location, position, and borders of countries around the world; (c) Media that can display the location of a place in a more informative and detailed manner; (d) Media that can be used as learning media related to the position of a country; (e) media that can be used to search for a particular country which can be done quickly through the search field. Apart from some of the advantages of Google Earth above, there are also weaknesses from media Google Earth, including the following: (a) Google Earth media is an online media or requires an internet network to access it (b) the network used when accessing Google Earth must be pretty stable (c) the device used to access Google Earth, it is recommended to have good device specifications for better use of Google Earth.

Intelligence related to social studies, especially in the subject matter of geography, is visual-spatial intelligence. It is described by Armstrong (2009) that to empower spatial intelligence in academic achievement required strategies and tools that support such as a map, or in the 21st century can use the software and the features of Web 2.0 that enable spatial intelligence with various media, one of which is media Google Earth. By using the media, exciting and meaningful learning will be obtained by students. This is because the use of these media will provide students' skills in perceiving the visual-spatial world accurately and transforming visual-spatial perception into various forms. In addition to students being encouraged to get to know digitalization technology, teachers are also required to have skills related to the development of science and technology to achieve the expected learning goals.

In the teaching process, of course, not pay attention to how the teacher teaches but how the children learn. One way to develop spatial intelligence in learning is by developing teaching materials with something related to visuals; for example, in social studies, subjects can use map media, make map puzzles,



or by holding a snake and ladder game so that students are more exciting and more focused in learning study. Social studies subjects use maps as a medium in the subject matter of geographies, such as being used to see the area and location of Indonesia's territory, the surface of the earth's shape, and others.

Results and Discussions

The theory of intelligence or better known as multiple intelligence from Howard Gardner, states that there are eight bits of intelligence possessed by humans, namely: linguistic intelligence, logical-mathematical intelligence, visual-spatial intelligence, bodily-kinesthetic intelligence, musical intelligence, intrapersonal intelligence, interpersonal intelligence, and natural intelligence. The eight bits of intelligence above are owned by everyone, but some stand out, and some do not. According to Howard Gardner in Julia Jasmin (2021), spatial intelligence, sometimes known as visual intelligence or visual-spatial, is the fourth ability to form and use mental models. Visual means images, while spatial are things related to space or place. What is meant by visual-spatial intelligence is the ability to understand images and shapes, including the ability to interpret the dimensions of space that cannot be seen. According to Silverman, the 'visual-spatial learner' concept is seen as: "learners are individuals who think in pictures rather than in words, meaning that students who have visual-spatial are students who prefer to think in pictures rather than words. Visual intelligence tends to think with pictures and is very good at learning through visual presentations such as films, pictures, videos, and demonstrations using visual aids.

According to Armstrong (2009), five learning strategies can activate students' spatial intelligence for academic purposes. First, *the Visualization Strategy*. That is, students are asked to close and imagine what they read or learn. Then, they describe their experiences: the second, *the use of color*. In the strategy of using color, the teacher can explain the material by using various writing tools such as colored chalk and colored markers to give specific codes to crucial points—the use of color to emphasize patterns, rules, or classifications during the teaching and learning process. Third, *Image Metaphor*. is the expression of an idea through visual imaging. The educational value of metaphor is establishing a relationship between what students already know and what is taught. Fourth, *Sketch Ideas*. This fourth strategy makes it easy for students to articulate their understanding of the subject matter. The idea sketch strategy, for example,



asks students to describe the key points, main ideas, central themes, or basic concepts being taught. And fifth, *Graphic Symbols*. It is the most traditional teaching strategy because it involves writing words on the blackboard. However, pictures may be essential for students' understanding of spatial tendencies. Ultimately, teachers who can support their teaching with graphic images and symbols, and words can reach a broader range of learners.

Visual-spatial intelligence involves the ability to see objects from multiple points of view. This intelligence involves being aware of color, line, the shape of space, size, and their relationship to these elements. Visual-spatial intelligence is often experienced and expressed by daydreaming, imagining, and acting. This intelligence is located in the right hemisphere of the brain, and if there is a problem in this section, it causes a disturbance in the ability to know other people. Visual-spatial intelligence stands out in the ability to imagine a tangible form and then solve various problems. Imagining a natural form will make it easier for students to identify problems and solve them.

The characteristics of visual-spatial intelligence from Yaumi (2018), and Julia (2021), which can be used for social studies learning in question, include a) easy reading of maps, pictures, or diagrams. With this visual intelligence, students tend to understand information through pictures than words in the form of narration. When reading books, students understand more information through pictures than reading descriptions. This will support students' understanding of the questions in the form of pictures because the flat material is material in the form of images that students can see; b) provide a clear visual picture when informing something. Students with this tendency will get used to explaining something with a visible picture; students will draw what is meant in the problem to make it easier to solve the solution.

Meanwhile, related to Google Earth education, the community website Google Earth Education Expert explains that Google Earth Education is one of the sources that can be used to teach geospatial thinking to students in real-world contexts, solve real-world problems, and encourage exploration. The real world outside the classroom walls in a new way. In practice, students need access to computers (Chromebooks) to get many lesson plans; even so, Google Earth Education is a suitable choice to be applied in social studies learning.

As for the material from social studies that can take advantage of the media Google Earth Education, it has been confirmed that it is related to the subject

matter of geography. Although the subject matter of other social studies relating to history, for example, also can be used as an attractive alternative learning media will be invited if the learners know the place where the relics of history it is (Borobudur, Demak Great Mosque, Heritage Majapahit palace complex, etc.). Google earth education is one of the application features developed by Google, with the headline "Bring the World into Your Classroom". Google Earth Education informs how to embed geospatial thinking into all types of subject matter for this paper is limited to social studies learning activities.

According to Muhammad Yaumi (2018), Google Earth is an excellent geography map browser for viewing, creating, and sharing interactive files that contain visually specific location information. Access to this feature is not restricted; anyone has access to Google Earth. The features provided by Google Earth will detect various natural phenomena that occur in any part of the world in this world, which can be easily witnessed without going to the destination directly. Therefore, using Google earth and maps in the classroom can help visualize abstract concepts to make them more accurate, with the features of this application being more interesting because it presents a three-dimensional model of the earth.

As an illustration, Basic Competencies and Basic Materials can use Google Earth Education as a learning medium to see the spatial intelligence of junior high school students in social studies subjects taken from the syllabus. However, only certain sections will be shown and used as examples for this article, meaning that they are not complete as contained in the social studies syllabus at the junior high school level.

Table 1. The Basic Competencies and Main Materials and Learning from High School Grade VII to IX

Grade	Basic Competencies	Main Materials	Learning
VII	3.1 Understanding the concept of space (location, distribution, potential, climate, shape of the earth, geology, flora, and	Indonesia's geographical conditions (location and area, climate, geology, appearance of	Learning scientifically oriented activities of learners with emphasis activities inquiry for critical thinking skills improve information



	fauna) and interactions between rooms in Indonesia and its influence on human life in economic, social, cultural, and educational.	the earth, water system, soil, flora, and fauna) through questions such as earth.	literacy and mastering information and communication technology.
VIII	3.1 Understanding changes spatial and interactions between spaces in Indonesia and ASEAN countries caused by natural and human factors (technology, economy, land use, politics) and their influence on the sustainability of economic, socio-cultural, political.	Geographical conditions of countries ASEAN(location and area, climate, geology, appearance of the earth, water system, soil, flora, and fauna) through a map of the earth	Problem-based learning by prioritizing inquiry and cooperative activities to foster critical, innovative thinking, collaborate to solve problems and improve information and communication literacy and communication skills .
IX	3.1 Understanding changes spatial and interactions between countries in Asia and other continents caused by natural, human factors and their effects on the sustainability of life in economics, social, education, and politics	Geographical conditions of the Asian continent and other continents (location and area, climate, geology, form of the earth, water system, soil, flora, and fauna) through the map of the earth.	Scientific learning is oriented to student activities by using inquiry activities to develop critical, creative thinking skills, improve media literacy skills, and master information and communication technology

Sources: Syllabus Model for Junior High School/Madrasah Tsanawiyah (SMP/MT's)
Social Sciences (<https://bit.ly/MODELSILABUSIPSK2013jenjangsmpPDF>)

By looking at the table above, especially in the learning column, the demands to improve students' technical skills at Junior High School level in social studies subject. Starting from grade VII to IX, the ability to master media literacy and the ability to master information and communication technology is a necessity for students. Social studies teaching, social studies learning objectives are generally implemented to prepare students to become (good citizenship) and provide education to students so that they can think to continue the nation's culture. According to Sapriya (2017), the purpose of social studies at the school level is basically to prepare students as citizens who master knowledge, skills, attitudes, and values that can be used as decision-making abilities. Furthermore, it helps them to participate in various social activities to become good citizens.

By looking at the social studies learning objectives referred to above, it seems that utilizing Google earth as a learning medium is one solution to realize the mastery of information and communication technology skills. For students who already have spatial intelligence, of course, they will enjoy social studies more, while those who lack spatial intelligence will be interested. Because of them, junior high school students are millennial, familiar with technology from an early age, so it will be easy to follow. Furthermore, it is hoped that social studies learning will take place in a fun way, unlike what is often heard when social studies learning is boring.

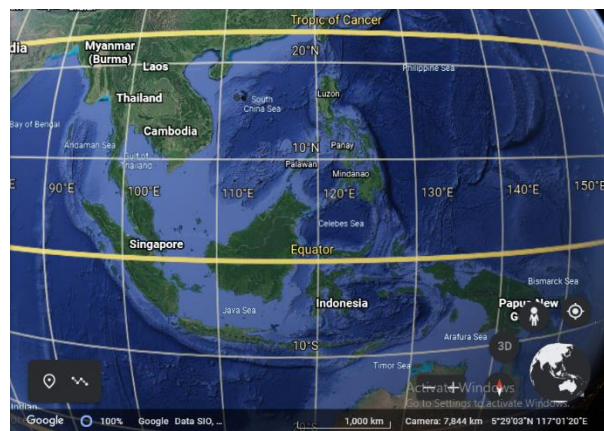
Table 2. The Application of Media Google Earth Education in Social Studies Learning in Grade VII, VIII, and IX.

Grade	Topic	Media Application of Google Earth Education in Social Studies Learning
VII	Natural conditions of Indonesia	

Natural
resources and
potential
maritime of
Indonesia

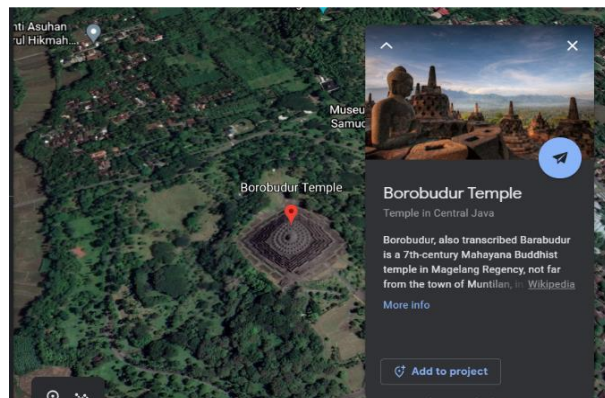


Location and
area of countries
in ASEAN



VIII

Getting to know
the
characteristics of
ASEAN
countries



IX

Natural conditions of countries in the world



Source: Personal Data Analysis (2021)

Google Earth Education can be maximized and used as an alternative media for social studies learning in schools. The table above is an example of the application of media Google Earth Education for classes at grade VII to IX; it can be seen that each class is given two examples of material contained in the social studies subject book. In the class VII table, there is a competency "People, Place, and Environment", two materials to be discussed include material on the Natural Condition of Indonesia and Natural Resources and Indonesian Maritime Potential. In using Google Earth in the classroom, social studies teachers and students can search for the material, for example, the attached example is a screenshot of Indonesia's geological conditions regarding earthquake data, rising water waves, and the impact that occurred during the post-tsunami event in Aceh on December 24, 2004, ago, as well as material on Indonesia's maritime potential featuring screenshots of coral reefs on the Indonesian seabed.

Whereas in class VIII competence on "Spatial Interaction in Life in ASEAN Countries" discusses the location and area of ASEAN countries and recognizes the characteristics of ASEAN countries, you can search on the feature Google Earth Education regarding appropriate materials, so that examples such as in the table above, there is a virtual visual map that can produce natural astronomical lines and can also display the characteristics of a country you are looking for, for example, the State of Indonesia with the Borobudur temple. And then, at the grade IX level, you will learn the competence "Interaction between Asian Countries and Other Continents" regarding the natural conditions of the countries in the world and the dynamics of the population of



the world's continents. Attached to the table above is a satellite image of the different geographical conditions on Mount Everest, Nepal.

Thus, the advantage of using Google Earth Education as an alternative medium in social studies learning in schools is that besides students can see the shape, location, and geographical characteristics of a place, students can also find interesting information from a destination. Through the media and geographic learning can also help students explore visual responsiveness abilities so that students' spatial intelligence can be more visible.

Social studies teachers can develop their own according to learning objectives and the needs or characteristics of their students. Students are invited to search and find information or answers using Google Earth. With Google Earth, social studies certainly learning will be interesting (not dull) because students are invited to practice independently to find the information requested by the teacher. Features in Google Earth can detect various natural phenomena in the environment around students to any hemisphere. It will provide convenience when studying social studies subjects; judging from the syllabus since grade VII-IX, the ability to master media literacy and the ability to master information and communication technology is a must for students. Spatial intelligence already owned will be increasingly directed learners. At the same time, the less is expected to be interested, and learning will take place with a pleasant, without losing sight of the purpose of learning itself.

Conclusion

Spatial intelligence is one of the eight bits of intelligence possessed or attached to students. Those with spatial visuals are students who prefer to think in pictures rather than words. Visual intelligence tends to think with pictures and is very good at learning through visual presentations such as films, pictures, videos, and demonstrations using visual aids. Of course, you will be enthusiastic and happy to learn social studies if the teacher uses media like the one above and one of them can use Google earth. Google Earth can be an option in the teacher's efforts to grow or improve the spatial intelligence of students in social studies subjects.

It needs readiness regarding technology skills that provide much convenience in delivering subject matter in the classroom. In this case, the teacher only



needs to choose a digital-based application that suits the characteristics of the students and the learning objectives themselves. By choosing the correct application, it is hoped that social studies learning in the classroom will provide new experiences for students. In this case, Google Earth is expected to grow and improve the spatial intelligence of students.

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The Implementation of Distance Learning in Making History Learning Videos Using Kinemaster Pro Application

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Abstract: Learning media development is carried out to optimize history learning in distance learning by making video-based history learning media. The application used is Kinemaster Pro to make it easier for teachers to edit history learning videos using *Smartphones*. This activity is aimed at obtaining an increase in teacher competence. Based on the assessment of historical material experts, it can be obtained data that there is an increase in the validation results from 3.83 in the Preliminary Field Testing to 4.22 in the Main Field Test. There is an increase again to 4.33 in the Operational Field Testing. Based on the assessment of the history learning media expert, it can be obtained data that there is an increase in the validation results from 4.27 in the Preliminary Field Testing to 4.31 in the Main Field Test. There is an increase again to 4.69 in the Operational Field Testing.

Keywords: Distance learning, history learning videos, *kinemaster pro*



Introduction

Based on the Circular of the Minister of Education and Culture of the Republic of Indonesia Number 4 of 2020 about Implementation of Education Policies in the Emergency Period for the Spread of Corona Virus Disease (Covid-19), then all forms of the learning process are carried out daring/remotely, as well as in history learning.

According to Munir (2009), distance learning applies a learning system that does not occur in a classroom, so there is no direct, face-to-face interaction between the teacher and the learner. With the development of information and communication technology, interactions between teachers and students can be done in real-time and non-real-time (unreal time). In this case, the author applies non-real-time (asynchronous) learning in this research.

Fatthurohman (2015) says that “there are several important components in learning, one of which is the media”. In the opinion of Hamalik (2009) regarding the media, the media can generate interest and attention of students so that learning becomes more effective. The history learning media that uses technology has a significant impact because it facilitates all work matters, including the history learning process (Fitri, 2020). As for how to use media in history learning is using the Kinemaster Pro application, which makes it easier for teachers to make history learning videos. It will undoubtedly provide convenience in teaching to students.

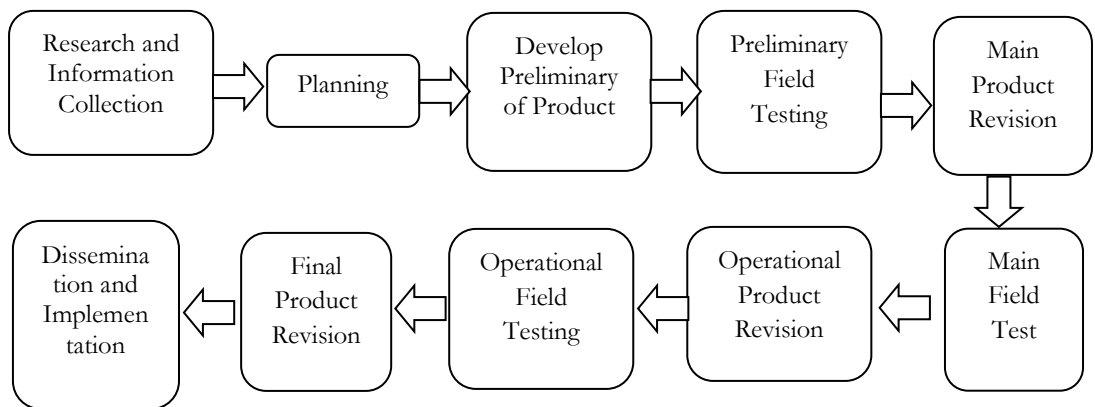
Kinemaster Pro application is one of the many video editors developing around the world. Various versions have also improved its features as a form of software development. Kinemaster Pro is relatively easy to operate via Smartphone, especially for beginners who are still new to using video editor applications. We can all download the application for free on various software provider sites like Google, MediaFire, Google Drive, etc.

Learning history using video-based learning media is expected to give birth to a generation of competent people following the demands of 21st-century human skills. In my opinion, the use of Kinemaster Pro is one of the alternative learning media innovations that can be used according to the spirit of the age and can also be used by anyone, including teachers and students, as a support in the process of learning history activities.

Methods and Research Design

Development Method. The development method contains a description of the model for developing history learning videos and the steps in developing history learning videos concerning the development model carried out by Borg & Gall (1983). The ten steps in the development are 1). Research and Information Collection; 2). Planning; 3). Develop Preliminary of Product; 4). Preliminary Field Testing; 5). Primary Product Revision; 6). Main Field Test; 7). Operational Product Revision; 8). Operational Field Testing; 9). Final Product Revision; and 10). Dissemination and Implementation.

Research Design



Findings and Discussion

Analysis of Need. Teachers need a more detailed explanation of the Kinemaster Pro Application and its features and training in making history learning videos using the Kinemaster Pro Application. This is to see if it is confirmed as the opinion of the teachers that making learning videos with Kinemaster Pro can improve teacher competence or vice versa. The videos will then be analyzed with the help of validators of historical material experts and history learning media experts by going through the stages of Preliminary Field Testing, Main Field Test, and Operational Field Testing. Of course, later, these teachers will be given the task of making good and correct work in a history learning video.

Training of History Learning Video Making for Teachers. The training has been carried out twice with the same material content, on August 18, 2021, at 10:00 to 13:00, and on September 3, 2021, at 10:00 to 12:30. The first training session



was held at SMAN 1 Cipanas with ten teachers because some participants could not attend the training; the second session was held at SMAN 3 Rangkasbitung with five teachers.

Meanwhile, the training began by providing material on the correlation between Distance Learning (known as Pembelajaran Jarak Jauh, abbreviated as PJJ), Kinemaster Pro Application, and History Learning Videos. Then proceed with the material on how to download and install the application, to the practice or modeling of 1 teacher to make a short video of about 1 minute. This was done to show that the participants could apply what they had learned in training, making history learning videos.

After the two pieces of training were completed, three teachers were selected randomly (random sampling) to make a history learning video on the subject of research in the Preliminary Field Testing. After the three research subjects produced a history learning video, the video was sent to the validator of historical material experts and history learning media experts for later evaluation. Likewise, with the Main Field Test of five teachers and the Operational Field Testing of seven teachers.

Preliminary Field Testing. The assessment of the historical material expert validator on the history learning video made by subject 1 is in the Very Good category, which is 87%. The validator's assessment of the history learning media expert is in the Very Good category, 92.8%. Subject 2 has a validator assessment of historical material experts in the Good category, which is 56%, and the assessment of the validator of history learning media experts in the Good category, which is 66.4%. Then for subject 3, the validator assessment of historical material experts is in the Very Good category, 87%. The validator assessment of the historical learning media expert is in the Very Good category, which is 96.8%.

The revisions of the results of the Preliminary Field Testing are as follows: 1). Planned learning, which is compiled in the form of lesson plans, will guide the learning process well; 2). Learning begins by conveying learning objectives so that students understand the various things that must be done both during the process and at the end of learning activities and make it easier for students to complete their tasks; 3). The learning videos of the two teachers, Mrs. Dini and Mrs. Nenden, are excellent, which shows the importance of planning in the learning process; 4). Videos made without a lesson plan, causing the direction



of learning to be unclear; 5). The teacher is still dominant in one direction learning, not interspersed with an interactive atmosphere with pauses, as if a dialogue with students; and 6). The video still has annoying sounds.

Main Field Test. The assessment of the historical material expert validator on the history learning video subjects 1 was in a Good category, that is 72%, and made the historical learning media expert validator, was in a Good category, that is 64%. Subject 2 assesses the historical material expert validator in the Very Good category, which is 86%. The historical learning media expert validator is in the Very Good category, which is 90.4%. Subject 3 assessed the historical material expert validator in the Very Good category, 98%, and the learning media expert validator in the Very Good category, 93.6%. Subject 4 assessments the historical material expert validator in the Good category, 71%, and the validator assessment of the history learning media expert in the Very Good category, 88%. Then subject 5 has an assessment of the historical material expert validator in the Very Good category, 95%. The historical learning media expert validator is in the Very Good category, which is 95.2%.

The revisions of the results of the Main Field Test are 1). RPP has been prepared according to the preparation steps; 2). Learning Objectives and indicators of achievement of different competencies; 3). Two teachers have prepared lesson plans, but the learning videos are not following the lesson plans; 4). Three teachers make learning videos according to the lesson plans; 5). One teacher, Pa Arief, whose video has no introduction and no closing; 6). The video learning of two teachers, Mrs. Fitria and Mrs. Ovi, is outstanding, which shows the importance of planning in the learning process; 7). Ibu Eem's video, students watch more movies, and there are no lighter questions; 8). There are two teachers, Mrs. Fitria and Mrs. Ovi, who deliver learning that looks interactive and uses contemporary language close to the students so that it is very contextual; 9). It is recommended that the learning video be made by a team of at least two people; 10). There are still videos that are incomplete and less varied (monotonous) so that they seem less interesting for students (audiences) to watch; 11). The duration of the video shows still found that there are videos that are too short in duration so that the depth of the material described in the video seems less in-depth; 12). In presenting the material in the video, there are two videos of the teacher when recording the sound; there are still noises around, thus disturbing the clarity of the sound in the video; 13). In presenting the material in the video, the teacher has not delivered it freely

and tends to be rigid in presenting the material. So, the expression that appears from the teacher is not fresh; 14). There is still one video between the material explained and the supporting photos/pictures that are not appropriate; for example, explaining the chronology of the images displayed are pictures of students studying in class and pictures of student motorbikes in the schoolyard; 15). The use of non-standard Indonesian often appears, for example, the word guys, and there are word errors in the pronunciation, for example, the purpose of learning (meaning Learning Objectives), chronic thinking (meaning chronological thinking), and other things that are a little disturbing in presentation; and 16). There are still presenters in the learning video who have not closed the learning activities or concluded the discussion.

