



Proceeding
**The 5th International Seminar On Social Studies
And History Education (The 5th ISSSHE)**
Bandung, 3rd November 2020

**“Promoting Global Competency in the Era
of the New Normal in Social Studies
and History Learning”**

Reviewer:

Prof. Dr. Nana Supriatna, M.Ed

Editor:

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SEKOLAH PASCASARJANA
UNIVERSITAS PENDIDIKAN INDONESIA**

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Prof. Dr. Nana Supriatna, M.Ed.

Head of the Study Program of Social Studies Education,
School of Post-Graduate Studies, UPI

Welcome Remarks

Honorable Director of School of Post-graduate Studies UPI, Prof. Dr. H Syihabuddin, M.Pd. Honorable keynote speakers, Prof. Dr. Ayami Nakaya (Hiroshima University, Japan), Prof. Julian Sefton-Green (Deakin University, Australia), Prof. Chin-Ju Mao (National Taiwan Normal University), Prof. Said Hamid Hasan, Ph.D (Universitas Pendidikan Indonesia, Indonesia), Prof. Amelia Fauziah, Ph.D (UIN Syarif Hidayatullah Jakarta, Indonesia), Prof. Dr. Bunyamin Maftuh, M.A (Universitas Pendidikan Indonesia, Indonesia), Prof. Ma. Arsenia (Marsha) C. Gomez, Ph.D (Philippine Normal University, Philippine).

Distinguished guests, ladies, and gentlemen.

Assalamualaikum wr.wbr.

The COVID-19 pandemic has made significant changes, not only in the economic and business fields, the education sector has also become a very large affected sector. Because in order to stop the spread of this virus, all students and teachers must study from home. This change seemed sudden and was done without any preparation. The unpreparedness of all elements in education is a big obstacle, this is because there is a change in the way of learning which was originally done face-to-face to become completely online.

Of course, these problems must be immediately found a solution. Therefore, we took the big theme “Promoting Global Competency in the Era of the New Normal in Social Studies and History Learning”. This theme was chosen so that we can immediately take part and become a problem solver of the impact of the pandemic on the world of education. The implementation of The 5th ISSSHE this time focuses on discussing how the role of education, especially Social Studies Education and the learning in it is adaptive in the face of the COVID-19 pandemic.

In this regard, we invite Social and Historical Science educators, general experts, and professionals who have a concern for these matters to participate and discuss in developing innovations and ideas that are not only on learning

issues, but also on developments. The latest updates regarding learning and education in the New Normal Era were presented, discussed, and directed at *The 5th International Seminar on Social Studies and History Education 2020*.

As the chief of the committee, I thank to all of the committee, magister students of Social Studies Education, School of Post-Graduate Studies UPI and the lecturers of Social Studies Education, Faculty of Social Science Education, UPI. Our gratitude is also expressed to the Director of the School of Post-Graduate Studies, UPI and the Dean of the faculty of Social Studies Education, UPI and APRIPSI. We also thank to all participants for their cooperation. We hope that this seminar produces productive ideas and thinking to meet our goals. Additionally, we hope that this seminar will strengthen our cooperation in the future to improving Social Studies Education.

Thank You.

Nana Supriatna

PREFACE

Study Program of Social Studies Education, School of Postgraduate Studies Universitas Pendidikan Indonesia proudly present the 5th International Seminar on Social Studies and History Education (ISSSHE) 2020. The theme in this seminar is *“Promoting Global Competency in the Era of the New Normal in Social Studies and History Learning”*.

All the paper presented in the conference were in line with the following scope:

1. Developing Curriculum of Social Studies History and History Education in The Era of New Normal
2. Developing Conflict resolution the teaching of Social Studies and History Education in The Era of New Normal
3. Developing the values of phylantrophyc in Islamic History for teaching Social Studies and History Education
4. Developing the values of local wisdom in teaching Social Studies and History Education
5. Critical Digital Literacy in post pandemic education: what can and should teachers do?
6. The Curriculum and teaching reform in the post pandemic, a Taiwan perspective
7. Global Citizenship Education in Social Studies for The New Normal
8. The role of educator in the post-pandemic learning
9. The learning method in the New Normal era
10. Educational change and sustainability in the New Normal era
11. The TPACK (technological pedagogical content knowledge framework) adoption in the New Normal era
12. Internalizing global competencies in the post-pandemic era in Social Studies and history education

We would thank to all the organizing committee, keynote speakers, presenters, and participants who joined this conference. Finally, we wish this conference proceeding will give benefits to strengthen social studies education.

Bandung, November 2020

The ISSSHE Committee

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GLOBAL CITIZENSHIP EDUCATION IN SOCIAL STUDIES IN THE ERA OF THE NEW NORMAL

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Abstract : In the new normal era, the “the principle of one’s own country first” and “digital adherence technologies” have escalated. While the former counters global collaborations, the latter might create huge gaps between skills and access to digital technology and lead to the degeneration of humanity; both work against global sustainability. To address this issue, we investigate the role of social studies in global citizenship education. We examine UNESCO’s Global Citizenship Education (GCED), the Japanese and Indonesian social studies curricula, textbooks at the high school level, and show the implications of the study. Consequently, we recommend that social studies should include the teaching of new phenomena and the complex reasons behind them. More importantly, students should be given the tools to understand and predict the outcomes of these phenomena independently to improve their risk assessment skills and capability to set a better direction in the era of the new normal. This learning can be promoted with a value-based approach rooted in utilitarianism and the complexities and the Maximin principle and its criticisms.

Keywords : social studies, global citizenship, new normal

I. INTRODUCTION

The era of “New Normal” that we are currently experiencing has affected our lifestyles and work styles, and our society more generally. Due to the COVID-19 pandemic, the phenomena of “one’s own country first” and “digital adherence technologies” (DATs) have escalated, creating segregation and gaps within a nation and among nations. While the first phenomenon counters

global collaboration, the second might create huge gaps between skills and access to digital technology and lead to the degeneration of humanity, and both are the reverse of sustainability.

However, we discovered a positive scenario. Regarding one's own country first, people began realizing the importance of altruism in their new daily behavior: using masks for protecting their health and that of others and maintaining good relationships as etiquette. Regarding the second issue, economists forecast that digital technologies will create safer and more effective education, work environments, and global trade and reduce the gap between cities and other places. Of course, we need to examine this optimistic view critically and create an appropriate orientation.

This matter is no longer a domestic issue but a global one. Therefore, I would like to examine the role of social studies in Global Citizenship Education from a critical perspective on these two views of "one's own country first" and DATs. Regarding the first view, we can change the orientation from a selfish policy (e.g., unfair trade) to an appropriate one (e.g., local production for local consumption). The second view does not mean denial of technology; rather, it investigates related issues and finds an appropriate way of using technology.

To achieve the aim, first, we examine the scopes, sequences, and forms of learning of Global Citizenship Education by UNESCO. Second, we examine the Japanese Social Studies curriculum and textbooks at the high school level. Third, we examine the Indonesian Social Studies curriculum and textbooks at the high school level from these two perspectives. Finally, we discuss the implications of this study.

II. METHODOLOGY

We used a qualitative content analysis method. The indicators are contents including photos, graphs, questions related to the "one's own country first" and DATs and expression of explanations for these two views. The documents that will be analyzed are the following. First, by examining the concept and guidelines of global citizenship education advanced by UNESCO, we establish the theoretical framework of this research. We used two main documents, the UNESCO web site (Global Citizenship Education) and UNESCO (2015), *Global Citizenship Education: Topics and Learning Objectives*, as

well as the Japanese course of study (2009) and textbooks (Sukei Shuppan, Jikkyou Shuppan, Tokyo Shoseki, and Daiichi Gakushusha) at the high school level. In Japan, each prefecture sets up a committee¹textbook selection and recommends several textbooks for the high schools; the principals then select the one best suited for their school, conditions, and situation. In this presentation, I selected the top four in Tokyo and Hiroshima.

In addition, we examined Indonesia’s course of study (Syllabus; Sociology) and textbooks (Sociology by Intan Pariwara) for the third year of high school. “Sociology,” in Indonesia, is not a compulsory subject for all, but Social science course students have to study. Each subject’s curriculum consists of core-competency, basic-competency, guideline of contents, and ways of teaching and evaluation. Core-competency in each subject of each year includes four domains (spiritual behavior, social behavior, knowledge, and skills) within the same content and different basic-competency.

III. DATA ANALYSIS

3.1. GLOBAL CITIZENSHIP EDUCATION FROM THE PERSPECTIVE OF THE NEW NORMAL

According to UNESCO (HP), the aim of Global Citizenship Education (GCED) is “to empower learners of all ages to assume active roles, both locally and globally, in building more peaceful, tolerant, inclusive, and secure societies.” The aims are explained in the following three sentences and are strongly related to two perspectives, emphasizing “global governance structures,” “global issues and connections,” “information technology,” and “skills to critically analyze inequalities.” However, they do not clearly mention the effects of technology on global sustainability.

- Develop an understanding of global governance structures, rights and responsibilities, global issues and connections between global, national and local systems and processes;
- Develop and apply critical skills for civic literacy, e.g. critical inquiry, information technology, media literacy, critical thinking, decision-making, problem solving, negotiation, peace building, and personal and social responsibility;

¹ Because not all prefectures provide information on textbooks, we use these two prefecture’s data.

- Develop values of fairness and social justice, and skills to critically analysis inequalities based on gender, socio-economic status, culture, religion, age, and other issues.

They introduce the three domains of GCED: cognitive, socio-emotional, and behavioral (UNESCO, 2015: p.15):

Cognitive: knowledge and thinking skills necessary to better understand the world and its complexities. Socio-emotional: values, attitudes, and social skills that enable learners to develop affectively, psychosocially, and physically and enable them to live together with others respectfully and peacefully. Behavioral: conduct, performance, practical application, and engagement.

Examining these three domains reveals that they could apply the solution to the two previously mentioned issues. However, we need to develop this theory to correlate it with the two new issues.

Regarding the cognitive domain, we need to inform people about the situation of “one’s own country first” and DATs and explain why it happens. Furthermore, thinking about “what will happen next” may be crucial for *risk assessment skills and/or prediction capability*. If we could guess the future hazards and occurrences of a certain action, we could carefully consider our policy and behavior before acting. For example, “What will happen if we buy all the new medicines in the world for our own nation?” Then, we can discuss how to arrive at better decisions and improve *problem-solving skills*. Related to recognizing risks and finding solutions, the socio-emotional domain pertains to the *value of living together*. However, what is the value here? By living together, we can examine our policy/system/behavior. *Utilitarianism* (Bentham), *complexities* (Mill), *Maximin principles* (Rose), and *Criticism* (Sen) are famous as ethical theories dealing with the common good. However, such theories do not find any application in the booklets distributed and programs organized by UNESCO. Their basic approach to GCED is well organized, as given below (UNESCO, 2015: p.15). Indeed, we need to develop the “value-based” approach to consider the actual situation and future occurrences.

- Transformative: seeking to enable learners to transform themselves and society.
- Contextualized: adapted to local needs and cultural realities

- Value-based: Promoting universally shared values, such as non-discrimination, equality, respect, and dialogue.

For example, the value-based approach mentions “respect and dialogue,” but how and whom can we respect? In addition, group values are of two types: majority and minority group values. How much respect should be paid to minority group values? Similar logic can be applied to the case among nations, developed countries, and developing countries. This is related to UNESCO’s conflict resolution program, and it might be applicable to the real phenomena in the New Normal situation.

Now, let us apply risk assessment skills and problem-solving skills to DATs. Accessing digital technology is easy for people living in urban/developed areas and a little number of rich in rural area. In this regard, if we fail to diminish this economic and access gap, what kind of risks will we face? First, we need to know *the complexities of digital technology distribution as knowledge*. Currently, digital tools are increasingly used in education, as in Japan’s project of the “GIGA school.” How does this affect people’s socio-emotional skills and the ability to live together? The project might affect socio-emotional domains in different ways, depending on cultures or people.

Therefore, as global citizens, we need to expand **global competency** in terms of **risk assessment** and **problem-solving skills**, particularly in relation **to the development of a global partnership with control technology**, thereby **moving toward sustainability through ethical dialogue** (Utilitarianism and its complexities, and the Maximin principle).

3.2 HOW DO JAPANESE SOCIAL STUDIES RESPOND TO THE ERA OF THE NEW NORMAL?

Here, we examine the sub-subject “Contemporary Society” in high school. Regarding the global partnership which deny “the principle of one’s own country first” and DATs, it includes units on “The Development of Science and Technology and Life” (1 out of 70 hours), “Information Technology Development and Life” (1 out of 70 hours), and “Toward a Society of Living Together” (3 out of 70 hours). The criteria of each unit consist of the sub-criteria: “interest/motivation/attitude,” “thinking/decision/expression,” “skill in using documents,” and “knowledge/understanding.” The criteria of

“science technology development and life” cover the benefits and ethical issues of science and technology development and the framework for thinking about “happiness, justice, and equity” for example, brain death, organ transplantation and the distribution of medical resources, biotechnology, and gene recombination. The ways of examining information technology are also similar. The differences lie in knowledge about the digital divide, sense of privacy, security issues, and information ethics. The final unit, “Toward a Society of Living Together,” touches on several issues, including social dilemmas like global environmental issues and traffic jams from the perspectives of the relationship between individuals and society, trade (e.g., farm produce) between developing and developed countries, international rules for sustainability from the perspective of the relationship among societies, and energy issues from the perspective of the relationship between the current and future generations. The final goals are to help students understand these issues and think about how to further develop a sustainable society. Considering the wide range of issues, including temporary work, consensus building for common purpose, and social assurance and budget problems, achieving constructive social engagement seems to be difficult within three hours. The weakness here is a lack of ethics to think about these issues. Indeed, the value approach (thinking about happiness, justice, and equity with certain ethics) is not allied to human development, politics, economics, technology development, and international government.

Now let us examine the current textbooks, “Gendai Shakai” (Contemporary Society), for politics and economics. For reference, four textbooks were selected (*Sukei Shuppan*, *Jikkyou Shuppan*, *Tokyo Shoseki*, and *Daiichi Gakushusha*). They cover all the examples mentioned in the curriculum, follow the indicators, and add issues of interest or enrich certain topics with more information, bibliography, or newspapers.

We examine the topics, keywords, pictures, tables, expressions, questions related to global partnership, and DATs in the chapter about technology and living together.

There are several features, mainly relating to technology with examples such as the internet and phone; one textbook mentions the driverless car and big data as new technology. However, these are expressed in terms of introducing new technology. New technology, the driverless car, was

introduced by Suken Shuppan through photos, with just a caption, saying “Progress is being made in self-driving cars.”

The contents mention risks regarding IT, the digital divide, privacy, harms of cybercrime, and information security. The Suken textbook does not ask questions about these risks, but just mentions that “the danger has increased” and “the problems have been pointed out.” The Tokyo *Shoseki* textbook asks questions about information ethics and privacy protection: “How should we balance information and privacy?” based on the Google Street View court precedents. This means that the questions asked are those already discussed in society, and there is no question assessing any future risk posed by new technology. A good example of integrating technology development and global partnership is shown by Suken Shuppan’s photo of “a hundred-dollar computer being developed for children in developing countries” in Chapter 4, titled “Society and the Development of Information and Communication Technology.” It touches on the issue of the divide between developed and developing countries.

3.3 HOW DO INDONESIAN SOCIAL STUDIES RESPOND TO THE ERA OF NEW NORMAL?

The competency in the Indonesia national curriculum relating to global citizenship highlights “showing the attitudes of honesty, discipline, responsibility, helping each other, collaboration, tolerance, peaceful behavior, polite manner, while effectively, taking the initiative for tackling various issues in interactive relationships with the local society and environment, as a model of nations associating with global people.”

In “Sociology,” a subject in the third year of high school, global citizenship relates to basic competency as seen in the knowledge field. In summary, it covers understanding social issues caused by social changes brought about by globalization; the relationship of social change and the reasons of social inequity; how it affects the empowerment of a community with local wisdom under the globalization effects; and evaluation of the actions of empowering the community to be independent, even when there is a social power imbalance. The related basic competencies in the skill field show examples of categorizing and evaluating them in the context of local society. In addition, there are contents on making plans for the empowerment of

communities with local wisdom, implementing and solving social issues, and social changes along with problems affecting globalization with today's knowledge.

The text book (Sociology, XII, first semester) consists of 5 units. The second unit speaks of "the social issues affected by globalization" relates to global partnership and DATs matters (33 of 218 pages). There is a list of positive and negative effects of globalization, categorized as political, economic and cultural; however, there are more negative effects listed. The unit describes the positive side of globalization in terms of national egoism in the economic field, and the negative side is shown as antagonism by the weak (e.g., demonstration of liberalization of trade) and emphasizes several negative aspects. The only positive example is a screen shot of a greeting card uploaded on Instagram by an Italian soccer player in celebration of Indonesian Independence day entitled a "virtual global village." The negative aspects include economic, cultural, consumption, and environmental issues, the gap between poverty and wealth. Development gaps are explained as due to neo-liberalism and neo-colonialism and emphasize the local environmental pollution and changing human relationships, with examples and photos. Solutions to these issues by individuals and local communities are explained only for environment protection (e.g., power saving, paper saving, tree planting and reducing use of plastic).

Regarding the perspectives of global partnerships, the positive aspects of globalization listed in the table include "Support for improving domestic governance; actions for world peace," and international collaboration for social development and world dependency.

Regarding DATs, there are many positive explanations, such as the Internet and smartphone, making lives comfortable for people, easy access to information, economic development, and so on; the negative contents only speak of decreasing verbal interactions among family members.

III. Conclusion: Implications

Though both countries set an aim of "improving the ability to deal with the social changes," they did not include sufficient discussions of "technology and humans" or "technology and sustainability," which are needed in the current age of the New Normal. To prevent or avoid serious risks in the near future, we should not only foresee the traditional and current social dilemma,

like in Japan, but also be able to predict future hazards. In Japan, we currently have three curricula related to social studies: geography, history, and civics. Under civics, there are three sub-subjects: Ethics, Contemporary Society, and Politics & Economics. Students can select any of these streams. Therefore, there are few connections with ethics (value approach) and social knowledge to improve risk assessment skills and/or prediction capability.

In two years (April 2022), the social study course will be changed; the “Contemporary Society” subjects will be changed to a new sub-subject (compulsory), named “Kokyo” (Public). According to the new curriculum, the contents are almost the same as the current one, “Kokyo” emphasizes the learning skills more than the contents. However, the curriculum still doesn’t mention the clear ethics for thinking. Since the process of checking new textbooks is on-going, we cannot yet examine the contents.

Additionally, in Japan, there is an active discussion on ways to improve human resource development in readiness for a 5.0 society. The Ministry of Education, Culture, Sports, Science and Technology (MEXT) has set up a taskforce (MEXT 2020) that will focus on present and future leaders of the new society so as to create and establish “New knowledge (Hiyaku chi)” that would become the source of technology innovation and value creation. Here, the authentic meaning of “innovation” should be examined more. Definition of innovation is creation of new things to response people’s needs toward their happiness. Therefore, we need to clarify technology innovations for whom’ happiness and for what kind of happiness.

It is the time global citizenship education in Social Studies become a platform connecting technology innovation and social issues, and utilize the capability of Artificial Intelligence (AI) and data in various fields with ethical dialogue as global citizens.

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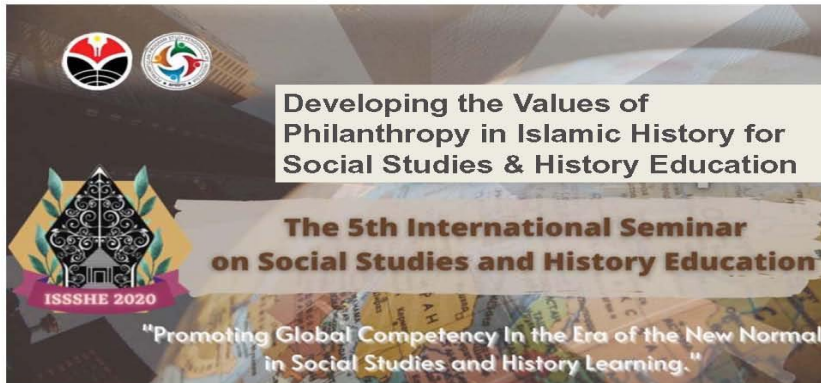
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Developing the Values of Philanthropy in Islamic History For Social Studies & History Education

Amelia Fauzia

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Developing the Values of Philanthropy in Islamic History for Social Studies & History Education



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The 5th International Seminar on Social Studies and History Education
Study Program of Social Studies Education, School of Postgraduate Studies,
Universitas Pendidikan Indonesia, Zoom, 03 November 2020

This Talk

3

1. Background, Research Question & Argument
2. What is Philanthropy?
3. Learning from History of Islamic Philanthropy
4. Practices of Islamic Philanthropy in Indonesia
5. Position of Philanthropy for Social Studies & History Education
6. Philanthropy within Social Studies Education
7. Strategies for Strengthening Philanthropy in Social Studies & History Education



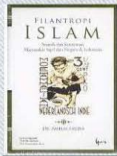
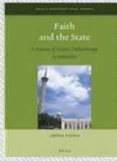
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Background, Research Question and Argument

4



- Local and global challenges in education of social studies and history.
- Method: Looking through studies on history of Islamic philanthropy and observation as a professional/practitioner.

