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 (*moriweki*), with others (*anawoe*), with ancestors (*ebunusi*), with nature (*bhalaola*), 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

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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 *Reba* Tradition	Statements in traditional speech	Contained value	Reflection of the *Reba* tradition
Sili ana wunga, Wijo, Wajo, Deru, and Tena	*Sili anawunga da nuka pera gua wijo, ne'e wajo da dhanga tu pagho. Teru ne'e tena a pera kobho hea. Sehiwa sewa'i reba wi mae tau pota* (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, *reba* is still celebrated)	Leadership	Historically meaningful through several figures who reflect wise leadership
Ti'i ebu	*Uwi meze go lewalaba, lobo wi soi dewa, kabu nga role nitu* (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
Tege kaju/ kaju lasa	*Olo pu'u dhera, olo lobo tupu tapa* (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

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

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 Djiwanai (2013)

No	Spirit of Harmony	Traditional Phrases
1.	Harmony with self	*zio wi milo, rasi wi higa* whose free translation is "clean and wash so that you become venerable." Ire, which means not doing normal activities during the Reba 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 Reba to not forget (*tuku rebho go reba*). All necessities: food, clothing, firewood, etc., have been prepared.
2.	Peace with each other	*papa pado, ma'e papa peju, modhe ne'e soga woe wi noa papa more, moku peng bhou, di'i peng utu.* (Working together to bear the costs by bringing donations according to ability) ; *papa dhabu, papa kesa.*

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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 *henga* section that is easy to break down as a secret door for ancestors to come down and attend the *Reba* 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 *Ture Nabe Tegu in Nage* (Lily Nai, 1998). After the wound's echo, the ceremony leader throws the egg towards the wind source (*lasu wara*). 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 *uvi Dewa, anawoe Dewa, uvi pu'u zeta lena.* 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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