Operational Field Testing. The assessment of the historical material expert validator on the history learning video made by subject 1 is in a Good category, that is 66%, and the assessment of the historical learning media expert validator is in the Very Good category, that is 89.6%. Subject 2 has a validator assessment of historical material experts in the Very Good category that is 88%. The assessment of the validator of history learning media experts is in the Very Good category, which is 90.4%. Subject 3 has a validator assessment of historical material experts in the Very Good category, 88%. The assessment of the validator of history learning media experts in the Very Good category is 96%. Subject 4 assessments the historical material expert validator in the Good category, which is 90%, and the validator assessment of the history learning media expert in the Very Good category, 96%. Subject 5 has an assessment of the historical material expert validator in the Very Good category, which is 90%, and the validator assessment of the historical learning media expert in the Very Good category, which is 88.8%. Subject 6 assessments the historical material expert validator in the Very Good category, 92%, and the validator assessment of the history learning media expert in the Very Good category, 97.6%. Then for subject 7, the assessment of the historical material expert validator is in the Very Good category, that is 93%, and the validator assessment of the historical learning media expert is in the Very Good category, that is 97.6%.

The revisions to the results of the Operational Field Testing are 1). In general, 6 (six) teachers have prepared lesson plans according to the criteria with a minimum of 3 components, introduction, core activity, and closing. a. There are KD / video titles, b. Greetings, c. Delivering learning objectives, d. Greet



students even though PJJ, e. Presenting conclusions, and f. One teacher (Bu Tati) conveys a message to comply with the health program; the other does not have a health program message related to covid 19; 2). One teacher (Pak Ari) uses someone else's lesson plan, so the video with the lesson plan does not match and differs in KD; 3). Learning videos are generally designed for one meeting; 4). Mastery of IT technology, in general, is very good; 5). The lighter question is sorely lacking; 6). In general, teachers do not convey plans; 7). Lesson plans and videos are not contextual, still textbooks, so they do not relate the material to the conditions around students; this will result in students remaining unfamiliar with their immediate environment; 8). The shape, font size, and color of the letters in the video are not maximized; 9). The intro in the video is not clear; there are even videos without an intro; 10). There are still videos without introductory music and music during the presentation of the material. There is a video with relatively large music, so it is a bit disturbing for the audience of the video; 11). There are still videos with less clear image quality, and the impression is that the video is black and white, and 12). In general, the teacher's voice is clear; only the quality of the teacher's voice needs to be improved.

The recommendation from expert validators are based on the notes mentioned above, namely: 1). After compiling the lesson plans, a learning video scenario is made by maximizing the school team/MGMP; at least one teacher helps; 2). The period of the preparation of the video is adjusted to the learning objectives; 3). Even though it is in the form of a video, the lighter questions are still important, so students know the direction of learning; 4). Videos add examples of pictures taken from the environment around students to make it more meaningful and contextual; and 5). At the end of the activity, there should be a message conveyed in the formation of students' character.

Dissemination and Implementation of History Learning Videos. The dissemination and implementation of research and development results were conducted on October 25, 2021, at SMAN 1 Cimarga. In this activity, 15 history learning videos were displayed that had gone through the stages of limited trials, extensive trials, and more comprehensive trials and had been uploaded to Youtube. This activity reports research and development results through scientific forums and/or through the mass media. After the dissemination activity was completed, the present teachers were given the task of filling out Google Forms made by researchers regarding the response to the

dissemination of history learning videos with Kinemaster Pro. The responses via Google Forms are the written reports that the researchers' research and development have gone through the dissemination stage.

The teachers gave various positive and negative responses to each history learning video to open additional information for researchers about the existing strengths and weaknesses. In general, the teachers responded that they were very enthusiastic about the dissemination activities and wanted to take the time to fill out Google Forms that the researchers had prepared. This response is a reference for the future in making better history learning videos.

Validation Results of Trial Stages

Table 1. Information of Expert Validation Score with Likert Scale

No.	Mean Score	Category
1.	$\geq 4.2 - 5$	Very Good
2.	$\geq 3.3 - 4.1$	Good
3.	$\geq 2.4 - 3.2$	Good Enough
4.	$\geq 1.5 - 2.3$	Not Enough
5.	≤ 1.4	Very Less

Table 2. The Result of the Validation of Historical Material Expert

No.	Information	Preliminary Field Testing	Main Field Test	Operational Field Testing
1.	Total Score	230	422	607
2.	Score Percentage	76.7%	84.4%	86.7%
3.	Mean Score	3.83	4.22	4.33
4.	Category	Good	Very Good	Very Good

Based on the material expert assessment table above, it can be obtained that there is an increase in the validation results from 3.83 in the Preliminary Field Testing to 4.22 in the Main Field Test. There is an increase again to 4.33 in the Operational Field Testing.

Table 3. The Result of the Validation of History Learning Media Expert

No.	Information	Preliminary Field Testing	Main Field Test	Operational Field Testing
1.	Total Score	256	431	656
2.	Score Percentage	85.3%	86.24%	93.7%
3.	Mean Score	4.27	4.31	4.69
4.	Category	Very Good	Very Good	Very Good

Based on the media expert assessment table above, it can be obtained that there is an increase in the validation results from 4.27 in the Preliminary Field Testing to 4.31 in the Main Field Test. There is an increase again of 4.69 in the Operational Field Testing.

From the assessments given by the historical material expert and history learning media expert, it can be said that the 15 history learning videos that have gone through the three trial stages were able to improve the competence of history teachers in the Very Good category.

Discussion. The history learning videos that have been made by 15 research subjects using the Kinemaster Pro application are video-based learning media that include audio, visual, audio-visual, multimedia, and motion or kinesthetic media, which of course, have been through the editing process by each of the teachers. Using the Kinemaster Pro application, making history learning videos can improve teacher competencies, including pedagogic competence, personality competence, social competence, and professional competence. The history learning video that has been made includes learning objectives according to the lesson plans; the content of the material is based on reliable sources, meaning that the teacher has prepared a learning plan and can implement it well, including in pedagogic competence. In editing the halting video part, the voice and video parts of the teacher are not good and then removed, is an attempt to improve the competence of the teacher's personality to make it look more authoritative. After the history learning video is uploaded via Youtube, there is a comment column that the teacher and students can fill in as a means of communication, meaning social competence in the IT field. Then the operation of the Kinemaster Pro application by editing videos correctly and adequately is a professional competence possessed by a teacher



because a teacher who is not willing to learn to use the application according to the times is unlikely to be proud to be a teacher.

Distance learning applied in this study is Asynchronous, meaning that history learning is carried out remotely and indirectly because it uses videos uploaded to Youtube. Three main theories about Distance Learning are the Theory of Autonomy and Independent Learning, the Theory of Industrialization of Education, and the Theory of Interactive Communication. History learning videos are included in the Autonomy Theory and Independent Learning because each student has the right to determine the learning materials to be studied independently. Also, in PJJ, students communicate more interpersonally in information or learning materials in electronic form. Related to the Education Industrialization Theory, that history learning videos uploaded via Youtube can be used simultaneously by students whose residences are scattered everywhere, although many complain about the difficulty of the signal and the lack of internet quota, distance learning can still be implemented. Regarding the Interactive Communication Theory, that history learning video that has gone through the editing process using the Kinemaster Pro application turned out to be an exciting design for students to learn with self-instructed material or individual independent study.

Conclusion and Recommendations

The conclusions obtained are: *First*, at the Preliminary Field Testing, historical material expert validators provide an assessment with an average score of 3.83 in the Good Category. Then the validator of the historical learning media expert was assessed with an average score of 4.27, which had an excellent category. So, in general, the three history learning videos at the Preliminary Field Testing already have a Very Good category.

Second, at the Main Field Test, there was an increase in the assessment results of the two expert validators. Based on the validator of historical material experts, the assessment given at this stage with an average score of 4.22 has a Very Good category. Then the validator of history learning media experts, the assessment is given with an average score of 4.31 has a Very Good category. So, in general, five history learning videos at the Main Field Test already have a Very Good category.



Third, at the Operational Field Testing, there was an increase in the assessment results of the two expert validators. Based on the validator of historical material experts, the assessment given at this stage with an average score of 4.33 has a Very Good category. Then the validator of history learning media experts, the assessment is given with an average score of 4.69 and a Very Good category. So, in general, seven history learning videos at the Operational Field Testing already have a Very Good category.

Fourth, the dissemination and implementation of history learning videos at SMAN 1 Cimarga on October 25, 2021. The activity featured 15 history learning videos that had gone through three trial stages and uploaded to Youtube. After that, the teachers filled out Google Forms created by researchers regarding the responses to the dissemination of history learning videos with Kinemaster Pro. In general, the teacher responded that they were very enthusiastic about the dissemination activities and wanted to take the time to fill out Google Forms.

Based on the findings in the field, researchers provide suggestions to be recommended. The recommendations given by the researcher are intended for various related parties who contribute to the development of historical education. The following are the recommendations that researchers put forward, namely:

1. For the Teachers

It is hoped that teachers can further improve teacher competence by using history learning media because there are still teachers who are reluctant to use or maximize the use of learning media. In addition, one of the practical learning media used during the covid-19 pandemic is using history learning videos with kinemaster pro in Distance Learning.

2. For the Senior High School/Equivalent Educational Institutions

It is hoped that the history learning video can be a source of literature for schools. In addition, history learning videos should be used as a source of reference or a source of comparison for other subjects so that the knowledge and skills of teachers in all subjects can improve, especially in terms of making learning videos using Kinemaster Pro.



3. For the History Education Program of School of Postgraduate Studies, Universitas Pendidikan Indonesia

This thesis is expected to provide knowledge for the research development within the History Education Program. In addition, the researcher hopes that the History Education Study Program will conduct more intensive coaching for students or lecturers, including teachers related to making history learning videos using Kinemaster Pro or using other applications.

4. For the Further Research

The researcher hopes that this thesis can be used as a reference or reference material, especially for research related to the same theme, either as a reference source or a source of comparison for research. So that further researchers can develop the results of this R&D to be more varied, more meaningful, and have more value. Some things that can become further research from this study are as follows:

- a. History Learning Video of required Class using Kinemaster Pro.
- b. History Learning Video of Specialization Class using Kinemaster Pro.
- c. Comparison of History Learning Videos for Class X, XI, and XII using Kinemaster Pro.

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Answering the Learning Challenges in History Subjects in the Industrial Era 4.0 through Optimization of Digital Learning Sources

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Abstract: The industrial revolution 4.0 era is the age of information technology developing rapidly in education. This is getting stronger when the COVID-19 pandemic has hit this nation since the beginning of 2020. The role of the history education study program is crucial, especially in the development of science and technology. Therefore, learning history subjects is required to enter into a new order following its primary goal of being a reference and foothold in navigating the future



from studying past life values. The purposes of the study are to describe the learning of history subjects in the digital era. Second, describe the development of digital learning resources in learning through qualitative descriptive method consisting of data collection, data reduction, and presentation of conclusions. The research subjects consisted of 100 students from class 2018, 2019, 2020. This actual phenomenon was analyzed to understand the role of learning resources in the digital era for learning history subjects. This study indicates that the first step in facing the 4.0 industrial era challenges in learning a history subject is to optimize various methods, media, and technology-based learning resources. Especially in using digital learning resources, learning history subjects must follow the objectives, and applying the information obtained is more directed and effective.

Keywords: Industrial revolution era 4.0, history learning, learning resources, digital history

Introduction

The era of the industrial revolution 4.0 is where information technology is overgrowing and coloring every human life. The era of the industrial revolution 4.0 was marked by the development of the internet of things that penetrated various fields of people's lives today. One of them is in the field of education. Currently, education in Indonesia is entering the 4.0 era. The current trend of Indonesian education is online learning (Ahmad, 2018) which uses the internet to liaison teachers and students. Along with the COVID-19 pandemic, the learning practices have drastically changed into student-centered knowledge and information and communication technology.

Today, the world is very dependent on internet technology. The daily life of the internet has forced humans to be part of the internet, apart from the actual function of the purpose of internet technology which was initially only as a means of fulfilling and solving life's problems. Almost all sectors of human life have undergone fundamental changes due to the presence of the internet. Cultural, social, economic, and even political aspects have undergone significant changes following the working patterns of the internet. Therefore, this fundamental shift brings us to a new era known as the digital age, where everything refers to the active ways of digital machines (the internet).



Learning during the COVID-19 pandemic must continue to be carried out regarding health protocols. The learning process that does not present educators and students directly/physically can reduce the risk of spreading COVID-19 (Herdiana, 2020). Online learning is applied to change the portion of face-to-face learning in the classroom into learning in the network (online) so that the educational goals that have been targeted are still implemented.

Online learning is carried out to continue to achieve Indonesia's educational goals during the COVID-19 pandemic and work hard to prevent the spread of the virus. Maudiarti (2018) says that online learning provides convenience that can be done by anyone, anytime and anywhere, by using attributes and learning resources through digital technology. In addition, the implementation of online learning can provide convenience and, of course, according to the provisions of the health protocol that directs each learning activity to be carried out properly according to the expected goals (Fuadi et al., 2020).

History subjects as one of the compulsory subjects in schools also play a role in imparting knowledge and forming attitudes. Through history subjects, teachers can instill the value of nationalism and character education through history learning character education. The inculcation of nationalism values through history learning is successful, and history learning must be more meaningful. History learning is the best media that can be applied to teach the value of good and evil. Through history learning, many valuable lessons are presented that can be used as a source of role models in shaping the character of the nation's children (Hamid, 2014).

Education can create human beings with character and intelligence and have valuable skills for society and themselves. The higher a person's education, the easier it is to face competition in society. Improving skills and knowledge through education and the ability to hone their potential makes students easy to accept competition in society.

Changes in the learning process require changes in many things quickly, starting from learning materials to assessing the learning process. On the one hand, these changes provide an opportunity for the need for online learning, which has been less than optimized. However, on the other hand, it also leaves many problems for both educators and education staff, and students. Educators and education staff must formulate the online learning process to be carried out correctly and achieve the desired results.

Methods and Research Design

The method used in this research is descriptive qualitative. According to Moleong (2014) qualitative research is intended to understand and solve problems about what is experienced by research subjects such as behavior, achievement, motivation, and action by being described in the form of words and language, in a natural context by utilizing various natural methods. The reasons for using this method is for research that wants to describe the process of implementing online history learning in the era of the covid-19 pandemic and efforts to answer the challenges of life in the industrial era 4.0 by optimizing digital learning resources in history learning activities.

The data sources in this study consisted of 2 (two) primary data sources obtained from students/students from the History Education Study Program FKIP ULM as many as 100 people consisting of the 2018 class (20 people), 2019 (40 people), 2020 (40 people), as well as secondary data obtained through the study of books, journals, and others. In comparison, the use of data analysis techniques in this study went through 3 (three) stages consisting of (1) Data reduction stage, (2) data presentation/display stage, and (3) conclusion drawing (Creswell, 2007).

Findings and Discussion

Learning History in the Digital Era. The era of the industrial revolution 4.0 is where information technology is overgrowing and becoming a staple in all sectors of life. The era of the industrial revolution 4.0 was marked by the development of the internet, which penetrated various fields of people's lives today. One of them is in the field of education. The challenges in the world of education for educators (teachers/lecturers) in the era of the industrial revolution 4.0 are the readiness of educators in access and mastery of technology, the low level of media literacy among teachers, and only some educators have access to information technology. In addition, the challenges for students are seen from the number of students who are still too many so that the focus of learning is challenging to establish and access to information technology is still uneven (Wibawa, 2018).

Learning is any relatively permanent change in behavior due to practice and experience (Dalyono, 2012). There are various learning processes because each learning activity has a different style; these differences can be seen from the



material aspects, methods, objectives, and changes in behavior expected from the process. Effective learning can be done by utilizing existing technology and media. The teaching and learning process often faces obstacles, including history learning (Mardiani, 2018).

Among them were divided into several groups as in the ordinary group, quite interested and enthusiastic about learning because it was a new thing and learning experience. Highlighting from the students' point of view, online learning during a pandemic like now is still a scourge. Independent learning itself is not that easy, and it needs guidance and even a complete strategy so that the course of learning activities can be carried out optimally.

The implementation of online learning during the Covid-19 pandemic certainly has positive and negative impacts. All players, such as educators, students, parents, and other learning environments, must respond to this series of online learning processes. The various problems that arise during online learning do not dampen the enthusiasm for seeking knowledge. The obstacles faced must be resolved in a creative, innovative way and willing to continue the process. So, that the problems can be evaluated so that in the future, they can be better.

According to Kuntowijoyo, history has intrinsic and extrinsic uses. Intrinsically, history helps know past events. While extrinsically, history is useful as a means of education (Kuntowijoyo, 1999). History as a means of education stems from the needs of modern society who thrust of wisdom from the past. By studying history, we can solve today's problems, avoid failures and mistakes made and find new sources to define a vision for the future.

For history educators, instilling the value of character education in history learning during the COVID-19 pandemic presents its challenges. Because the situation, conditions, and circumstances of distance learning are different when compared to face-to-face learning. Distance learning causes students to experience boredom and even confusion in learning activities. Not being used to carrying out independent learning limited by direct interaction significantly impacts the learning outcomes obtained. Therefore, educators or teachers must be creative, innovative, collaborative, and even competitive in every situation. This needs to be owned in order to be able to arouse the spirit of learning and strive to keep the learning going well even with online learning (*online*).



The era of the industrial revolution 4.0 is synonymous with the growth of technology and digitalization. The human need for technology is very vital. The need for internet access to meet information needs, self-actualization, and self-existence is the hallmark of society in this era. This pandemic period is the peak of the use of technology in education. Along with the era of the Industrial Revolution 4.0, which has even entered advanced development to stage 5.0, it is a pretty complicated challenge. Irianto (2017) mentioned several challenges in the industrial era 4.0, namely; (1) industrial readiness; (2) reliable workforce; (3) ease of socio-cultural arrangements; and (4) diversification and creation of job opportunities and industry 4.0 opportunities, namely; (1) ecosystem innovation; (2) competitive industrial base; (3) investment in technology; and (4) integration of Small and Medium Enterprises (SMEs) and entrepreneurship.

History learning requires adaptation and effort to run smoothly. Excellent and practical cooperation is needed so that learning objectives can be achieved. Optimizing what is available is an excellent first step. However, if it is coupled with self-exploit efforts to try various methods, media, technology-based strategies, and digitization, complex challenges will be easier to solve. In addition, educators need innovation to create meaningful learning experiences and design learning designs that can create a conducive learning atmosphere, especially amid the Covid-19 pandemic, such as discussion methods, question, and answer digital-based evaluations such as quizzes, live e-mail. -learning through various available platforms such as zoom, google meet, google classroom so that learning can be more optimal (Syaharuddin, 2020; Syaharuddin et al., 2021).

History Learning Resources in the Digital Age. Indonesia is entering the industrial revolution 4.0, an era where the digital industrial world has become a paradigm and reference in the global order. Changing procedures that were previously complicated become easier with the help of technology. The Government has issued strategic policies in the education sector to respond to the challenges of industrial revolution 4.0 by launching and campaigning for a structured, systematic, and massive national literacy movement to all levels of Indonesian society (Santika, 2021).

The challenge in the world of education for educators in the era of the industrial revolution 4.0 is the readiness of educators to access and master technology. The role of teachers and even lecturers in the Industrial



Revolution 4.0 era needs to be watched out for because, in essence, educators should focus on their duties only in the transfer of knowledge but more emphasis on character, morals, and exemplary education. This is because the transfer of knowledge can be replaced by technology. However, the application of soft skills and hard skills cannot be replaced with any sophisticated tools and technology (Risdianto, 2019).

They are illustrated in the use of the internet, namely, the advantages that are present when the internet is used for learning facilities, making innovations, and providing inspiration in work. McCrindle has predicted the existence of the digital era, and technological advances that our children in the Alpha generation cannot be separated from intelligent devices, lack socialization, lack creativity, and are also individualistic (Purnama, 2018; Salehudin, 2020). There is a fundamental uncertainty about this regarding the advantages and disadvantages of using the internet for today's life. While on the other hand, it can be seen when the internet is used as a tool for negative propaganda, intimidation, a means of dividing SARA, and even the media exposing terrorism and drug trafficking (Restianty, 2018).

History is the best medium we have for teaching the value of good and evil in human survival. History presents many valuable lessons that can be used as a source of role models in shaping the character of the nation's children (Hamid, 2014). The new paradigm that is now being built in history learning is the constructivism paradigm. History is constructed to build knowledge consciously by the learner. The purpose of learning history is to train students to think sequentially, chronologically, directed about an event and every event that occurs by the patterns contained in a series of human activities in the past (Anis et al., 2020). Understanding of history will be formed if history learning is done well. This is because historical understanding tends to think that reflect a historical event's values in everyday life (Susanto, 2014).

In the industrial era 4.0, students can freely use digital technology to optimize their life activities even in the order of the learning process, such as reading, studying, criticizing information from the internet, being able to access learning management systems, reading journals or e-books, doing online quizzes, participate in discussion and forums. A new paradigm emerges in learning activities; students are encouraged to be independent or critically work together to explore learning procedures, learning resources through information



obtained through the internet. They also use this for academic activities and can independently solve scientific problems in projects and studies.

Putro & Jumriani (2020), the source of learning materials comes from the surrounding community; of course, this is a source of teaching materials close to everyday life. Distance learning or online-based learning is learning that uses internet-based; the internet is a network that is close to today's life or can be said to have *become a lifestyle* separate for technology users.

Nicols (2018) said that the presence of the internet had made expertise "dead", but that does not mean that the sources and studies of experts in specific scientific fields, even within the scope of history, are then delivered to the grave by the internet. We are presented with significant advantages over the presence of the internet; even Storey (2011) has long recommended that historians familiarize themselves with the internet to support their research so that they do not depend solely on written sources that are still stored in archival depots or libraries. Participation in the current era does require science and knowledge, and the people who hold it go hand in hand with fulfilling the needs of life according to the guidance of the times. So that historians have now become part of a global network of providers of historical sources.

According to the concessions of the times, the basic needs that must be possessed today are fundamental skills in using the internet as a learning resource, finding and obtaining information, frequently used information sources, and using information effectively. The digital literacy or knowledge and skills in digital technology must be possessed to use information effectively in various forms, such as electronic publications, online videos, audio recordings, digital libraries, and databases.

Digital history learning resources aim to take advantage of advances in internet technology in history learning. However, students must be directed guidance in improving thinking skills and studying historical sources as study material. Digitization of historical sources, especially primary sources, is essential. Therefore, the basic ability that must be possessed in this era is to use the appropriate supporting technology to achieve the desired goals in learning.