To what extent can philanthropy values and practices be used to develop social studies and history education?

Philanthropy is strongly embedded in both Social Study and History Education

What is Philanthropy?

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- ✓ Activities of giving and volunteering by individuals/communities (non-state, non-profit) for public good.
- ✓ Love of humanity; concern for the poor, needy; efforts for the betterment of society; tolerance.
- ✓ Universal practice of generosity, inclusivity.
- ✓ An indicator of civil society and a form of social capital to democracy.
- ✓ Social justice philanthropy: target inequality, those being discriminated, focus on root causes of poverty and problem of injustices.



Muslim Tradition has distinctive teachings and institutions:

- Zakat
- Waqf
- Sedekah (hibah, infak, qurban, etc)

Principle of justice; rights for the poor (*haq lil-masakin*); *Rahmatan lil alamin*.

Making philanthropy work for a better world for humanity



Learning from History of Islamic Philanthropy₆ (Points of Social Studies)

- ✓ Waqf supporting education (i.e Alazhar):
 - ✓ Most 'schools' received donations to pay salary of teachers
 - ✓ Scholarship for students
- ✓ Waqf supporting certain studies (Islamic schools/madzhab)
- ✓ Mostly support theological, not social-historical studies
- ✓ Examples of inclusive philanthropy that is important for tolerant and harmonious society.

- ✓ Philanthropy indicator of civil society
- ✓ Weak state vs strong civil society (philanthropy)
- ✓ Philanthropy supporting the strength of civil society from association, 'informal education'
- ✓ From practice of giving

Making philanthropy work for a better world for humanity



EXISTING EXAMPLE: ISLAMIC RELIEF

As well as responding to disasters and emergencies, Islamic Relief promotes sustainable economic and social development by working with local communities – regardless of race, religion or gender.

Our Vision

Inspired by our Islamic faith and guided by our values, we envisage a caring world where communities are empowered, social obligations are fulfilled and people respond as one to the suffering of others.

Our Mission

Exemplifying our Islamic values, we will mobilise resources, build partnerships, and develop local capacity, as we work to:

- Enable communities to mitigate the effect of disasters, prepare for their occurrence and respond by providing relief, protection and recovery.
- Promote integrated development and environmental custodianship with a focus on sustainable livelihoods.
- Support the marginalised and vulnerable to voice their needs and address root causes of poverty.

We allocate these resources regardless of race, political affiliation, gender or belief, and without expecting anything in return.

Quick

Our History

What We Do

Where We Work

Annual Report

Media Centre

Subhan



Example from Indonesia: Muslim charity organization in Bali (Dompot Sosial Madani)



“Yes, we help anyone, without discriminating religion... Our medical doctors are Muslims and non-Muslims” (Andi Krisna, Direktur DSM)

The main challenge is the communication. In Bali we decrease potential of conflicts with other faith communities by working together with them.

Fundraising for Ovani medication (Hindu)

Example: Islamic philanthropy Indonesia in Myanmar

Inclusive non-discriminatory, and long-term development program



ALIANSI KEMANUSIAAN
INDONESIA UNTUK MYANMAR



Practitioners of Islamic philanthropy In Indonesia



1. Legal Entities Specializing in Managing Charity

- 1) Community Zakat Org-- LAZ
- 2) State Zakat Org --BAZ
- 3) Waqf (endowment)
- 4) Non-zakat, social & humanitarian org
- 5) International Islamic charity Org.



2. Non-Charitable Institutions and Individuals.

I.e. mosques, schools, committees, and individual *amil* zakat.

3. Online Fundraising and Crowdsourcing

Abundant resources for charitable donations

Recent Development of Islamic philanthropy in Indonesia



	Year 2000s	2015 – 2018
Community-based zakat organizations (LAZ)	187	231 (400 unregistered)
State-based zakat organizations (BAZNAS)	<10	549
Number of registered waqf land (estates)	349,296	435,768
Zakat & sedekah donated fr individual Muslims per year	Rp19,3 T	± Rp 30 T
Amount of ZIS fund collected by Islamic charity org.	Rp 68 billion	Rp 6 T
Charitable assistance abroad	limited	Most LAZ

Research findings on the strength of philanthropy

*UIN Jakarta
*APPC
*Charity Aid Foundation

Connectivity of Philanthropy with Social Studies and History Education



- ✓ Academic discipline of philanthropy = **interdisciplinary**
- ✓ In the same 'train' of objectives
Academic/knowledge & Practical
- ✓ Human activities, social and religious tradition
- ✓ 'Philanthropy starts from home'
- ✓ Strong connection to local, regional and globalisation.

Problem of Poverty

Problem of conflicts and disharmony.

Position of Philanthropy in Social Studies and History Learning

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- ✓ Social studies is interdisciplinary. So does the study of philanthropy using diversified subjects such as geography, history, sociology, economy, law, etc.).
- ✓ Philanthropy focuses on human as individual and groups, society, and its environment. So does social studies.
- ✓ Both Social Studies and Philanthropy strengthen critical thinking, to master knowledge as well as problem solving.
- ✓ Philanthropic values and practices are parts of the aim of social studies (namely good norm, concern over poverty, etc)



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Advocating using practices of philanthropy for teaching

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- Redeveloping curriculum, more engaged not traditional lecturing.
- Encourage teachers to use practices of philanthropy (zakat, sedekah, wakaf, charity organizations to ideas of tolerance, harmony, good morality).
- Action research for lecturers and students.
- Encourage students to do volunteering, social experiment.
- Collaboration with philanthropy organizations.



Making philanthropy work for a better world for humanity



Programs of Social Trust Fund UIN Jakarta

- Achievement Scholarship and peace scholarship
- Profesor Azyumardi Azra Scholarship
- Humanitarian assistances for disasters including pandemic Covid-19.
- Advocacy in social justice philanthropy.
- Research on philanthropy, trainings on research methodology and publication.
- Promoting Tolerance Values through Women Economic Empowerment by Digital Technology (STF, FF, UNSW)
- Endowment (dana abadi)
- CERCONDESO (Center for Rural Community Development and Social Entrepreneurship).



Scope/Focus

- Charity
- Advocacy
- Research
- Endowment

VIDEO: Pemberdayaan Ekonomi Perempuan melalui Teknologi Digital
https://www.youtube.com/watch?v=dXFggbkO_k



School at Rakhine State, Myanmar

www.stfuinjakarta.org

Making philanthropy works for a better world for humanity

Example: Curriculum & Scholarship Program

SEMESTER 1			SEMESTER 2		
No	Mata Kuliah	sks	No	Mata Kuliah	sks
FAH 802711	Approaches to Islamic Studies	3	FAH 802715	Historical Research Method	3
FAH 802712	Historical Studies	3	FAH 802716	Philology and Southeast Asian Studies	3
FAH 802713	Historiography of Indonesian Islam	3	FAH 802717	Islam and Local Culture	3
FAH 802714	Orientalism and Occidentalism	3	FAH 802719	Islamic Philanthropy Studies	3
TOTAL sks		12	TOTAL sks		12

Example: New curriculum of Magister SKI

SEMESTER 3			SEMESTER 4		
No	Mata Kuliah	sks	No	Mata Kuliah	sks
FAH 802720	Pilgrimage and Religious Travel	2	FAH 802724	Thesis Proposal Exam	2
FAH 802710	Islamic Intellectual History and Social Movement	3	FAH 802725	Thesis Colloquium (Work in Progress)	0
FAH 802711	Research Design in history	3	FAH 802726	Preliminary Thesis Exam	0
FAH 802721	Maritime History*	3	FAH 802727	Academic Publication	2
FAH 802721	Islamic History and Social Issues*	3	UIN 8000313	Thesis	8
FAH 802721	History and Culture Islamidig*	3			
FAH 802721	Classical Islamic History and Culture*	3			
TOTAL sks		12	TOTAL sks		12

* Mata kuliah pilihan

Making philanthropy work for a better world for humanity

Philanthropy is strongly embedded in both Social Studies and History Education. The ways Forward:

- Using philanthropic practices for teachings social studies and history.
- The insertion of philanthropy values and practices within the curriculum (or BCO) of Social Studies and History Education.
- Encouraging research in teachings of Social Sciences and History
- Collaborating with philanthropy institution to support faculty and universities for trainings, scholarship, and research in teachings.

Thank You



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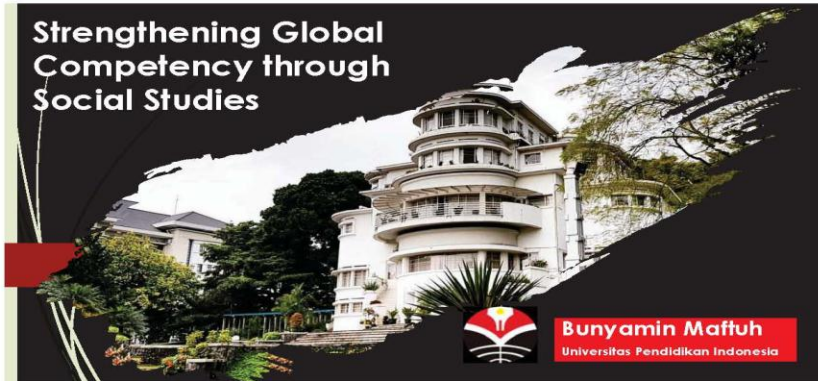
SOCIAL TRUST FUND
UIN SYARIF HIDAYATULLAH JAKARTA
Lembaga Sosial Kemasyarakatan UIN, Jakarta



Strengthening Global Competency through Social Studies

Bunyamin Maftuh

Universitas Pendidikan Indonesia



New Trends in Our World

Rapid
Advancement in
Sciencetech

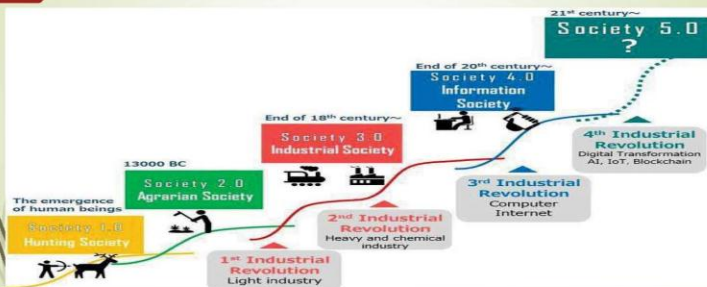
Industrial
Revolution 4.0

Society 5.0

Global
Connectedness
&
interdependence

Global Economic
Integration

Industrial Revolution 4.0 & Society 5.0

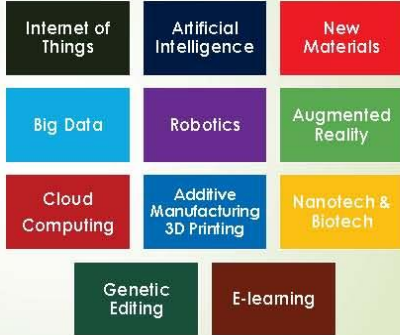


Challenge
INDUSTRIAL REVOLUTION 4.0
 & Digital Economy

Technology disruption era is the combination of physical, digital and biological domain
[Schwab, 2017]



75-375 Million
 GLOBAL EMPLOYEES
 SHIFT PROFESSIONS

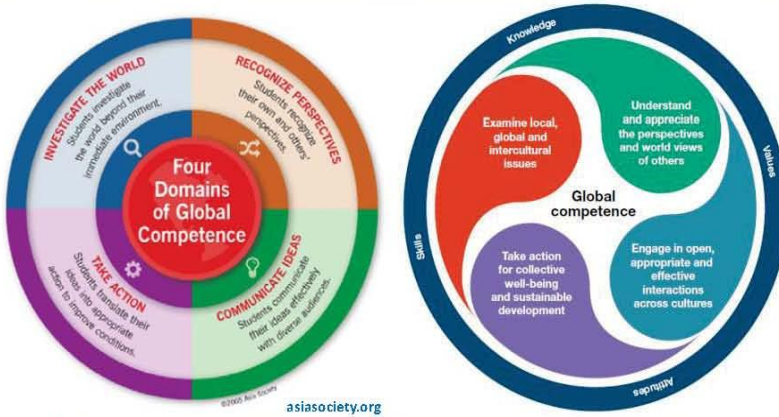


Understanding Global Issues



Global Competence

- Global competence is the capacity and disposition to understand and act on issues of global significance.
 - ((CCSSO-EdSteps) and the Asia Society Partnership for Global Learning)
- “Having flexible, respectful attitudes, including self-perspective, and applying knowledge of the historical, geographic, and societal factors that influence cultures in order to effectively interact and build relationships with people around the world.”
 - (C. K. Hunter and W. D. Hunter, 2018)
- Global competence is the skills, values, and behaviors that prepare young people to thrive in a more diverse, interconnected world.
 - (World Savvy)



Global Competencies



David Young



Global Perspective Dimensions

- Perspective Conscienceness
- State of the planet awareness
- Cross-cultural awareness
- Knowledge of global dynamics
- Awareness of human choices

(Robert Harvey)

Global Education Elements

1. Human Beliefs and Systems
2. Global Systems
3. Global Issues and Problems
4. Global History
5. Cross-cultural Understanding/Interaction
6. Awareness of Human Choices
7. Development of Analytical and Evaluation Skills
8. Strategies for Participation and Involvement

(Merryfield)

Characteristics of Global Citizen

- Critical thinking and action
- Intercultural competence and sensibility
- Economic competitiveness and the ability to thrive
- Understand and act upon interdependency between local and global communities
- Ethical and socially responsible
- Open and adaptive to change
- Ability to appreciate and guide sustainability and the use of Earth's resources without harming future use
- Solid foundation of personal characteristics, qualities, and behaviors

UW-Madison

How to strengthen global competency through Social Studies Learning?

Strengthening Global Competencies through Social Studies

- Infuse Social Studies curriculum with Global Competencies as learning outcomes and content (Knowledge, Attitudes/Values & Skills)
- Prepare teachers/lecturers who are understand and competent to teach global competencies
- Use innovative teaching and learning models/methods of social studies for strengthening global competencies, such Problem-based Learning, Project-based Learning, Inquiry, CTL, etc.
- Prepare supporting teaching & learning facilities
- Establish/strengthen global networking

Infusing global competencies into Social Studies Competencies



Social Studies Competencies (Banks, 1990)

How to improve Higher Order Thinking Skills in Social Studies Learning?

- Through teacher's divergent questions which encourage HOTS
- Through textbooks which are designed to enhance HOTS
- Through teaching models/methods which can encourage HOTS

Knowledge and Skills for teachers to teach global perspectives/competencies

- An appreciation of cultural differences and similarities, including ways to teach multiple perspectives and perspective consciousness.
- The world as a system and the concepts of interdependence and interconnectedness.
- How students' decisions locally both affect and are affected by global connections and people and organizations around the world.

(Merryfield)

Developing global competence is a lifelong process, not something you can necessarily master, study, or learn in a lecture.

(Univ of Wisconsin, Madison)

Building global competence is a journey, not an endpoint. It is an evolving, ongoing process that we engage in throughout our lives — not a checklist or a destination

WORLD SAVVY

Thank you



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Developing Curriculum of Social Studies and History Education

Said Hamid Hasan

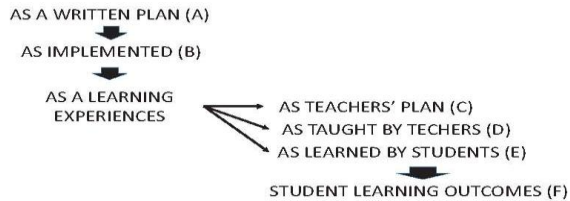
Universitas Pendidikan Indonesia

THE 5TH INTERNATIONAL SEMINAR ON SOCIAL
STUDIES AND HISTORY EDUCATION

DEVELOPING CURRICULUM OF SOCIAL STUDIES AND HISTORY EDUCATION

S.HAMID HASAN, Ph.D
(UPI, INDONESIA UNIVERSITY OF EDUCATION)

WHAT IS A CURRICULUM



IF E = D = C THEN B = A AND F IS THE OUTCOMES OF A
F IS ALWAYS THE OUTCOMES OF E

HISTORY AND SOCIAL STUDIES POSITIONS IN THE 2013 CURRICULUM

- YEAR 1 – 3 : SOCIAL STUDIES BUT AS A PART OF LANGUAGE
- YEAR 4 - 9 : AS AN INTEGRATED PART OF SOCIAL STUDIES
- YEAR 10 – 12: HISTORY OF INDONESIA AND HISTORY

THE EXISTING SITUATION OF LEARNING

- NORMAL CLASSROOM ACTIVITIES (in some places where there is no effects of the epidemic)
- WEB-SYSTEM (by using internet: teach from home)
- OUTSIDE WEB-SYSTEM (by using a first generation of cellular-phone/ not a smart cellular-phone)
- VISITING TEACHERS (where there is communication link and teachers should go to a particular location to teach some of the students)

WHAT TO DEVELOP?

GLOBAL COMPETENCIES



1. EXAMINE LOCAL, GLOBAL AND INTERCULTURAL ISSUES
2. UNDERSTAND AND APPRECIATE THE PERSPECTIVE AND WORLD VIEWS OF OTHERS
3. ENGAGE IN OPEN, APPROPRIATE AND EFFECTIVE INTERACTIONS ACROSS CULTURES
4. TAKE ACTION FOR COLLECTIVE-WELL BEING AND SUSTAINABLE DEVELOPMENT

PISA, 2018

21TH CENTURY SKILLS

Skills	Description
Critical Thinking	Competency of conceptualizing, applying, analyzing, applying deductive and inductive thinking (Scriven dan Paul, 1984; Facione, dkk., 1995; Scheffer dan Rubenfield, 2000)
Creativity	Competency of developing solutions, ideas, concept, theory, procedure, product, and innovation(Fullan, 2013, OECD, 2014)
Collaboration	Competency of collaboration for solving problem, finding solution for a conflict, making decision, and negotiating for achieving a particular goal (Lat, 2011 dan Dede, 2010)
Communication	Competency of expressing ideas, opinion, the use of IT, listening and understanding message (Fullan, 2013, Canada, 2014)
Management of Feelings	Competency of managing internal feelings so that a person can manage her/his behavior and manage her/her behavior when ashe/he communicates to others
Problem solving	Competency of solving societal problems for the betterment of life

Hasan, 2019

WHAT TO DO?