History learning must adapt to technological advances in the current digital era so that the objectives of the history learning process can be achieved. Especially during the pandemic, with all forms of limited access, direct



interaction has led to the emergence of many innovations and new creations to solve the problems faced, especially in teaching and learning activities that require a high intensity of interaction. There are many problems facing history learning today. These problems include the inefficient use of theory, poor imagination, textbook references, and state-oriented curricula, and the tendency to not pay attention to the phenomenon of globalization and its historical background (Subakti, 2010). One of the 2019 class students, Kausar, stated that the problem often occurs with the lack of facilities available in the learning process, especially during the lecture. He is returning to his hometown, so getting excellent and smooth internet coverage is quite tricky. This is because his house is in a remote area.

History learning should build a framework of past awareness formed from understanding the values of every historical event that collided with the actual reality. However, we also must be able to see the other side, namely the development of technology, so that history learning can answer the challenges of an unavoidable change. Sixteen cultural heritage sites can be visited virtually through the Google Arts & Culture application, namely: (1) the National Museum of Indonesia; (2) Balai Kirti Presidential Museum; (3) Youth Pledge Museum; (4) National Awakening Museum; (5) the Museum for the Formulation of the Proclamation Manuscript; (6) Basoeeki Abdullah Museum; (7) Fort Vredenburg Museum; (8) National Gallery; (9) Sangiran Early Man Site Preservation Center; (10) Borobudur Conservation Center; (11) YBI Batik Gallery; (12) National Monument; (13) Yogyakarta Biennale Foundation; (14) Agung Rai Museum of Art; (15) Museum of Fine Arts and Ceramics; (16) Textile Museum (Ramadhian, 2020). Some sites can be accessed through internet pages as part of historical learning resources such as virtual tours of cultural heritage and random online visit.

In addition to utilizing the museum's virtual page, the implementation of history learning can also be optimized by using the following official portals:

1. <https://www.nla.gov.au/indonesian/websita>;
2. <https://www.nationaalarchief.nl>;
3. <https://www.delpher.nl>;
4. <https://www.kitlv.nl>;
5. <https://www.bibliotheek.universiteitleiden.nl/?ga=2.148542967.1537371192.1624831816-2062847082.1624831816>;

6. <https://www.bl.uk/catalogues-and-collections/digital-collections;>
7. <https://sejarah-nusantara.anri.go.id/hartakarun/;>
8. <https://e-resource.perpusnas.go.id.>

At the beginning of the implementation, online learning applied in the history education study program to students is adjusted to the affordability of students in accessing technology and information, equating the perception by lecturers and students. The purpose of online learning is that lecture activities continue to run well even though it is limited by some distance interaction constraints, much like you are not used to it yet to use technology to support learning by lecturers and students. So that in the early days of implementing online learning, flexibility is given in the selection of learning media/intermediaries. Lecturers and students carry out the agreement to find common ground that can be taken as a middle ground.

Answering some of the problems that arise related to the constraints of the implementation of online learning can be done by maximizing the creativity and innovation of each individual, both from educators, namely lecturers, and from students, namely students themselves. Online learning requires a process of adapting to technology so that anyone is indeed required to be able to explore this new way of life. As implemented in the history education study program in the implementation of online lectures, which have been going on for three years starting from March 2020, lecturers as educators seek to optimize the course of lectures with various methods and strategies by available technology and, of course, adapted to the abilities of the participants students. Based on the results of an open questionnaire given to students in the history education study program batch 2020, 2019 and 2018, the majority of students said that learning with an online/online system through several media such as Zoom Meeting, WhatsApp Group (WAG), LMS (Learning Management System) SIMARI is a face-to-face learning alternative that impresses them. The change in new procedures by maximizing technology is a revolutionary thing for non-specialists, and of course, it ignites high enthusiasm and curiosity. According to Mukaffi from the interview results 23/08/21, responding to online lectures using various learning platforms is a challenge; habituation and perseverance need to be. So it is necessary to adapt and prepare carefully so that the implementation of online learning can be as expected. In addition, Hidayat added, a 2018 student of the history education study program through an interview on 30/08/21, saying that based on the



obstacles in online learning, it provides motivation and a desire to hone other skills in the field of technology. Exploring new knowledge is undoubtedly an essential thing in order to adapt to life in the digital era.

Accessing the internet to get sources of information that can be used in making lectures is undoubtedly a mainstay. However, not all of them can be completed because they only access information from blogs, journals, and E-books in digital libraries. It is still under-touched at a more advanced stage, such as on the official website or other primary historical source platforms. Generally, students only look for references through Google randomly, without examining whether the sources and references are valid or credible. In history, learning, especially historical sources, which are used as learning resources, is the main subject of the learning title itself; this essential material is needed to build a solid pattern of historical thinking. Of course, it is also accompanied by a critical way of retrieving information available on the internet; according to what Bayu Pratama, one of the 2019 history students, stated that the use of sources from the internet is a mainstay while carrying out assignments given by lecturers during online lectures. The expression of the ease of access and easy, cheap, and even free reach when looking for information related to the material studied during the lecture gives a lasting impression. However, he is not sure whether so far the information in the form of study materials that have been accessed is following what is expected in the final learning objectives. The reason is that he has only taken it without knowing whether it is the official website and so on so that the demands of including sources in the study assignment are fulfilled. That is why there is a need for directives from teaching lecturers to their students to take and use information in the digital area with precise verification so that later information that is used as a learning resource can be accounted for.

Conclusion and Recommendations

This study indicates that the first step in learning history in the era of revolution 4.0 is done by optimizing what is available by trying various strategies, methods, media, and learning resources based on digital technology. Teachers/Lecturers and Students are optimistic about their abilities to explore the more profound potential and existing limitations so that in the future, they can improve learning that is appropriate and in line with the goals intended by history learning stated in the curriculum.

Second, through a portrait of history learning in the 4.0 revolution era during the COVID-19 pandemic, which took place at the Lambung Mangkurat University, FKIP, Study Program of History Education, students were able to solve the obstacles they were facing in the implementation of online lectures independently through various skills in reading, analyzing and critiquing information. Available on the internet, access learning management systems, read journals and e-books, submit assignments via e-mail, take online quizzes, and participate in discussion forums. In addition, they were developing internet-based historical learning resources that can be developed from electronic publication sources (online journals, e-books), videos, audio recordings, digital libraries, and databases.

This study recommends the following: first, the campus leadership should provide facilities and infrastructure to support internet-based learning. This is a must for policymakers in universities so that learning that uses the internet as a learning resource can be more optimal. Second, teaching staff (lecturers) should transform in various ways in today's education line and want to be distracted from conventional learning towards all-digital learning in virtual spaces, namely by utilizing internet-based digital learning resources in the form of e-journals, e-books, videos, audio recordings, digital libraries, and databases.

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Digitizing Social Studies Learning Based on Local Wisdom of the *Reba* Tradition

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Abstract: This study examines the digitalization of social studies learning based on the local wisdom of the "Reba" tradition, which is very much needed in the current era of technological progress. The object of the study is the traditional sayings used in the celebration of the *Reba* ritual, which is carried out as a hereditary tradition in the Ngada district community. Considering that the implementation of learning in areas with digitalization has been "forced" to be carried out, it is time for teachers to introduce students to using cellphones, gadgets, or laptops as "second teachers" in learning in this pandemic era. As an implementation of the reasons mentioned above, it is necessary to digitize the local wisdom of the *Reba* tradition as a learning resource by taking into account the relevance of social studies learning. The reason for learning in this way is because the *Reba* tradition has been widely documented on Google through available applications in the form of statements, research, journals, books, or notes in magazines or newspapers. Students can surf freely and quickly get material as desired by the teacher following the learning objectives. The results of this mini-research analysis show that the digitalization of local wisdom of the *Reba* tradition is efficient and effective and has a terrific impact where on the one hand it helps make it easier for social studies teachers to keep organizing the learning process, on the other hand, helps students introduce technology with its various uses in social studies learning.

Keywords: Digitalization, social studies learning, *reba* local wisdom



Background

As social beings that always relate and socialize, we are faced with the fact that many available learning resources are not much in demand and are used for learning activities in schools, especially social studies where learning is in direct contact with the creativity of social life. In the dynamic Ngada community, a communal agricultural community knows its life experiences and habits through the senses in the agricultural land management system running in the history of its civilization. Reflecting on this life habit, it becomes a local community tradition that is carried out in their life activities repeatedly and even becomes its uniqueness as an identity. Procedurally everything is done as an essential part of carrying out the life cycle. The *Reba* tradition is the original cultural custom of the Ngada people, which is embraced by the majority of the population, celebrated in a plenary manner by all clans or tribes based on the *Reba* calendar and the condition of crops in the fields. The *Reba* tradition presents matters relating to history, aesthetics, and reflection on the splendor of the past to commemorate the expertise of the ancestors in navigating the journey and the nobility of culture through symbols expressed in various expressions of an oral tradition that are chanted as an inseparable part of life habits, especially in the *Reba* tradition. The *Reba* tradition is a communal farmer culture in Ngada that is undergoing a process of erosion due to the changing circumstances of the times from the agricultural system to the industrialization system and mechanization of all areas of life due to the progress of the times. For this reason, the responsibility for the *Reba* culture to be preserved at this time is to live the customs and habits of the community. With customs and traditions, the manners and behavior of humanity can be maintained and manifested for the survival of the next generation.

Reba is a traditional ceremony to reaffirm harmony with oneself (*moriveki*), with others (*anawoe*), with ancestors (*ebunusi*), with nature (*bbalaola*), and with God the Creator (*moribhu*). The ceremony is meaningful and considered valuable for a group of people because the tradition of *Reba* transforms culture in the form of physical action objects into metaphysical objects. Only the magical creatures of humans who do it regularly and stick to this tradition get the wisdom of the local heritage. *Reba* is a wealth of local cultural heritage of Ngada, which is an inspiration for life for community members to be able to live social and cultural aspects of life. This custom has been carried out for generations because the Ngada people realize the importance of this ceremony to organize



their lives. One of the cores of *Reba* is ire, in quiet times, so that people can reflect on life personally, in social groups, in relationship with ancestors who are always called to be present at the *Reba* ceremony, in harmony with the spirit of nature. With God, the Creator, *mori bhu* who always arranges for the birth of new generations, *ana muzi*, to protect and manage nature, social ties *setangi-padhi*, the *seanawoe* family, in the form of a person who is honest, strong, orderly, works hard and works together and helps each other in cooperation. In tradition, all this is reenacted in *su'i uwi* as an essential part of *dheke reba*. The festive atmosphere on the *Reba* is an essential process of cleansing oneself and making peace with oneself, others, ancestors, nature, and God. Eating together and *ja'i*, *o uwi* will not be helpful if peace does not blossom in the heart. *Reba* is a solidarity-making process (via ceremonies, rituals, communal dining, dancing, singing). Consensus maker and promoter (Djawanai, 2013)

Based on searches from reliable and valid sources, it shows that social dynamics in the *Reba* tradition have various values that can be used as learning resources in the process of digitizing social studies learning to students. Learning resources are all excellent sources in the form of data. Certain people and forms can be used by students in teaching both separately and in combination, making it easier for students to achieve learning goals (Daryanto, 2010). Learning resources are inputted because they have a positive value for cognitive development, affective, psychomotor students. This shows that based on the local wisdom available in the *Reba* tradition, it allows students to learn to understand, appreciate,

Research Methods and Approach

Methods. Judging from the type, this research is mini-literature research, including the library research method. Library research is research in which data collection is carried out by collecting data from various literature. The literature study is not limited to books but can also be in documentation materials, magazines, journals, and newspapers. According to Zed (2004:3), library research means that data collection is carried out by reviewing various references or other relevant and literary reading sources. The data analysis technique in library research is carried out by content analysis, meaning that the research process analyzes the information content by conducting in-depth discussions. That is, first recorded all findings regarding local wisdom in general from the discussion of various literature. Second, combining social



studies learning from various findings, both theories and other new findings. The emphasis of library research is to find various theories, laws, propositions, principles, opinions, ideas, and others that can be used to analyze and solve the problems studied.

Social Studies Learning. In the current state of the Covid-19 pandemic, the implementation of conventional learning is not possible; therefore, online learning is urgent. This situation also "forces" teachers and students to use technology appropriately even though there are many problems faced in its implementation. Reports on learning outcomes can readily be accepted by teachers and can provide responses or comments directly in the virtual world.

The objectives of social science education developed by the Ministry of National Education (in Sapriya, 2015) are as follows:

- 1) Knowing the basic definitions and concepts related to the activities of the community and its environment;
- 2) Have basic competence to think critically and logically, high curiosity, inquiry, problem solver, and social skills in daily life;
- 3) High awareness and commitment to social and human values (humanist);
- 4) Have the ability to communicate, cooperate and collaborate in a multicultural society (local, national, and global).

Observing the statement above, Social Science as a social science is obtained. The main goal to be achieved in social science learning is to direct students to become good citizens so that students have competence in aspects of knowledge, attitudes, and skills to solve problems. Students experience real-life with the surrounding community.

Thus, local values in the *Reba* tradition provide excellent ethical benefits to serve as the basis for social relations that can be found in social activities. These positive values are human values that guide the Ngadha community in carrying out their role as civilized and cultured human beings. With the appreciation of human values, the more human the Ngadha people live their lives wherever they are. These values will continue to be carried and embedded in the heart and have meaning even though times continue to change along with the challenges of social life that are getting tougher because we are also being attacked by globalization. However, to maintain civilization, these values must be held firmly.

By sharing the traditional activities summarized in the process, the *Reba* tradition provides several useful functions in the reality of people's lives. As a result of human thought and feeling, the *Reba* culture has at least a variety of values that are full of religious values, ethics, work ethic, and community togetherness. This value is manifested in mass prayer ceremonies, singing, and traditional dances (*Media Indonesia*, 2018).

Table 1. The Positive Values That Can Be Taken in
Social Studies Learning Materials

Components in the <i>Reba</i> Tradition	Statements in traditional speech	Contained value	Reflection of the <i>Reba</i> tradition
<i>Sili ana wunga, Wijo, Wajo, Deru, and Tena</i>	<i>Sili anawunga da nuka pera gua wijo, ne'e wajo da dbanga tu pagho. Teru ne'e tena a pera kobbo hea. Sebiwa sewa'i reba wi mae tau pota</i> (Sili is the eldest son who has inherited cultural traditions. Wijo and Wajo are pioneers of successful field farmers. Roar and Tena are recalculated. Once a year, <i>reba</i> is still celebrated)	Leadership	Historically meaningful through several figures who reflect wise leadership
<i>Ti'i ebu</i>	<i>Unwi meze go lewalaba, lobo wi soi dewa, kabu nga role nitu</i> (Sweet the size of a profit (gong) shoots up to God)	Religious	Belief in the existence of God as an event from other forces beyond the ability of human reason
<i>Tege kaju/ kaju lasa</i>	<i>Olo pu'u dbera, olo lobo tupu tapa</i> (If first the base, then all affairs will be smooth if first the shoot will be blocked by twigs or branches, in other words, walk in a predetermined path)	Work ethic	Have



<i>Pata dela</i>	<p><i>Ngo songo bojo, kema sai leza beza, bugu kungu, uri logo</i></p> <p><i>Dua netu uma, nuka nono sai sa'o</i> (Working hard, until your nails are dull, your back is prostrate with sweat), <i>Dua zili uma sa'a go su'a wi rau uma wi noa pusi tuka, nuka dia nua, su'u kaju rebba utba, wi noa bo'o tuka.</i> (Work well so that the body does not get sick, keep it neatly (food) to fill you up</p> <p>Stomach) <i>Ngosi molo-molo tebo wi ma'e ro, pebhi sig ghemi-ghemi weki wi ma'e dheri</i> (Work well so that the body does not get sick, keep it neatly (food) to fill you up</p> <p>Stomach) Guess lawo pisa (Don't act recklessly, you have to be careful) <i>Bela ma'e deke, mote ma'e ngadho</i> (Don't talk about your neighbor's name), <i>Go ngata, go ngata, go gita go gita</i> (Respect people's property other)</p>	Ethics	Living a harmonious life by adhering to the guidelines of life that have been passed down from generation to generation
<i>Meghe</i>	<i>Ka papa rasa, yinu papa resi</i> (Enjoy eating and drinking together in deficiency or excess)	Togetherness	Sharing sympathy and empathy in family and community life

In social studies learning in junior high schools, the values above provide input in learning with Basic Competencies and Indicators that can be internalized in learning tools. From a sociological perspective, it can be said that this will bring students directly to and appreciate their community environment, of which they are only a part (Widja, 1989). By referring to the values learned, social studies learning can be implemented in grades VII and VIII.

Table 2. Core Competencies and Basic Competencies of
History subject for Class VII

Core Competencies		Basic competencies	
0.	Appreciate and respect their religion	0.1.	Appreciating the gift of God Almighty who has created time with all its changes
		0.2.	Appreciate religious teachings in thinking and behaving as Indonesian citizens by considering the social, economic, and political institutions of the community
		0.3.	Appreciating the work of God Almighty Who has created humans and the environment
1.	Appreciate and live honest behavior, discipline, responsibility, caring (tolerance, cooperation), polite, confidence, in interacting effectively with the social and natural environment within reach of the association and its existence.	1.1	Show honest, cooperation, responsible, tolerant and confident behavior as shown by historical figures in the past
		1.2.	Shows a curious, open, and critical attitude towards simple social problems.
		1.3.	Shows polite behavior cares and respects differences of opinion in social interactions with the environment and peers.
3	Understanding Knowledge (factual, conceptual, and procedural) based on curiosity about science, technology, art, culture related to visible phenomena and events	3.1.	Understanding the dynamics of human interaction and the natural, social, cultural, and economic environment



4	Trying, processing, and presenting in the concrete realm (using, parsing, assembling, modifying, and creating) and the abstract realm (writing, reading, counting, drawing, and composing) according to what is learned in school and other sources that are the same in point of view/theory.	4.3	Trying, processing, and presenting in the concrete realm (using, parsing, assembling, modifying, and creating) and the abstract realm (writing, reading, counting, drawing, and composing) according to what is learned in school and other sources that are the same in point of view/theory.
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Table 2. Core Competencies and Basic Competencies of
History subject for Class VIII

Core Competencies		Basic competencies	
1	Appreciate and appreciate ethical behavior, discipline, responsibility, caring (tolerance, cooperation), polite, confidence in interacting effectively with the social and natural environment within reach of association and existence.	1.1.	Show honest, cooperative, responsible, tolerant, and confident behavior as shown by historical figures in the past.
		1.2.	Have curiosity, openness, and a critical attitude towards social problems Simple
		1.3.	Shows polite behavior cares and respects differences of opinion in social interactions with the environment and peers.
3	Understand and apply knowledge (factual, conceptual, and procedural) based on their curiosity about science, technology, arts, and culture, related to visible phenomena and events	3.4.	Describe the forms and dynamics of human interaction with the natural, social, cultural, and economic environment

Source: *Media Indonesia* (2018)

Local Wisdom Reba Tradition. The *Reba* tradition is a local rite that can be understood as a thanksgiving ceremony held by the Ngadha community once a year in most ethnic Bajawa, who make up the majority of the Ngada population. The *Reba* ritual is not carried out simultaneously throughout Ngadha because *Reba* in a village is very dependent and determined by a traditional elder. Generally, the *Reba* rite is held from December to March or during the rainy season. Activities in this tradition are based on the local community's belief that the rainy season is a marriage between heaven and earth. It is a very appropriate time, a unique and sacred space. The tradition in the *Reba* rite is carried out based on the hereditary culture carried out by the Ngadha community in Flores. In terms of socio-cultural reflection, it is related to human narratives.

Concerning the dynamics of social life, the contribution of the *Reba* tradition explains many things about human relations in the logical dimension of humanity that can be observed from all *Reba* celebrations from preparation to closing (*Media Indonesia*, 2018). *Reba* is celebrated so that human life has meaning and meaning that is reflected in real life as stated by Djawanai (2013).

Table 3. The meaning of *Reba* Practices according to Djawanai (2013)

No	Spirit of Harmony	Traditional Phrases
1.	Harmony with self	<i>ꦱꦶꦮꦶꦩꦶꦭ, ꦫꦱꦶꦮꦶꦁ</i> whose free translation is "clean and wash so that you become venerable." Ire, which means not doing normal activities during the <i>Reba</i> period, is an example of the concept of silence to contemplate life. In general, the Ngada people do not work as usual in the fields, enter the forest, or go to other places during <i>Reba</i> to not forget (<i>tuku rebho go rebha</i>). All necessities: food, clothing, firewood, etc., have been prepared.
2.	Peace with each other	<i>papa pado, ma'e papa peju, modbe ne'e soga woe wi noa papa more, moku peng bhon, di'i peng utu.</i> (Working together to bear the costs by bringing donations according to ability) ; <i>papa dhabu, papa kesa.</i>



3.	Peace with ancestors	Ancestors are invited in prayer to attend the Reba celebration and give advice and pray for the health and prosperity of all families, tribes, villages. In every traditional house, there is a <i>benga</i> section that is easy to break down as a secret door for ancestors to come down and attend the <i>Reba</i> ceremony.
4.	Peace with nature	Peace with nature is shown in the ire period: not to hurt the ground with a hoe or tree with a machete and not to pick vegetable leaves. The most impressive is the "war against the wind" ceremony marked by the construction of the <i>Ture Nabe Tegu in Nage</i> (Lily Nai, 1998). After the wound's echo, the ceremony leader throws the egg towards the wind source (<i>lasu wara</i>). Usually, the eggs do not break; if the egg breaks, it is a sign that there will be starvation due to strong winds. From this ceremony, it can be concluded that the people in Nage and its surroundings make efforts to "make peace" with nature, namely by chanting the verse o wound, which symbolically is an effort to calm the wind. In O Luka, there is a mention of male and female reproductive organs,
5.	Peace with God the Creator	In this new era, in line with inculturation, we find new terms such as <i>uvi Deva</i> , <i>anawoe Deva</i> , <i>uvi pu'u zeta lena</i> . There is also a prayer for health (ulu ma'e mu, kasa ma'e bana)

Based on the nature of local wisdom that continues to develop, the dynamic nature of local wisdom can adapt to environmental conditions so that local wisdom can develop and exist in the community's social life. According to Sundar (2005), local wisdom is not an eternal and stagnant entity but changes according to the material conditions of the knowledge, changes in the environment in which they are located, and how they place their use. For this reason, Nababan (1995) stated that people's wisdom about their local environment developed from daily experience. Based on the wisdom system, local, in this case, their culture adapts and develops in responding to various problems faced. The depth of appreciation of traditional communities towards the principles of nature conservation is reflected in their cultural and social systems, which have respect for nature so that they become part of it.