SOME BASIC PRINCIPLES FOR THE CHANGES

- ❖ CURRICULUM AS A NATIONAL WRITTEN PLAN SHOULD STILL BE THE BASIS OF THE DEVELOPMENT OF CURRICULUM AS IMPLEMENTED (TEACHER'S CURRICULUM, TAUGHT CURRICULUM, AND LEARNED CURRICULUM)
- ❖ CHANGING THE NATIONAL PLAN IS NOT WORTHED IN TERMS OF TIME, MONEY, AND MAN-POWER/EFFORTS
- ❖ LEARNING PROCESS SHOULD GO ON IN WHATEVER CIRCUMSTANCES THE STUDENTS AND THE TEACHERS HAVE
- ❖ IN WHATEVER SITUATION STUDENTS SHOULD LEARN

THE OPTIONS FOR CHANGES

- ❖ THE ONLY OPTION AVAILABLE IS THE CHANGES OF TEACHERS PLAN AND TAUGHT CURRICULUM
- ❖ THE CHANGES ARE IN THE ERA OF OBJECTIVES, CONTENT ORGANIZATION, LEARNING EXPERIENCES, ASSESMENT
- ❖ THUS, THE DEVELOPMENT OF CURRICULUM IN THE PRESENT EPIDEMIC TIME IS TO DEVELOPING TEACHER'S CURRICULUM (THE PLAN, THE PROSES, THE ASSESMENT)

CHANGES IN OBJECTIVES

- THINKING SKILLS AND LEARNING SKILLS SHOULD BE THE EMPHASES OF THE OBJECTIVES
- FOR EACH LEARNING CONDITIONS, THE RESPECTIVE TEACHERS SHOULD DEVELOP THE THINKING AND LEARNING SKILLS TO ENABLE STUDENTS TO ACQUIRE INFORMATION/KNOWLEDGE, PROCESS THE KNOWLEDGE, COMMUNICATE AND USE THE KNOWLEDGE INCLUDING CREATIVITY AND CRITICAL THINKING,
- THINKING AND LEARNING SKILLS SHOULD BE DEVELOPED CONTINUOUSLY AND INCREASING IN THE DEGREE OF DIFFICULTY/ COMPLEXITY
- BY THINKING AND LEARNING SKILLS THEY HAVE, THE STUDENTS WILL BE ABLE TO DEVELOP THEIR KNOWLEDGE FURTHER

CHANGES IN CONTENT AND CONTENT ORGANIZATION

- SELECT THE MOST ESSENTIAL CONTENT TO DEVELOP THEIR VISION AND ENABLE STUDENTS TO FURTHER THEIR THINKING AND LEARNING SKILLS
- THE SELECTED CONTENT MIGHT BE RE-ORGANIZED BY APPROPRIATE THEMES, CONCEPTS (RELATED TO THE REAL LIFE SITUATION)
- SOCIAL ACTIVITIES AS PRESENTED BY PAUL HANNA IN HIS EXPANDING COMMUNITY APPROACH IS STILL RELEVANT TO THE PRESENT SITUATION OF LIFE
- NATIONALISM AN BE A THEME THAT CAN USED TO ORGANIZED HISTORY, ANTHROPOLOGY, ECONOMICS, SOCIOLOGY, AND POLITICAL CONTENT
- WORLD ORGANIZATIONS SUCH AS AFTA, APEC, ASEAN CAN BE USED TO STUDY REGIONAL GEOGRAPHY, HISTORY, ECONOMY OF THE REGION

CHANGING IN LEARNING PROCESS

- A SHIFT FROM INFORMATION-BASED LEARNING EXPERIENCES TO THINKING AND LEARNING SKILLS-BASED EXPERIENCES.
- THREE ESSENTIAL LEARNING SKILLS PROMOTED BY SCHULLER AND WATSON (2009) UNDERSTAND CHANGES, ADAPT CHANGES FOR PRESENT LIFE, PARTICIPATE FOR FUTURE CHANGES CAN BE APPLIED TO ENRICH LEARNING AND
- THINKING SUCH AS OBSERVE, QUESTIONS, COLLECT AND ANALYSE INFORMATION, COMMUNICATE FINDINGS AS ADAPTED FROM DRYER, GREGERSEN AND CHRISTENSEN (2011)
- LET STUDENTS DO THEIR LEARNING ACCORDING TO THEIR SPEED SO THAT THEY CAN LEARN

CHANGES IN ASSESSMENT

- SHIFT FROM TEST TO PORTFOLIO ASSESSMENT
- THE WRITTEN DOCUMENT OR ANY OTHER FORMS INDICATING/REPORTING ON WHAT STUDENTS HAVE LEARNED ON THAT PARTICULAR DAY IS MORE NATURAL AND VALID INFORMATION WHAT STUDENTS HAVE FROM THEIR LEARNING ACTIVITIES
- HOMEWORKS AND TASKS SHOULD BE LIMITED AND ARRANGED AS SUCH THAT STUDENTS HAVE NO MORE THAN ONE HOMEWORK WHICH NEEDS ONLY 10 – 15 MINUTED TO ACCOMPLISH
- DISCUSS THE WEAKNESS STUDENTS STILL HAVE IN THEIR ANSWERS



LOCAL WISDOM IN SOCIAL STUDIES LEARNING DURING THE COVID-19 PANDEMIC

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Abstract : *In 2020, the world community is experiencing a non-physical disaster, due to the outbreak of the Covid-19 virus. As long as the vaccine has not been completed, people must be able to adapting with this new situation. One of the implications of the Covid-19 outbreak is in education. With the outbreak of this virus, teaching and learning activities that are usually carried out face-to-face have become disrupted. Therefore, learning must be carried out online or virtually. Social studies teachers are required to be more creative and innovative in creating an atmosphere of online learning so that they are still able to realize meaningful learning during a pandemic. Even though learning is implemented virtually, teachers can still develop teaching materials creatively and innovatively. One of the ways that teachers can do in this era is incorporating elements of local wisdom into social studies learning so that students can learn from their surroundings. In this paper, the author will try to present the values of local wisdom that can be applied in social studies learning during the Covid-19 pandemic.*

Keywords : Local Wisdom, Social Studies Learning, Covid-19

I. INTRODUCTION

The impact of the covid-19 virus outbreak was enormous. It is not surprising that this virus has become a global pandemic that has destroyed all aspects of people's lives. All countries are busy preparing to prevent and contain the spread of the Covid-19 virus in an effort to break the chain of its spread. Indonesia is one of the countries that is also struggling to overcome the spread of this pandemic. To break the chain of spreading the Covid-19 virus, the government has enacted a number of laws, regulations, and decrees, for

example by enacting PSBB (Pembatasan Sosial Berskala Besar) in Government Regulation Number 21 of 2020 concerning Large-Scale Social Restrictions in the Context of Accelerating Handling of Corona Virus Disease 2019 (Covid-19). In article 2, it is explained that local governments can carry out PSBB against the movement of people and goods for a particular province or district / city by considering the epidemiology, the magnitude of the threat, effectiveness, resource support, technical operations, political, economic, social, cultural, defense considerations. and security.

With the closure of public facilities, it means that schools are closed, as stated in Article 4 paragraph (1) which states that the PSBB includes (a) school and work places, (b) restrictions on religious activities, and (c) restrictions on activities in public places or facilities. However, still in the same article, in paragraph (2) It was stated that the limitation of this activity must still pay attention to the need for education, work productivity and community worship. Therefore, schools stop the learning process at school. So, students carry out distance learning instead. While at home, students are only able to meet their friends and teachers through online platforms. However, that only applies to students who have adequate technology and good internet access. Due to the fact, there are still many students who are constrained in implementing distance learning, for example there is no signal, no quota, no gadgets. This is reinforced by a study conducted by KPAI (Komisi Perlindungan Anak Indonesia) regarding the application of distance learning during the Covid-19 pandemic. As a result, various complaints emerged from the students in carrying out this distance learning, including limited online learning facilities, no interaction between teachers and students and too many assignments (Firdausya, 2020). In the survey results, the KPAI also stated that 53% of teachers were still curriculum oriented when learning from home (KPAI, 2020).

As a result of distance learning, students will not meet their friends at school. They will meet more often with their families and neighbors who live around them instead. Slowly, they will learn more about life from their surroundings. The culture and habits of the people around them can be one of the lessons for them. Culture and habits will never be separated from the structure of society. For some regions, there are several areas that still adhere to local wisdom, especially in rural areas. Local wisdom includes traditions and practices that have lasted a long time and developed in a certain area,

originating from the area or the local community which is manifested in community wanderings, knowledge, and learning (Abbas, 2015: p. 6). These unwritten rules of local wisdom become a reference for the community in living aspects of life. As long as distance learning is still carried out, the teacher will find it difficult to provide role models to students. The teacher's job during the pandemic is only to convey and direct students to the material to be conveyed. The rest, the surrounding environment will be the role model for students. Students who live in an environment that still holds strong local wisdom values will be an added point. Meanwhile, students who live in an environment that does not really hold the values of local wisdom can still learn material in social studies learning using the local wisdom approach.

The learning objectives in this time should be change. Learning during a pandemic should not pursue the achievement of targets, but rather carry out meaningful learning. Therefore, social studies teachers are able to make social studies teaching materials or learning modules using the local wisdom approach. Local wisdoms are available in various places in Indonesia. The context can be adjusted according to the area where the teacher and students live because it will vary from place to place. For example, in several places in Bandung, many recitations are carried out, dzikir around the village, burning spices, and yasin recitation at several points. Even so, this is still done by paying attention to health protocols by adapting new habits.

From distance learning activities with the local wisdom approach, it is hoped that it can be a solution when the teacher is unable to provide optimal learning values because they do not meet directly with students. Value learning is a complicated process of acquiring personal values as motivational goals and principles that guide behavior (Schwartz, 1992). Values are gained in the process of socialization and represent more or less stable personal characteristics. Learning carried out with the local wisdom approach can help students maintain traditions and culture so as not to disappear over time. In addition, local wisdom methods usually have a magical element that can have a positive effect on society. The advantage of learning by using a local wisdom approach can also bring a person closer to God and enrich cultural diversity. The application of this learning is also expected to be something that has value from all aspects, from an economic, social, religious perspective and others.

II. METHODS AND RESEARCH DESIGN

2.1 METHODS

This paper is a result of literature study by reviewing journals, books, internet, and other references related to the local wisdom in social studies learning. The result of several literature studies was used to identify the implementation of local wisdom in social studies learning during pandemic then the author analyzed into the curriculum and social studies learning in junior high school.

2.2 RESEARCH DESIGN

A research literature review is a systematic, explicit, and reproducible method for identifying, evaluating, and synthesizing the existing body of completed and recorded work produced by researcher, scholar, and practitioners (Fink, 2010). The stage of the literature review are as follows:

- a. selecting a review topic,
- b. searching the literature,
- c. gathering, reading, and analyzing the literature,
- d. write the review,
- e. write the reference.

III. RESULTS AND DISCUSSION

Local Wisdom in Social Studies Learning

Indonesia is a nation that has diversity in various ways, one of which is the culture that develops in indigenous peoples as a national wealth. The indigenous peoples have traditionally continued to adhere local values that are believed to be true and have become the way of life that has been passed down from generation to generation. As a unity of life, indigenous peoples have socio-cultural values that are worthy of being developed in learning. Indigenous peoples have a noble culture such as solidarity, mutual cooperation, deliberation, and harmony. This behavior is still strong in comparison to communities that have a higher level of heterogeneity.

With regard to the environment, the noble value that can be assessed from indigenous peoples is local wisdom in carrying out environmental management. An important value possessed by indigenous peoples is their relationship with nature. This cultural value is then believed to be an effective way of preserving the environment. For example, one form of environmental

wisdom shown by indigenous peoples when they make the forest as a sacred place. The forest is guarded by various taboos that have a function as a control for all human activities associated with the place. Obedience to taboo has been passed down from generation to generation so that it keeps the forest sustainable.

Apart from the mystical elements in it, an understanding of local cultural values is important for students to have. Therefore, the cultural values of traditional communities must be used as a study in social studies learning. Teachers can develop local wisdom values in a contemporary context. The goal is that students can internalize the values of local wisdom. Local cultural values that are beginning to be neglected in life are an important issue in social studies learning. This requires teachers to seek alternative solutions to address the increasingly alarming impact of globalization. Various approaches are needed to mobilize all the potential in facing globalization, one of which is by teaching the values of local wisdom to students. The local cultural system is a large social capital, has grown and developed from generation to generation. Until now, the local cultural has strong talents in society (Hikmat, 2010: p. 169). Therefore, it is important to re-institutionalize local wisdom, considering its role in helping to save the environment (Susilo, D & Rahmat, K., 2009: p.161). The environment is currently experiencing degradation as a negative impact of uncontrolled population growth leaps and globalization.

Globalization has had the effect of eroding the noble values of national culture, which are replaced by foreign cultures which are often contrary to the culture adopted. This is a form of people's inability to face the socio-cultural dynamics that have come to Indonesia. For Indonesia, the input of Western values that hitch a ride from the flow of globalization is a threat to indigenous culture that portrays the distinctive locality of the regions in this country (Alma, 2010: p. 143). Therefore, local wisdom is an important thing that must be passed on to students as the nation's next generation. Local wisdom is the ability to absorb foreign cultures that come selectively, meaning that it is adapted to the local atmosphere and conditions (Atmodjo 1986: p. 37). This ability is very relevant to the social studies learning objectives, especially because students can choose and sort out which culture is in accordance with their cultural characteristics. Students as the next generation who live at another time with different problems will certainly not just accept the inheritance. They will make selection or reprocessing of the inherited values

and take what they think is most suitable and in accordance with the safety and welfare interests of the next generation. This selection will happen well through learning using meaningful learning resources.

In connection with the environment in which cultural values grow and develop, students live in the community and therefore students need to get to know community life. One of the things faced by community members is social issues (Wahab, 2008: p. 137). Various social problems cannot be separated from natural phenomena or the physical environment in which the community members live. Social studies teaching that forgets society as its source and object field of knowledge means that is not stand in reality (Sumaatmadja, 1984: p. 18). Social studies teaching based on local wisdom should try to produce students who have the ability to think globally and act locally. (Naisbitt, 1994: p. 81).

In social studies education, cultural transformation does not mean indoctrinating the values contained, but studying them logically, critically, and analytically so that students are able to solve the real problems they face. Social studies education cannot deny the values that developed in the past. Social studies education also cannot ignore the future. Thus, social studies education must accommodate all the needs of students, both in the inheritance of cultural values, intellectual development, and preparing themselves for a better future.

Revitalization of Social Studies Education Based on the Values of Local Wisdom in Indonesia

In this paper, the author will provide an example of the application of local wisdom in 7th grade material in chapter 1 on "People, Place and Environment". The teacher can relate the learning materials below with the values of local wisdom in Indonesia. In the Social Studies syllabus, there are several Core Competencies (KI) and Basic Competencies (KD). Material on local wisdom can be integrated into social studies learning, one of which is in KD 3.1 and 4.1 in 7th grade which contains "3.1 Understanding the concept of space (location, distribution, potential, climate, shape of the earth's surface, geology, flora and fauna) and interaction between spaces in Indonesia and its influence on human life in economic, social, cultural and educational aspects" and "4.1 Presenting the results of a study of the concept of space (location, distribution, potential, climate, shape of the earth's surface, geology, flora and fauna) and inter-spatial interactions in Indonesia as well as the impact on

human life in economic, social, cultural and educational aspects. In this chapter, there are several sections including material that discusses:

- a. space and interaction between spaces,
- b. location and area of Indonesia,
- c. the potential of Indonesia's natural and maritime resources,
- d. the dynamics of the Indonesian population,
- e. Indonesian natural conditions, and
- f. changes due to interactions between spaces

Normally, all the above themes are taught one by one to students. However, in a pandemic situation like today, several themes can be integrated, for example integrating the "location and area of Indonesia" with "the dynamics of the Indonesian population". During a pandemic, students must get meaningful learning and not be too pushy to achieve certain criteria. The concept of meaningful learning is learned information completely understood and can be used to make connections with other previously known knowledge, aiding in further understanding (Ausubel: 2000). After several themes are integrated, then the teacher can relate them to the values of local wisdom in Indonesia.

The author will provide an example of the implementation of local wisdom in social studies learning in learning material "Space and Interaction between Spaces". In this section, the material discussed is the concept of space and its interactions. Space is a place on the surface of the earth, either wholly or partly used by living things to live (Setiawan et. al: 2013). The difference in characteristics between spaces causes interaction between rooms because each space requires another space to meet the needs of life. Interaction between spaces can be in the form of movement of people (population mobility), movement of goods (transportation), or movement of information (communication). The teacher can relate this material to the daily lives of students.

Learning can be started by comparing students' lives during a pandemic and during normal times. During normal times, most student activities are carried out at home so that it reduces the movement of people (population mobility), and it may actually increase the movement of goods (as a result of the rise of online shopping), and increase the movement of information (which delivers the latest news about the Covid-19 virus in media).

After the concepts of space and its interactions are conveyed to students, the teacher can relate them to local wisdom in Indonesia. For example, with the culture that developed in the Mempawah Hulu community. All villages in Mempawah Hulu sub-district compactly held the Balala' ritual. The traditional elders will visit sacred places in their respective villages. The traditional elders and community leaders gathered and muttered to read prayers to repel reinforcements. Balala' is the custom of the Dayak people if there is a big catastrophe. In addition, the community is challenged not to move out of the house and if they violate the taboo they will be subject to customary sanctions. The Balala ritual lasts 4 days. One full day no one allowed to leave the house, no one was allowed to leave or enter the village. This culture is similar to the Nyepi Procession but based on Dayak Customs. The connection with the current issue is that the Balala ritual is a ritual that can also overcome the problem of the Covid-19 virus by doing independent isolation at home and praying. Meanwhile, in relation to the material on "Space and Inter-spatial Interaction" it reduces the movement of people (population mobility). During a pandemic, population mobility is somewhat reduced compared to normal times. This Balala' ritual can reduce population mobility.

Furthermore, there are other local wisdoms that can be related to spatial and interactions between spaces materials. One of them is local wisdom possessed by the Baduy community with all its minimalism. Customs, culture, and traditions are still thick in the life of the Baduy tribe. There are three main things that color their daily life, namely a simple life attitude, preserve the environment, and a spirit of independence (Suryani, 2014: p. 186). This can be seen from the clothes they wear, the food they eat, and others. Baduy people have a unique tradition of not wearing footwear. This habit is usually carried out by the Baduy tribe when carrying out the Seba tradition. The Seba tradition is a tradition of walking tens of kilometers to meet regional heads in the city of Banten. In addition, the Baduy people only eat chicken dishes at least once a month or during major ceremonies such as weddings and births. Chicken is seen as a luxury food. Also, this Baduy traditional clothing is a characteristic that is distinguished by its color and design. The simplicity can be seen from the color of the clothes, which are only natural colors, black and white. The Baduy tribe also does the material for making clothes on their own land, by planting cotton plants. The connection with the current issue is the simplicity exemplified by the Baduy community which teaches students to live simply,

not to overdo it. The Baduy community is not a consumptive type of society like in modern society. They do not shop, but produce themselves. Like very simple clothes, with simple colors and made it themselves based on materials from nature. Meanwhile, the connection with the material regarding "Space and Inter-spatial Interaction" is that because the Baduy people do not shop, so that there are very little movement of goods (transportation of goods) from outside to the Baduy community.

IV. DISCUSSION AND RECOMMENDATIONS

The distance learning model during the Covid-19 pandemic has become a new thing in the world of National Education. Therefore, in its application it is necessary to have a practical and applicable methodology. What teachers can do is to make creative and innovative teaching materials in carrying out distance learning. Teachers can relate existing learning materials with the values of local wisdom in Indonesia so that these values are not eroded by the progress of the times, as well as students get local values and meaningful learning.

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IMPLEMENTATION OF LEBAK UNIQUE MOBILE APPLICATION IN SOCIAL STUDIES LEARNING TO DEVELOP UNDERSTANDING OF LEBAK LOCAL WISDOM

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Abstract : *Globalization has been an issue that received great attention from the end of the 20th century to the beginning of the 21st century. In the process of globalization, the geographic boundaries of a country become blurred so that the process of globalization can threaten the existence of a culture of a nation that can easily enter a nation's life. Even with Lebak local wisdom, efforts need to be made to keep it sustainable. One of the efforts that can be done with social studies education is because it has a strategic role in developing students' understanding of Lebak local wisdom. This study describes how to use the Lebak Unik application in social studies learning in elementary schools so that student understanding can develop. Application implementation needs to pay attention to planning,*

Keywords : *Lebak Unique, Lebak Local Wisdom, social studies learning*

I. INTRODUCTION

Globalization has been an issue that received great attention from the end of the 20th century to the beginning of the 21st century. In the process of globalization, the geographical boundaries of a country become blurred so that the process of globalization can threaten the cultural existence of a nation because other cultures can easily enter into a nation's life. It cannot be denied that the influence of globalization in the spread of culture is increasingly

visible with the development of information technology, so that the spread of culture does not have to go through migration but can be done through social media and mass media. The existence of internet access has facilitated the absorption of culture because almost everyone is connected to the internet network. Media is the main weapon in the spread of culture in the era of globalization,

Media is an influential channel in the distribution of global culture which directly influences changes in people's lifestyles and makes people become consumers of a culture. If the community has become a consumer of a new culture, it is likely that there will be changes to the culture that is in that society. This is reinforced by the results of studies by experts who say that the media are often used as a tool for change in society (Li, 2004).

Lebak district government has a role so that the community is ready to carry out the global life order. One of the efforts made by the Lebak district government is the modernization of fiber optic cables, this step is taken to make it easier for the community, government, economic actors and businesses to carry out activities. Especially in data reporting, SPT, video conferencing, and so on at a stable speed because it is supported by excellent service and reliable network quality (Syarifudin, 2020).

On the other hand, with the rapid development of information technology, local knowledge or often called indigenous knowledge or local knowledge of the lebak community can experience degradation. This is because the younger generation is less sensitive to local wisdom around them. One example of this degradation is the lack of development of local knowledge of the Lebak community. Local knowledge itself is the concept of all symptoms that are seen, felt, experienced or thought, formulated according to the patterns and ways of thinking of a group of people (Rosyadi, 2014. p. 432).

The local knowledge system deals with very broad aspects of community life. It can be related to the universe (cosmology), flora, fauna, objects, activities, and events that have occurred. The local knowledge system is closely related to the natural, social, and cultural environment in which these community groups live and carry out their main activities in an effort to survive. Therefore, a community group's local knowledge system is not impossible to be different from other community groups. In this case, it is very possible that the same phenomenon, whether in the form of objects, flora,

fauna, or an event, will be interpreted differently by a community group with other community groups.

An article in Indonesian Anthropology (Indonesian Social and Cultural Anthropology Magazine, 1998) published by the Department of Anthropology, FISIP - UI, explains that in the last two decades, the knowledge of the local population which in the international world is commonly referred to as indigenous knowledge has become the center of attention of scientists and practitioners, policy makers and related institutions. In various academic and practical arenas, local people's knowledge is high on the agenda in discussing weaknesses and problems that arise in development projects that do not refer to or involve local people's knowledge and practices in environmental management.

Education as a milestone in character development and superior human resources has a strategic role in dealing with this problem. Education is one of the biggest responsibilities in producing Indonesian citizens who have strong characters as capital in building a high and superior civilization. A strong national character is a product of education. When the majority of people's character is strong, positive, resilient, a high civilization can be built properly and successfully. Conversely, if the majority of society's characters are negative, negative and weak characters will result in a weakened civilization.

In relation to these educational responsibilities, Social Science is a subject in school that is designed on the basis of phenomena, problems and social realities with an interdisciplinary approach involving various branches of social sciences and humanities such as citizenship, history, geography, economics, sociology, anthropology, education. The study material concerns events, a set of facts, concepts and generalizations related to actual issues, symptoms and problems or social realities and regional potential (Edy Surahman, 2017. P.2). Therefore, in particular, IPS has broad access to study and solve problems of local knowledge of the Lebak community.