Findings and Discussion

Conceptually, digital learning has three potentials. According to Kenji Kitao (1998), the potential for digital learning can be utilized in everyday life, including potential communication tools, potential tools to access information, and potential educational or learning tools. In addition to its potential, Munir (2017) explained that digital learning has a function as a supplement function. Learners have the freedom to choose whether to use electronic learning materials or not; there is no obligation/requirement for students to access electronic learning materials; the two complementary functions are learning materials. Electronic learning is programmed to complement the learning materials received by students in the classroom and the three substitution functions, namely, students are given several alternative models of learning activities; the aim is to help make it easier for students to manage their learning activities so that they can adjust their time and other activities to their learning activities. From the potential and the learning digital, it is very suitable for improving the quality and streamlining the learning process.

Digitalization has a real impact on the world of education; Suripto, et al. (2014), explained the positive impact of digitalization on the world of education, including the availability of mass media to obtain and conduct publications, creating the latest learning methods, making learning not always through face-to-face, meeting the need for educational facilities can be met quickly and in activities, learning can make it more interesting, experimental, facilitate the explanation of complex/abstract material, speed up long processes, present rare events, show events that are dangerous or out of reach. Therefore, digitalization in education will occur naturally because it is one way to increase effectiveness and efficiency in education. Philosophically that education is a place to develop individual capacity, which is reflected in the way students process information and combine it with concepts, beliefs, and values. A society that likes to think reflectively will increase its capacity and maintain its characteristics and uniqueness. This philosophy contains ideas or suggestions that are commonly used in the philosophy of the democratic process (Joyce and Weil, 2009). A society that likes to think reflectively will increase its capacity and maintain its characteristics and uniqueness. This philosophy contains ideas or suggestions that are commonly used in the philosophy of the democratic process (Joyce and Weil, 2009). A society that likes to think reflectively will increase its capacity and maintain its



characteristics and uniqueness. This philosophy contains ideas or suggestions that are commonly used in the philosophy of the democratic process.

Social science education concerning local wisdom is a collaboration and integration that should not be separated. The essence of social studies learning is to integrate the values of local wisdom in learning activities. According to Sapriya (2012), the scope of social science subjects includes several aspects: "first, people, places, and the environment; second, time, sustainability, and change; third, social and cultural systems; fourth, economic behavior and welfare". This opinion implies that social studies learning activities, in essence must be based on people's lives which are essentially always dynamic. Davis (1974) revealed that the learning system involves the organization of a combination of humans, learning experiences, facilities, maintenance or control, and procedures that regulate the interaction of learning behavior to achieve goals. In the learning process occurs organizing, managing, and transforming information by and from teachers to students.

Conclusions and Recommendations

Local wisdom is a characteristic of a particular area with cultural values and develops in a local scope. Local wisdom in the *Reba* tradition is one thing that needs to be conserved, meaning that it needs to be guarded, protected, and preserved. Due to the times, it is necessary to digitize learning. Digitization in education is also related to improving the quality of education, especially the quality of learning, while improving quality in making learning oriented to the learner (student-centered) (Munir, 2017). By using digital technology in education, it is easier for students to understand and develop their knowledge better. Making students able to receive teaching materials more efficiently and more active in accessing learning resources independently are the benefits of digitalization in the learning process. In addition, the transfer of a paper-based test system to a digital-based test (computer, internet) can facilitate the assessment process and make it more effective. The use of digitalization in learning is highly recommended for social studies teachers, where teachers as teaching implementers play an essential role in the success of the learning. Therefore, the use of digital learning must be followed by increasing teacher competence and teacher skills in using technology; digital learning does not eliminate the role of the teacher, but the teacher plays a vital role in supervising and directing the learning process. Teachers also need to use appropriate and



suitable learning applications according to the students' character and the characteristics of the material, which also affect digital learning outcomes.

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Using Virtual Museum Tours as a Post-Pandemic Historical Blended Learning Medium

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Abstract: Post-pandemic learning no longer uses conventional or face-to-face learning processes, but the learning process is in the form of mixing conventional learning processes with network-based learning or called blended learning. Virtual Tour (or also called panoramic Tour) is a simulation of a place that exists. History learning using virtual media during this pandemic is very effective in shaping students' historical understanding. The virtual museum tour is a new breath in post-pandemic history learning; this is because the virtual museum tour has various advantages. Using virtual media, museum tours can present data at various scales and display images from various points of view, such as pictures of traditional houses or other collections. In addition, the virtual museum tour can also be used as a pre-study and review activity before students visit the museum directly.

Keywords: Blended learning, virtual tour museum, post-pandemic history learning



Introduction

Society, nation, and state in today's modern life, education is the most important and much-needed part of the formation of humans who are superior to previous generations; education is also needed to prepare humans to face the challenges that exist in life. In-Law no. 20 of 2003 concerning the National Education System, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, noble character and the skills they need.

Along with the outbreak of the covid-19 pandemic, which has paralyzed many sectors of human life, including the field of education, the world of education has improved a lot, one of which is by carrying out the learning process by utilizing sophistication in the field of technology and internet networks or called online learning. This is an innovation in education that is intended to keep the learning and learning process going even during a pandemic.

Innovation in the world of education during a pandemic can be used as an essential capital so that learning in the post-pandemic period can run better, one of which is that teachers can combine conventional learning with online learning or often called blended / According to Lynn (in Arifin, 2017) defines that blended learning is often called hybrid learning is a learning model by combining e-learning-based learning methods with face-to-face learning methods. So that with blended learning, students can choose their learning model; that is, they can learn face-to-face or learn to use a network.

Innovation is an essential key for the success of the learning process in the post-pandemic period, including in history learning. Because the history learning process that only relies on memory and memorization today will not be of interest to students because it feels boring, this innovation in history learning can be applied in the form of selecting new, contemporary learning media that can arouse students' interest in learning. One of them is to use a virtual tour of the museum in blended learning history.

Virtual Tour (or also called panoramic Tour) is a simulation of a place that exists. In comparison, the museum is one source of learning history that can provide a different learning experience for students (Wibowo, 2020) because students will be presented with exciting collections of historical objects so that



studying with museums will attract students' interest in learning history. So that the Virtual Tour of the museum is a form of reality from the existing museum, which is presented virtually. Using a virtual museum tour can bring the museum into the classroom so that the history learning process is more exciting and can provide a direct history learning experience for students.

Methods

This research uses the library study method or literature research. In this case, the data and information in the study come from the literature collected by researchers, such as books, previous research articles. According to Mirzaqon and Purwoko (2017), in library research, data or information in research is collected through various existing references related to research such as books, documents, articles, or similar research results that have been carried out previously to obtain patterns or theories about what will be studied (Mirzaqon & Purwoko, 2017). Because this study aims to examine the use of virtual museum tours in history learning, researchers collected various sources or information related to the use of virtual museum tours in history learning.

Findings and Discussion

Virtual Tour Museum. The development of technology and information today brings enormous changes in all areas of life and cannot be separated from education. Technology can be used as a supporting tool in the learning process, including in post-pandemic history learning. In post-pandemic history learning, teachers must be able to take advantage of advances and developments in technology; this is intended so that the ongoing history learning process can be even more interesting; one form of utilization is by using technology as a historical learning medium.

The success in the educational process of transferring knowledge in learning is influenced by several supporting factors. One of which is the teacher's accuracy in choosing methods and media learning (Arifin, 2021; Tasbihah & Suprijono, 2021). Media in a narrow sense means components of materials and tools in the learning system; in a broad sense, it means maximum utilization of all system components and learning resources to achieve learning objectives (Miftah, 2013).



The research conducted by Anis, Arifin, et al. (2021) showed that there was a decrease in student history learning outcomes caused by the unfamiliarity of students learning online, lack of interaction in the learning process, and online history learning, which was felt to be boring because of the learning media used less attractive. One of the exciting media that history teachers can use to provoke students' interest in learning history is by using virtual museum tours.

A virtual tour (or also called a panoramic tour) is a simulation of a place that exists, usually consisting of a collection of 360 panoramic photos, a collection of images connected by hyperlinks, or videos, can also use other multimedia elements such as sound effects, music, narration, and writing (Yuliana & Lisdianto, 2017). Museums are a source of historical learning that can provide a different learning experience for students (Wibowo, 2020).

The virtual museum tour is a new breath in post-pandemic history learning; this is because the virtual museum tour has various advantages. While the virtual museum tour is a simulation of a museum built by utilizing multimedia components in the form of images, videos, and animations by applying the concept of virtual reality (Chistin, 2017). The results of research from Wibowo et. al. (2020) state that the advantage of using virtual museum tour media in history learning is that using virtual museum tour media can present data at various scales and display images from various points of view, such as pictures of traditional houses or other collections. In addition, virtual museum tours can also be used as pre-study and review activities before students visit the museum directly.

Historical learning has been less attractive to students because the learning is monotonous, tends to be rote, and lacks learning experience, which can be overcome by utilizing virtual museum tours. The results of research conducted by Syarifudin et. al. (2017) using virtual museum tours in history learning, history learning is more interesting because students are presented with pictures from existing historical relics, in addition to using virtual museum tours can provide a direct learning experience for students.

In applying history learning by using virtual museum tour media, several things must be considered. According to Stoddard (in Wibowo et. al., 2020) suggests things that need to be considered in conducting a virtual museum tour, namely:



1. The Virtual Tour of the museum must be adjusted to the learning outcomes in the curriculum, and it is necessary to arrange the time to fit the curriculum.
2. The need for collaboration between teachers, the museum so that the learning process is more planned.

Based on the results of the studies above, the use of virtual museum tour media in history learning has various advantages, such as the availability of large amounts of data from museum collections, ease of accessing virtual museums, and using virtual museum tours can also provide a direct learning experience for students so that students can observe the collections of historical relics in the museum collections directly. By using a virtual museum tour in history learning, blended learning will make learning more fun and eliminate boredom because students will be presented with historical relics from museum collections.

In addition to advantages, there are also weaknesses or shortcomings in learning history using virtual museum tours. This museum virtual tour media can only be used in areas with adequate internet network availability. In addition, in the blended learning process using virtual museum media, this Tour cannot be carried out for a long time because students at the age of 12 years and above study virtual-only 2 hours a day at most. Because if it is too long, it will cause health problems, such as eye disorders. Therefore, in the process of setting the time in learning history using a virtual tour of the museum, it is essential.

a. Blended Learning

Post-pandemic learning, as it is now, is no longer using conventional or face-to-face learning processes. However, the learning process is mixing conventional learning processes with network-based learning or called blended learning. Blended learning is a combination or combination of conventional learning (synchronous) with internet-based learning (asynchronous) or other elements to achieve the objectives of the learning process (Indra, 2010; Arifin, 2017). According to Sutisna and Vonti (2020). Hybrid learning is essential to facilitate learning more effectively, efficiently, and appealingly for students since it is related to technology (Sutisna & Vonti, 2020). Based on this opinion, blended learning is a learning model that combines conventional learning with

learning using networks. In the blended learning process of history learning, history teachers must be able to master the progress of existing technological developments.

Blended learning is a new learning model for history teachers in Indonesia, wherein the hybrid learning process is not simple to combine physical and virtual learning. According to Yu (2015), blended or hybrid learning is a learning model integrated with various important factors, such as learning environment factors. These learning factors include (motivation, satisfaction, decisions, and frustrations of students and teachers) (Yu, 2015).

Based on Zonggen's opinion, the application of the blended learning history learning process is not easy because blended learning is a new style of learning model, therefore in the blended learning process, the history teacher must master pedagogy, especially creative pedagogy so that the blended learning process can be applied. According to Supriatna and Maulidah (2020), creative pedagogy is a form of planning, organizing activities in the imaginative and innovative teaching and learning process in the curriculum with learning strategies in or classrooms for the development of student creativity. Planning in the blended learning process is essential so that the blended history learning process can attract students' interest in learning; besides, the selection of the right learning media is also essential.

b. Post-pandemic History Lessons

The existence of the COVID-19 pandemic, which has brought many negative impacts in the field of life, it turns out that this Covid-19 pandemic has brought many positive impacts. One of the positive impacts is the use of technology and networks in education, which was previously rarely used. Referring to the opinion of Wahyuningsih (2021) that in the post-pandemic learning process, teachers must have the ability to master technology, and schools must also have learning applications to facilitate students to learn. This is an essential capital in implementing post-pandemic history learning.

In the post-pandemic history learning process, the innovation and creativity of the teacher will determine the success of the ongoing history learning process. History teachers should be more open to the progress



of the times. Innovation in learning can be done by combining conventional or face-to-face learning models with learning models that involve technology and networks in learning.

The conventional learning model does have various advantages, one of which is that interaction and communication in the learning process are easier to use, in contrast to the online learning process where online learning must require a stable internet network connection so that the process of interaction and communication in learning can be carried out. Although online learning has various weaknesses, the post-pandemic history learning process should no longer be done conventionally, given the limited number of students in the conventional learning process. However, history teachers must be able to organize a blended learning process or a mixture of conventional learning. With online learning.

With the use of blended learning models, the learning process becomes flexible; students can choose their way of learning, that is, they can learn face-to-face and learn online. Thus, the history learning process is obtained in classrooms, but the learning process can be carried out anywhere; this follows the essence of independent learning promoted by the government. Furthermore, besides being innovative, in post-pandemic history learning, history teachers must also have high creativity. Creativity is helpful so that the learning process that takes place does not cause boredom in students.

The innovative power of history teachers can be in selecting more contemporary learning media that can support the blended learning process of history learning to make it more enjoyable. There are many learning media that history teachers can use to support blended learning history learning, teachers can use video content on YouTube, besides history teachers can also use virtual museum tour media in history learning, the use of this virtual museum tour is intended to boost student interest, so that post-pandemic history learning can still instill historical understanding and awareness of students.

Conclusion and Recommendations

The COVID-19 pandemic has not only had a negative impact in various areas of life, but the COVID-19 pandemic has also had a positive impact, one of

which is in the field of education. With this pandemic, the world of education is starting to improve by using technology in the learning process; this is an essential capital in implementing post-pandemic learning later. In the post-pandemic learning process, history teachers must have innovative power; this innovative power is in the form of choosing a blended learning model or mixing conventional learning with online learning because this conventional learning process will be less effective to implement, given the limited number of students in the learning process. In blended learning, the history teacher must be creative; creativity can be in choosing learning media because using the suitable media will make students more interested in learning. Media that can be used in blended learning is by using a virtual museum tour. A virtual tour museum is a simulation of a museum built by utilizing multimedia components in the form of images, videos, and animations by applying the concept of virtual reality. By using the virtual museum tour media, students can virtually see and observe the collections of historical objects in the museum. The ongoing learning process can provide a direct learning experience for students, and learning is also more contextual; besides, the virtual museum is very easily accessible. This can make students able to learn anywhere and anytime so that independent learning can be carried out.

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Students' Interest and Motivation in Learning History Using Video Conference-Based Media During the Covid-19 Pandemic

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Abstract: This study aims to determine the use of video conference-based media in history learning during the covid-19 pandemic; to identify students' motivation in learning history by using video conference-based media during the covid-19 pandemic; to identify students' interest in learning history by using video conference-based media during the covid-19 pandemic and to know the problems in online learning during the covid-19 pandemic. The research population consists of history students of 2018, 2019, and 2020 with 162 students. The sampling technique used a probability technique sampling with 15% of the total populations and was taken 25 samples. The research method used a descriptive quantitative approach with a survey technique. The data were collected by using questionnaires and interviews. The study results showed that (1) 49,4% of students preferred google meet, 37,7% zoom meetings, and the rest of 12,9% of students chose the others. It indicates that the covid-19 pandemic makes them adapt quickly in the online learning; (2) students' motivation in learning using video conference media was 36% categorized in the very high category, 48% categorized into a high category, and 16% categorized in the low category. It indicates that students' motivation in learning history using video conference-based was in the high category; (3) students' interest in learning history using video conference-based media was 32% categorized into very high, 56% high, and 12% low categories. These indicate that students' interest in learning history using video conference-based categorize into high category (4) online learning's problems during the covid-19 pandemic were students' complaints on the unstable internet connection, consumptive internet data, numerous assignments of each course, and material that needed direct practice, and the material presented by the lecturer was challenging to understand. Theoretically, the results of this study can be used as a reference for developing online learning media.

Keywords: Learning interest, motivation in learning, video conference, Covid-19



Introduction

The world was shocked by the outbreak of the contagious disease in Wuhan, Hubei Province, at the end of 2019. Then, it is quickly spread all over China and around the world (WHO, 2019). World Health Organization (WHO) officially announced on 11 February 2020 this contagious disease called Corona Virus Disease (Covid-19), which was triggered by the Severe Acute Respiratory Syndrome Corona Virus-2 (SARS-CoV-2). This virus can infect one person with other people and has spread widely in China and 190 other countries (Susilo, 2020). In Indonesia, the case of Covid-19 was firstly reported on 2 March 2020 with two positive cases. The outbreak of Covid-19 in Indonesia is very fast that in May it reached up to 26.473 cases (Hakim, 2020).

To anticipate and decrease the virus outbreak and positive cases in Indonesia, the government issued a Circular Letter on 18 March 2020, which stated that all indoor and outdoor activities were temporarily postponed. It indicates that the covid-19 pandemic brings massive impact on social life. These are social, economy, tourism, and education. In the education sector, the Ministry of Education and Culture of the Republic of Indonesia issued a Circular Letter Number 4 the Year 2020 on Implementation of Education Policies during the Covid-19 Outbreak Emergency Time. Learning activities in the school are then carried out online or from distance.

The Covid-19 Pandemic has been truly changed the practice of learning drastically to be student learning independence and communication and information-based. Electronic learning (e-learning) or online learning through the internet is thoroughly carried out because of pandemics (Pujilestari, 2020). In addition, learning activities in higher education should be able to adapt to the happening situation.

The education system must think creatively and adaptively by changing the learning model from conventional learning-based to online learning-based during the Covid-19 Pandemic. The Pandemic allows and forces the education system: all stakeholders to innovate from the normative paradigm of the natural world to cyberspace by using technology in every learning activity.

Online learning requires learning media. One of the media is a video conference. It is a technology that enables students to meet face-to-face without moving to the same place virtually. Some video conference forms are



Zoom Meeting and Google Meeting. Zoom Meeting is considerably practical and efficient for students because they can communicate with each other, and their lecture could communicate through the chat (Danin, 2020). However, students used to learn face-to-face, so the video conference used in online learning increases students' interest and motivation in learning. The problems above are required to know further students' interest and motivation in learning history using video conference-based during the covid-19 pandemic.

Literatur Review

Learning media. Learning media are means used for delivering messages in learning activities, such as delivering learning materials to students so that they can understand easily (Firmansyah, 2017). According to Gerlach and Ely (in Arsyad, 2011), media in general consists of human, material, or students supporting activities to gain knowledge, skills, or attitude. This definition reveals that a teacher, textbook, and school environment are media. Learning media are means and materials used for learning in order to stimulate students in learning. In the learning process, media can deliver information from the source (teacher) to the receiver (student). According to Asyhar (2012) by physiology, learning media have the following functions:

1. *Attentive Function.* Learning media can catch students' attention to materials discussed.
2. *Affective Function.* Learning media can increase students' participation in the learning process through students' reactions in the learning process. Learning media make students active and give direct feedback.
3. *Cognitive Function.* Learning media give knowledge and new understanding to students.
4. *Psychomotor Function.* Learning media related to physical skills or people's appearance.
5. *Imaginative Function.* Learning media are an alternative strategy that can be used to stimulate and develop students' imagination.
6. *Motivational Function.* Learning media can stimulate students' learning motivation because it is more exciting and attentive.

Video Conference. Video Conference is a technology combining sound and video where two or more people in a different location can communicate face-to-face directly via the internet as the medium. Video Conference has advantages such as:



1. Communication becomes better
2. Information is more understandable and sharing one another
3. Information sources become better
4. Gesture, mimic, attitude, and tone can express everything
5. Variety of Presentations, documents, and applications related to meeting

In the era of information and technology development, video conferences should be used by teachers for carrying out the learning process in any condition. Video conference connected to the internet enables teachers and students to interact in different locations (Wibawanto, 2020).

Learning Motivation. Motivation is crucial in learning activities. Without motivation, the learning process will not run optimally. Motivation is required to stimulate learning enthusiasm. Winkel stated that learning motivation is the whole psychological energy that triggers learning activities and keeps the learning activities to achieve goals (Winkel, 2009). In addition, Owens defined motivation as support either from one's internal or external so that they do activities (Owens, 1991). The definitions show the importance of motivation in giving enthusiasm and a sense of pleasure in learning. Students are motivated to have much energy to learn to achieve their dreams. On the other hand, motivation is one's potential to do activities to achieve goals planned.

Learning Interest. Interest is an intense desire or high tendency to an object. Interest is also defined as a motive expressing strength and individual intention on an object. Slameto (2010) stated that interest is a sense of preference and interest in certain activities without being asked. Interest is an acceptance of the internal relation with an object outside themselves. The more substantial or more closed relation, the stronger interest sticks within their soul (Gie, 1985).

Learning interest is crucial in every action, moreover, in the learning process of students. Gie (1985) said: "a subject can only be learned well if students can focus on that subject, and interest is one of the focus factors" a person can entirely focus on playing chess, card, sitting hours, fishing, or doing other activities because they have high interest on it.



Methods

The research approach used by the writer is a quantitatively descriptive approach with a survey method. Survey research is used to collect information from or about someone to illustrate, compare, and explain knowledge, behavior, and attitude (Fink, 2003). A famous American surveyor, Robert Groves, survey generates statistical information. The survey is quantitative. Survey research asks respondents about beliefs, opinions, behavior, and characteristics (Groves, 2010).

Using this method, the writer intends to collect data and observe certain aspects related to problems to obtain supporting data in making a research report. The data obtained are then processed and analyzed further with grand theory to get an overview of the object and conclude the research. The research population consists of all active students of the history class of 2018, 2019, and 2020 with 162 students. The sampling technique used a probability technique with 15% of the total populations and was taken 25 samples.

The instruments used were questionnaires and interviews. According to McMillan & Schumacher (2010), a questionnaire is a written document containing prompts or questions used to obtain an individual's perceptions, attitudes, beliefs, values, perspectives, and other traits. Therefore, the questionnaire is a list of questions used for obtaining an individual's perception, attitudes, beliefs, values, perspectives, and other individual traits. The questionnaire was given to students to get information related to students' interest and motivation in learning history using video conference-based media. The questionnaire was a closed questionnaire type with Likert scaling consisting of 25 questions and four alternative answers. In comparison, the questionnaire of the use of video conference provided choices to answer with reasons to strengthen students' choice.

The researchers not only used a questionnaire, but they also used an interview technique. It was used for expressing problems in history learning and getting more detailed information from the existing variables. To solve the problem there needs a particular treatment in order to get more detailed problems. Some things that became a focus in the interview were expectations on the media used, difficulties in the learning activity, and other advantages and disadvantages of the existing media.



The questionnaire data were objectively processed and described. The analysis steps are (1) the questionnaire data were objectively checked and clarified, (2) the questionnaire data were described, and (3) the conclusion. Descriptive analysis is a research method required by descriptive statistics. It is a statistic used for analyzing data by describing or explaining the collected data without taking a conclusion in general (Sugiyono, 2017).

Findings and Discussion

Online Learning. The research results found that most students would prefer using Google Meeting and Zoom Meeting. It can be seen from the students' answers that 48% of students chose Google Meeting and 48% of students chose Google Meeting, and 36% of students chose Zoom Meeting. On the other hand, the rest of 16% of students chose other learning media. Therefore, the implementation of online learning for students in History Education, Faculty of Teacher Training and Education, Sultan Ageng Tirtayasa University, would prefer using Google Meeting to other learning media.