In order to increase the effectiveness and efficiency of learning, it is necessary to develop various creative and innovative learning models. This needs to be done so that the learning process does not seem less attractive, monotonous and boring so that it will hinder the transfer of knowledge. Therefore the role of the media in the learning process is important because it will make the learning process more varied and less boring. In essence, the learning process is a process of communication or delivery of messages from

the introduction to the recipient. In order for the message to be conveyed effectively, it certainly requires adequate means or media. In fact, the retention of students or the ability to capture students is strongly influenced by the learning activity model carried out by the teacher. Students can only absorb 5% of the learning material if the lecture activity is carried out by the teacher in teaching students. Meanwhile, when learning activities are carried out with peers, the retention power of students reaches 90% (Muhson, 2010. P. 2).

In line with this opinion, the Lebak Regency Tourism Office as an extension of the Lebak Regency Government, launched a Lebak Unique mobile application so that the local knowledge of the Lebak community would get better. The author sees that the Lebak Unique mobile application can be used as an alternative to learning media for elementary school social studies subjects to develop the competence of local communities. This background makes the writer want to do a critical analysis of the Lebak Unique mobile application in an effort to increase local understanding / local wisdom of elementary school students.

II. METHODS

This journal uses a descriptive qualitative approach. Descriptive study is collecting data based on factors that support the object of study, then analyzing these factors to find their roles (Arikunto, 2010, p. 151). Qualitative study is a study that deals with ideas, perceptions, opinions, beliefs of the person being studied and all of which cannot be measured by numbers. In this paper, the theory used is not forced to obtain a complete picture of something according to the human perspective that has been studied (Basuki, 2006, p. 24).

III. RESULTS AND DISCUSSION

A. Regional Understanding of Lebak Local Wisdom Geographical

Geographically, Lebak Regency is located at the position of 106 0 00'-10602 21 'East Longitude and 5 0 -100 00' South Latitude (Suyitno et al., 1991: 276). Kendeng Mountains become a divider between the North and South Lebak. With the existence of Mount Kendeng, the contours of the land in Lebak Regency are flat with waves varying in height between 0-1000 meters above sea level (asl). The details are the altitude of 0-200 m above sea level in the coastal area, 201-500 m above sea level in the central part of Lebak, 501-1000 m above sea level in eastern Lebak. Lebak Regency has an area of approximately

304,472 ha (3,044.72 km²), with administrative boundaries as follows: north of Serang and Tangerang Regencies, south of Indonesian Ocean, west of Pandeglang Regency,

As a district that focuses on regional development in agriculture, soil conditions and types in Lebak Regency, including potential. Five soil types were recorded, namely: podsol red yellow, latosol, alluvial, regosol, and non-calcite brown forest soil (National Encyclopedia 1990: 334).

This soil condition is also a potential for the mining products contained in it. Lebak Regency has mining materials gold, silver, petroleum, and iron ore which has been managed both traditionally and with modern technology. Precious stones and types of stones that have the potential to be used as a commodity for local revenue (PAD) can also be found in this district. These stones are of limestone, coal, andesite, deolite, bentonite, quartz sand, calcite, gypsum, marble, ornamental stone, pumice stone, and coral. The precious stone from Lebak Regency which is famous to foreign countries is Kali Maya Stone which can be found in the ground and rivers that flow in Maja District (Adeng et al., 2011: 11-12).

Culture

Before Islam entered the Banten and surrounding areas including Lebak, the population still adhered to Hinduism and Sundanese Wiwitan. This can be understood because Banten and its surroundings include Lebak, at that time under the rule of the Kingdom of Sunda which adheres to Hindu teachings. After Sunan Gunung Jati spread the teachings of Islam in Banten and its surroundings, including Lebak, its inhabitants recently converted to Islam. Moreover, after Banten and its surroundings were taken over by Sunan Gunung Jati from the power of the Kingdom of Sunda, Islamic teachings continued to develop (Adeng 2007: 6).

Even though the Lebak people have embraced Islam, some of the people still do carry out the teachings or customs inherited from their ancestors, either in whole or in part. Then the community is known as a social entity that develops the kapuunan system with several variants. The kapuunan or telu tangtu system lives and continues to grow in the Baduy community. Meanwhile, a variant of the kapuunan system is the kaolotan or kasepuhan system which to some extent continues to develop in several villages in Cibeber District, Lebak Selatan (Lubis et al., 2006: 99-100).

The growing Lebak culture is dominated by Sundanese culture. Likewise, art as a form of culture is also dominated by Sundanese art. Traditional arts and traditional ceremonies inherited from their ancestors that still exist today, especially in the Kanekes area, such as: Angklung art, Lojor dog dogs, Debus, Rudat, Ubrug, Wayang Golek, and so on. In the beginning, the function of traditional arts was as part of ceremonies related to religion. But along with the times, its function has turned into a medium of entertainment.

Social

The Lebak people recognize several social layers in their lives. First, people who have blood ties or descent from the Sultanate of Banten. This group of people is seen as the aristocratic (clan) who have tubagus degree for men and queens for women. In addition to those with the titles tubagus and queen, there are also nobles who have the title Raden. Based on information from local community leaders, this aristocratic title was passed down from the aristocracy who came from Priangan. This nobility title is carried from generation to generation, but there are also those given by the Dutch East Indies Government. The title of nobility given by the Dutch East Indies Government was usually named Sastrawiguna or Sastranegara (Lubis et al., 2006: 211-212).

Second, groups of people who occupy the lower aristocratic class. This community group bears entol title. This noble title is carried by those who are related by blood or descendants of Ajar Djo. According to local stories, Ajar Djo was one of the commander-in-chief of Prabu Pucuk Umum's war troops. Together with their sibling named Ajar Djong, they declared themselves to be Muslim and become loyal followers of Maulana Hasanuddin. Because of his dedication, Sultan Hasanuddin was given the title so that their names changed to Ki Mas Djong and Ki Mas Djo. Later, this descendant of Ki Mas Djo was given the title entol (Lubis et al., 2006: 213).

In the 19th century the social stratification or stratification of the Lebak community was divided into three layers, namely the elite, the jawara group, and the civil service or the rich. The elite group, namely the ulama, has a high status in the Lebak community. As a scholar, he has sufficient ability in the religious field. It is no wonder, then, that he is the perfect place to go to people who want to receive spiritual cleansing. The Jawara group, at that time, was

known to have courage, ability, and physical strength that could make people afraid and reluctant to face them. The civil service group, that is, they are officials holding formal power who sometimes defend the interests of the ruler rather than the people. Moreover, they are recognized by society as rich.

Education

In Lebak Regency at the end of the independence revolution, of the two levels of secondary schools (SMTP and SMTA) there were only SMTP, while SMTA did not exist. There are three secondary schools that are equivalent, namely: general junior high school (junior high school), vocational high school (junior high school), and teacher junior high school (teacher B) In Lebak Regency at first there was only one Junior High School which was founded in 1948 by the private sector. The name of the school is SMP Nasional which later changed to SMP Negeri 1 Rangkasbitung (Lubis at al., 2006: 314).

Then, along with the political, social and economic conditions in Lebak Regency, from year to year it is getting more stable and has a very positive impact on the development of education. Finally, education gradually develops, both in quantity and quality. Increasingly, both public and private formal schools of various levels have been established in all districts (Lubis at.al., 2006: 315-318). The schools that were established from 1991 to 2004 according to the level of education in Lebak Regency are as follows:

1991 SD 786, SMP 45; in 1994 SD 789, SMP 43, SMA 18; 1999 SD 797, SMP 53, SMA 19; and in 2004 SD 764, SMP 72, SMA 41. (BPS in Figures, 2005). Seeing the information above, the development of education in Lebak Regency is quite significant, this shows that the community is increasingly aware of education. Education can lead to a better life, education that will change the character and abilities from bad conditions to good, and from a state of being unable to become capable. Moreover, in the Preamble to the 1945 Constitution it was emphasized that one of the missions of the Government of the Republic of Indonesia is "to educate the nation's life". Then it is emphasized again in Article 31 paragraph 1 of the 1945 Constitution that every citizen has the right to education.

B. Characteristics of Elementary School Students

1. Characteristics of Psychomotor Development

Loree stated that there are two main universal psychomotor behaviors that every individual must master during infancy or early childhood, namely walking and holding objects (prehension). These two types of psychomotor skills are the basis for the development of more complex skills as we know them as play (playing) and work (working). Meanwhile, Gessel explained that motor behavior includes body movements, coordination, and special motor skills (Neil J. Salkind, 2010: 87). The two main developmental principles that appear in all forms of psychomotor behavior are (1) that development takes place from the simple to the complex, and (2) and the gross and global (gross bodily movements) to the smooth and specific but coordinated (finely coordinated). movements).

2. Characteristics of Academic Development

The characteristics of academic development are explained using the cognitive development stage according to Piaget in Riyanto (2013, p. 123). Academic ability is related to how the brain works. The cognitive development includes:

- a) **Motor sensory level** at 0-2 years of age Babies are born with innate reflexes, modified and combined to form more complex behavior. At this time the child does not have a conception of a fixed object. He only knows what his senses perceive.
- b) **Pre operational level** at the age of 2-7 years, the cognitive growth of children begins to emerge, but is still limited to things that can be found (seen) in their environment. It is only at the end of the 2nd year that children are familiar with symbols and names.
- c) **Concrete operational level at 7-11 years old** Children have been able to know mathematical symbols, but have not been able to deal with abstract things, children's cognitive skills are: 1) Combination / classification 2) Reversibility 3) Associativity 4) Identity 5) Serialization.

3. Learning Style

Butler (1996) divides students' learning styles based on the way they take in carrying out the learning process. They divided their learning styles into

four categories, namely: (1) Concrete Sequential; Individuals who have a sequential concrete style are generally favorable hands-on learning experience (hands on experience) organized systematically. This person likes an orderly and systematic learning process, for example with using exercises and programmed learning activities. The regularity and systematic way of carrying out the learning process are characteristic of individuals who have a concrete sequential learning style. (2) Concrete random; Individuals with the random concrete learning style really like the learning process using approach try or trial and error. They are generally quick to draw conclusions from the exploration process knowledge and experiment. They like method game learning and simulation, independent study, and discovery learning. (3) abstract sequential; Individuals who have an abstract sequential learning style are usually quick to understand messages and verbal and symbolic information that are conveyed systematically. They generally like reading and listening to presentations. They are fast understand abstract concepts which is learned gradually (4) abstract random. Individuals with abstract random learning styles generally have the ability to interpret messages and information delivered through the media. In other words, they like information and knowledge that is packaged in the form of media.

C. Elementary Social Studies Learning

Hasan, (2004: 41) argues that the function of the elementary school social studies curriculum is to form a rational and responsible attitude towards problems arising from the interaction between humans and their environment. Meanwhile, Djahiri stated about learning materials (1994: 6) that social studies teaching in elementary schools is not knowledgeable. This means that what is taught is not social science theories, but practical things that are useful for him and his life now and in the future in various environments and various aspects of his life.

For that purpose, social studies learning in SD must be started from the students' own family environment, the school environment and their neighbors by comparing them among themselves. This needs to be emphasized in order to clarify common basic needs, as well as the respect that goes with them, namely the facts of diversity (Mutakin, 2004: 17).

Social studies learning materials in elementary schools, which require abstract concepts, meanings, and principles, need serious attention so that

learning objectives are more meaningful. The meaning of this learning objective will be better and more effective when the teaching materials and assignments given are felt to be familiar, intimate, and touching students. Ausebel (Dahar, 1996: 52) emphasizes that meaningful learning can be achieved when there is a substantive relationship between new concepts, information or situations with relevant components contained in the structure within students. Both in derivative, corrective, supportive and qualitative relationships.

D. Learning Media

Oemar Hamalik distinguishes the meaning of media into two, namely in the narrow sense and in the broad sense. In a narrow sense, teaching media only includes media that can be used effectively in a planned teaching process, whereas in a broad sense, media includes not only complex electronic communication media, but also includes simple tools, such as slides, photography, diagrams, and teacher-made charts, tangible objects, and out-of-school visits. In line with this view, teachers are also considered a medium of presentation, besides radio and television, because they both need and spend a lot of time conveying information to students.

Romiszowski (in Oemar Hamalik, 2003: 201) defines the teaching media "... as the carries of messages, from some transmitting source (which may be a human being or an intimate object), to the receiver of the messages (which is our case is the learner). Meanwhile, Djamarah and Aswan (2010: 136) define media as any tool that can be used as a vehicle for channeling learning information or channeling messages to achieve learning objectives. In the context of media as a learning resource, media can be broadly defined as humans, objects, or events that allow students to acquire knowledge and skills.

1. Types of Learning Media

Bretz (in Sanaky., 2009) identifies the main characteristics of media into three main elements, namely sound, visual, and motion. Visuals can be divided into three, namely images, lines, and symbols which are a continuum of forms that can be captured by the sense of sight. In addition, Bretz also distinguishes between broadcast media (telecommunication) and recording media so that there are eight media classifications: (1) motion audio visual media, (2) silent audio visual media, (3) semi-motion audio visual media, (3)

motion visual media, (5) still visual media, (6) semi-motion media, (7) audio media, and (8) print media. By using learning media appropriately and varying with the experience of sound (audio), sight (visual), and experience of movement, the passive attitude of students in learning can be overcome.

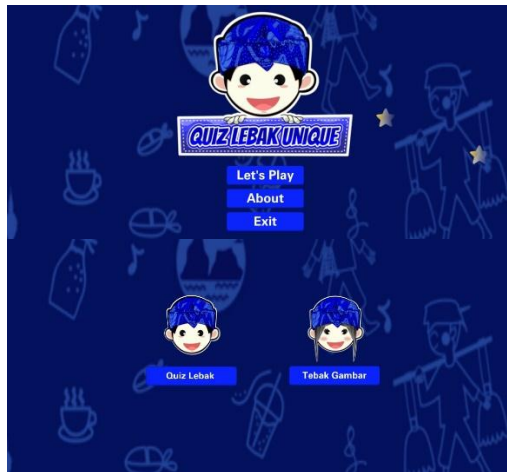
I Ketut Gede Darma Putra (2009) suggests several media that can be used in IT-based learning, namely: 1. Internet. The Internet is a global computer network that facilitates, accelerates access and distribution of information and knowledge (learning materials) so that the material in the teaching and learning process can always be updated. In the application of IT-based education, internet access should be available. 2. Mobile Phone. IT-based learning can also be done using cellphone media, this can be done because of the rapid advancement of cellular telephone technology. A person can access learning materials, follow lessons via cell phone. So sophisticated is the development of this technology that it has led to a new term in IT-based learning called M-learning (mobile learning). 3. CD-ROM / Flash Disk. CD-ROM or flash disk media can be an option if the internet / intranet network connection is not available. Learning material is stored in the media, then opened on a computer. The use of CD-ROM / flash disk media is the simplest and cheapest form of IT-based learning.

2. *Mobile Applications Lebak Unique*

a. *Lebak Unique*

The Lebak Unique application was first launched on September 27, 2020, to be precise at the commemoration of world tourism day. This application was introduced together with the Virtual tour of the Multatuli Museum. This application was created with the aim of fostering the love of the people of Lebak Regency for their local wisdom. In this application, many things are discussed regarding Lebak, both geographical, historical, cultural, tourism, and its socio-economic life.

The application managed by Dimas Permana was born as part of the concern of the Lebak regency government in seeing the reality of globalization that occurred during this Pandemic, as well as bringing new hope to the world of digital MSMEs, tourism, and others. The author sees the potential for this application to be used as a medium of learning in schools. So that applications can be utilized properly.



Picture 1. Lebak Unique application

b. Lebak Unique as an interactive quiz

Interactive quiz is an application that contains learning material in the form of questions or questions that allow students to increase their knowledge of learning material independently with just one press of a button on the application display. (Risqiyah, 2011). According to Indriyani (2015) interactive quiz is an application that contains learning material in the form of questions or questions. Therefore, students can increase their insight into the learning material.

This is in accordance with the opinion expressed by Ernawati (2011), that interactive quizzes are a medium that can be developed as an alternative to

independent learning. Students get learning material not only from lectures, but also from interactive questions. Interactive here as explained by Sanjaya (in Ikhwan, 2015) that the interactive principle implies that teaching is not just conveying knowledge from teachers to students but is considered a process of regulating an environment that can stimulate students to learn. The use of the Lebak Unique application contains materials related to lebak local wisdom contextually. Thus,

c. **Implementation of Lebak Unique in learning**

To see the impact of the implementation of this Unique lebak, several stages were carried out, including:

1) Planning

The planning stage begins by designing a lesson plan for the teacher. Selection of methods with the scientific approach so that learning is more meaningful. The teacher can adjust the learning method to be applied to the situation and condition of the students. The material has been determined regarding local wisdom of Lebak district. With this planning process, it is hoped that the implementation of learning will run well so that it can achieve the expected goals and competencies.

2) Implementation

Implementation of learning is carried out in accordance with the steps set out in the RPP. However, in the initial activities, application socialization was held first, so that students could follow the lessons well. In the final stage, students are facilitated to open the Lebak Unique application which is used as a learning medium so that students better understand local knowledge / local wisdom of Lebak district.

3) The evaluation was carried out using a formative study according to Tessmer. The main stages in a formative study are Self Evaluation, expert reviews, One-To-One Evaluations:

- a) *Self Evaluation*. At this stage, the authors conduct a review and assessment of learning using Lebak Unique
- b) *Expert Review*. Expert review is the initial phase in the formative evaluation process. Tessmer (1993) states that

expert review is an intrinsic evaluation of interactive quiz content and not on learners' success or effectiveness.

- c) *One to One Evaluation*. One-to-one is intended to identify the errors contained in the interactive quiz and to find out the direct response of students to the interactive quiz.

IV. DISCUSSION AND RECOMMENDATIONS

The rich local wisdom of Lebak district must be developed and passed on to future generations. The strategic role of education needs to be utilized optimally by education practitioners, one of which is teachers. In Lebak district itself, the government has provided options for learning resources and media that teachers can use in their development. The Lebak Unique application is one of the innovations that need to be utilized, so that the noble ideals of fostering understanding and love of Lebak local wisdom can develop properly.

The implementation of the unique lebak application in learning is carried out in three major stages, namely planning, implementation, and evaluation. Planning activities, in addition to making lesson plans, teachers need to set objectives and basic competency indicators related to Lebak local wisdom, choose the right learning method, and prepare steps and learning materials that are suitable for the conditions of students (during the Covid-19 pandemic). The second implementation of learning is carried out by referring to the plan and introduction of the Lebak Unique application to students so that they are able to operate the application properly. The third is evaluation, assessment of learning activities and application effectiveness in developing understanding and love for Lebak local wisdom.

The implementation of these three activities can help develop understanding and love for Lebak local wisdom. However, the Lebak Unique mobile application needs to experience an upgrade in the features it uses, such as creating an open class feature so that the teacher can become a server to take control of the application, the teacher gets feedback from the work / quizzes that students do directly.

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CREATIVE PEDAGOGY AS AN ALTERNATIVE LEARNING IN NEW NORMAL ERA: UTILIZATION OF COVID-19 PANDEMIC AS A SOCIAL ISSUES IN SOCIAL STUDIES LEARNING

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Abstract : *The Covid-19 pandemic can be an interesting topic in learning activities because it is a very contextual social issue. One of the lessons that is closely related to social issues is social studies learning. Creative social studies teachers will be able to take advantage of the Covid-19 pandemic as a form of creative pedagogy in social studies learning. This study aims to describe the creative pedagogy used by teachers in social studies learning during the Covid-19 pandemic. This research is a quantitative descriptive study conducted on 135 social studies teachers spread across 12 provinces in Indonesia. The data was collected online using an instrument in the form of a questionnaire which was presented on the google form. The data obtained were analyzed quantitatively by categorized and presented in percentages. The results obtained show that there are 11.85% of teachers who take advantage of the Covid-19 pandemic as a social issue in social studies learning. The form creative pedagogy in the use of the social issues of the Covid-19 pandemic is presented in the form of projects and assignments given to students related to the Covid-19 pandemic with the results : paper / essay 5.19%; observation 2.22%; mind map 0.74%; posters 1.48%; video 0.74%; and maps 1.48%.*

Keywords : creative pedagogy, social studies learning, social issues, covid-19 pandemic, new normal era

I. INTRODUCTION

Contextual learning can be carried out by linking current conditions that occur in society as a topic of discussion. Community life which is full of dynamics and problems that occur is very relevant to be used as a field of study in *social studies learning* to train sensitivity to the social environment and hone problem solving skills. This is in line with the objectives of social studies learning, namely to form good citizens. NCSS stated that *“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 citizen of a culturally diverse, democratic society in an interdependent world (Savage & Armstrong, 1996: 9).”*

To realize the objectives of social studies as mentioned by the NCSS above, one alternative is to link social issues as learning content and it will be more comprehensive if they are contained in the curriculum. *“... a curriculum that focuses on social problems in the classroom is highly relevant to student experiences and more interesting than lectures and abstract ideas from textbooks (Chilcoat & Ligon, 2004).”*

Social issues have a very broad scope. *Social issues include unresolved problems, unanswered problems in human affairs, and conflict situations in society that show potential and social change and discuss them widely, with different opinions (McLendon, 2018: 60).*

One way to increase students' interest in social studies learning is by presenting controversial social issues in learning. Risinger stated *“As educational researchers have studied the use of social or controversial issues in the classroom, showing that students who discussed problems in class were more likely to have an increased interest in social studies” (http://www.socialstudies.org).*

There are various ways to include social issues in social studies learning. *Social issues enter social studies classes through three doors: (1) through incidental treatment accorded these social issues related to the topics typically taught in social studies courses, (2) through direct and extensive study of each of several social issues in some social studies courses, and (3) through the utilization in many social studies classes of published materials that present varying points of view toward controversial issues (McLendon, 2018: 63).*

One social issue that is currently becomes a global problem is the Covid-19 pandemic. Seeing the impact that is so comprehensive and affects many areas of life, the Covid-19 pandemic can be categorized as *cross cutting issues*. *“... cross cutting issues’ because they influence many other aspect of life: health,*

education, the economy, families, communities and society” (<https://www.open.edu/>).