Following the result of selected interview, the main reason of preference using the platform was that Google Meeting spent fewer internet data than Zoom Meeting. In addition, students would prefer using Google Meeting because their lecturers could not control the entire students at once. It was because Google Meeting could not display the entire student's faces during the learning activities. This reason means student take advantages over the weakness as well as the strength of the platform pragmatically.

Students who would prefer Zoom Meeting were because of their clearer lecturers' explanation to using Google Meeting. Most students who chose Zoom Meeting did not consider their internet data. It is only used for group discussion. In addition, students considered Zoom's menus were easy to understand; in contrast, 16% of students still use other applications such as WhatsApp. Students considered that the use of video calls with eight users in WhatsApp was easy to do.

Learning Motivation. According to data from the questionnaire obtained the highest score was 88; the lowest score was 58. The descriptively statistical scores can be seen from the following Table 1.

Table 1. The Descriptively Statistical Scores of the Learning Motivation

No.	Statistics	Scores
1	Mean	78
2	Median	82
3	Modus	75,88
4	SD	8,22

According to the mean and deviation standard above, the score of learning motivation can be interpreted as follows:

Table 2. The Interpretation Scores of the Learning Motivation

No.	Criteria	Scores	F	%
1	Very High	82-88	9	36
2	High	67-81	12	48
3	Low	58-66	4	16
4	Very Low	<58	0	0

The results showed that the mean of learning motivation was 78 or was at intervals of 67-81. Based on Table 4. 36% of students have very high learning motivation, 48% have high learning motivation, and 16% have low learning motivation. This means that the motivation to learn students in learning during the covid-19 pandemic is relatively high. This shows the motivation to learn at a time when the Covid-19 pandemic is not decreasing.

In this study, the indicators used in measuring learning motivation are the presence of passions and desires to succeed, the existence of encouragement and needs in learning, the existence of future hopes and ideals, and rewards in learning. The results showed that the majority of students have the motivation to learn. This is evident from student questionnaires that state that most students state that learning is a need to succeed and achieve their goals.

Motivational learning is essential because motivation encourages interest in learning, and conversely, a lack of motivation will weaken the interest in learning. Research shows that some students still have low motivation to study. It should also be a concern for lecturers to increase student learning motivation. Lecturers can make learning more exciting and use engaging media to increase learning motivation and maintain learning motivation in students to increase students' learning interests.

Learning Interest. According to data from the questionnaire obtained, the highest score was 91; the lowest score was 65. The descriptively statistical scores can be seen from the following table

Table 3. The Descriptively Statistical Scores of the Learning Interest

No.	Statistics	Scores
1	Mean	80
2	Median	90
3	Modus	79,92
4	SD	7,83

According to the ideal mean and deviation standard above, the score of learning interest can be interpreted as follows:

Table 4. The Interpretation Scores of the Learning Interest

No.	Criteria	Scores	F	%
1	Very High	>84	8	32
2	High	70-83	14	56
3	Low	65-69	3	12
4	Very Low	<64	0	0

The results showed that the mean of learning interest was 80 or 70-83. Based on Table 4. 32% of students have a very high interest in learning, 56% have a high interest in learning, and 12% have a low interest in learning. This means that students' interest in learning during the covid-19 pandemic is relatively high. This indicates an interest in learning at a time when the Covid-19 pandemic is not decreasing.

In this study, indicators in measuring learning interest were feelings of pleasure, attention, interest, and student engagement during online learning amid Covid-19. Most students state that they have a desire to follow online learning. Data shows that most students show attention, i.e., the majority of students are not just silent when they do not understand the lesson and do the task in earnest. The desire of students to seek knowledge by reading and asking when experiencing difficulties and to deepen their knowledge and seek knowledge from various sources shows interest. Most of students stated that carrying out study schedules, collecting assignments on time, and studying



every day indicates student participation. The results of this study show that the majority of students have an interest in learning.

Interest in learning becomes one of the essential things in the smooth learning process, both face-to-face and online, so it is essential to generate student learning interest. Research shows that some students still have a low interest in learning. It should also be a concern for lecturers to increase students' learning interests. Lecturers can make learning more interesting by using attractive models or media to increase learning interest as well as maintain students'.

The problems of Online Learning. The research results found that most students facing problems sometimes during the usage of IT media platform in online learning. As many as 65% of them agreed if there were problems related to the media in learning history during the Covid-19 Pandemic. They considered learning media used by lecturers were less attractive since they used to use conventional media. Students expected to use learning media; lecturers did not only use PowerPoint medium. Nevertheless, they used PowerPoint medium; its picture and video could be designed more interesting so that students were not bored or sleepy in the learning process.

In the learning model, students agreed that the learning model implemented by lecturers was not various and the use of the learning model in the learning process. Students tended to do group discussions, and afterward, their lecturer explained that they thought the learning process was monotonous and less challenging. The learning process was conducted as routine, but it was less able to impact learning mastery or even only changes students' behavior. They were often sleepy and not focused on the learning process.

Most students agreed if there were any problems with learning infrastructures during the Covid-19 Pandemic. The main problem was the lack of infrastructure and internet data. Although their campus had subsidized the internet data already, students thought the internet data were inadequate. This research was given to active students in terms of 2, 4, & 6 who had maximal credits of 24. They needed more internet data since the learning activities were longer. Furthermore, most students complain about internet data problems, such as suddenly off-internet data, disturbing learning concentration.



Conclusion

From the discussions above can be concluded that (1) 49,4% of students preferred google meet, 37,7% zoom meetings, and the rest of 12,9% of students chose the others. It indicates that the covid-19 pandemic makes them adapt quickly in the online learning; (2) students' motivation in learning using video conference media was 36% categorized in the very high category, 48% categorized into a high category, and 16% categorized in the low category. It indicates that students' motivation in learning history using video conference-based was in the high category; (3) students' interest in learning history using video conference-based media was 32% categorized into very high, 56% high, and 12% low categories. These indicate that students' interest in learning history using video conference-based categorize into high category (4) online learning's problems during the covid-19 pandemic were students' complaints on the unstable internet connection, consumptive internet data, numerous assignments of each course, and material that needed direct practice, and the material presented by the lecturer was challenging to understand.

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Using Google Meet as Online-Based Learning in Capita Selecta Course of *Kebantenan* at STKIP Setiabudhi Rangkasbitung

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Abstract: The study was conducted at STKIP Setiabudhi Rangkasbitung to use Google Meet as a platform of online learning during the Covid-19 pandemic. The subject of this study is student STKIP Setiabudhi Rangkasbitung with a total of 35 students. The method used is descriptive qualitative methods. This type of research will explain the acceptance rate of Google Meet in the subject of Capita Selecta *Kabantenan* at STKIP Setiabudhi Rangkasbitung. Researchers are attempting to analyze data to describe research based on observation. This study has concluded that the use of online learning through the Google meet among student STKIP Setiabudhi Rangkasbitung strongly consents the number of 25 students agreeing 10, to less than three students and to disagree, two students. Five students are still having trouble in using the platform. On the accessibility of Google meet, students strongly agreed that 20 students and 18 students said agree, while stated two students are neutral or disagree. For the understanding of students with Google use in the online learning the results show about 13 students are very high; 14 students are high; less are 3 students, and not at all is 1. For the effectiveness of students in college, there are results of strongly agreeing with 12 students; agreeing with 17; disagreeing with 7 students; and strongly disagreeing with 4 students.

Keyword: Google meet, Capita Selecta *Kabantenan*, STKIP Setibudhi students



Introduction

Under the 59th chapter 2 article of health quarantine, it states that large-scale social restrictions aim to prevent the spread of disease, an ongoing health emergency between people in certain areas (2018). Of course, this is a government effort to suppress the spread of Covid-19 that is taking place worldwide, no exception to Indonesia's implementing that policy. The restrictions is also applied on community activities and learning activities including schools and colleges.

Covid-19 is an infectious disease and is being told by the entire world. Countless countries have battled Covid-19 aggression indiscriminately. The spread of this virus has prompted many media reports of the Covid-19 pandemic events that are increasingly violent. Every country that has been attacked before is an example of preventive action preventing the Covid-19 spread of 19. However, there is a disparity in the country's political, social, cultural, economic, and educational fabric. The Indonesian government has issued a policy on the Covid-19 distribution of 19. Public policy with both social distension and physical development in order to minimize Covid-19 should be followed by all non-financial institutions in Indonesia. Where the stakeholders of education must think of looking for the highest solution encourages all elements of education to activate classes despite schools and closed colleges. Closing the educational environment becomes a strategic step of mitigation to minimize the spread of the plague. The government's solution is also to encourage home-study by using IT platforms (Herliandry et al., 2020).

The telecommunications network has generated a domino effect on Indonesia's economy, politics, and education by applying for work from home (WFH). This results in the massive movement of the most minor (family) communities to the largest community (society) to break the infectious disease of Covid-19 together. The scheme is designed as an alternative solution to preventing disease Covid-19, mainly students throughout Indonesia. The schematic application can be used as a momentum for developing technology use in Indonesia to learn and use these modern-day learning facilities. The policy of work from home (WFH) is an effort applied to society to complete all household work and beyond the dimensions of education.



The government's steps in education by applying for the work from the home restriction of space and time to the full range of routine activities on the learning system within each school level, from pre-school, primary and secondary to higher education. The average learning takes place in the classroom using a complete change schedule as the learning in each room USES the technological device. This situation is more commonly known to us as online or online learning. With the release of the policy of studying at work from home, the government has decided that both social distension and physical development of Covid-19. Thus, online learning has become a profound phenomenon for Rani Puspitasari (Marharjono, 2020).

Of course, during our Covid-19online study, we should be familiar with the media as a medium of communication for study. Communication to online learning falls into the asynchrony category. That category includes communication that uses computerized devices and is done without delay. Examples of email forums recorded visual simulations and reading and writing online documents through the world where professors and students do not have to be in one particular class and do not have to be at the same time. Professors may give or share college materials in the form of soft files (word, PDF, PPT, and videos), and then they open a discussion on forums such as on social media. Students are free to comment in responding to communication in online learning (Sulistiono, 2019)

Some platforms are used as teaching media in schools as well as colleges. In between is Google classroom, Zoom meeting, what is up, Google Meets, etc. From the platform application, of course, it has the advantage to use in online study. It is no exception that researchers themselves are more interested in Google meet's use of merit and are often used on schools and colleges, especially at the faithful '*budhi*' rangkasbitung, both professors and students can access and use the Google meet app. The application is widely used by lecturers and students of STKIP Setiabudhi Rangkasbitung during the Covid-19 period of study. Google meet has a unique and functional component of light and swift size, providing efficient, easy management of user-friendly that all its participants can follow. Google Meet video helps for online learning activities with university students (Sawitri, 2020). The online media use of Google Meet can make learning easier without having active meetings. It can prevent gathering of students in the classroom or the campus area. Instead, students and professors may conduct lectures anywhere. There is certainly no



physical contact between the teacher and the student. It overall reduces the number of student in campus as they do in person lecture. The learning process that occurred during the pandemic called for teachers and students to use technology as a tool for online learning (Wiratama, 2020).

This Capita Selecta's course focuses on studies and implementing the dynamics of Banten society through literature and field work. It emphasizes on the seven culture elements of life. With many features and service availability, the conference could be an alternative solution for younger generation of Rangkasbitung to know their identity better. Section of the keister board is a required public college. So, this course of study, which was performed through field observation activities, was required for changes into an online mode.

Banten local material of *Kabantenan* covers Banten culture and history. These include the system of kinship (knowledge of family (concept & reality), genealogy and marriage, rights and parenting patterns, the allocation of resources in families and communities, to the two livelihood systems (the socioeconomic structure in a rural area in Banten), the planning and allocation of income in families in Banten savings systems in individuals and families in communities in Banten, the system for revenue. The third material is the knowledge system (advanced knowledge is taught in families, community-based knowledge, knowledge through formal education, information-based knowledge). The fourth are technology and equipment systems (technology and carpentry tools (architecture and construction, food-treatment technology, mobility and transport technologies, adaptation and adoption to the technology and information applications). Fifth material, the systems of religion and ceremonial ceremonies (common era, *hijri*, and custom such as *colenjer*, *parimbon*, *falaq*), roles, sets, and ritual rites, character, and specialness of religious systems and ceremonial mores, spheres, breaks, religion and customary ceremonies.

The sixth material is the language, encompassing oral morality and tradition, slang, local, language. The seventh, art systems (traditional form, type, and function of art, cultural art conversion for learning, cultural function development for learning, students can collaborate in cultural art). The researchers have concluded that studies need to be established to find that students are prepared to use online-based learning through the Google meet app for more visible study. In addition, it can also be conducted a learning evaluation on STKIP Setiabudhi Rangkasbitung, during the sixth semester VI.

Methods and Research Design

Methods. The approach in this study uses qualitative, and this type of research is descriptive qualitative, where qualitative research focuses on ontological activities. Sources and data are collected primarily on data sources using enrichment materials, documents, and interviews or pictures that have meaning and can stimulate understanding more clearly than Numbers or frequencies. This study emphasizes more profound notes and descriptions to describe the actual situation and support the presentation of data. Researchers attempt to analyze the data in various shams according to research requirements as recorded or collected (Nugrahani, 2014).

One instrument has been used Google form for data source. This research source comes from all kinds of documents, activities, interviews with sources. Based on the various data sources, it could be used as a technique for collecting data to address research problems. The user of data-collecting techniques is carried online observation and documentaries, whereas for data analysis techniques in the study using content analysis (Jaelani et al., 2020).

The subject of this study is student STKIP Setiabudhi Rangkasbitung with a vi number of 40 students. In the study, the instrument used is observation, interview, and questionnaire. Observations are made as the process of online learning is carried out through Google meet by observing students. In turn, the researchers also spread the online questionnaire to students participating in the lecture. (see paragraph 1) student response in using the Google meet application 2) student insights into the stock market using Google meet. 3) to Google meet's effectiveness in online learning.

Findings and Discussion

Based on the results of field observations using questionnaire data, the data obtained can be described as follows. Researchers use the responders of student STKIP Setiabudhi Rangkasbitung year 2019 and 2020, with 35 students. With the number of students that fill the questionnaire as much as 35. From the observation data, it is defined by the college council using Google meet students to conduct lectures on the faithful STKIP Rangkasbitung, following the lead given by previous professors through the tutorials sent to the student's Whatsapp group.

The tutorial consists of measures about learning on the STKIP Setiabudhi Rangkasbitung handbill using the online medium Google meet. Further, the tutorial also consists of ordinances using Google meet and the college order, discussion forums, question-and-answer presentations, and student presentations. Next time students can enter the Google college forum online app; the student is given a link to the lecture forum.

On the college run of the student, STKIP Setiabudhi Rangkasbitung's student history course came through the link given by the college professor. All the student cameras and professors are required to be on. For microphones to be disabled unless there is a question-answer form and is invited by the professor, this is performed for the college activities through Google meet. Professors organize and control the course of the lectures. During the online college craze, students participate actively engage in learning. This is evident by a discussion between a teacher and a student or a student with a student. No significant obstacles during the lecture using Google meet.

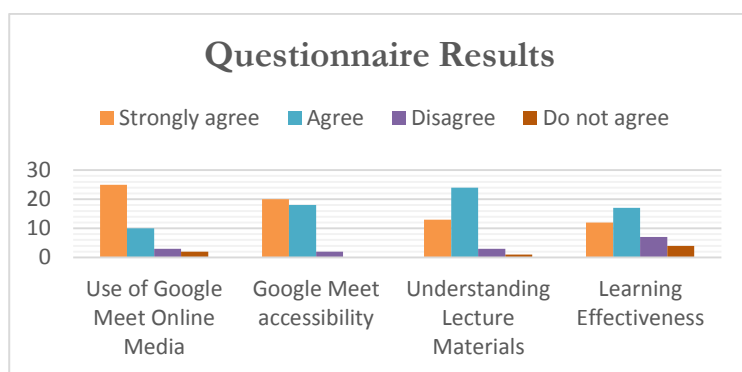


Figure 1. Diagram of the Results of the Questionnaire

The diagram data can be described as the result of the observation of study research using Google Meet can be obtained that student STKIP Setiabudhi Rangkasbitung states that Google Meet's media usage of 35 students can use Google meet in the study. In comparison, five students still have difficulty using Google meet in studying at STKIP Setiabudhi Rangkasbitung. For accessibility of Google meet lecture on STKIP Setiabudhi Rangkasbitung ranging came up with 20 students saying highly okay and 15 students saying okay. In comparison, two students said no to it. University students who agree on accessibility as some of the obstacles are still not optimal access to Internet networks in their respective areas.



Forth, from the student description results, it can be explained that the student's understanding of administering college online through Google meet can be obtained results of 24 students saying yes, can be understood by lectures online. While three students still struggle to understand the lecture material at Google meet on STKIP Setiabudhi Rangkasbitung. At the effectiveness of students themselves, as many as 25 students strongly agree, and 12 agree to run a lecture using Google meet.

Interviews with students have also resulted in students going to college at the STKIP Setiabudhi Rangkasbitung online system using Google meet is conducted at the student residence. As the government encourage public to prevent the spread of Covid-19 in the rest of the year. STKIP Rangkasbitung ran a course through Google meet. This is part of the limited institutions of professors and students and, in pandemics, continuing to conduct teaching so that graduate targets can be conducted optimally and premeditated. In performing such online courses, it is not uncommon for students to be faced, especially those who have not profited signals in their respective areas, so the lecture has not been run entirely on all students. So that students can understand periodic college materials, prepare soft copies before and after the learning activities take place, especially in students who are too remote for signals or are faced with severe weather like rain with a power outage that prevents the firm from running smoothly. The material can be a self-applied college reference to any student at Setiabudhi Rangkasbitung STKIP.

Conclusion

Lectures conducted at STKIP Setiabudhi Rangkasbitung in the Covid-19 are used online media through the Google meet application. Learning using online is an alternative solution in the case of Covid-19 because Google Meet can be used on a cellphone or a laptop, by applying network signal connectivity in student territory. Google meet's proper use is part of a learning identity to improve cognitive quality of students STKIP Setiabudhi. They can make good use of sufficient time with college preparation. The Google meet lecture is not rare to run with many obstacles. Some of the challenges are rainy day, resulting in reduced access to the signal or even nothing. It is hard for students and teachers to maintain a college course in that situation. There are also times when technical difficulties such as the lack of electricity. When the electricity blacked out, there is no signal in the student district. To optimize the teaching

activities through online lectures through Google meet, each lecture with a lecture module or textbook. This serves to facilitate students' understanding of the lecture materials discussed in Google Meet. The assessment of Google Meet's use at the STKIP Setiabudhi Rangkasbitung after a meeting has been held; students still want the face-to-face study, because it will be easier to understand the material in a comprehensive way. Without the endless repetition of the lectures themselves, these online learning activities will remain in effect as long as the government has not given an official decision in a direct college meeting. According to students because a lecture is more meaningful and comprehensively material if it is done in person, so before students prepare for face-to-face study, it would be suitable to ideal students continue to develop the quality of learning and college materials using the Google meet application and should also begin independent learning immediately.

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The Utilization of Digital Platform in Social Studies Learning in the Pandemic Era

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Abstract: Education has faced new challenges since the COVID-19 pandemic that hit the world and Indonesia. Learning was initially carried out face to face in the classroom immediately turned into distance learning online. This study describes teachers' digital platforms during online learning, especially in social science learning at the junior high school level in the Garut Regency. The method used in this research is descriptive qualitative; the data obtained comes from observations, interviews, and documentation of the research object. The data analysis technique used descriptive analysis. The results show that at least three digital platforms are often used to support online social studies learning. These digital platforms include WhatsApp groups, Google facilities (Google classroom, Google forms, Google meet), and Zoom cloud meetings. In addition, teachers also use other media as support, such as Youtube, Facebook, and Instagram.

Keywords: Digital platform, social studies learning, pandemic period



Introduction

Since the COVID-19 pandemic, the entire order of human life has begun to be limited. Efforts to control and prevent the spread of the deadly virus continue to be carried out by the government in all aspects of life. The imposition of restrictions on activities in public spaces also impacts the implementation of learning at every level of education. The policy of limiting interaction and crowds causes teachers and students to adapt to pandemic situations and conditions and carry out a different learning process than usual, namely by indirectly implementing a face-to-face learning system or through an online learning process (in a network).

In the circular letter of the Minister of Education and Culture No. 4 of 2020, the Ministry of Education and Culture (Kemendikbud) provides directions regarding changing the learning system in schools to a distance learning system (PJJ). This directive is intended for all academic units in Indonesia, from PAUD to Universities. This regulation is intended to prevent educational institutions from becoming new clusters to spread the Covid-19 virus. The application of distance learning in question is online learning by utilizing information technology that is currently developing.

Information technology is the result of the development of science. Information technology in the world of education can become a means of connecting information from teachers to students. In a pandemic situation like now, information technology has a crucial role, namely as a transmitter of ideas, opinions, learning materials, and a place where learning activities are carried out. Dimiyati (2017) explained that online learning, known as e-learning, uses technology to support the distance learning process. This increases the rapidly changing learning style. Students carry out online learning activities at home during the current pandemic through their available information technology, such as gadgets, laptops, notebooks, computers, etc.

To avoid the broader spread of Covid-19, the government must take social distancing and physical contact policies in the form of staying at home, working from home, studying, and worshipping at home (Suherman et al., 2021). The Covid-19 virus pandemic has changed. The pattern of several activities is face-to-face (conventional) learning into online or online teaching and learning (Suherman et al., 2020).



This online learning activity also applies to Social Science subjects. In social studies subjects, various social science clusters are made into an integrated unit. Social studies subjects cover four disciplines at the junior high school level, namely economics, geography, history, and sociology. According to Soemantri (in Darsono et al., 2017), social studies education simplifies social science disciplines, state ideology, and other scientific disciplines and related social problems that are organized and presented scientifically psychologically for educational purposes at the primary and secondary education levels medium. Online learning is a learning process that utilizes the internet network in the learning process (Isman, 2017). Online learning provides students with the flexibility of learning time and wherever students and teachers are. Students can interact with teachers using several applications such as classroom, video conference, telephone or live chat, zoom, or WhatsApp group.

However, the success of online learning is primarily determined by many factors such as the ability of teachers to use information technology, the availability of technology-based learning media owned by students, and external factors such as networks and the availability of learning quotas. Based on this description, researchers are interested in examining the extent to which teachers and students can take advantage of various digital platforms that can be used to support social studies learning during the COVID-19 pandemic.

Methods

The approach used in this research is through a qualitative approach. A qualitative approach is an approach whose findings are not obtained through statistical procedures or other calculation forms. According to Kirk and Miller (in Moleong, 2011), qualitative research is a particular tradition in social science that is fundamentally dependent on observations of humans both in its area and in its terminology.

The research site was conducted in Garut district, West Java Province. The research focuses on teachers at the junior high school level who are members of the Social Sciences Subject Teacher Consultation (MGMP). Sources of data owned by researchers came from informants consisting of teachers and students and documents relevant to this research. The data collection technique used is through in-depth direct interviews with informants and documentation.