In the new normal era, teachers can take advantage of the Covid-19 pandemic to be linked in social studies learning as a form of creative pedagogy. (Risinger) argues, *“Teachers must assist students see the relationship of all social studies subjects with contemporary social issues* (<http://www.socialstudies.org>).

To be able to organize creative social studies learning, the teacher can use creative pedagogy as a learning approach. Creative pedagogy is in line with 21st century skill building. As stated by Trilling & Fadel (2009: 49) about the inner component *21st century skills* which called *The Four C's* consisting of *critical thinking and problem solving, communication and collaboration, creativity and imagination*.

Creative pedagogy can connect various differences in focus to develop students' creativity. *A framework of creative pedagogy is proposed to connect different foci of the implications for fostering creativity, and to promote the overlooked learning aspect as well* (Lin, 2011).

Supriatna & Maulidah, 2020 defines creative pedagogy as *planning, organizing activities and teaching and learning processes that are imaginative and innovative in the curriculum and learning strategies to develop the students' creativity*. Dezuanni and Jetnikoff (2011: 264) stated that *creative pedagogy is an imaginative and innovative curriculum structure and teaching strategy in the school classroom and the development of students' creative energy..*

Social studies teachers must be able to present learning that supports mastery of 21st century skills, one of which is creativity so that learning is carried out in accordance with the times. To realize the creativity of students, one alternative that can be chosen is creative pedagogy. *A discussion of creative pedagogy usually includes elements of creative teaching, teaching for creativity, and creative learning* (Selkrig & Keamy, 2017).

Aleinikov stated, *“creative pedagogy includes the influence of education on students for the acquisition of certain materials to elevate students to the level of creative people, traditional subject matter is changed to achieve several creative goals, and learning is interpreted as the achievement of creative goals through a process of creative transformation “so that students no longer become the “object” of pedagogy, but become a creator in the field being taught”* (Mazolla, et al, 2011).

II. METHODS AND RESEARCH DESIGN

2.1 METHODS

This research is a quantitative descriptive study conducted on 135 social studies teachers spread across 12 provinces in Indonesia. Data collection was carried out online using an instrument in the form of a questionnaire presented in the google form and then distributed to social studies teachers via the Whatsapp Group in August 2020 so that the data collected only reflected teachers who were familiar with accessing WAG and google forms and participating in filling out online questionnaires that had not yet been collected. evenly distributed among teachers in all provinces in Indonesia. The data obtained were analyzed quantitatively by categorizing and presented in percentages. The distribution of respondents can be seen in the following table:

Table 1. Distribution of Respondents by Teaching Place

NO.	PROVINCE	RESPONDENT	PERCENTAGE
1	Kalimantan Barat	5	3,70
2	Jawa Tengah	97	71,86
3	Yogyakarta	5	3,70
4	Sulawesi Tengah	1	0,74
5	Sumatera Utara	2	1,48
6	Kalimantan Selatan	5	3,70
7	Kalimantan Tengah	1	0,74
8	Kalimantan Timur	3	2,22
9	Nusa Tenggara Barat	2	1,48
10	Riau dan Kepulauan Riau	2	1,48
11	Aceh	2	1,48
12	Nusa Tenggara Timur	10	7,41
	Total	135	100

2.2 RESEARCH DESIGN

The study was aimed to explore data on the implementation of social studies learning by teachers during the Covid-19 pandemic. A set of questions were developed by researchers to explore teacher responses about social studies learning carried out by distance learning to explore teacher creativity in utilizing the social issues of the Covid-19 pandemic to be linked with relevant social studies material.

Data collection was carried out using open questionnaires in order to provide flexibility to fill in according to the social studies learning carried out by each teacher. After the data is collected, the data is classified into two groups, namely lessons that take advantage of the social issues of the Covid-19 pandemic as a learning topic and those that are not. Then the data that shows the use of the Covid-19 pandemic in social studies learning are categorized into various forms of projects and assignments given to students by teachers. After the data categories are formed the data is presented as a percentage.

III. RESULTS AND DISCUSSION

The results obtained show that 135 respondents who filled in the research instrument, there were 16 social studies teachers or 11.85% of teachers who applied creative pedagogy by utilizing the Covid-19 pandemic as a social issue in social studies learning, while the remaining 88.15% of respondents have not taken advantage of the Covid-19 pandemic in social studies learning. The form of creative pedagogy in the use of the social issues of the covid-19 pandemic is presented in the form of projects and assignments given to students related to the covid-19 pandemic. The results of the project and assignments given by the teacher to students are shown in table 2 below.

Table 2. Variations in Project Forms and Student Assignments

NO	ASSIGNMENT/PROJECT	TOTAL	PERCENTAGE
1	Paper/makalah/essay	7	5,19
2	Observasi	3	2,22

3	Mindmap	1	0,74
4	Poster	2	1,48
5	Video	1	0,74
6	Peta	2	1,48
	Total	16	11,85

The results above indicate that there are a small number of social studies teachers who show creative pedagogy, namely by carrying out contextual learning by raising the issue of the Covid-19 pandemic into project materials and assignments for students associated with social studies material.

The form of projects given by the teacher related to the Covid-19 pandemic included making videos about forms of social interaction using health protocols and projects making a simple map about the spread of Covid-19 in the area around the residence. In addition to the form of the project, there is also a form of assignment, namely the preparation of papers / essays on social change due to the Covid-19 pandemic, observing the surrounding environment to see the impact of the Covid-19 pandemic on changes in interaction patterns and the community's economy, mind maps of the influence of Covid-19 in various aspects of life, and making posters to educate the public about the dangers of Covid-19 and to call for health protocols.

The elements of creative pedagogy in the social studies learning projects and assignments above are reflected in the way teachers take advantage of social issues in learning. Teachers must have creative ideas to link learning materials with current issues, while students must be creative in completing projects and assignments given by the teacher to produce certain products. This can be a form of creative pedagogy that teachers can do in the new normal era so that learning can bring out 21st century skills, one is creativity. Teachers can link other social issues in social studies learning while adjusting to the material being learned.

IV. DISCUSSION AND RECOMMENDATIONS

Social issues are part of the social studies material so that social studies learning should be centered on social issues in order to produce good citizens. *Social issues are an inseparable part of social studies material because an*

understanding of social issues is the basis for being good citizens, it is hoped that social studies teachers will strive to improve their teaching on social issues by better issues selection, expanded attention to significant issues, and effective issues handling in class discussions and the learning process. (McLendon, 2018: 66-67).

Social studies teachers must be able to organize creative social studies learning that integrates social problems in learning activities to get closer to people's lives. Creative pedagogy is one of the learning alternatives that teachers can choose to foster creativity as one of the 21st century skills that are targeted to be controlled by students.

Teaching social issues to students has many benefits that are relevant to the objectives of social studies. *Contribution of teaching social problems to: (1) improve knowledge of important information, (2) develop skills in read, listen to, and reason about important social issues, and (3) increasing students' confidence in democracy and kindness and their ability to use these beliefs as good citizens (McLendon, 2018: 62).*

Risinger stated, *"Using contemporary social issues in the classroom ... Students will benefit from learning how to evaluate and use resources; make decisions based on knowledge, perspective, and careful consideration of alternatives (http://www.socialstudies.org).* Social issues can provide benefits for students because students will be forced to evaluate and make decisions appropriately based on various considerations.

Social studies learning should provide a lot of experience and skills for students. According to Salia-Bao, *Social studies education should assist to develop the ability to learn and acquire skills (listening, speaking, reading and writing, and arithmetic) but also hand skills, along with observational, analytical, and conclusion skills essential for making the right decisions as a prerequisite for personal development for contribute to the progress of the people (1990: 65).* One of the ways to do this, by utilizing social issues as social studies learning materials.

Teaching that utilizes social issues will be able to provide meaningful experiences for students to solve problems that occur in their environment. *Another distinctive aspect of issues-centered instruction is that learning experiences are characterized by a dynamic, participatory, and collective consciousness-raising educational environment (Chilcoat & Ligon, 2004).*

Learning that takes advantage of social issues has many benefits: 1) *contribute to concerns about contemporary political, social and economic problems in society; 2) promote a critical awareness of the social world, as students develop the*

ability to have different roles and to understand different points of view on the problems faced by others; 3) helping students to engage empathically in the experiences of others, so that they become sensitive, aware and tolerant of others; and are aware of the complexities of human relationships; 4) associated with the development of positive student citizenship outcomes including developing interest in politics, the obligation to be actively involved in politics, and that they can influence political decisions in the classroom and in society at large (Chilcoat & Ligon, 2004). If this can happen, social studies learning will be meaningful learning and produce competent students.

It is necessary to pay attention to all of us how to increase the creativity of social studies teachers to present meaningful and contextual learning. *More specific issues in raising creativity through creative pedagogy are raised; concerns of re-evaluation of teacher's role, ways of learning, and contextualization of creative pedagogy are therefore urged* (Lin, 2011).

Adapted from *Six Facet Model of Creativity Suitable for Higher Education* (Haertel, Terkowsky & Jahnke, 2017: 9): There are several models for increasing creativity in learning, namely: 1) *Reflective learning means to reflect on any information given by a teacher rather than just receiving and reproducing it in assessment situations*; 2) *Autonomy: independent self-determined learning focuses on students' self-reliance*; 3) *Curiosity and other intrinsic motivations is another important facet of creativity in higher education*; 4) *Making: learning by creating means being creative by creating something*; 5) *Multiple-perspectives refers to the ability of seeing and framing a problem from many different perspectives*; 6) *Imagining new ideas the final facet of creativity in higher education is the imagination to think of new ideas and it is linked to the successful accomplishment of the preceding facets*.

Based on the above, the creativity of students can be developed through the learning process. In addition, adapting from opinions (Wisastra, et al, 2018) there are three methods or ways for social studies learning related to current issues, namely: teaching current issues as an addition to social learning, using current issues to complement or strengthen the program. regular social learning and, using current issues as a basis for social discussion.

In the new normal era, teachers are expected to be more creative in organizing learning, which can be reflected in the management of students, giving assignments / projects that show creativity. Creative social studies teachers will be able to link relevant social issues to the discussion topic of social studies learning as a form of creative pedagogy where this is also

determined by the teacher's attitudes and beliefs. *Attitudes and beliefs of teachers inspire or prevent the use of controversial issues in the classroom as well as their pedagogical practice* (Waliaula, 2011: 5).

In order to realize the 21st century elaboration in students, social studies teachers must be able to encourage the creativity of students by organizing creative pedagogy in learning. Creative pedagogy includes three perspectives as stated by Lin (2011) that is creative learning, creative teaching, dan teaching for creativity. *According to Lin (2011), the first perspective, creative learning is an essential part of creative pedagogy since its focus is on children's action. Creative learning embraces children's intrinsic curiosity in tuition; The second perspective, creative teaching, focuses on teaching and teacher's actions. Creative teaching as a creative, innovative and imaginative approach to teaching; The third and last perspective, teaching for creativity, considers the significance of a creativity-supporting environment.*

Based on the research results obtained and the existing discussion, it can be recommended that the use of social issues in learning as a form of creative pedagogy in the new normal era. The three creative pedagogical perspectives put forward by Lin can be adapted by social studies teachers by utilizing social issues in learning as a learning method in the new normal era. Utilization of social issues in social studies learning can be realized in the form of projects and assignments that are relevant to the material being studied. Social studies learning that is presented by linking social issues will be able to form 21st century skills that include *critical thinking, creativity, collaboration and communication* during the social studies learning process and completion of projects or assignments given by the teacher.

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E-COMIC AS A SOCIAL CONSERVATION VALUE INVESTMENT MEDIA

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Abstract : The development of science and technology today has brought us into an era known as the Industrial Revolution 4.0. This has a fundamental impact not only in the field of technology, but also has an impact on the erosion of the values of the Indonesian nation as a result of technological developments. FIS as a part of the world of education in Indonesia that develops social conservation values to create a generation of people who have and uphold the noble cultural values of the nation so that the national values will not be disrupted by the rapid development of technology. The implementation of social conservation in the UNNES FIS environment is carried out by integrating social conservation values in the learning process and compiling Social Conservation Guidelines and compiling a common subject, namely the Socio-Cultural Conservation subject. The

formulation of social conservation guidelines published by FIS is still a textual guide. While the socio-cultural conservation course has just been applied to the 2018 curriculum, this subject still lacks learning media and learning resources. Based on this background, researchers developed Social Conservation e-comic media in the Faculty of Social Sciences UNNES. The development model used in this research uses 10 development steps which are simplified into three main steps, namely the preliminary study stage, the planning stage, and the development stage. Based on the results of the needs analysis, it shows that social conservation e-comic media development is still needed to increase students' understanding of social conservation. The Social Conservation e-comic media is validated by material experts and media experts and tested on users, namely students. The result of the average score of the material expert's assessment was 85.71 and the result of the average score of the media expert's assessment was 70.77. While the results of the average value of the user test were 85.83. Based on the validation results, the Social Conservation e-comic media is suitable to be used as a medium for planting social conservation values.

Keywords : E-comic, Social Conservation, Social Intelligence, Social Wisdom

I. INTRODUCTION

Semarang State University (UNNES) is a Conservation University, where in the implementation of the Tridharma of higher education which includes education, research, and community service, it refers to the conservation principles of both the conservation of natural resources, the environment, as well as arts and culture. The Faculty of Social Sciences (FIS) as part of UNNES also develops conservation values. The conservation developed in the FIS environment is Social Conservation with the aim of strengthening social and cultural values among FIS residents. Social conservation which characterizes conservation in the FIS environment is based on two pillars, namely social intelligence and social wisdom (Subagyo, 2013).

The development of science and technology today has brought us into an era known as the Industrial Revolution 4.0. This has a fundamental impact not only in the field of technology, but also has an impact on the erosion of the values of the Indonesian nation as a result of technological developments. Therefore, FIS as one part of the world of education in Indonesia has the responsibility to create a generation of nations who have and uphold the noble cultural values of the nation so that with the continued development of science and technology, the national values will not be disrupted by these developments. . In this case, social conservation has a very important role in creating students who are not only smart academically, but also students who have behavior in accordance with the noble values of the Indonesian nation.

The implementation of social conservation in the UNNES FIS environment is carried out by integrating the values of socio-cultural conservation in several courses in several Study Programs in FIS and compiling Social Conservation Guidelines and compiling a common subject, namely the Socio-Cultural Conservation course. The formulation of social conservation guidelines published by FIS is still in the form of a textual guide, meaning that in terms of attractiveness, it is still lacking, so that many students in the FIS environment still have not read and understood the contents of the manual. For the socio-cultural conservation course that has just been applied to the 2018 curriculum, it is likely that this course will still lack learning media and learning resources. It is known based on preliminary observations that lecturers and students still feel that they are lacking by only relying on social conservation manuals and teaching materials which have been the main references.

Based on this background, it is necessary to develop a media that is attractive, concise, can be used anywhere, and most importantly can provide a clear illustration of social conservation values. One of the media that can be developed is comic media. According to Rohani (in Hasan Sastra Negara, 2014: 70) comic as an instructional medium is a cartoon that can describe. This nature can make the reader more interested. This causes comics to become one of the media that is often used in an effort to convey various messages, ranging from propaganda, advertisements, socialization to the delivery of subject matter. Comics have advantages in the visual aspect. Food presents a collection of texts such as novels and textbooks (Bonnie Soeherman, 2008: 1). Comics are an effective medium for conveying messages because of the

strength of the language of both drawing and writing (Adi Kusrianto, 2007: 186). The comics developed in this study are electronic comics, which are comics that are not printed, but will be stored in the cloud so that they are more flexible in their use because they can be accessed anytime and anywhere, this is also in accordance with the commitment of UNNES as a university. conservation where one of the policies is a paperless policy or minimal use of paper.

The problem in this article is how the development and feasibility of the Social Conservation e-comic media is based on the two pillars of social conservation in the Faculty of Social Sciences UNNES. The purpose of this article is to find out the stages of development and feasibility of the Social Conservation e-comic media in the UNNES Faculty of Social Sciences environment.

II. METHODS AND RESEARCH DESIGN

The research method used in this research is research and development. According to Borg and Gall (1983) research and development methods include 10 general steps.

Those steps include (1) *research and information collecting*, (2) *planning*, (3) *develop preliminary form of product*, (4) *preliminary field testing*, (5) *main product revision*, (6) *main field testing*, (7) *operational product revision*, (8) *operational field testing yaitu*, (9) *final product revision*, dan (10) *dissemination and implementation*.

Based on the steps according to Borg and Gall (1983), the researcher simplifies it into three main steps, namely the preliminary study stage, the planning stage, and the development stage. These stages are described as follows:

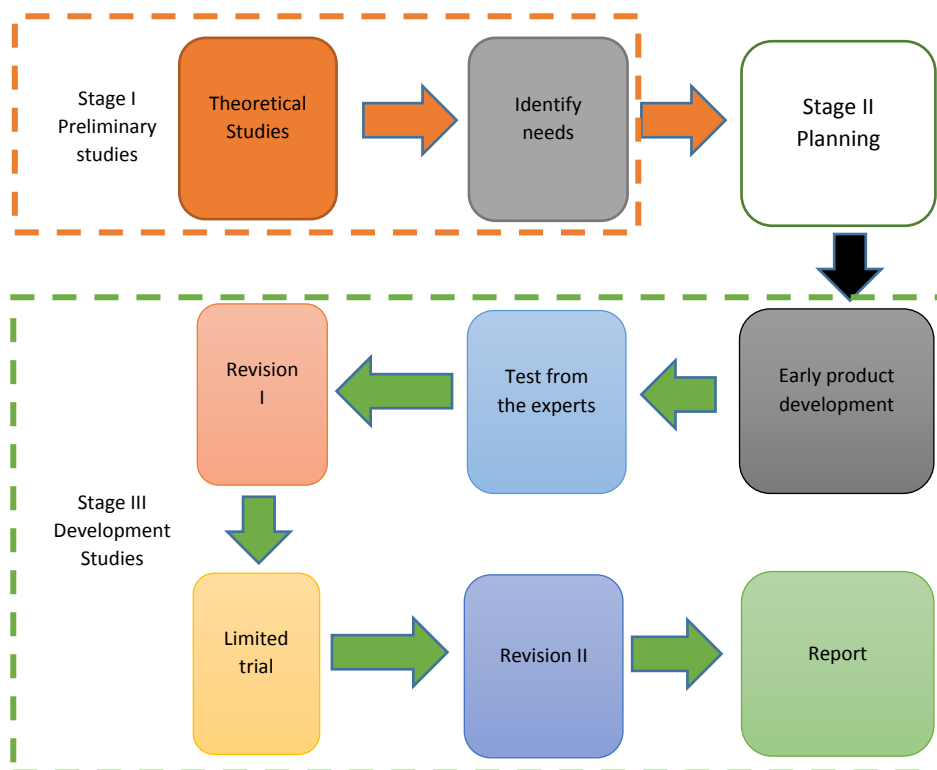


Figure 1 Flow of Media Development

- a. The first stage is the preliminary study stage which includes theoretical studies and identification of needs. The theoretical study was carried out by examining sources related to social conservation in the FIS UNNES environment, such as the curriculum document for the Social and Cultural Conservation Course, the social conservation manual for FIS UNNES, while the identification of needs was carried out by collecting data on the implementation of social conservation in the FIS UNNES environment through questionnaire. The results of this preliminary study are used as the basis for the development of social conservation e-comic media
- b. The second stage is planning, which includes creating a material framework to be used as media for social conservation e-comics, drafting scripts, sketching comics and digitizing social conservation comics.
- c. The last stage is the development study stage, which includes media feasibility testing which is carried out by distributing questionnaires to

instructional media expert lecturers and content experts. Media was also tested on users, namely MK students of Socio-Cultural Conservation. Feasibility evaluation uses a Likert scale.