Findings and Discussion

The Covid-19 pandemic that has hit the world and Indonesia today has caused significant changes in various aspects of human life. These changes also occur in the field of education. Learning activities carried out during the pandemic are distance learning through an online system. Learning is an interactive process between students and teachers and their learning resources in a learning environment (Abidin, 2016). Based on this understanding, learning is gaining knowledge through interaction activities between teachers, students, and learning resources in a learning environment. Based on this concept, learning will be of quality if there is multidirectional interaction such as teacher and student, student and teacher, between students, students with learning resources, and the learning environment.

Through the Ministry of Education and Culture (Kemendikbud), the government issued Circular Letter Number 4 of 2020 concerning the Implementation of Education Policies in the Emergency Period for the Spread of Covid-19. The learning process during the Covid-19 pandemic is carried out through distance learning. Distance learning is a form of modification of the learning process, usually carried out in schools but carried out at home to reduce interaction between teachers and students. This learning process aims to provide meaningful learning experiences for students and focuses on life skills education in dealing with the Covid-19 pandemic. This online learning activity is carried out through social media. Damian Ryan and Jones (in Abiddin, 2016), in their book “Understanding Digital Marketing: Marketing Strategies for Engaging the Digital Generation”, explains that social media is a web-based software that allows users to share online, discuss, and participate in all forms of social interaction.

Online learning aims to reach massive and broad groups by utilizing the internet network (Yanti et al., 2020). The online learning process utilizes technological advances such as multimedia technology, video, virtual classes, animated online text, voice messages, email, telephone conferences, and online video streaming. Online learning can be done massively with unlimited participants and can be done free of charge or paid (Bilfaqih & Qomarudin, 2015). The implementation of online social studies learning carried out by students in Garut Regency is dominated by the use of various digital platforms that are considered to support the learning process. The online learning



process is carried out in two models, namely one-way and two-way. One-way online learning here is carried out when the teacher gives assignments or materials through online media. Students actively and independently study the material and do the assigned tasks. Meanwhile, two-way online learning is carried out when teachers and students are in a virtual space that is intentionally provided for the interaction between teachers and students. This interaction process can be delivered material, explaining assignments that can be directly followed by students and teachers.

The digital platform is a program that can support the success of online learning. Several platforms can be used to implement online learning, including Google Classroom, Edmodo, Learning House, Teacher Room, Your School, Smart Class, Zenius, Google Suite for Education, Microsoft Office 365 for Education (MirzonDaheri, Juliana, Deriwanto, 2020). In addition to these platforms, other digital platforms can be used during learning, including WhatsApp Group (WAG), Google Classroom (GC), Edmodo, and Zoom (Rachmawati et al., 2020). Social media that is often used by students in conducting social studies learning activities is WhatsApp social media.

Data from interviews with 30 teachers in Garut Regency who are members of the Social Sciences Subject Teacher Conference (MGMP) shows that three digital platforms are often used, namely WhatsApp groups, Google Facilities (Google Classroom, Google Form, and Google meet) and Zoom Cloud. The first digital platform is WhatsApp group. This is because the use of WhatsApp groups is simpler and easier to use. WhatsApp is a communication medium that is used to convey messages and communicate both individually and in groups. There are many features in WhatsApp that can be used as a communication medium and as a learning medium. In a pandemic situation like now, WhatsApp Group is one of the media widely used to interact between teachers and students. Teachers can send various things such as materials, evaluation questions, and explanations via video or voice notes. WhatsApp groups can also facilitate two-way learning through video call services, where students and teachers can meet in person to deliver material and assignments, even with a limit on the number of students. The data shows that all respondents use WhatsApp groups in conducting online learning.

In addition to using WhatsApp in conducting social studies learning activities, teachers also use the Google service platform to interact with students. Three



Google facilities can be used when learning online, namely Google Forms, Google Classroom, and Google meet. First, Google Form is one of several applications with a form display model as a working paper that can be used individually or in groups. Using Google forms in online learning is very easy. This is based on the researcher's analysis of all respondents who stated that all teachers use Google forms in online learning. Google this form is used as a learning evaluation tool. Ease of use as well as ratings makes Google Forms usable. The advantage of this Google form is that there are various templates that you can choose from in making quizzes. You can also use various types of tests that are made according to learning needs, can even add videos and pictures, and the results of responses from students can be saved automatically (Month & Zainiyati, 2020). The data obtained from the Google form are displayed in detail and make it easier for teachers to make assessments.

The second Google service that is widely used is Google Classroom. This service is an application created by Google. It aims to make it easier for teachers and students to carry out learning. This Google Classroom helps teachers efficiently learn and convey information precisely and accurately to students (Hakim, 2016). In online learning, teachers can take advantage of various features available in Google Classrooms such as assignments, grading, communication, time-cost, archive course, mobile application, and privacy (Sabran & Sabara, 2019). Third, the last Google service is Google meet. Google meet is an application that is almost the same as zoom cloud meeting. The difference between Google meet and zoom cloud meeting that is most visible is the screen display during learning. The use of Zoom cloud meetings in online learning is also a favorite. This feature is considered quite helpful for two-way communication between teachers and students. Learning activities are felt to be more interactive because everyone can meet each other virtually. In this application, the teacher can freely display learning materials through the available share screen feature.

The learning resources used by students to conduct online learning are not much different from offline learning in the classroom. In online learning like today, teachers experience many difficulties because they cannot directly explain social studies learning materials. In this case, the learning resources used by students are in the form of integrated social studies books and Youtube. Youtube is used as an alternative learning resource to explain social studies learning materials. In addition, to add variety to learning, teachers also



use social media such as Facebook and Instagram. The use of Facebook and Instagram is intended as a means for students to upload creativity and, at the same time, provide students with an understanding of how to use social media wisely. This is done, of course, because advances in information technology are getting faster and cannot be dammed; it will harm students if it is not accompanied by ongoing assistance.

Conclusion and Recommendation

The COVID-19 pandemic that hit Indonesia has made many changes in various fields: education. Education is an essential component in improving human resources. The implementation of distance learning through an online learning system is one of the government policies implemented to prevent the spread of this virus. In social science learning, teachers have made various efforts to continue to be able to organize ideal learning. The use and utilization of digital platforms are also increasing along with the demands of distance learning. Several digital platforms are widely available with various features according to the interaction goals to be achieved. The most frequently used digital platforms in social studies online learning include WhatsApp groups, Google Facilities (Google Classroom, Google Form, and Google meet), Zoom Cloud Meetings, and the use of Youtube, Facebook, and Instagram, which are used as alternative learning resources. Based on the studies several conclusions related to this research have been obtained, namely:

1. Advances in information technology are increasingly developing, have been able to help teachers to organize distance learning through an online system, which is supported by various digital platforms that are very supportive.
2. Teachers who are members of the Social Sciences MGMP in Garut Regency have successfully implemented online learning through the use of digital platforms for learning Social Sciences during the pandemic.
3. The interaction of teachers and students during the pandemic can still run well through various features available on various digital platforms that can be adapted to learning needs at any time.

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The Development of Local Wisdom Reading Applications in Cultural Heritage Villages on the Banks of the Musi River

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Abstract: Actual evidence of cultural heritage villages in Palembang, namely Arab and Chinese villages, is one source of learning history to convey meaningful messages to students. These messages could be developed in the form of applications containing authentic material and videos of cultural heritage so that students can find out directly in them to build motivation and a sense of belonging. Besides its benefit for student and revitalization of the local historical area, the creation of a digital-based application will store the memory of the past and grows awareness of its history. The problem in this research is how to develop the application of local wisdom to the cultural heritage of Arab and Chinese villages in Palembang. This study aimed to develop the application of local wisdom to the cultural heritage of the Arab and Chinese villages in Palembang only at the right point by experts. The method used in this research is the ADDIE model of research and development. The results of this study from media and material validation experts indicate that they fall into the "excellent" category for use. From this research, it can be concluded that this study's development of local wisdom to the cultural heritage of Arab and Chinese villages is feasible as a historical reading medium.

Keywords: Learning media applications, local wisdom, cultural heritage



Introduction

Learning history today cannot be denied requires technology in all its aspects. It unites technology and learning, which is an application or media that has been designed in a modern way and used as theory and practice in learning, as a source of learning. Currently, the technology that has been widely used in the world of education is information technology. The existence of information used for learning media can positively impact students and students; namely, they can more easily find the information needed during the learning process. The media that can be used is to provide internet facilities and other supporting electronic devices.

The local wisdom of Arab and Chinese villages on the banks of the Musi River is manifested in human life starting from the existence of civilization in the world. Local wisdom is reflected through human attitudes and behaviour, both human behaviour towards humans and the environment. For the community, local wisdom has become a tradition that is firmly attached to life. The occurrence of differences in character and intensity of socio-cultural relations do not make people stay away from tradition because the community should have been bound in a shared vision to create a dignified life. Local wisdom makes community members uphold social values and norms when in the process of interaction.

The importance of technology in the world of education adds information to supporting facilities for students and educators to seek more comprehensive information, in addition to using sources from books and print media, increasing learning abilities this happens because the information on the internet is more updated so that students can easily access the new information needed, under the supervision of the teacher, facilitates access to learning, the learning process can be facilitated by the presence of technology in education, the material is more interesting, the use of technology in education can make students more comfortable and not seem bored or monotonous. Because the delivery of information through changing technology looks more varied and modern, increasing interest in learning means complete information and knowledge. Easy access can make students more interested in learning.

Reading is an important activity; through reading activities, readers get information and ideas contained in reading. From a teaching perspective, the



role of reading is crucial. The learning program will undoubtedly experience a total bottleneck if the teachers do not involve students in reading activities. Learning to read significantly determines the mental development of children and is a significant activity to increase the potential of early childhood. This is possible because reading involves many factors such as comprehension, vision, time, amount, speed, environment, organization, literary style, and analysis.

In terms of reading, not all parents have the opportunity or carry out routine reading activities for students both at home and even in the school environment. This is suspected of causing students' interest in reading which is still low at the elementary school level. The results of the PIRLS (Progress in International Reading Literacy Study) for primary schools in 2006 carried out by the International Association for Evaluation of Educational Achievement (IEA) showed that the average reading ability of elementary school students for literacy purposes was 41 out of 45 countries that take this assessment.

Research from the Program for International Student Assessment (PISA) Organization for Economic Co-Operation and Development (OECD) in 2015 explains that Indonesian literacy is still low compared to other countries. The results of research from 72 countries, Indonesia is ranked 62. (Ghofur & Rachma, 2019). A 2016 Central Connecticut State University study on Most Literate Nations in The World revealed that Indonesians are only 0.01 percent or one in ten thousand. (Rossa, 2018). The National Library of Indonesia in 2017 revealed that the frequency of reading for Indonesian people is three to four times per week on average, and the number of books read is an average of five to nine books per year. (Pratiwi, 2018). This result is certainly concerning for the world of education because it shows that the State of Indonesia is still low in terms of literacy.

Based on the above problems, the purpose of this research is in the background that it is more focused on how to develop the application of local wisdom in the cultural heritage village on the banks of the Musi River as a historical reading medium, especially the cultural heritage of the Arab and Chinese villages in Palembang.

Methods and Research Design

Methods. Based on the research problems that must be solved and the objectives to be achieved, this research is carried out through research and development. Gall and Borg (2003) define research and development (R & D) in education as a process used in developing and validating an educational product. Research findings are used to design new products and procedures, which are then systematically tested, evaluated, and refined until the results meet the criteria, for example, in terms of practicality and effectiveness and not only that but also find the knowledge of practical answers. The development consists of two main objectives, namely developing products and testing the effectiveness of these products in achieving goals. The first objective is the development function, while the second objective is the validation function (Borg & Gall, 2003). In line with the understanding, according to Sugiyono (2014), Research and Development is a research method to produce specific products which can be tested for the effectiveness of these products.

In the preparation of this research, the development carried out followed the steps in the ADDIE design. The steps taken in the development of media through ADDIE started with (1) needs analysis, (2) instructional media design, (3) development, (4) implementation, (5) evaluation. So it can be identified that the obstacles in learning are the lack of learning media and a sense of maintaining cultural heritage; it is necessary to develop an application development of local wisdom on the cultural heritage of Arabic and Chinese villages in Palembang as a source of historical reading media.

Research Design. The procedure in research and development of digital learning media is a stage that researchers will carry out in developing research based on the design that has been selected by the researcher. The development design chosen and used in this research is the ADDIE development design. The ADDIE development design consists of five stages, namely: (1) needs analysis, (2) instructional media design, (3) development, (4) implementation, (5) evaluation. For a more structured design of this research, see the Figure 1.

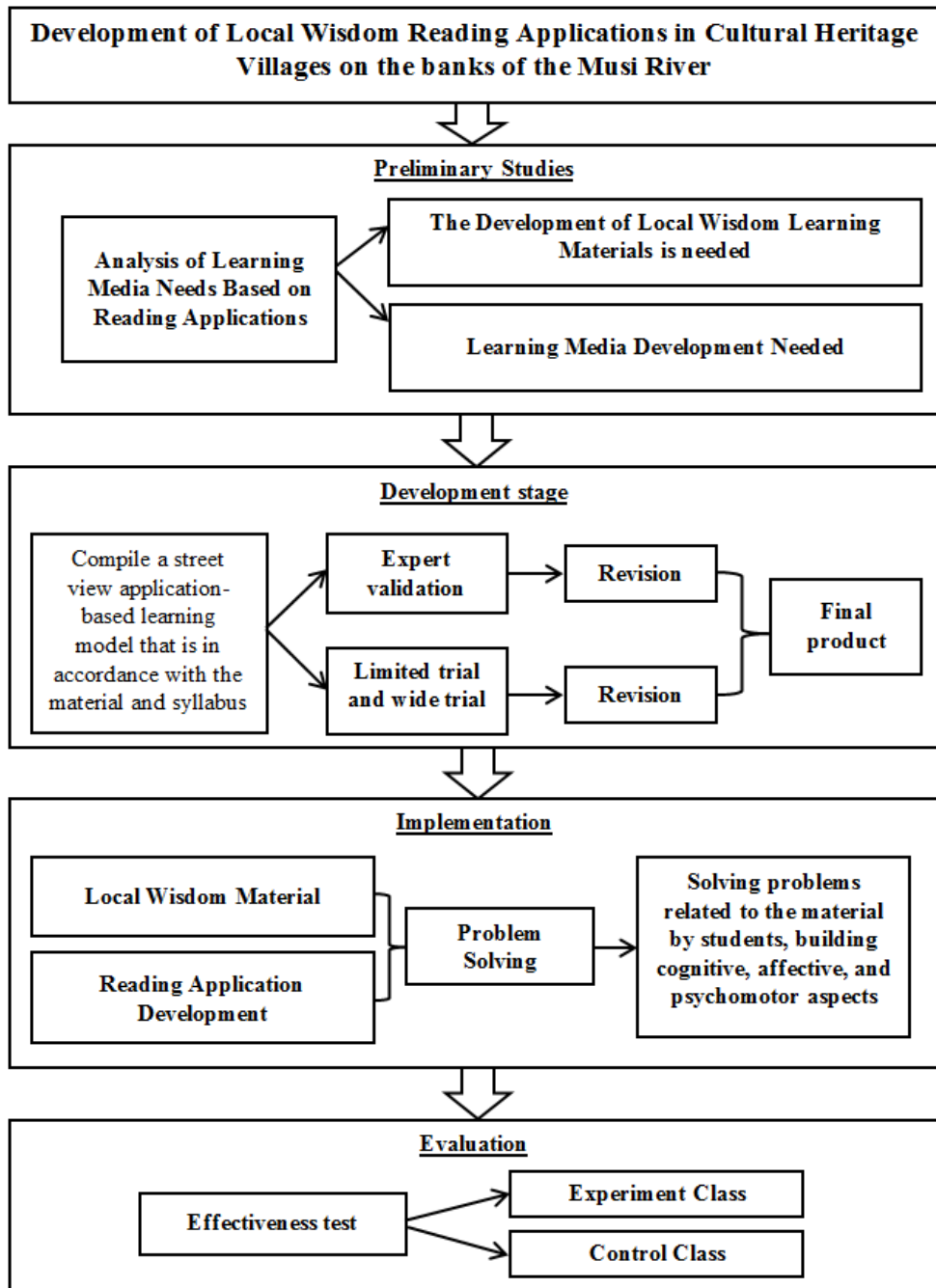


Figure 1. The Diagram of Flowchart of The Research Design



Findings and Discussion

The preparation of this application learning media is based on the Research and Development development model, which refers to the ADDIE model; in preparing this history, application learning media is based on several steps. The development of history application learning media follows the procedures needed by researchers from the adjustment syllabus, RPP, KI, and KD.

Preparation of Initial Draft Application. The initial draft of the preparation of application learning media can be described as follows:

Table 1. Application Description

No	Appearance	Information
1	Wisata Kawasan Sejarah	Initial Screen Login Application

2



Display of Application
Features

1. Historic Sites
2. restaurant
3. Quiz
4. Electronic source e-book

for the top right about the
application where describes
the application builder
profile

3



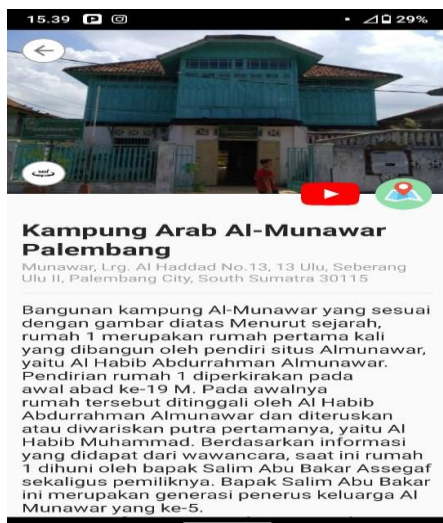
Display of historical site
features related to thesis

1. Kapitan's Village
2. Arab Village

For others just additional

3. Kuto Besak Fort
4. Ampera Bridge
5. Sultan Mahmud
Badarudin II Museum

4



This is what historical sites look like when opened

1. Provide a Photo with a 360-degree feature on the top left of the image.
2. Provide youtube videos with 360-degree video
3. Location Maps
4. Short story about the area

5



Nearest facility features from Kapitan and Almunawar village areas



Silahkan pilih level
permainan

6



Nearest facility features
from Kapitan and
Almunawar village areas



7

Electronic Source
In connection with the
continuation of the
complete reading of the
historical site features,
electronic history books



Application Validation. Based on the previous discussion, the application media for the cultural heritage of the Arab and Chinese villages in Palembang at SMK PGRI 1 Palembang in class X. After the application is designed and completed, the application is then validated by media experts and material experts. The validation is for the *media* feasibility test, and *application* learning *materials* developed based on the assessment of the expert validators. The determination of the validator is based on ability

considerations. Media compiled based on the framework discussed in the previous stage starch has certain shortcomings, which will later be corrected based on suggestions from the validator.

Media Expert Validation Results

1. Media Expert 1

Media expert 1: Dr. Deny Tri Ardianto, S.Sn., MA. The lecturer at Sebelas Maret University, Surakarta assessed that media could be used for development with good media information, but the layout is too simple. The results of the questionnaire are as follows:

Table 2. Media Expert Questionnaire 1

No.	Observation Aspects	Observation Value				
		1	2	3	4	5
1	Material					
	a. The <i>application</i> media used can support the material to be taught.				v	
	b. The <i>application</i> media used follows the learning objectives.				v	
	c. The use of the <i>application</i> used is following the Basic Competence.				v	
2	Illustration					
	a. The <i>application</i> media users can make it easier for students to understand historical material in class.					v
	b. The <i>application</i> media used can present videos and pictures of the situation following the original to support historical learning.					v
3	Media Quality and Display					
	a. The display of <i>application</i> media can attract students' attention and support student learning activities.				v	
	b. <i>Application</i> media displays attractive colors, images, and visuals.				v	
4	Attractiveness					
	a. The use of <i>application</i> media can increase students' enthusiasm for learning in the				v	

classroom.

- b. The use of *application* media can help teachers deliver history learning effectively to students in the classroom. v

Amount	7	2
Total x Score	28	10
Total number	38	
Total	4.22	
Information	38 x 100 = 84.4 45	

Based on the results of media expert one validation, as shown in the table above, information was obtained from 4 assessment items and as many as 9 statement items; the percentage was 84.4%. The details are as follows:

- There are nine questions in the table.
- The number of questions with a scale of 4 is seven, so 28 points are obtained (results of 4 X 7).
- The number of questions with a scale value of 5 is two so that 10 points are obtained (results of 5 X 2).
- Of the total points obtained, the total number obtained is 38 (the result of 28 + 10).
- From the total points obtained, the average value is 4.22. (Total number: number of statements)
- Then obtained information Percentage that the media is in the VERY GOOD category.

The following is a table of percentages and frequencies from the results of the expert validation test I above:

Table 3. Percentage of Model Draft Validation Results by Media Experts I

No	Criteria	Frequency	Percentage (%)
1.	Very less	0	0%
2.	Not enough	0	0%
3.	Enough	0	0%
4.	Well	7	77.77%
5.	Very good	2	22.22%

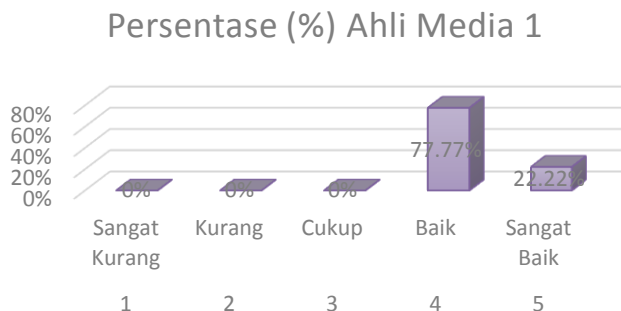


Figure 2. The Bar Chart 1 of Media Expert 1

Based on the statement of the table and histogram above, it can be seen that the media validity 1 obtained a score with a category that stated significantly less with a total of 0 respondents with a percentage of 0%, a category that stated a lack of a total of 0 frequency or a percentage of 0%, a category that stated a sufficient number of 0 0% frequency or percentage, the category that states well with a total of 7 frequencies or a percentage of 77.77%, a category that states very well with a total of 2 frequencies or a percentage of 22.22%.