III. RESULTS AND DISCUSSION

The development of e-comics uses 10 steps (Borg and Gall, 1983: 175) which in this study are simplified into three main steps, namely the preliminary study stage, the planning stage, and the development stage. The results of the three stages are described as follows.

a. Preliminary Study Stage

This stage includes theoretical studies and needs analysis. The theoretical study in this stage includes an assessment of the pillars of Social Conservation which consists of two pillars, namely social intelligence and social wisdom. Social intelligence is the ability to feel responses from others, be able to solve problems effectively and be able to communicate socially. The values of social intelligence include empathy, smart, innovative, independent, tough, democratic, and cooperation (Subagyo, 2013: 6). The next pillar of social conservation is social wisdom, which is an attitude or behavior that has existed in the wider community that can create good and harmonious relationships in society. The values of social wisdom are religious, trustworthy, wise, honest, polite, caring, tolerant, loyal friends, mutual cooperation, modest, responsibility, fair, humanist, love for the country (Subagyo, 2013: 6). Based on the needs in this study, the values taken from the two pillars of social conservation, namely the values of the pillar of social intelligence, include the values of being smart, innovative, independent, democratic. Meanwhile, the values of the pillars of social wisdom include responsibility, love for the country, honesty, care, tolerance.

After conducting a theoretical study, the identification of needs is then carried out in order to collect data on the implementation of social conservation in the Faculty of Social Sciences. The identification of this need is carried out for students and lecturers who teach the Cultural Conservation Course to find out their needs for social conservation e-comic media.

The first needs analysis was carried out on the lecturers of the MK Socio-Cultural Conservation, the following results were obtained.

Table 1 Use of ICT in the Learning of Socio-Cultural Conservation

Indicator	Yes	No	Amount
Learning Socio-Cultural Conservation Subjects have been developed based on ICT	100%	0%	100 %
Learning needs to be developed in the Socio-Cultural Conservation subject is based on ICT	100%	0%	100%
Often use smartphone	100%	0%	100%

In table 1 there are 3 indicators that are asked about the use of ICT and smart phones (smartphones) in the learning process. Of the three indicators, the teaching lecturer states that they always use ICT in every learning process. The use of ICT includes learning that is not only face-to-face, but also through online learning through elena (LMS belonging to UNNES), where in elena Lecturers can provide material both from the lecturer himself or provide material or links from sources at Internet. Every lesson is recorded through an online presence system (Mulang). So that both lecturers and students can be sure to carry out ICT-based learning. On the other hand, there are many complaints from students when learning online, namely the unstable internet network and the wasteful internet quota where not all students are able to provide an adequate internet quota.

Table 2 The Need for E-comic Media Development in the Learning of Socio-Cultural Conservation MK

Indicator	Yes	No	Amount
The material from social conservation guidebooks and teaching materials are sufficient	0%	100%	100 %
It is necessary to develop media in the form of Social Conservation e-comics	75%	25%	100%

Based on table 2, it is known that lecturers feel that the material derived from the book is not yet sufficient and the teaching material is still sufficient so it is necessary to develop the media as a complement or supplement to the social conservation guidebook. Identification of needs is also carried out for students with the results as follows.

Table 3 Use of ICT in the Learning of Socio-Cultural Conservation MK

Indicator	Yes	No	Amount
Learning Socio-Cultural Conservation MK has been developed based on ICT	71%	29%	100 %
Learning needs to be developed in the MK Socio-Cultural Conservation is based on ICT	95%	5%	100%
Often use smartphone	92%	8%	100%

In table 3, it can be seen that during the course of the Socio-Cultural Conservation MK learning, they always use ICT and smartphones. In accordance with the group of their generation who are included in generation Z, where in their daily life they cannot be separated from the use of the internet, especially internet access via smartphones. So that in table 3 it is also known that they want ICT-based learning to be further developed. This is a very supportive factor if the Social Conservation e-comic media are developed, which are computer-based and disseminated via the internet.

Table 4 The Need for E-comic Media Development in the Learning of Socio-Cultural Conservation subject

Indicator	Yes	No	Amount
The material from social conservation guidebooks and teaching materials is sufficient	32%	68%	100 %
It is necessary to develop media in the form of Social Conservation e-comics	94%	6%	100%

Based on table 4, it is known that students as well as lecturers feel that the material that only comes from social conservation manuals and teaching materials is not enough. Students feel the need to develop media in the form of an e-comic of Socio-Cultural Conservation. Students will be more interested in additional supplements that can provide more understanding than they have received from social conservation handbooks and teaching materials. The use of e-comics as a medium will also be more effective and efficient, especially in terms of quota usage, because access to e-comics requires relatively less internet quota compared to accessing media in the form of videos on the internet.

b. Planning Stage

The next stage after the preliminary study is the planning stage. At this stage, a material framework is made to be used as media for e-comics for Social Conservation. After the material is selected, it is continued by compiling a draft script that becomes the basis for the story in the comic. From this script it will be known the sequence of scenes in the comic which will later be made in the form of a rough sketch manually, after it is felt that the script material and the sketch are right, followed by digitizing the comic on the computer using the Paint Tool and Corel Draw software and giving word balloons or speech bubbles and frames.

c. Development Study Stage

At this stage, validation testing of both material and media was carried out by expert staff of the UNNES Conservation Unit for material testing and Lecturers from the Department of Educational Technology for media testing, at this stage a user test was also carried out by students in the Faculty of Social Sciences UNNES. Media validation was carried out using a Likert scale with the criteria for interpretation of the score based on the intervals in table 5 below.

Table 5 Interpretation of the Feasibility Score

Interval	Category
0-19,99	Very unworthy
20-39,99	Unworthy
40-59,99	Sufficient
60-79,99	Worthy
80-100	Very worthy

1. Material Expert Validation

The evaluation of the content of the e-comic material that has been prepared is carried out by the Conservation Unit of UNNES with the components assessed including: Illustration, ability to be used as a supplement, conformity with social conservation values, can improve understanding, material appearance, ease of understanding, and ease of use. The results of the material expert validation can be seen in Figure 2 below.

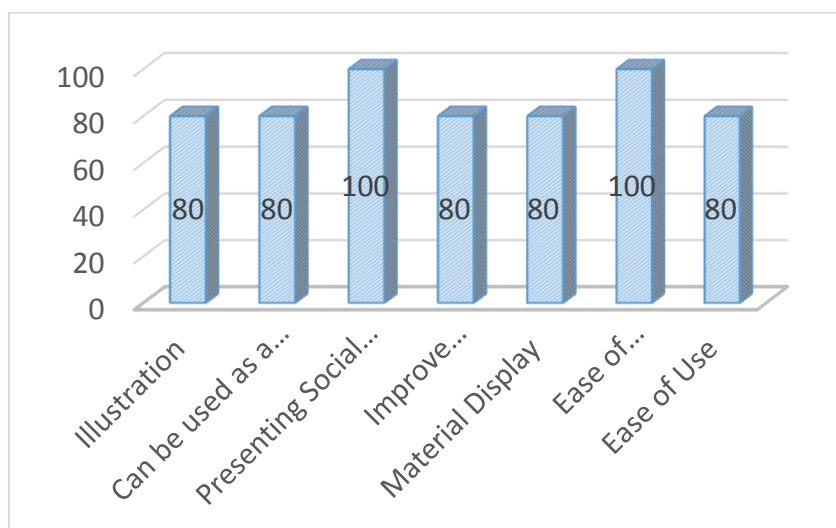


Figure 2 Diagram of Material Expert Validation Results

Based on Figure 2, it can be seen that the results of the material expert's assessment of e-comics score more than 80 on each indicator. After calculating the average of each indicator, the score was 85.71. Based on the criteria in table 5, the material in the Social Conservation e-comic falls into the very feasible category. This shows that the material or content of the Social Conservation e-comic media is appropriate and relevant to social conservation values. The Social Conservation e-comic can also materially help students understand the values of social conservation.

2. Media Expert Validation

Media experts from the Education Technology Department validated the Social Conservation e-comic media to determine the appropriateness of e-comics to be used as media in instilling social conservation values. The indicators assessed include attractiveness of appearance, ease of understanding, image quality, image size, attractiveness of images, harmony and font size, blend of text with background, layout, image resolution and ease of use. The results of media validation can be seen in Figure 3 below.

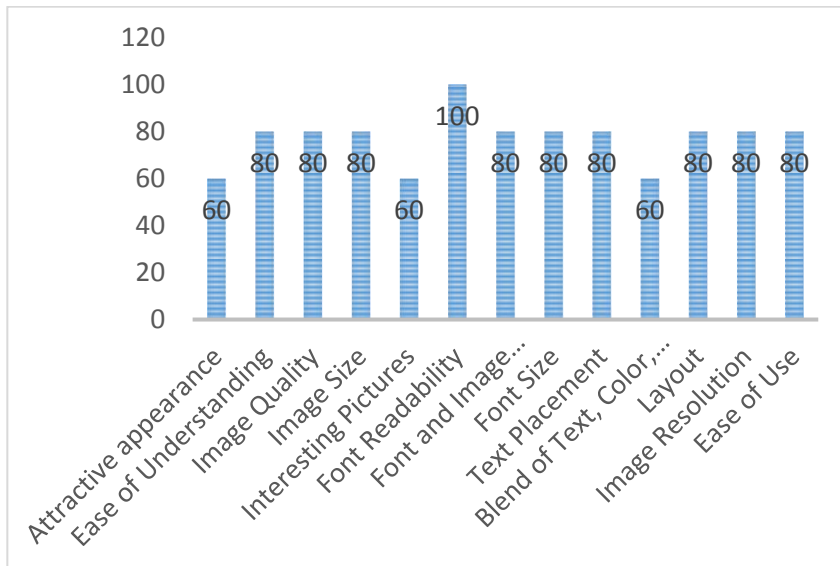


Figure 3 Diagram of Media Expert Validation Results

Based on Figure 3, there are several indicators that get a score of 60, namely in terms of appearance and attractiveness of images as well as indicators of the combination of text and background color, this is because the Social conservation e-comics are still in the form of prototypes where the images in these comics are still not colored, so from in terms of image is still not attractive. For other indicators it gets a score of more than 80. After calculating the average score of 70.77 based on table 5 it can be interpreted that in terms of media feasibility it is classified as feasible. This means that, appropriately, the e-comic media can be used as a supplement to social conservation guidebooks and can also be used as a medium both in learning and in socializing conservation values within the Faculty of Social Sciences. To increase the feasibility of the Social Conservation e-comics as a medium for learning and to socialize social conservation values in the future, coloring and tidying up the layout will be carried out so that the comics will be more interesting and easy to understand.

3. User Test

After the validity of the material and the validity of the media were very feasible and feasible, according to the initial goal of developing the e-comic media for Social Conservation, which is to be used as a medium to instill social conservation values in students, a user test was conducted on students in the environment Faculty of Social Science. User test results can be seen in Figure 4 below.

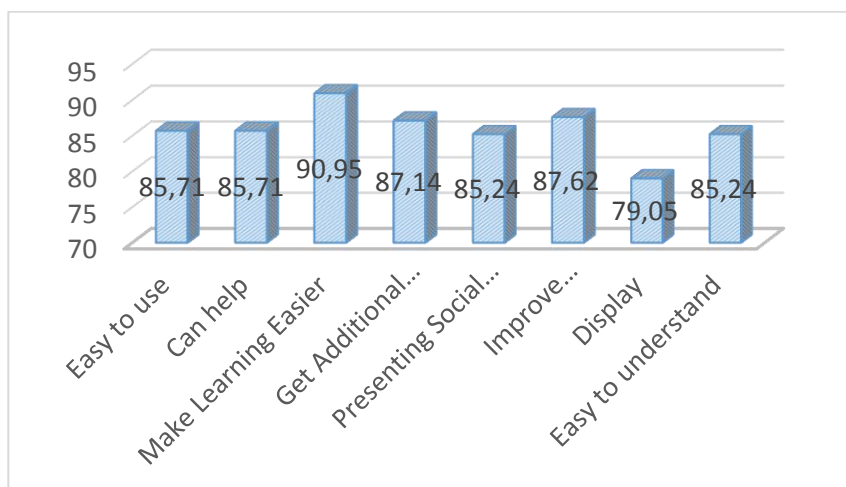


Figure 4 Diagram of User Test Results

Based on Figure 4, it can be seen that the lowest score is on the comic display indicator, this is the same as the validity of the media which shows that the Social Conservation e-comic media is still not optimal because the coloring has not been done. While on other indicators the score obtained is high, which is above 85. In terms of the average score, the results are 85.83 if based on table 5, the user test results show that social conservation e-comics are very feasible to be used as a medium for planting values. social conservation, with a note that in the future there will be improvements starting from the provision of colors, strengthening the characters in comics and perfecting the layout of the comics so that it will increase attractiveness and make it easier for students to understand the contents of comics.

IV. CONCLUSION AND RECOMMENDATIONS

Based on the identification of needs, learning the Socio-Cultural Conservation course has been carried out on an ICT basis, but additional media or learning resources are still needed that can increase student understanding of social conservation. The Konservasi Sosial e-comic media are validated by material experts, media experts, and users, namely students. The result of the average score of the material expert validation assessment was 85.71, the average score of the media expert validation was 70.77, and the average user test score was 85.83. Based on the results of this assessment, it can be concluded that the e-comic media is suitable to be used as a medium for planting social conservation values. Not all students understand the values of social conservation, therefore more efforts are needed to increase students' understanding of social conservation, one of which is by implementing comic media as a medium for planting social conservation values. The social conservation e-comic media in this study is still in the form of a prototype, so there are still many shortcomings, such as no coloring has been done, the layout of the comics is not yet neat, and does not yet cover all social conservation values. It is hoped that further development will be carried out, so that the Social Conservation e-comic media will be more perfect and more suitable as a medium to instill social conservation values.

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DEVELOPMENT OF SOCIAL SKILLS BASED ON SEMARANG'S LOCAL WISDOM IN SOCIAL SCIENCE LEARNING AT JUNIOR HIGH SCHOOL

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Abstract : The Covid-19 pandemic not only has an impact on the public health crisis, but also in every field of life, including in the field of education. Social skills during a pandemic is an indispensable ability to create harmonious social relations among individuals so that each of them will be better in interacting and adapting to the environment. This study focuses on the development of local wisdom-based social skills in the Semarang city during the pandemic with an emphasis on strengthening the attitudes and behavior of students in Semarang city. The data were obtained by in-depth interviews, observation, and documentation on the social science education at junior high school in Semarang City. Digging for information about local wisdom, traditions, culture of Semarang City, the values contained there in, are explored in social science education.

There are several local wisdoms in the Semarang city, namely the traditions of Dugderan, Nyadran, Pokpokan, The Punggahan-Pudhunan Tradition and The Use of Javanese which were identified in this study. The values identified and internalized in social science education materials in junior high school are the value of mutual cooperation, the value of empathy, generosity, awareness, and a sense of wanting to help. The development of social skills by students in learning is more effectively directed by the teacher through the Problem Based Learning model and project-based assignments, which are measured by evaluation instruments that have been designed by social studies teachers in the classroom. The things that must be paid more attention are the projects that must be completed by

students, given the limited mobility of students during the pandemic.

Keywords : social skills; local wisdom; learning; Social Science Education.

I. INTRODUCTION

Social skills are an important instrument in community, considering that each individual must be able to interact with other people who are accepted by their environment. Social skills are also meaningful as an individual's ability to express good and negative feelings in a relation to others. Combs and Slaby (in Sudarsih, 2011) explain social skills as the ability to interact with others in a social context in special ways that are acceptable to the environment, and at the same time it can give benefit to others. Research was carried out as an effort to answer the problem of the lack of harmony in the current condition of community.

The differences in community are getting deeper due to low social sensitivity, drying out of cooperative attitudes and behaviors, empathy and sympathy that are clearless growing in community. This is a cause for concern, especially when the above phenomenon appears and is common among young people. Developing social skills by creating harmonious social relationships, adjusting to the social environment, being able to develop themselves, showing themselves, with the characteristics of mutual respect, independence, knowing their life goals, discipline, and being adept at making decisions which can be summarized in communication skills, emotional management, conflict resolution, managing friendships (Anwar, 2006: 30) are important things to be develop.

Social skills need to be developed in community, so that each individual has the ability to interact with others in a social context in special ways that are acceptable to their environment (Yanti, 2005). Communication skills enhancement and individual skills (Michelson, 1985 in Nugraini, 2015) include the skills to give praise, the ability to ask for personal rights, cooperate with others, and other appropriate behavior. As stated by Purwana, et al (2009: 19) that these social skills are obtained by individuals and their environment. Social skills present to shape community social participation. Some things that must be considered in determining social participation activities are support from all parties (Djahiri in Sapriya 2009: 186). Formal education is expected to

be a strategic locomotive in the development of students' social skills, so that they can adapt to their environment and be able to build relationships with others. In this time, formal education teaches social values and skills, but on the other hand, the community does not set a good example. As a result, learning that is oriented towards the needs and interests of students so that; pay attention to social problems, prioritize skills, stimulate students to solve problems, take advantage of the community environment and foster, strengthen tolerance attitudes and behaviors in a multicultural community, it remains empty because students do not get it in real community life. This is where the urgency of social science education. Udin (2004: 126) states that social science education functions as a science to develop abilities and rational attitudes about social phenomena, as well as abilities regarding the development of Indonesian society and world society in the past and the present. During a pandemic, the development of social skills of students who carry out online learning must be well anticipated by the teacher. How to facilitate the social science education learning process for students by utilizing their knowledge to develop social skills in community. One alternative is to take advantage of local wisdom that already exists in the Semarang City Community. Skills development of students during a pandemic, to train their social competence. It is hoped that they can have social skills in several forms, including; 1) behavior related to the individual, for example, their ability to control emotions, solve social problems appropriately, or when they are able to process information and understand others; 2) behaviors related to other people namely communicating with others and establishing relationships; 3) behavior towards the environment; 4) behavior related to task (Cartledge and Milburn, 1995). At once, the importance of social skills for students in online learning during this pandemic, they are still trained and a sense of empathy, generosity, awareness, and a sense of wanting to give help will appear (Beaty in Sudarsih, 2011).

II. METHODS

This study focuses on efforts to develop local wisdom-based social skills in the Semarang city during the pandemic era for junior high school students in Semarang City, who took online learning during the pandemic. The data were obtained through in-depth interviews with social science education

teachers and students, observation and documentation on social science education learning in junior high schools in Semarang City. Digging up information about local wisdom, traditions, and culture of Semarang City, the values contained therein, are explored in social science education learning. Analysis and interpretation of data in this study will be analyzed by means of transcription and categorization based on the skills developed, then described and interpreted, so that the meaning of the data is directly related to the phenomena obtained from the social life of students in their respective communities.

III. RESULT AND DISCUSSION

Social skills already exist in community, along with the development of their civilization through the process of transferring knowledge, values from one generation to the next generation. The younger generation is present and enters in the arena of civilization, becoming part of the reality of social life. They are not only as audience, but also as actors so it is important to be nurtured, directed, guided so that they know, understand, so that there will be no gaps (gaps) between one generation to the next generation.

Pengembangan ketrampilan sosial harus senantiasa dilakukan, salah satunya dilakukan dengan menggali kearifan lokal. Temuan penelitian dalam penelusuran data menggunakan sumber dokumen dan sumber-sumber online, teridentifikasi beberapa kearifan lokal, bentuk-bentuknya, dan nilai-nilai yang terkandung di dalamnya, sebagai berikut.

The development of social skills must always be conducted, one of them is conducted by exploring local wisdom. The research findings in data retrieval by using document sources and online sources, identified some local wisdom, its forms, and the values contained, as follows.

Table 1. Forms of Local Wisdom and Values, and Social Skills developed in the Semarang City

No.	Forms of Local Wisdom	Description	The values contained	Developed Social Skills
1.	Dugderan tradition	Dugderan is an annual festival held to welcome the holy month of Ramadan. A folk party attended by people from all walks of life, the cultural procession starting from the town hall yard. The Dugderan Festival is the Warak Ngendog Carnival from City Hall to the Kauman Mosque. Warak Ngendog is an imaginary animal that resembles a goat and has a dragon's head. At the Kauman Mosque, the group was then greeted by the <i>Patang Puluhan</i> Troops and the Warak Dance. The event then continued with the reading of	Religious values; marker for Muslims preparing to enter the month of Ramadan. Likewise, a marker for the entire community to respect Muslims praying for the next month of fasting. Cultural values; arts that are displayed by the community, students in each education unit introduce the arts, culture, diversity that exists in the community of Semarang City. Social value; This carnival is a forum for togetherness in the joys of the people of Semarang City. In this activity, not only Muslims who	<ul style="list-style-type: none"> a. Tolerance b. Mutual cooperation c. Maintaining order together d. Participative e. A sense of belonging as one entity. f. Carry out duties as a member of the community. g. Communicative h. Available

		<p><i>Suhuf Halaqah</i> and playing the drum</p> <p>* However, with the Covid-19 pandemic, the Semarang City Government appreciates and preserves this tradition by keeping the Dugderan tradition simply. The traditional procession is still maintained, but it is eliminated is the crowd to avoid the spread of the corona virus infection in Semarang City.</p>	<p>commemorate and participate in the carnival, but all people are involved, a form of tolerance.</p> <p>Economic value; many traders who took action when this tradition was carried out. Especially the pottery traders who became a typical trade when Dugderan was held</p>	
2.	Nyadran Tradition	<p>Nyadran is a tradition of the Ruwah Month, starting with cleaning the graves of ancestors, sowing flowers, and meal. The purpose of this nyadran tradition is to honor the ancestors and express gratitude to God. People clean the graves</p>	<p>Culture value; something that grows in this tradition is respect for ancestors by caring for graves, praying for ancestral spirits. People work together to clean the grave area, pray together, eat together, as social values. Nyadran teaches to</p>	<p>a. Togetherness b. Mutual Cooperation c. Communication skill with other people d. A sense of belonging as one entity.</p>

		<p>while carrying packages containing food from the produce of the earth called sadranan. In addition, this Nyadran tradition has a meaning to remind people that life in the world will not last forever, therefore as a human being must continue to do good for the provision of life in the future.</p>	<p>remember and get to know the ancestors, family tree, and learn good teachings from the predecessors. Like the old Javanese proverb which says "<i>Mikul dhuwur mendem jero</i>" which means "good teachings we uphold, which we deem less good to cultivate". And religious values; getting closer to God of the worlds.</p>	
3.	Pokpokan tradition	<p>The Popokan tradition is a form of gratitude for the community, especially the farmers of Sendang Village, Bringin District, Semarang Regency, to God Almighty for the harvest they get and ask for the blessing of safety for the local community.</p>	<p>The popokan means self-cleaning or it can be interpreted as eliminating evil or ugliness that does not have to be violent. This tradition has been passed down from generation to generation by the villagers as a symbol of rejection of all</p>	<ol style="list-style-type: none"> Togetherness Protecting the environment Ability to accept criticism from others. Controlling emotions Tolerance

		<p>Popokan is a mud throwing traditional ceremony which is commemorated in August to be precise on Friday Kliwon. The community throw mud at each other, but there is no emotion here, they carry out joyfully, likewise the audience if hit by a throw should not be angry because people said that people who were thrown by mud would undoubtedly get blessings.</p>	<p>the ugliness that has the potential to enter the village, and an expression of the residents' gratitude for the abundant harvest. Social values, tolerance values, religious values, and cultural values.</p>	
4.	The Punggahan-Pudhunan Tradition	<p>Tradition before the fasting month and the end of the fasting month. The punggahan tradition is interpreted as welcoming the month that full of grace, an expression of joy to be able to return to join the month that</p>	<p>Social and religious values are evident in this tradition. Gratitude for the blessings that have been obtained. Also maintain good relations with neighbors, members of the surrounding community.</p>	<ol style="list-style-type: none"> a. Mutual cooperation b. Ability to establish communication with others. c. Empathy d. Sharing capabilities. e. Mutual respect

		Muslims are eagerly awaiting. This is done by sharing the gifts of the neighbors by sharing food.		
5.	The Use of Javanese	The use of regional languages at home; moments of interactions between parents, children, and other family members, and at school and in various community settings. The use of the Javanese <i>Kromo Inggil</i> in older people.	The value of respect for others. Tolerance and empathy for others. So far, traditional values in the use of Javanese have faded in the habituation of students' lives in their environment.	<ul style="list-style-type: none"> a. Communication skills b. Mutual respect

Source: research results are processed (2020)

In schools, the development of social skills based on local wisdom has been regulated. The implementation of local wisdom-based learning, in the process teaches students to always take advantage of the concrete situations faced in their daily lives. Government Regulation Number 19 of 2005 concerning National Education Standards, namely article 17 paragraph 1, states that the curriculum is developed in accordance with each educational unit, the regional potential, socio-culture, and students.

It is understood, the development of social skills of students depends on various factors, as classified by Natawidjaja, namely; factors from within and factors from outside. External factors are factors faced by individuals at the time and after birth, contained in the environment include; family, school, community, peer groups and the physical environment. The third is the combination factor which is a combination of internal and external factors,

including attitudes, emotions, habits and personality (Hasanah, 2012). From here, during the pandemic, when conditions did not allow face-to-face learning to be carried out, the use of local wisdom in Semarang City in developing social skills for urgent students was carried out. Of course, by realizing the limitations of students in implementing it, by still paying attention to the health protocols established by the government. The teacher pays attention to several principles, that students can gather information from their family, their immediate community and activities in their community.

Through online learning in schools, teachers continue to teach students social skills by exploring, recognizing local wisdom that occurs and it is implemented in the closest environment in their life. The teacher makes learning plans by developing social skills in a more creative way. In practice, the teacher uses problem-based learning methods and project-based learning. One of the steps, students are given the task of listening to videos that have been given by the teacher in the form of documentary films, YouTube content, news or snippets of local wisdom in Semarang, including Dugderan, Nyadran, Pokpokan, and Punggahan-Pudhunan. They dig further information with the data sources obtained from interviews with parents and other informants in their environment, and the analysis is outlined in the form of a report. Learning is also carried out by leading to the preparation of a portfolio of student activities. They are given the task to follow the traditions carried out in their respective environments. This is where social skills are developed in learning, for example basic skills for interaction: close relationships, making eye contact, sharing information; Communication skills: expressing opinions, taking turns listening and speaking, softening voices (not yelling), convincing people to be able to express opinions.

Group building skills (working together), for example carried out by students by accommodating the opinions of others, for example family members, working together, helping each other, caring for each other, respecting each other. They are also asked to train themselves to master problem-solving skills; being able to control oneself, obeying agreements, finding a way out by discussing, thinking about others, empathy. Developing social skills by creating harmonious social relationships, adapting to the social environment, being able to develop themselves, displaying oneself, with the characteristics of mutual respect, being independent, knowing their life goals, being disciplined, and being able to make decisions which can be summarized

in communication skills, emotional management, conflict resolution, managing friendships (Anwar, 2006: 30), are important things to be developed.

Students are given the task to document their activities, with the principle of the importance of health protocols. Making a video related to the results of the assignment is one of the outputs. In this assignment students are indirectly required to have good communication using polite language, including by communicating in soft Javanese when talking to parents, respect, tolerance related to differences of opinion , empathy for local wisdom, participation, togetherness, mutual assistance and others. In this implementation the teacher emphasizes the importance of students being able to work with parents, including involving parents, family members in completed projects. It is described how the development of social skills for students based on local wisdom, in online learning as follows.

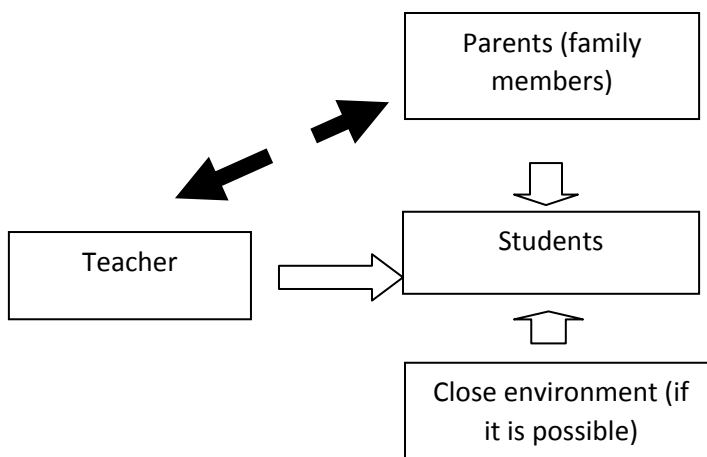


Figure 1. Illustration of the relationship between teachers, students and parents and the closest environment in developing social skills during pandemic learning.

It can be used as material for evaluating the mastery and implementation of social skills in social studies learning. In the evaluation, there is a scale for the assessment of students' activities, what social skills have been mastered and carried out by students, of course with parental guidance and supervision.

For example during the ruahan tradition, children participate in preparing, recording new knowledge about the implementation of this tradition, so they want to know what it means, and what they have to do as part of a community they can feel, and live because they participate.

What is designed by social studies subject teachers for the development of social skills during a pandemic, it can bring students closer to the life of their community; with culture, traditions, and social systems in it. This also minimizes the concerns of some parties, especially parents, about the online learning that has been done so far has an impact on their behavior who is not far from smartphones. Conditions that require students to be active, because learning through networks on the one hand, and concerns about the negative effects of using smartphones for them. Every day, each individual seems to be very attached to their smartphone. A person experiences anxiety if this item is left behind (not carried away) or lost. The sense of dependence on the existence and benefits of this smartphone seems to be a habit for each individual. Enter, permeate the construction of individual thinking which eventually becomes their habitus, influencing behavior and actions in family, community and state life (Lestari, 2018: 29).

IV. DISCUSSION AND RECOMMENDATIONS

This study focuses on the development of local wisdom-based social skills in the Semarang city during the pandemic. There are several local wisdoms in the Semarang city, namely the traditions of Dugderan, Nyadran, Pokpohan, The Punggahan-Pudhunan Tradition and The Use of Javanese. The value of mutual cooperation, the value of empathy, generosity, awareness, and a sense of wanting to help. The development of social skills by students in learning is more effectively directed by the teacher through the Problem Based Learning model and project-based assignments.

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ECONOMIC VALUES OF ACTIVITY IN THE PASAR LIMA AS LEARNING RESOURCES ON SOCIAL STUDIES

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Abstract : *Activities are undertaken by people in Pasar Lima Banjarmasin generate economic value. IPS learning resources are of economic value to the actions of production, distribution, and consumption. This study aims to describe the integration of economic value as a source of social studies. The study was conducted using a qualitative approach, the data obtained by observation in the Pasar Lima Banjarmasin, interviews with people in Pasar Lima, and professor of education and social studies documentation in pictures. Techniques in analyzing the data are done by reducing the data and presenting data and then conclude. This research shows that there is economic value in the traders, buyers, and service providers who benefit from their actions. The economic value can be integrated into the 2nd half of the grade VII*

material on economic activity. The financial cost is created in a table that includes the essential competencies, learning materials, and economic value integration used as social studies.

Keywords : *Economic Value, Activities, Market, and Social Studies Learning Resources*

INTRODUCTION

The market is a common means of meeting sellers, buyers of goods, and services. This transaction usually occupies a strategic location close to residential areas, at intersections, where many people often pass and in the center of a crowd (Sasanto & Yusuf, 2010). Pasar Lima in Banjarmasin is the same as other markets. In this market, there are also activities carried out by sellers and buyers and services offered by freight forwarders, parking attendants, and transportation.

Pasar Lima Banjarmasin provides various kinds of goods sold by sellers, such as groceries, machine tools, clothes, and foodstuffs. The most transactions carried out by buyers were purchasing onions. The onions sold in the market are cheaper than in other markets. Many buyers come from Banjarmasin and outside Banjarmasin, such as the Hulu Sungai, Samarinda, Palangka Raya, and Puruk Cahu areas. Food stalls are: ready for consumption, such as rice, cooked side dishes, typical Banjar cakes, and drinks.

Pasar Lima has five parking lots, namely parking for motorbikes, cars, and boats. Access to Pasar Lima can use land routes and river routes. Through river transportation, commodities of areas are inland carried through hundreds of existing waterways through these inland waterways, the economy in this area is integrated into a broader economic activity (Subiyakto, 2005). Activities carried out by people in Pasar Lima create value. Value is something that is considered acceptable and can be used. The value contained in activities in this market is economic value. Economic value is a balance of costs with profit and loss, which means prioritizing uses that are beneficial to humans (Abbas, 2018).

Economic value can be used as a source of social studies learning. Economic costs include independence, simplicity, productivity, and efficiency (Syahran & Abdul, 2016; Lestari, Abbas, & Mutiani, 2020). The economic value contained in Pasar Lima is in the production of food, marketing of goods sold

in addition to the Banjarmasin area as well as in other areas, the goods sold are consumed by the surrounding community and other local communities because of the distribution of goods to other sites that can be developed in social studies.

The development of values in social studies will be more effective if all the concepts in which the value is attached to each subject matter can be used to encourage the explanation and reasoning of costs to develop the ability to internalize and internalize values. The concept of social studies material in which there is value can be organized and used as study material in the learning process (Muchtar, 2015; Syaharuddin & Mutiani, 2020).

The learning process by instilling values will improve skills thinking students if used as a learning resource. Learning resources are all that can be used for learning purposes and can support the learning process. Learning resources can provide experience to everyone so that they can enrich their knowledge. So far, the learning resources used in the learning process are less varied, including social studies learning. Most of them only use books as a source so that learning takes place.

The lack of interest by students when studying social science is evidence of the decline of social studies. Problems in social studies that are often considered boring subjects can cause less stimulation, less attention to students so that they think critically and are less able to solve problems. Students are not directly involved during the learning process so that it is dominated by teachers (*teacher-centered*), the use of media during learning does not attract the attention of students, the learning methods used are rather monotonous, the teacher has not been able to take advantage of the environment as a medium or resource when learning which interesting and only textbooks used as learning resources (Ramawati, 2014). The lack of optimal social studies education is caused by several factors: the source or development of social studies material. The article aims to describe the integration of economic value in activities at Pasar Lima Banjarmasin as a source of social studies learning.

RESEARCH METHOD

The research was conducted using a qualitative approach. This qualitative approach aims to profoundly understand human and other social problems (Mohammad, 2008; Bungin, 2005). A qualitative approach is used to

describe and understand how economic value can be used as a learning resource for social studies (Moleong, 2002). The data obtained were obtained by observing the research site, interviewing Yanto and (traders in the market), and Melly Agustina Permatasari (Social Studies Department lecturer) documentation in the form of photos. The observations in this study were by researchers observing the activities carried out by humans in Pasar Lima Banjarmasin.

Observations were made at Pasar Lima Banjarmasin, which is located at Jl. Pasar Baru, Kertak Baru Ilir, No 112, Banjarmasin in the middle of Banjarmasin City. Interviews were conducted with people who carry out activities at Pasar Lima, Banjarmasin, and documentation in the form of photos. Data analysis in this study was carried out by reducing data, presenting the data, and then drawing conclusions (verification) on the research (Saebani, 2009). Reduced data is data in documents and data from interviews with informants related to activities that generate economic value and learning resources. Data *Display* in the form of descriptions and conclusions. This study used a data validity test using internal validity (credibility test), external validity, reliability, and objectivity (Bungin, 2005; Gunawan, 2014).

RESEARCH RESULTS AND DISCUSSION

1. Economic Value of Activities in Pasar Lima Banjarmasin

Economic value is a value that considers profit and loss. The object that is weighed is the benefit of a good or service. Economic value prioritizes something useful for human life (Abbas, 2013). Economic value is obtained from activities carried out by humans in Pasar Lima Banjarmasin. Activities that occur are in the form of buying and selling of goods and services. Interests in the market can be in the form of goods produced directly at the market, and some sell finished goods. Products that are made now are food ingredients such as empek-empek and other fried foods. According to Mr. Yanto (35 years), as a fried empek-empek trader said that: The

The food sold is fried empek-empek, the marketing of fried food is only around Pasar Lima, and people who buy a lot of merchandise. Business capital, namely capital from yourself and the benefits obtained if the goods are sold out, can reach IDR 150,000-200,000. If the total is added up, the daily

income could be around Rp. 400,000 (uncut capital). Selling starts at 08:00 WITA, and the results obtained from selling can be sufficient for children in school (interview 27 April 2019).

Yanto produced homemade *empek-empek*. He makes it at home, whether it's the crackers or the chili sauce, while in the market, he only fries it, the capital used is the capital he doesn't borrow from anyone. The income earned per day is around Rp. 400,000 have not been cut in the money. If you calculate the profit, it can reach Rp. 150,000-200,000 per day if the merchandise sold is sold out. The marketing of goods is carried out in two places, namely Pasar Lima Banjarmasin and at the TPA near the Poltabes but at different times. Selling at Pasar Lima in the morning and the evening just moved to the TPA. People who buy merchandise are Banjarmasin and other people who come to Pasar Lima to shop for other necessities. Profits that can meet his needs and also for the costs of school children. He also interacts with other traders around him.

2. Integration of economic value as a source of social studies learning

Integration of economic value as a source of social studies learning can be a value-based source. Principles that must be considered in the social studies learning process so that social studies learning provides good and maximum results, namely: adequate social studies learning, namely integrated education, value-based learning, opposing learning, active learning, is not meaningful (Mulyana, 2004; Samiha, 2017).

The process of integrating economic value as a learning resource starts from analyzing the material by economic value. The material found is then examined by the class and in what semester the material was delivered. Looking at the syllabus, choosing the essential competencies in the syllabus that match the material you want to integrate with economic value. Interviews with lecturers of the social studies education program regarding the learning resources used, namely economic value. According to Melly Agustina Permatasari (34 years), she said that:

Economic value is related to profit and loss and the added weight of an item or product, regarding learning resources, namely, everything that can be used for learning purposes. The economic value of activities in Pasar Lima is obtained from profits or remuneration from activities carried out by the people

there. Economic activity is by monetary value, which is divided into three activities of production, distribution, and consumption, all carried out by people in the market—integrating this economic value, which is included in the learning material so that it becomes a value-based social study learning resource (interview, 19 April 2019).

The integration of economic value as a source of social studies learning is in class VII semester II material on economic activities divided into production, distribution, and consumption. Economic activities are designed to be six hours of lessons where one lesson hour is 40 minutes. The six-lesson hours are three meetings because the social studies subject in SMP is one meeting, which is two lessons. The economic value of activities in Pasar Lima Banjarmasin is the material of economic activity. Learning will be more interesting if added with the existing conditions in the surrounding environment, namely Pasar Lima Banjarmasin, whose activities produce economic value. Economic value is about production, marketing, consumption, financial credit details, and welfare considerations. Monetary value can be taken as a learning resource that is very suitable for the material of economic activity. Learning is designed in three meetings: the first meeting about production activities, the second meeting about distribution activities, and the third meeting about consumption activities. Integration of economic value as a source of social studies learning as follows:

Table 1 Analysis of the suitability of social studies material with economic value in activities at Pasar Lima Banjarmasin

Class: VII

Semester: II

Basic Competencies of	Learning Materials	Integration Economic value in activities as social studies learning resources
3.3 Analyze the concept of interaction between humans and space to rooms that	Economic activities of production, distribution, and consumption	1. In production activities in the market, people make food such as rice, fried foods, drinks, and services. People who trade in the market or provide services get benefits

<p>produce various economic activities (production, distribution, consumption, supply-demand) and interactions between areas for the sustainability of Indonesia's social and cultural economic life.</p> <p>4.3 We present the results of an analysis of the concept of interaction between humans and space, areas resulting in various economic activities (production, distribution, consumption, demand, and supply), and interactions between rooms for the sustainability of Indonesia's economic, social and cultural life.</p>		<p>and wages, so this is an economic value. Onion cleaning services produce onions that are clean and ready to be marketed. Clothing sewing services make clothes ready to be worn by humans and machine service services that can repair all types of damaged machines. They provide services and get wages so that it is an economic value because there is a profit.</p> <p>2. Goods distribution activities are in Pasar Lima and also other Kalimantan areas. Items sold are vegetables, fruit, necessities, keys, cooking utensils, fishing gear, snacks, cakes, fried foods, rope pins, and tarpaulin. These traders distribute in Pasar Lima and other areas to make a profit. Transportation services such as public transportation and also rickshaws and trucks for delivery of goods to the regions. Public transit for buyers and pedicabs only for a short distance from them issuing these services is an economic value because there is compensation in the form of wages they get. In this production activity, they consider effectiveness, efficiency, and productivity in making products.</p> <p>3. Consumption activities, namely when people eat food made in this market such as</p>
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		<p>rice, fried foods, and pentol. Buyers buy goods in this market for their daily consumption needs and also for resale. Suppose the buyers buy in large quantities for resale, vital social studies, so they need goods transportation services. Goods transportation services benefit from the results they work to transport goods.</p>
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(Source: Researcher Data, 2019)

Learning resources play a very important role in the learning process to provide important information and knowledge that is indispensable in developing the desired abilities in each subject (Syahran & Abdul, 2016; Lestari, Abbas, & Mutiani, 2020). As in the table above, economic value as a social studies learning resource can be used as a learning resource for grade VII students on economic activity material. Economic value is a learning resource used in production, marketing, distribution, and consumption. Details of financial credit related to capital and also considerations of the welfare of life that exist in economic value in this market also need to be known by students. Students need to know so that students know that traders or people who want to own a business need capital. Capital is not only in the form of money but also requires expertise.

Skills in sewing, repairing machines, transporting goods, using transportation means, cleaning onions in this market are also included as capital. Business capital is in the form of money. Like the traders in this market, there is their capital. There is a loan. Loans can be obtained from families and agents of goods to be sold by traders. The money of the agent for the goods is that the merchants take or sell the agent's property on debt, but they will be paid back after the goods are sold. Students also need to know that the benefits obtained from trading or selling are for life's selfare.

As the researcher has asked the traders, the benefits obtained are calculated annually, monthly, and per week, sufficient for daily life and children to study and to provide salaries for employees for transporting goods

and keeping the shop. Learning resources that can be used in addition to books can also use the surrounding environment (Syaharuddin & Mutiani, 2020; Mutiani & Subiyakto, 2019). The surrounding environment is Pasar Lima Banjarmasin through the material on economic activities. The integration of economic value in activities at Pasar Lima Banjarmasin is by being published in the Social Studies learning material.

CONCLUSION

Activities carried out in the Market generate economic value. These activities are in the form of buying and selling goods, products, and services. Activities are carried out by people in the market, which produce economic value because there is a remuneration received in profits or salaries. Economic value as a source of social studies learning is integrated into learning materials. The process is analyzing the material, the class. The semester then the essential competencies and integration with the activities in Pasar Lima Banjarmasin with economic value, and then a table are made. Economic activities include production activities, distribution activities, and consumption activities. The monetary amount entered is related to production, marketing, consumption of goods, capital, and traders' profits.