2. Media Expert 2

Media expert 2 Mr. Umar Syaid Himawan, S.Kom. The Software Developer Profession at PT Tiga Akar Dreams (WIR Group) assessed that the media could be used for development with good information to be used as research. The results of the questionnaire are as follows:

Table 4. Media Expert Questionnaire 2

No.	Observation Aspects	Observation Value				
		1	2	3	4	5
1	Material					
	The <i>application</i> media used can support the material to be taught.					v
	The <i>application</i> media used follows the learning objectives.				v	
	The use of the <i>application</i> used is following the Basic Competence.				v	
2	Illustration					
	The <i>application</i> media users can make it easier for					v

	students to understand historical material in class.	
	The <i>application</i> media used can present videos and pictures of the situation following the original to support historical learning.	v
3	Media Quality and Display	
	The display of <i>application</i> media can attract students' attention and support student learning activities.	v
	<i>Application</i> media displays attractive colors, images, and visuals.	v
4	Attractiveness	
	The use of <i>application</i> media can increase students' enthusiasm for learning in the classroom.	v
	The use of <i>application</i> media can help teachers deliver history learning effectively to students in the classroom.	v
Amount		5 4
Total x Score		20 20
Total number		40
Total		4.44
Information		40 x 100 = 88.88 45

Based on the validation results of media expert one, as shown in the table above, information was obtained from 4 assessment items, and as many as 9 statement items, 88.88 points were obtained. The details are as follows:

- There are nine questions in the table.
- The number of questions with a scale of 4 is five so that 20 points are obtained (results of 4 X 5).
- The number of questions with a scale of 5 is four so that 20 points are obtained (results of 5 X 2).
- Of the total points obtained, the total number is 40 (20 + 20).
- From the total points obtained, the average value is 4.44. (Total number: number of statements)
- Then obtained information Percentage that the media is in the VERY GOOD category.

The following is a table of percentages and frequencies from the results of the media expert two validation test above:

Table 5. Percentage of Model Draft Validation Results by Media Experts 2

No	Criteria	Frequency	Percentage (%)
1.	Very less	0	0%
2.	Not enough	0	0%
3.	Enough	0	0%
4.	Well	5	55.55%
5.	Very good	4	44.44%

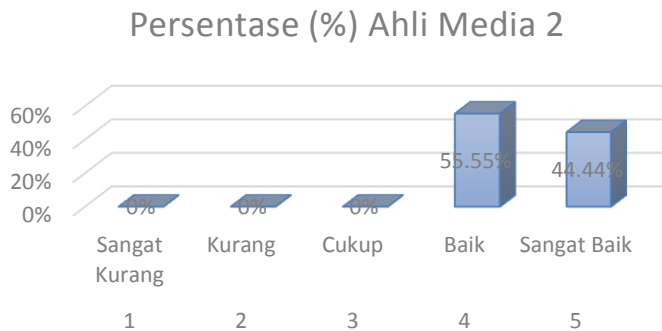


Figure 3. Bar Chart 2 Media Expert 2

Based on the statement of the table and histogram above, it can be seen that the media validator 2 obtained a score with a category that stated significantly less with a total of 0 respondents with a percentage of 0%, a category that stated a lack of several 0 frequencies or a percentage of 0%, a category that stated a sufficient number of 0 0% frequency or percentage. This category states well with a total of 5 frequencies or a percentage of 55.55%, a category that states very well with four frequencies or a percentage of 44.44%.

Analysis of Media Expert Validation Results in 1 and 2. At this stage, a description of the frequency distribution of the overall Likert scale of media validation results will be described. The following is the distribution of the frequency of assessments by media experts 1 and 2 for each indicator as follows:

Table 6. Analysis of Media Expert Validation 1 and 2

No	Aspect Evaluation	Statement	Media Expert 1 Score	Media Expert II Score
1	Material	a. The <i>application</i> media used can support the material to be taught	4	5
		b. The <i>application</i> media used follows the learning objectives.	4	4
		c. The use of the <i>application</i> used is following the Basic Competence	4	4
2	Illustration	d. The <i>application</i> media users can make it easier for students to understand historical material in class	5	5
		e. The <i>application</i> media used can present videos and pictures of the situation following the original to support historical learning	5	5
3	Media Quality and Display	f. The display of the <i>application</i> media attracts students' attention and supports student learning activities	4	4
		g. <i>Application</i> media displays attractive colours, images, and visuals	4	4
4	Attractiveness	h. The use of <i>application</i> media can increase students' enthusiasm for learning in the classroom	4	4
		i. The use of <i>application</i> media can help teachers deliver history learning effectively to students in the classroom	4	5
Total score			78	
Average			4.3	

Information:

1 – 2.99 = Very Less

3 – 3.50 = Less

3.51 – 3.99 = Enough

4 – 4.50 = OK

4.51 – 5 = Very Good

Based on the results in the table above, it can be described as follows:

- The number of statements contained in the assessment aspect consists of 9 statements.
- The assessment results obtained from media experts II and I consist of a scale of 4 and 5.
- The results of scale four consists of 12 voters, then the scale chosen is $12 \times 4 = 48$, so the total score on a scale of 4 is 48.
- The results of a scale of 5 consists of 6 voters, then the scale chosen is $6 \times 5 = 30$, so the total score on a scale of 5 is 30.
- The average results of media validation were obtained based on the sum of the results between validation I and validation II and divided by the total number of statements, namely $78 : 18 = 4.3$.

Based on the assessment results obtained by the two expert validators of the *application* media, the score was 4.3. This shows that the developed *application* is in a GOOD category. Thus, the *application* development media deserves to be tested. The percentage results of each indicator in the statement in terms of format, language, and illustration, content are as follows:

Table 7. Media Validation Results for Each Indicator

No	Scoring scale	Aspects of media expert assessment							
		Material		Illustration		Media display		Attractiveness	
		Frequency	%	Frequency	%	Frequency	%	Frequency	%
1	Not good	0	0	0	0	0	0	0	0
2	Not good	0	0	0	0	0	0	0	0
3	Pretty good	0	0	0	0	0	0	0	0
4	Well	5	83	0	0	4	100	3	75
5	Very good	1	17	4	100	0		1	25
Total number		6	100	4	100	4	100	4	100



Based on the distribution table of the frequency distribution values above, it can be described as follows. The validation of expert media 1 and 2 are described in 4 aspects of the assessment: the material aspect, the illustration aspect, the media display aspect, and the attractiveness aspect. The material assessment aspect consists of 3 (three) statements; the illustration indicator consists of 2 (two) statements, the media display indicator consists of 2 (two) statements, the attractiveness aspect consists of (two) statements. The total indicator statement consists of 9 statements, explained as follows:

1. Based on the frequency distribution data in the material assessment indicators, a score of 5 voters was obtained on a scale of 4 for good information and a score of 1 voter on a scale of 5 for an excellent description. The percentage calculation in the aspect of material assessment is carried out, namely by dividing the number of voters on each scale by the total number of frequencies, then multiplying by 100%. The percentage results on the aspect of material assessment on a scale of 4 obtained a value of 83%. The percentage results on the aspect of material assessment on a scale of 5 obtained 17%. So the average value obtained is 4.1 (score: number of statements) in the GOOD category.
2. Based on the frequency distribution data in the illustration assessment indicator, a score of 4 voters is obtained on a scale of 5. The percentage calculation in the illustration assessment aspect is carried out by dividing the number of voters on each scale by the total number of frequencies, then multiplying by 100%. The percentage results in the illustration assessment aspect on a scale of 5 obtained a value of 100%. Then the average value obtained is 5 (number of scores: number of statements) in the VERY GOOD category.
3. Media Display indicator, a score of 4 is obtained on a scale of 4. The percentage calculation in the media display assessment aspect is carried out by dividing the number of voters on each scale by the total number of frequencies, then multiplying by 100%. The percentage results on the media display assessment on a scale of 4 obtained a value of 100%. Then the average value obtained is 4 (number of scores: number of statements) in the GOOD category
4. In the frequency distribution data in the media attractiveness assessment indicator, a score of 3 voters is obtained on a scale of 4 good statements and a score of 1 voter on a score of 5 perfect descriptions. The

percentage calculation in the aspect of assessing the attractiveness of the media is carried out, namely by dividing the number of voters on each scale by the total number of frequencies, then multiplying by 100%. The percentage results on the media attractiveness assessment on a scale of 4 obtained a value of 75%. In comparison, the percentage results on assessing media attractiveness on a scale of 5 obtained a value of 25%. Then the average value obtained is 4.25 (total score: number of statements) in the GOOD category

Based on the description of the frequency of media experts, the percentage in the material assessment indicators is 83% on a scale of 4 and 17% on a scale of 5. In the illustration aspect, the percentage results are 100% on a scale of 5. Then on the media display assessment indicator, the percentage results are 100% on a scale of 4. Meanwhile, on the indicator of media attractiveness, the percentage results are 75% on a scale of 4 and 25% on a scale of 5. The histogram of media expert results percentage of for each indicator is as follows.

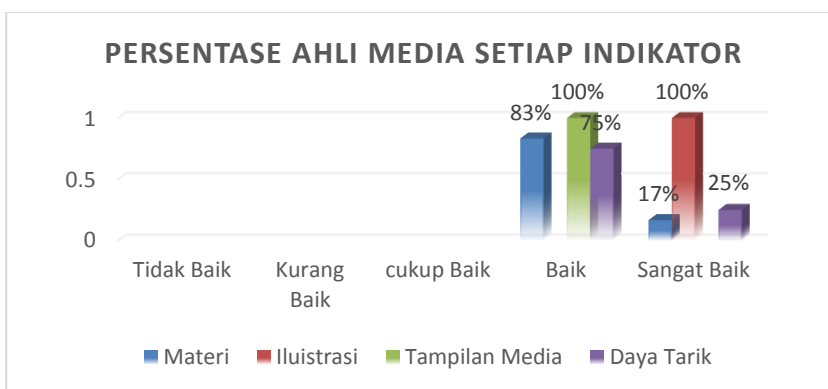


Figure 4. Bar Chart 3 Percentage of Media Expert Results Each Indicator

Material Expert Validation Results

1. Material Expert 1

Material expert 1 Prof. Dr. Warto, M.Hum. The Lecturer Profession of Sebelas Maret University, Surakarta assessed that it could be used with revisions with video descriptions; it needs to be tidied up again and given short writing highlights. The results of the questionnaire are as follows:

Table 8. Material Expert Questionnaire 1

No	Rated aspect	Score				
		1	2	3	4	5
1	FORMAT					
	1. Clarity of material distribution					v
	2. Clear numbering system				v	
	3. Room arrangement/layout					v
	4. Appropriate font type and size					v
2	LANGUAGE					
	1. Good Grammar				v	
	2. Simple Sentence Structure				v	
	3. The suitability of the sentence with the students' thinking level					v
	4. Communicative and easy to understand					v
	5. Clear instructions and directions					v
3	ILLUSTRATION					
	1. Illustration support to clarify the concept				v	
	2. Provide visual stimulation					v
	3. Have a clear view				v	
	4. Using local context					v
4	CONTENTS					
	1. The truth/content of the material					v
	2. Grouped into logical sections				v	
	3. Suitability of learning with the material presented				v	
	4. Suitability of the task with the material				v	
	5. Encourage students to read.					v
	6. Eligibility as a learning tool					v
Amount					8	11
Total x Score					32	55
Total number					87	
Total					4.57	
Information					87 x 100 = 91.57	
					95	

Based on the validation results of material expert one, as shown in the table above, information was obtained from 4 assessment items, and as many as 19 statement items obtained points. The details are as follows:

- a) There are 19 questions in the table.
- b) The number of questions with a scale of 4 is eight, so that 32 points are obtained (results of 4×8).
- c) The number of questions with a scale of 5 is 11, so 55 points are obtained (results of 5×11).
- d) Of the total points obtained, the total number is 87 (results $20 + 20$).
- e) From the total points obtained, the average value is 4.57. (total number: number of statements)
- f) Then obtained information Percentage that the media is in the VERY GOOD category.

The following is a table of percentages and frequencies from the results of the expert validation test for Material 1 above:

Table 9. Percentage of Validation Results of the Draft Model by Expert I

No	Criteria	Frequency	Percentage (%)
1.	Very less	0	0%
2.	Not enough	0	0%
3.	Enough	0	0%
4.	Well	8	42.10%
5.	Very good	11	57.89%

Histogram 4 Material Expert 1

Based on the statement of the table and histogram above, it can be seen that the validation of material 1 obtained a score with a category that states significantly less with a total of 0 respondents with a percentage of 0%, a category that states a lack of a total of 0 frequency or a percentage of 0%, a category that states a sufficient number of 0 0% frequency or percentage, the category that states well with a total of 8 frequencies or a percentage of 42.10%, a category that states very well with a total of 11 frequencies or a percentage of 57.89%.

2. Material Expert 2

Material Expert 2 Prof. Leo Agung, M.Pd. The Profession of Sebelas Maret University Lecturer gave a good explanation. The results of the questionnaire are as follows:

Table 10. Material Expert Questionnaire 2

No	Rated aspect	Score				
		1	2	3	4	5
1	FORMAT					
	1. Clarity of material distribution				v	
	2. Numbering system is clear				v	
	3. Space/layout arrangement				v	
	4. The type and size of the letters are appropriate				v	
2	LANGUAGE					
	1. Good Grammar				v	
	2. Simple Sentence Structure				v	
	3. The suitability of the sentence with the students' thinking level					v
	4. Communicative and easy to understand					v
	5. Clear instructions and directions				v	
3	ILLUSTRATION					
	1. Illustration support to clarify the concept					v
	2. Provide visual stimulation				v	
	3. Have a clear view				v	
	4. Using local context					v
4	CONTENTS					
	1. The truth/content of the material					v
	2. Grouped into logical sections				v	
	3. The suitability of learning with the material presented				v	
	4. The suitability of the task with the material				v	
	5. Encourage students to read				v	
	6. Eligibility as a learning tool					v
Amount					13	6
Total x Score					52	30
Total number		82				
Total		4.31				
Information		82 x 100 = 86.31				
		95				

Based on the validation results of material experts two as shown in the table above, information was obtained from 4 assessment items and as many as 19 statement items, 86.31 points were obtained. The details are as follows:

- There are 19 questions in the table.
- The number of questions with a scale of 4 is 13, so 52 points are obtained (results of 4×13).
- The number of questions with a scale value of 5 is six, so 30 points are obtained (results of 5×6).
- Of the total points obtained, the total number obtained is 82 (results $52 + 30$).
- From the total points obtained, the average value is 4.31 (total number: number of statements)
- Then obtained information Percentage that the media is in the VERY GOOD category.

The following is a table of percentages and frequencies from the results of the expert validation test for Material 2 above:

Table 11. Percentage of Model Draft Validation Results by Expert 2

No	Criteria	Frequency	Percentage (%)
1.	Very less	0	0%
2.	Not enough	0	0%
3.	Enough	0	0%
4.	Well	13	68.42%
5.	Very good	6	31.54%

Persentase (%) Ahli Materi 2

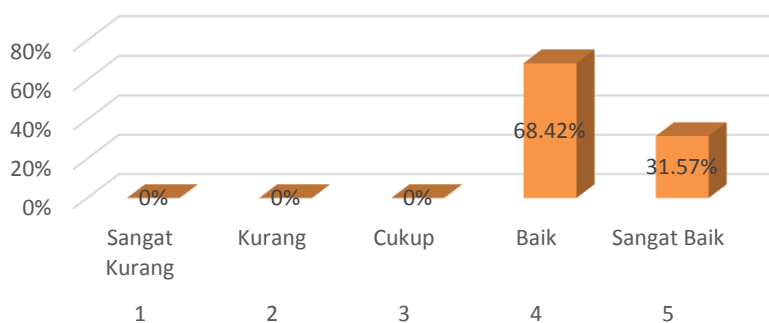


Figure 5. Diagram 5 Material Expert 2

Based on the statement of the table and histogram above, it can be seen that the validation of material 2 obtained a score with a category that states significantly less with a total of 0 respondents with a percentage of 0%, a



category that states a lack of a total of 0 frequency or a percentage of 0%, a category that states a sufficient number of 0 0% frequency or percentage, the category that states well with a total of 13 frequencies or a percentage of 68.42%, a category that states very well with a total of 6 frequencies or a percentage of 31.54%.

3. Material Expert 3

Material Expert 3 Dr. Muhammad Idris, M.Hum. The Lecturer Profession of the University of PGRI Palembang assessed that it could be used with revisions with video descriptions that need to be tidied up and given short writing highlights. The results of the questionnaire are as follows:

Table 12. Material Expert Questionnaire 3

No	Rated aspect	Score				
		1	2	3	4	5
1	FORMAT					
	1. Clarity of Material Distribution					v
	2. Clear Numbering System				v	
	3. Space/Layout Settings					v
	4. Font Type and Size Appropriate					v
2	Language					
	1. Good Grammar				v	
	2. Simple Sentence Structure					v
	3. Conformity of Sentences with Students' Level of Thinking					v
	4. Communicative And Easy To Understand				v	
	5. Clear Instructions and Directions					v
3	ILLUSTRATION					
	1. Illustration support to clarify the concept					v
	2. Provide visual stimulation					v
	3. Have a clear view				v	
	4. Using local context					v
4	CONTENTS					
	1. The truth/content of the material					v
	2. Grouped into logical sections					v
	3. The suitability of learning with the material presented					v
	4. The suitability of the task with the material				v	
	5. Encourage students to read					v
	6. Eligibility as a learning tool					v



Amount	5	14
Total x Score	20	70
Total number	90	
Total	4.73	
Information	$90 \times 100 = 94.73$	
	95	

Based on the validation results of material experts three, as shown in the table above, information was obtained from 4 assessment items and 19 statement items; 94.73 points were obtained. The details are as follows:

- There are 19 questions in the table.
- The number of questions with a scale of 4 is five so that 20 points are obtained (results of 4×5).
- The number of questions with a scale of 5 is 14, so 70 points are obtained (results of 5×14).
- Of the total points obtained, the total number is 90 (results $20 + 70$).
- From the total points obtained, the average value is 4.73. (total number: number of statements)
- Then obtained information Percentage that the media is in the VERY GOOD category.

The following is a table of percentages and frequencies from the results of the expert validation test for Material 3 above:

Table 13. Percentage of the Results of the Validation of the Model Draft
by Expert 3

No	Criteria	Frequency	Percentage (%)
1.	Very less	0	0%
2.	Not enough	0	0%
3.	Enough	0	0%
4.	Well	5	26.31%
5.	Very good	14	73.68%

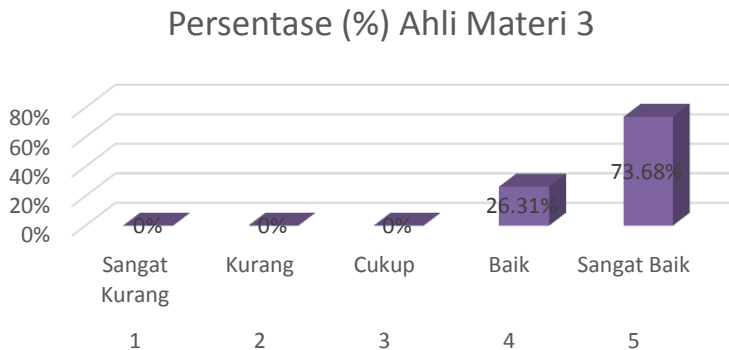


Figure 6. Histogram 6 Percentage (%) Material Expert 3

Based on the statement of the table and histogram above, it can be seen that the validation of material 1 obtained a score with a category that states significantly less with a total of 0 respondents with a percentage of 0%, a category that states a lack of a total of 0 frequency or a percentage of 0%, a category that states a sufficient number of 0 0% frequency or percentage, the category that states well with a total of 5 frequencies or a percentage of 26.31%, a category that states very well with a total of 14 frequencies or a percentage of 73.68%.

Analysis of Material Expert Validation Results 1, 2 and 3

Table 14. Expert Validation Analysis of Materials 1, 2 and 3

No	Aspect Evaluation	Statement	Material Expert 1 Score	Material Expert 2 Score	Material Expert 3 Score
1	Format	1. Clarity of Material Distribution	4	4	5
		2. Clear Numbering System	5	4	4
		3. Space/Layout Settings	5	4	5
		4. Font Type and Size Appropriate	5	4	5
2	Language	1. Good Grammar	4	4	4
		2. Simple Sentence Structure	4	4	5

	3. Conformity of Sentences with Students' Level of Thinking	5	5	5
	4. Communicative And Easy To Understand	5	5	4
	5. Clear Instructions and Directions	5	4	5
3	Illustration			
	1. Illustration support to clarify the concept	4	5	5
	2. Provide visual stimulation	5	4	5
	3. Have a clear view	4	4	4
	4. Using local context	5	5	5
4	Contents			
	1. The truth/content of the material	5	4	5
	2. Grouped into logical sections	4	4	5
	3. The suitability of learning with the material presented	4	4	5
	4. The suitability of the task with the material	4	4	4
	5. Encourage students to understand	5	4	5
	6. Eligibility as a learning tool	5	5	5
Total number		258		
Average		4.77		

Based on the table data above, it can be explained as follows:

- The number of statements contained in the assessed aspects amounted to 19 statements.
- The assessment results obtained from an expert I, expert validation two, and expert validation three consists of a scale of 4 and 5.
- The results of scale four consists of 27 voters, then the scale chosen is $27 \times 4 = 108$, so the total score on a scale of 4 is 108.
- The results of scale five consist of 30 voters, then the selected scale is $30 \times 5 = 150$, so the total score on a scale of 5 is 150.



- e) The average results of media validation were obtained based on the validation results and divided by the total number of statements, namely $258: 54 = 4.77$.

The validation results carried out by material experts 1, 2, and 3 show that the material contained in the *application* is included in the VERY GOOD category. Based on this, the material contained in the *application* deserves to be tested. The percentage results of each indicator in the statement in terms of format, language, and illustration, content are as follows:

Table 15. Material Validation Results for Each Indicator

N o	Scoring scale	Percentage of Material Expert							
		Format		Language		Illustration		Contents	
		Frequ ncy	%	Frequ ncy	%	Frequ ncy	%	Frequ ncy	%
1	Not good	0	0	0	0	0	0	0	0
2	Not good	0	0	0	0	0	0	0	0
3	pretty good	0	0	0	0	0	0	0	0
4	Well	6	50	7	47	5	42	8	44
5	Very good	6	50	8	53	7	58	10	56
Total number		12	100	15	100	12	100	18	100

Based on the frequency distribution table above, it can be described as follows.

- Material expert validation consists of four assessment indicators: format, language, illustration, and content indicators.
- The format indicator consists of 4 statements, the language aspect consists of 5 statements, the illustration aspect consists of 4 statements, and the content aspect consists of 6 statements. The total number of statements in the four aspects of the assessment is 19 statements.
- Based on the results of the frequency distribution above, it can be seen that in the format assessment indicator, there are six voters on a scale of 4 and 6 voters on a scale of 5. The percentage of the format assessment indicator is calculated through the number of voters on the specified scale

then divided by the total number of frequencies in all aspects. The rating is then multiplied by 100%. The percentage of assessment indicators on a scale of 4 obtained a value of 6: $12 \times 100\% = 50\%$. While the percentage of the assessment indicator format on a scale of 5 obtained a value of 6: $12 \times 100\% = 50\%$.

- d) Based on the frequency distribution results above the language assessment indicator, there are seven voters on a scale of 4 and 8 voters on a scale of 5. The percentage in the language assessment aspect is calculated through the number of voters on the specified scale, then divided by the total number of frequencies in all aspects of the assessment and multiplied by 100%. The percentage of language assessment aspects on a scale of 4 obtained a value of 7: $15 \times 100\% = 47\%$. While the percentage of language assessment aspects on a scale of 5 obtained a value of 8: $15 \times 100\% = 53\%$.
- e) Based on the frequency distribution results above the illustration assessment indicator, there are five voters on a scale of 4 and 7 voters on a scale of 5. The percentage on the illustration assessment aspect is calculated through the number of voters on the specified scale, then divided by the total number of frequencies in all aspects of the assessment and then multiplied by 100%. The result of the percentage of the illustration assessment aspect on a scale of 4 obtained a value of 5: $12 \times 100\% = 42\%$. While the percentage of the illustration assessment aspect on a scale of 5 obtained a value of 7: $12 \times 100\% = 58\%$.
- f) Based on the frequency distribution results above the content assessment indicator, there are eight voters on a scale of 4 and 10 voters on a scale of 5. The percentage of the content assessment aspect is calculated through the number of voters on the specified scale, then divided by the total number of frequencies in all aspects of the assessment and then multiplied by 100%. The percentage of content assessment aspects on a scale of 4 obtained a value of 8: $18 \times 100\% = 44\%$. While the percentage of content assessment on a scale of 5 obtained a value of 10: $18 \times 100\% = 56\%$.

Based on the explanation above, the percentage distribution of the frequency distribution of material expert validation obtained a score on the aspect of the format assessment of 50% on a scale of 4 and 50% on a scale of 5. Then on the aspect of language assessment, a score of 47% was obtained on a scale of 4, and 53% on a scale of 5. Meanwhile, in the illustration assessment aspect, a score of 42% is obtained on a scale of 4, and 58% on a scale of 5.

Furthermore, in content assessment, a value of 44% is obtained on a scale of 4 and 56% on a scale of 5. So when referring to the percentage described, it shows overall validation. Material experts fall into the VERY GOOD category. Then, the material contained in the *application* can and is feasible to be carried out to the trial stage. The following is a histogram of the frequency distribution of material validation:

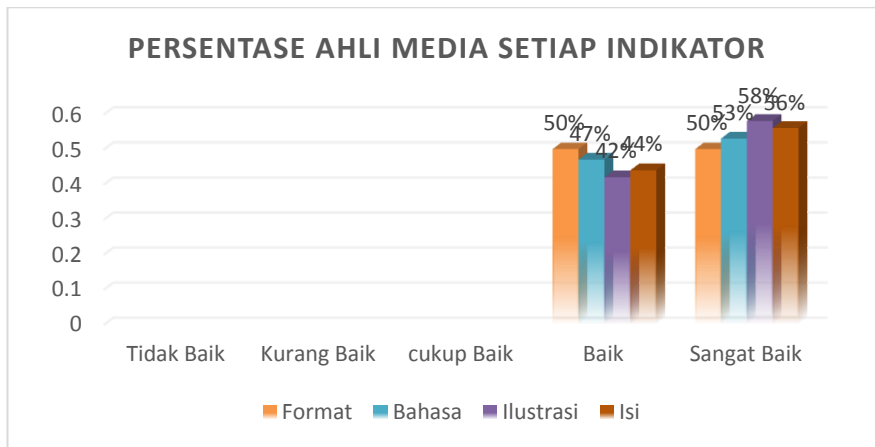




Figure 7. Histogram 7 Percentage of Media Yield Each Indicator

Revision of Media Expert and Material Expert Application Products. Based on the questionnaire data, it can be concluded that the application media is perfect and feasible to be used as research, and there are some inputs/improvements from media experts and material experts.

The first point is (1) a short article in the video, the second point (2) is the video's lighting. In this final draft, the researcher followed expert advice to add a short article, such as the example below:

Table 16. Media Revision

Display of Historic Sites Features in the Application	Short Writing and Addition of Light
	

History learning can be exciting if it is contextualized or takes the surrounding area, for example, through local wisdom. The relationship between the community, students, and the surrounding environment is an example of an excellent source of history learning, local wisdom that becomes an icon in their environment. For more than two decades, ecological studies have emphasized local diversity factors' historical and geographical importance (Hillebrand & Setälä, 2017). This is what makes local history cannot be ignored because it plays an essential role in the nation's foundation. Research in this development media aims to develop the application of local wisdom to the cultural heritage of the Arab and Chinese villages in Palembang as a historical reading medium. Furthermore, with the existence of this learning media, it is hoped to help students understand the material provided. In addition, it examines the essential competencies and core competencies in the developed learning media. History learning materials regarding the cultural heritage of Arab and Chinese villages can already be included in KD 3.7. It analysed various theories about entering and developing Islamic religion and culture in Indonesia to learn to identify and analyse the cultural heritage of Arab and Chinese villages. The KD used is following the 2013 Curriculum syllabus in class X in the even semester. From the results above that researchers have obtained, it can be concluded that the application is feasible and attracts students to understand history learning.



Conclusion and Recommendations

Based on the results of research and discussion of learning media development using the above application development based on experts, the authors draw the following conclusions:

1. Based on the description of the frequency of media experts, the percentage in the material assessment indicators is 83% on a scale of 4 and 17% on a scale of 5. In the illustration aspect, the percentage results are 100% on a scale of 5. Then on the media display assessment indicator, the percentage results are 100% on a scale of 4. In contrast, the indicators for assessing the attractiveness of the media obtained a percentage of 75% on a scale of 4 and 25% on a scale of 5.
2. Based on the explanation above, the percentage distribution of the frequency distribution of material expert validation above obtained a score on the aspect of the format assessment of 50% on a scale of 4 and 50% on a scale of 5. Then in the aspect of language assessment, a score of 47% was obtained on a scale of 4, and 53% on a scale of 5. Meanwhile, in the illustration assessment aspect, a score of 42% was obtained on a scale of 4 and 58% on a scale of 5. As well as the aspect of content assessment, a score of 44% was obtained on a scale of 4 and 56% on a scale of 5.

When referring to the percentage described, it shows that the overall validation of material and media experts are included in the VERY GOOD category based on two media experts and three material experts so that with the addition of learning media designed to adapt the material, it can enrich knowledge and provide meaningful learning to students.

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Capturing the Online History Learning at High Schools in Bandung

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Abstract: Online learning activities have become an option of the Ministry of Education and Culture to prevent the spread of the Covid-19 virus that is increasingly widespread. If this rapid change is not responded to with good preparation, it can experience a backlog in dealing with it, especially in the virtual classrooms learning process. This research aims to capture or describe the process of online learning in history by looking at the entire learning device prepared by teachers and their implementation in the learning process. This research was conducted at several high schools in Bandung, using descriptive methods. The subject was high school teachers. Meanwhile, data collection techniques are designed in observation, interviews, and document studies. This research will collaborate with students from the Study Program of History Education to encourage students to complete their studies on time. This study is expected to be an overview of how the implementation of online history learning in high school, which is a reference to how the study program should prepare students to face the challenges of teaching in this pandemic period.

Keywords: Virtual classes, descriptive methods, and online learning



Introduction

One of the significant and rapid changes that are now happening in education to break the chain of transmission is the application of online-based learning. The change was initiated by the Minister of Education and Culture of the Republic of Indonesia through Circular Letter No. 4 of 2020 concerning the Implementation of Education Policy in the Emergency Period of Covid-19 Spread. It stated that the learning process is carried out at home through online/ distance learning to provide a meaningful learning experience for students. The establishment of online learning policies triggered the pros and cons in the community. However, it seems to be the best option at the moment. This online learning practice is carried out for various levels of education from elementary, junior high, high school to higher education. However, in its implementation, various related parties such as the public schools and teachers are not adequately prepared. The government has little choice but to continue the online learning system until the normal situation returns. However, this challenge must be appropriately responded through proper procedures and preparations slowly attempted by each party either together or individually. In this study, we tried to describe the activities of teachers in managing the learning process in the classroom because the teacher is a person who is responsible for managing the continuity of learning in the classroom. Teachers are the central figure to package online learning well to get complete learning materials. If this rapid change is not responded to with good preparation, teachers will experience a backlog in dealing with it, especially in the online classroom learning process.

Online learning emphasizes the importance of mastery of technology for a teacher to keep learning effectively in virtual classrooms. In contrast, most teachers (based on provisional observations from researchers during the 2019/2020 and Even 2020/2021 online PPL) do not yet have enough experience and provision to implement this online learning system. Lately, many applications have been used to support online learning by using the most popular Zoom Cloud Meeting, in addition to Google Classroom and Cisco Webex. So, in this case, teachers must adapt or familiarize themselves with using these applications. In contrast, teachers can be more effective in using WhatsApp (WA) as a standard application that has been familiarly used before for communication facilities. A teacher' inevitability must immediately improve



themselves to be skilled and master some of the Information Technology (IT) based applications needed in teaching in virtual classrooms.

In the online learning process, both teachers and learners must communicate in synchronous and asynchronous interaction. The communication runs well requires a laptop/computer or high school phone as a communication tool and course pulses. Educational practices in the digital era require continuous innovation and creativity so that teachers and learners are not quickly experiencing saturation. By utilizing technology in online learning such as Whatsapp, Podcasts, Google Form, Google Classroom, Telegram Application, Infographics, Trello Application, and others, it is expected that the saturation will be eroded (Azizah, 2020). Model learning that can be used as a teacher's choice so that online teaching and learning activities can continue to take place well, among others: Project-Based Learning, Problem-Based Learning, Inquiry Learning, Discovery Learning, and Blended Learning by combining a variety of engaging digital learning media, packing Teaching materials and digital LKPD and the implementation of proper digital learning evaluation for online learning is certainly not easy for teachers, especially History teachers who are accustomed to information from sourcebooks now they have to answer challenges so that online learning becomes exciting and fun.

Based on the brief explanation above, it seems necessary for the History Education Program to conduct descriptive research, whose purpose is to describe a research result, but the picture results obtained later are not used to make a more general conclusion. With descriptive studies, a complete picture of social settings, namely the learning process in the classroom virtually for exploration of a phenomenon/reality that occurs, will be adequately explained and completely. So, some of the problems found in this study will later be used as a foundation and input for the Study Program management and academics, especially the lecturers of teaching and learning course holders in packaging lectures following the development of learning in school both online offline. With this adaptation, the future history teacher, the incoming graduate's students can be well prepared to answer the challenges of learning development that is constantly developing dynamically.



Findings and Discussion

(1) *Online History Learning Design at Bandung High School*

With the implementation of historical learning since online learning became a nationally used policy, learning applications have significantly increased. The utilization of learning applications has become a course that teachers must master as a facilitator of learning at online learning. This improvement indeed begins not from the learning process, but this kind of thing can be identified from the design of learning made by history teachers when doing their learning in the classroom. Based on the findings obtained, various exciting things about the learning plan prepared can be examined. One form of application revealed and widely used by history teachers is Google Classroom. The visible pattern of using Google Classroom is known as a material provider platform used at virtual face-to-face meetings. The Google Classroom is used side by side in a virtual conference activity with an application called Zoom Cloud Meeting.

Based on the data that has been collected, the proportion of online learning in the form of virtual face-to-face with video conference is an estimated 30%. Then in the aspect of the implementation of the Learning Implementation Plan (RPP), various schools have in common, at least on the learning management application. The data collected from the schools shows that the implementation of learning in each school would find differences in the method or model of learning; some use active learning models and discovery learning. In other aspects of learning design, such as the method carried out by the teacher is a method of discussion or question and answer discussion if the schedule is included in the schedule that must be done virtual face-to-face meeting with the Zoom Cloud Meeting application. Regarding learners' assignments, teachers also have a more free opportunity to check the results of learners' work because the tasks have received directions to be uploaded to Google Classroom and Edmodo. The teacher's design for learning includes methods that bring up interactive patterns during learning.



(2) *Implementation of Online History Learning at Bandung High School*

In implementing online history learning in Bandung High School, most learning models or methods applied by teachers at virtual face-to-face learning either through Google Meeting or Zoom Cloud Meeting are discovery learning models. According to Wilcox (in Hosnan, 2016), discovery learning is a learning model that encourages students to engage in learning activities through the active involvement of students with concepts and principles. Teachers encourage students to have experience and conduct experiments to discover principles for themselves. The observation shows that the implementation of online history learning by applying discovery learning contains two-way communication activities between teachers and students in actively arguing, asking, and analyzing learning materials. While in the learning media developed by teachers during online learning, it is more important to prioritize PowerPoint media assisted by other supporting media such as news articles, videos, puppets, maps, and other forms. Teachers have adjusted to the learning materials to be discussed.

(3) *Evaluation of Online History Learning at Bandung High School*

Evaluation of learning is an essential factor that becomes one of the benchmarks for the success of the learning process. According to Bloom, evaluation is a systematic collection of facts to determine whether there is a change in students and determine the extent of change in the student's personality or not (Putra, 2013). Meanwhile, Arikunto revealed that evaluation is a series of activities aimed at measuring the success of educational programs (Putra, 2013). Meanwhile, Suchman (in Rukajat, 2018) views evaluation as determining the results that several activities have achieved to support the goals. Based on this understanding, it can be concluded that learning evaluation is an activity carried out systematically to determine and or know the level of student success. Learning evaluation is done to determine how far students have mastered a specific competency. Through learning evaluation, teachers can also determine the success of students' learning processes and outcomes. Each teacher has a different way of developing learning evaluation tools in the learning evaluation. It is caused by various factors, such as the teacher's ability to adjust to students' character. However, the critical thing to note is that



teachers must develop a sound evaluation system. According to Magdalena et al. (2020), a sound evaluation system will provide an overview of the quality of learning to help teachers plan to learn strategies. Generally, history teachers at Bandung High School evaluate learning processes and results with the tools developed in the form of objective tests and non-objective tests. The implementation of the evaluation process and the provision of assignments to students is conducted in independent and collaborative tasks. At the same time, the assignment is intended to determine the extent of the student's understanding of the material. It aims to be more concise in its design and overcome time constraints. Some teachers experienced obstacles related to supervision and network and technical problems during the test examination in implementing the evaluation process.

(4) *Teacher Creativity in Online History Learning at Bandung High School*

The creativity of teachers to package online learning is undoubtedly needed. According to Supriadi (in Rachmawati, 2010), creativity is defined as a person's ability to give birth to something new, either in the form of ideas or real works that are relatively different from what already exists. Referring to this understanding, one thing that needs to be seen is how teachers can package online learning through breakthroughs in media, methods, models, and learning evaluation. Every teacher certainly has their way of packaging online learning so that an application and the results obtained are varied. The existence of creativity allows teachers to find various solutions to overcome problems and changes that occur during online learning. The aspect of teacher creativity to package online learning can be seen from the efforts made by teachers through the use of learning media, models or learning methods, and evaluation tools that are considered appropriate and can be applied to current conditions. However, in these three aspects, there still needs to be an improvement in the creative ability of every teacher. It is because conditions in the field show that teacher creativity is still hampered by several factors, such as teachers already feeling in the comfort zone of conveniences both in the media, models or methods, and evaluation tools used. The ease is certainly felt because teachers use it for an extended time, even before online learning is done. So to explore new things that can be applied to support online learning seems difficult for teachers.



Another factor is that teachers still have limitations to package online learning, especially in learning media. The majority of teachers only depend on the use of PowerPoint. Teachers seem still not creative enough to develop other forms of learning media as an embodiment of their creativity skills. According to Munandar (in Lestari & Zakiah, 2019), creativity is an ability that reflects fluency, flexibility, and originality in thinking, as well as the ability to elaborate, develop, enrich, and detail ideas. This condition raises concerns how if the teacher uses new media that is inappropriate and uncomprehend by students during the online learning process.

(4) *Obstacles and Teachers Efforts in Online History Learning at Bandung High School.*

The application of online history learning in Bandung High School experienced several obstacles related to learning planning, learning media selection, development of learning methods and models, selection and development of evaluation tools, and the formation of student attitudes. In planning online learning, the obstacles felt by a small percentage of teachers are related to the new format for the Learning Implementation Plan (RPP) that becomes one sheet so that teachers need to adjust. In implementing online learning, teachers encounter obstacles that press them to their limitations on their student background insights. Some students have not been able to use their learning opportunities independently. Students, for example, are often experienced laziness and boredom. They turn off the camera during a video conference or do not wear school uniforms; they lack personal care, appearance, even hygiene. It causes a lack of discipline and decreases responsibility in learning while also affecting the quality of educational activities. In addition, another obstacle is limited teaching time. Teachers need to adjust various aspects such as methods, models, media, and evaluation according to the allocation of time that has been set.

History teachers have difficulty compiling and making essay problems or multiple choices in the evaluation process on forming and developing student attitudes. It can be seen in students who are late or do not work on assignments until the end of the semester. In addition, obstacles such as quota limitations or mobile phone devices that are less supportive of



challenges and difficult obstacles assess students' attitudes. The obstacle is more to match methods and applications in learning with a limited time.

Conclusion

Bandung High School's online learning plans are strongly related to learning management applications by utilizing digital-virtual media and conventional media. The design becomes a way for teachers to familiarize their students better and utilize technology as a source and medium of learning. Based on the Learning Implementation Plan (RPP) collected, the implementation of learning in each high school will find differences in the methods or models of learning. Like for example, some use active learning models and discovery learning. In the pattern of learning interactions, generally, the proportion of online learning in virtual face-to-face with video conference is estimated at 30%.

The implementation of online history learning in the Bandung High School model or learning method applied by teachers is a combination of asynchronous learning through Google Classroom and Edmodo as well as synchronous through Google Meet or Zoom Cloud Meeting. At the time of online history learning, there is a two-way communication activity between teachers and students in actively arguing, asking, and analyzing learning materials. While in the learning media developed by teachers during online learning, it is more important to media power points assisted by other supporting media such as news articles, videos, puppets, maps, and others.

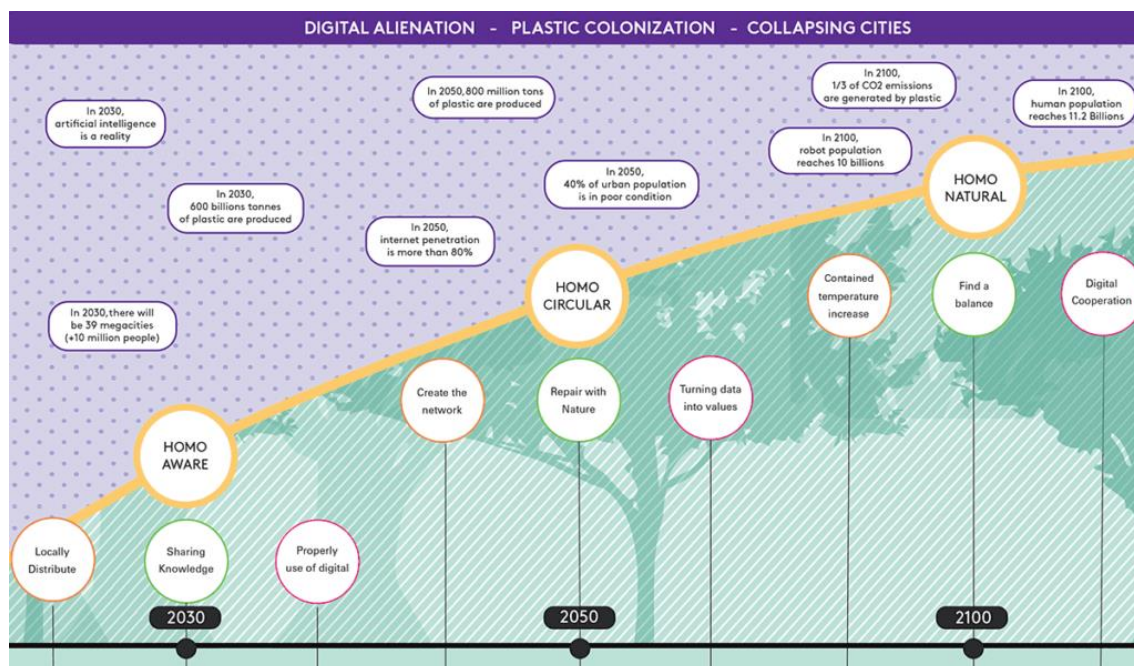
Evaluating online history learning at Bandung High School uses process evaluation. It results with evaluation tools as both objective and non-objective because it is more practical and has limited time and space. Some teachers experienced obstacles related to supervision and network and technical problems during the test examination in implementing the evaluation process. The aspect of teacher creativity to package online learning can be seen from the efforts made by teachers through the use of learning media, models or learning methods, and evaluation tools that are considered appropriate and can be applied to current conditions. However, in these three aspects, there still needs to be an improvement in the creative ability of every teacher. It is because conditions in the field show that teacher creativity is still hampered by several factors, such as teachers already feeling in the comfort zone of conveniences both in the media, models or methods, and evaluation tools



used. The ease is certainly felt because teachers use it for an extended time, even before online learning is done. So to explore new things that can be applied to support online learning seems difficult for teachers. Another factor is that teachers still have limitations to package online learning, especially in the learning media. This condition raises concerns if the teacher uses new media that is inappropriate and can be accepted by students during the online learning process.

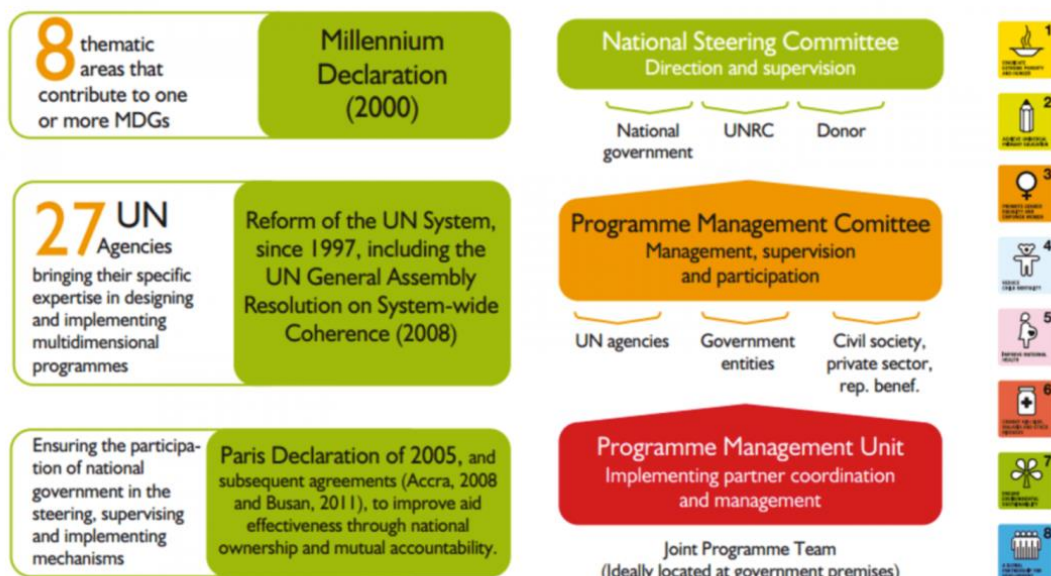
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The Wall: Sustainable Thinking Evolution

Source: Museo Novecento, Florence (School of Sustainability, 2019)



Participating UN Agencies:

UNDP, UNICEF, FAO, PAHO/WHO, PMA, UNESCO, ILO, UNFPA, UNIDO, UNWOMEN, IOM, WHO, UNEP, UNHABITAT, UNWTO, UNODC, UNHCR, ITC, UNRWA, UNCDF, UNAIDS, UNCTAD, UNOPS, IFAD, OHCHR, ECLAC, ESCAP