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GENDER ISSUES HISTORICAL EDUCATION CURRICULUM DEVELOPMENT

(Case as Study at Syiah Kuala University Banda Aceh)

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Abstract : *The role of Indonesian women in the national development process has been very significant. However, the narrative about Indonesian women in the history education curriculum, especially in historiography and history textbooks cannot be said to be sufficient. Even the history of women in Indonesia is categorized as social history writing. Given the lack of narrative history of Indonesian women, it has an impact on the development of historical education curricula in higher education, including the implementation of history learning. Therefore, this paper aims to analyze gender issues in the development of the historical education curriculum at Syiah Kuala University, Banda Aceh. This paper uses a qualitative approach by applying the Feminist Stylistics Approach (FSA) method following the thoughts of Sara Mills, as a critical discourse analysis to see what Acehnese women appear to be like in a word, phrase and discourse. The data collection technique is done by means of observation, in-depth interviews, literature review,*

and documentation. The results of this study indicate that gender issues in the curriculum of the history education study program at Syiah Kuala University Banda Aceh have been accommodated in such a way, as has been described in several historical courses and learning tools that pay attention to gender issues in Aceh. However, gender issues in Aceh that are currently developing are in a stagnant position, receiving less attention in the development of the historical education curriculum. One indicator is that Aceh is experiencing a crisis in women's leadership. The weakening of Acehnese women's leadership, can actually be answered by the historical education curriculum by presenting an independent Acehnese women's history course. When viewed from historical records, Aceh has a different conception of gender compared to gender in Europe. If gender in Europe relies more on the feminist movement which aims to obtain women's rights, then gender in Aceh is already in the application and participation stages. Even some 17th century Acehnese women had occupied the highest authority as Sultanah in the Kingdom of Aceh. Therefore, the history education curriculum at Syiah Kuala University, Banda Aceh, should be developed based on more substantive gender issues so that it can improve the history education curriculum that has been applied today.

Keywords : *gender, curriculum, historical education, Syiah Kuala University, Banda Aceh.*

I. INTRODUCTION

Curriculum is a series of standard procedures that have been prepared and arranged in such a way as a guide for educators in planning and implementing learning activities to achieve certain educational goals (Arifin, 2011: 1). The curriculum is a description of the teaching materials that will be presented in learning. In other words, the curriculum is a tool to achieve educational goals, which serves as a guide in the implementation of teaching at every level of education. The curriculum is a set of plans and arrangements regarding the objectives, content, learning materials, and methods used as guidelines for implementing learning to achieve certain educational goals (Qusayiri, 2016: 15). In other words, the curriculum is an absolute requirement and an educational plan which is expected to become a reference for education

providers. If the curriculum is an absolute requirement, then the curriculum is an inseparable part of education and learning (Khaeruddin et al, 2007: 4).

Regarding the goals and educational programs contained in the curriculum, it can reflect the desired direction and goals in the educational process (Thabib and Siswanto, 2015: 217). Therefore, the curriculum is a very important component in the education system, especially in the process of implementing all designs for classroom learning activities. Everything that is contained in the curriculum must be known and understood by the educators, to then be described and applied in the learning process to students. However, the curriculum design at one level of education is still strong with a patriarchal culture to gender bias. This can be viewed from several components, such as curriculum structure, textbooks, teaching materials, learning resources, learning methods and media, learning environment conditions, and teacher composition (Adriana, 2009: 147; Komarudin, 2014: 135). From these several components, it shows that inequality is still stored in the world of education to become gender biased.

In the discourse of feminism, equality is a very basic topic as the main study material, considering that women's problems often arise due to the dominance of men in all fields, including in the field of education. That is why education is the main key to realizing gender justice and equality in society. The education in question is education with a gender perspective. Gender perspective education is one of the topics of discussion that was born from the feminist movement which has an understanding of the emancipation of women, which is an act of liberation from all forms of slavery or movement to gain recognition of position, degree, and rights and obligations in law (Ismawardi, 2018: 199). Therefore, equality of treatment between men and women can be implemented in the sphere of education, family and society as long as it does not contradict and separate the sexes.

Gender is a role difference between men and women that is formed not because of a construction that is born from birth, but is formed based on the social and cultural construction of the collective life of society (Wood, 1994: 21, Nugroho, 2011: ix). This opinion is confirmed by Fakhri (2005: 8) that gender is a concept that refers to the roles and responsibilities of men and women as a result of social and cultural constructions that can be changed according to changing times. Thus, gender is a difference regarding the behavior between

men and women that are constructed through social, created by humans through social and cultural processes that length (Sugihastuti and Septiawan, 2007: 23).

Based on the above understanding, the curriculum should be able to consider the conception of gender, so that gender justice and equality in the realm of education can be achieved and produce results. Developing gender justice and equality through education is clearly needed, considering that education is a process of teaching activities carried out formally and informally, a process of transferring values, an investment process, and a process in order to influence students to shape social behavior, both physically, intellectually, emotionally, and morally, which in turn can lead to changes in people's lives (Hamalik, 2008: 3; Mustakim, 2011: 8; Law on National Education System Number 20/2003; Chasanah, Nurbayani and Wiyanarti, 2020: 26). Thus, education programs with a gender perspective can be applied at all levels of education, from elementary schools, junior high schools and high schools, to tertiary institutions. State tertiary institutions as one of the government institutions engaged in education can implement this policy by compiling a curriculum and educational programs with gender nuances.

Syiah Kuala University is the oldest public university in the city of Banda Aceh, Aceh Province. As a university that has earned the nickname "*Jantong Hatee Rakyat Aceh*", Syiah Kuala University has succeeded in implementing education programs with a gender perspective. One of the policies of the Syiah Kuala University Banda Aceh which pays special attention to gender issues in Aceh, in the form of the issuance of a number of rector regulations related to gender-nuanced education on the campus, such as the support and approval of the Chancellor of Syiah Kuala University for the establishment of the Historical Education Study Program in the Faculty of Teacher Training and Education. Through this Historical Education Study Program, gender issues in Aceh are discussed by lecturers and students who have been programmed in teaching settings, such as curricula, historical learning tools, courses, textbooks, learning media, and so on. However, there are several problems related to gender issues in Aceh in the curriculum of the History Education Study Program at Syiah Kuala University, Banda Aceh. These problems are regarding the position and position of Acehnese women in the curriculum which have not yet received an equal place with men, especially in terms of subjects and the description of teaching materials that refer to the curriculum.

The fact that the role of Indonesian women in the national development process is very significant, however, their narrative in historiography and history textbooks cannot be said to be adequate when compared to the narrative of men in writing Indonesian history. Even the history of women in Indonesia is categorized as social history writing (Kuntowijoyo, 2003: 115). Given the lack of historical narrative for Indonesian women (Nuryanti and Akob, 2019: 1), it turns out that it has an impact on the development of historical education curriculum in colleges and schools, including in the implementation of history learning. whereas when discussing men without including women in history it is very unfair (Murdiyah, 2007: 255), and by Bambang Purwanto this problem is called a failure of centric historiography, because historians are unable to raise many historical themes in Centric Indonesian Historiography (Purwanto, 2006: xiv). Starting from the background description of the problem above, this paper aims to analyze gender issues in the development of the historical education curriculum at Syiah Kuala University, Banda Aceh.

II. METHODS AND RESEARCH DESIGN

Research is located in the city of Banda Aceh, Aceh Province. Specifically, this research was conducted at the History Education Study Program, Faculty of Teacher Training and Education, Syiah Kuala University. With the location of the research determined, this place can be used as a location to obtain data and solve research problems that are taking place in the field (Sukardi, 2012: 13). Meanwhile, this research will be planned and carried out from October to November 2020. This research is designed based on qualitative research. Qualitative research is an approach that can explore as well as understand the perceived meaning of social and humanitarian issues, by collecting various empirical data which results in descriptive data in the form of words and language in a natural case context by utilizing various natural methods (Creswell, 2012: 4; Moleong, 2014: 6; Putra, 2013: 62; Denzim & Lincoln, 1994: 2; Bogdan & Biklen, 1992: 21-22).

Meanwhile, the research strategy is to apply the Feminist Stylistics Approach (FSA) method which follows Sara Mills' thought as a tool to analyze the object of research, namely to see the extent to which Acehnese women are featured in a discourse. The Feminist Stylistics model (Mills, 1995) introduced

by Sara Mills continues to this day. The model developed is based on Foucault's basic theory which reflects power and ideology in society, where power is negotiated and distributed through social relations (Mills, 2001). Text analysis uses an approach known as feminist discourse analysis or FSA. The analysis starts from the interpretation of the accuracy of messages transferred from the linguistic unit, starting from words, phrases, and discourses (Mills, 2012). The next step is to apply the Sara Mills analysis framework which has four objectives, namely to explore the author's ideology of the language style in the text; position of actors: subject and object; the position of writer and reader; and the order of information in determining the legitimacy of an actor in the text.

In this study, there are 3 data sources used, namely (1) Informants, which are human data sources (Sutopo, 2006: 57-58; Koentjaraningrat, 1997: 130). The informants referred to as individual data sources are the Chancellor, Dean, lecturers and history education students. (2) Place / Location and Event or Activity, which refers to a previously determined research location. (3) Documentation and Archive Study, this technique is carried out to obtain data sources in the form of written materials or material objects used in this study (Sutopo, 2006: 61), namely the curriculum and all historical learning tools. Next is data collection techniques, this technique can be done in various settings, sources, and other ways (Sugiyono, 2014: 224). In this regard, data collection techniques in this study were carried out through observation, Focus Group Discussion (FGD), in-depth interviews, and recording documents and archives (Sutopo, 2006: 75-76; Herdiansyah, 2012: 118; Kuntowijoyo, 2003: 74; Bungin, 2007: 108; Arikunto, 2013: 201; Noor, 2010: 141). Next is the sampling technique or sampling. In this study, the sampling technique is more purposive sampling (Sutopo, 2006: 64). Meanwhile, the data validity technique is done by means of member checks, expert opinions, data triangulation, and method triangulation (Wiriaatmadja, 2005: 168-171; Patton, 2006: 331). Finally, data analysis techniques, namely qualitative analysis techniques in the form of interactive analysis models that follow the model scheme from Miles & Huberman. Interactive analysis technique is a cyclical process that moves between three main components, namely data reduction, data presentation, and drawing conclusions and verification (Miles & Huberman, 1992: 120).

III. RESULTS AND DISCUSSION

Curriculum in the history education study program of the Syiah Kuala University Banda Aceh, developed based on the profile of the study program which refers to the vision and mission, has been designed and adapted to the national higher education curriculum guidelines and the standards of the Indonesian National Qualifications Framework (KKNI). Therefore, the competencies that must be possessed by every student from the history education department at Syiah Kuala University Banda Aceh, which have been formulated based on the profile of the study program by taking into account the vision and mission of the study program, faculty and university. Based on this, the history education study program at Syiah Kuala University, Banda Aceh, has designed its curriculum based on KKNI standards and has undergone developments based on the needs and demands of the times.

In relation to the curriculum structure that has been developed by the history education study program at Syiah Kuala University, Banda Aceh, the total credits of courses in the curriculum are 145 credits consisting of core courses and elective courses. Of the 145 total credits, they are further divided into 141 credits for compulsory courses consisting of 102 credits for core courses and 39 credits for institutional courses, and 4 credits for elective courses from the 10 credits offered. These two types of compulsory and elective courses are compulsory in nature for history education students to take and pass on the campus. Meanwhile, the total number of courses in the curriculum of the history education study program at Syiah Kuala University Banda Aceh is 68 subjects, with an average credits weight per subject ranging from 2 to 3 credits. Therefore, gender issues in Aceh have been accommodated in such a way in a number of courses contained in the historical education curriculum design.

Some historical material that discusses gender issues in Aceh is included in courses on Aceh history, Indonesian history, European history, Asian history, intellectual history, and the history of Islamic thought. From these courses, gender issues in Aceh are discussed jointly by lecturers and students through pre-planned learning tools. However, in the history education curriculum at Syiah Kuala University in Banda Aceh, it can be seen that none of the women's history courses in Aceh are independent. The history of Acehnese women is only discussed through historical material and this material is the subject of discussion in several of the courses mentioned above.

Based on this, the authors believe that there is a process of eliminating the history of Acehese women in the discourse of developing a historical education curriculum at Syiah Kuala University, Banda Aceh. Although the material on the history of Acehese women is discussed in several of the courses above, in the absence of an independent Acehese women's history course like other courses, it can be said that the curriculum has not been able to answer gender issues in Aceh optimally. History text books that are used as discussion materials still revolve around the history of Acehese women such as Cut Nyak Dhien and Cut Meutia. Meanwhile, the names of other Acehese women who have appeared in many historical trajectories in Aceh have not been widely discussed. Therefore, the discourse on the curriculum in the history education study program at Syiah Kuala University, Banda Aceh, still leaves a lot of gender disparities and inequalities, especially considering the position of Acehese women who are positioned only as historical material in the curriculum.

In fact, historical facts prove that Aceh is an area that has produced great and strong female figures who appear on the historical stage and are recognized by the international community. In addition, the conception of gender in Aceh turns out to be a distinct and very basic difference. This can be seen by comparing gender in Aceh and Europe. If gender in Europe tends to be based on a feminist movement that aims to obtain women's rights, gender in Aceh is not the case but is already in the application and participation stage. It can even be said that Acehese women have almost the same position as men in taking roles to fill in the public sphere.

In the 17th century, for example, Aceh had long successfully implemented what is known as the emancipation of women (Salam, 1995: 21). The presence of 4 Acehese women with the title Sultanah who ruled for 58 years in the Kingdom of Aceh Darussalam (Hasjmy, 1977: 32; Irwanti, 2011: 122), is proof that Aceh has long been running the women's emancipation movement by providing an honorable place for Acehese women, and at the same time showing that the conception of gender in Aceh has distinctive and unique characteristics. This is confirmed by the absence of great contradictions between Islam and culture in Aceh which exclude women and prohibit them from being appointed as the highest leader in an authority in Aceh. In other words, Islam and culture in Aceh do not contradict each other and cause serious problems for the emergence of women's leadership in Aceh, but are

mutually cooperative, beneficial, tolerant, and responsible (Rahayu, Minarti and Malik, 2020: 33). Because the civilization of Aceh is a blend of Islam and Malay (Hanapi, 2015: 23). On the other hand, the scholars in Aceh such as Nuruddin Ar-Raniry and Abdurrauf As-Singkili, actually provided support by publishing various books on women's leadership in Aceh (Said, 1981: 377-378; Rosyadi: 2016: 57). In addition, many Acehnese women also appeared as leaders of the Acehnese guerrilla troops during the struggle against Dutch colonialism (Ismawardi, 2018: 200). Some Acehnese women who appeared as war leaders, call it Cut Nyak Dhien, Cut Meutia, Pocut Baren, Teuku Fakinah, Pocut Meurah Intan, Cutpo Fatimah, and a number of other Acehnese women's names.

Based on this, the discourse of curriculum development for the history education study program at Syiah Kuala University Banda Aceh should be developed based on more substantive gender issues in Aceh. Moreover, by looking at the current condition of Aceh which is currently hit by a crisis towards women's leadership, the historical education curriculum at Syiah Kuala University in Banda Aceh can actually answer this problem by making the Acehnese women's history course that stands autonomously as a wise solution, so that discussion of history women and gender in Aceh are becoming more varied and developing.

IV. DISCUSSION AND RECOMMENDATIONS

Gender issues in Aceh have been accommodated in such a way in the development of the historical education curriculum at Syiah Kuala University, Banda Aceh. Gender issues in Aceh are discussed in a number of courses in the history education study program of the Syiah Kuala University Banda Aceh through Acehnese women's history material that has been planned in the learning tools. Although gender issues in Aceh have been accommodated, none of the Acehnese women's history courses have stood independently in the development of the historical education curriculum. Therefore, there are still gender inequalities in the curriculum. Making the Acehnese women's history course stand alone as a discourse can be used as a solution to the development of the historical education curriculum at Syiah Kuala University, Banda Aceh, so that the potential for gender inequality in the curriculum can be avoided.

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GROWING STUDENT ECOLITERACY WITH THE UTILIZATION OF PRINT TEACHING MATERIALS BASED ON INDRAMAYU LOCAL WISDOM

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Abstract : *The shift in people's eating behavior is caused by the development of industry and globalization of the food sector, such as the emergence of advertisements that lead students to prefer buying plastic drinks instead of bringing your own water from home. The used plastic packaging drinks will become plastic waste that is not environmentally friendly. Therefore, it is necessary to understand ecoliteracy in students from an early age. One way that can be done to foster ecoliteracy in students is by introducing local healthy food and drinks through printed teaching materials based on Indramayu's local wisdom. The method used is a literature study with data collection techniques on books, literature, notes, and reports that are related to printed teaching materials, ecoliteracy and local wisdom. The results of the study indicate that printed teaching materials in the form of pictorial stories are an alternative for teachers to foster student ecoliteracy. Printed teaching materials are easier to use because they do not require other supporting devices. In addition, teaching materials that are packaged in the form of pictorial stories can help students to more easily understand abstract learning content to become real and images can be used at all class levels and subject areas. The components contained in this teaching material are in the form of material packaged in the form of illustrated stories based on local*

wisdom about the typical foods of the Indramayu people such as nasi lengko, burbacek and entog pedesan, mango juice, mango dodol and orange coconut ice.

Keywords : *Teaching materials, local wisdom, Ecoliteracy*

I. INTRODUCTION

At this time there has been a shift in eating behavior in the community. This shift in behavior is due to the development of the food industry. Such as the behavior of people who are more interested in consuming foods and drinks that are harmful to health. The distribution of food and beverages is due to advertisements and promotions broadcast through various media. If they have been affected by advertisements, students will buy food and drinks without considering the harm to themselves and the environment around them.

Examples of losses incurred are students can be obese and poisoned. Obesity in school-age children can cause decreased concentration, easily drowsiness, and reduce the level of residual activity in teaching and learning activities so that it can affect student achievement (Ulilalbab, 2015). Apart from obesity, food poisoning is a health problem that is often faced by school age children. Pollutants contained in food packaging are one of the causes of food poisoning when consumed continuously, such as instant noodles and packaged glass drinks. Polystyrene packaging in packaged food and beverage, is carcinogenic and affects the central nervous system (Arisman, 2009).

In addition, when students buy plastic packaged drinks, it has an impact on the surrounding environment. The plastic packaging will become waste that is not environmentally friendly and pollute the earth. The effort to solve environmental problems is to understand ecology. Living according to ecological principles can be done through learning in elementary schools. Ecological intelligence is supported by several elements, namely knowledge, attitudes, and actions. The desire to protect the environment is based on knowledge. Awareness of the damaged environment must be saved based on the affective aspect, while the psychomotor aspect is described as protecting the environment (Supriatna, 2016).

One way that teachers can introduce healthy food is through teaching materials. Teaching materials can be packaged in print and visual form

(Pujiatna, Rosmaya, & Wahyuningsih, 2020; Soegiranto, R, 2010). The teaching materials used can be developed by teachers in schools. The purpose of developing teaching materials is so that the teaching materials used by students can match the needs and characteristics of students, so that learning objectives can be achieved (Anggraeni & Yonanda, 2018). In addition, to encourage students to be able to build and make connections between knowledge and reality in the environment (Noly, Wulandari, & Setiyawati, 2020). Teaching materials have an important role during the learning process, namely as a guide for teachers to achieve the learning objectives that have been formulated. Students can provide the opportunity to decide for themselves when and where they want to study (Risma, 2014; Tanjung & Fahmi, 2015).

School is part of society which is also a miniature of society. Educational programs in schools need to provide broad insights to students about the specificities that exist in their environment, one of which is local wisdom (Meliono, 2011). Local wisdom is the value of life that is passed on from one generation to another in the form of religion, culture, or forms often mentioned in nature in the social system of life. One of the local wisdoms that can foster ecoliteracy of elementary school students is healthy local food and drinks.

The achievement of ecoliteracy can be determined by the teacher in providing understanding to students about the environment. Teachers must have the ability to cultivate attitudes and use media that support learning. Cultivating attitude through picture story books gives students the advantage of being able to choose local foods that are healthy, beneficial for themselves and their environment. Based on the description above, this article aims to describe how to foster student ecoliteracy by utilizing printed teaching materials based on Indramayu's local wisdom.

II. RESULTS AND DISCUSSION PRINT TEACHING MATERIALS

Teaching materials are a collection of learning tools consisting of learning materials, methods, limitations and ways of evaluating which are designed systematically and attractively so that they can achieve the expected goals (Chomsin & Jasmadi, 2011). In line with the following statement that teaching materials are the collection and preparation of material so that learning objectives can be achieved (Prastowo, 2014). It is concluded that teaching materials are learning resources that are systematically arranged in various forms and are used to assist teachers in carrying out the learning process so

that they become materials for students to learn in order to achieve predetermined learning objectives.

According to (Prastowo, 2013) based on its shape, teaching materials are divided into four types, namely: printed materials are teaching materials that contain learning material in paper form (books, modules, student worksheets, mockups, brochures, and wall charts), teaching materials Hearing is a teaching material device that uses direct sound signals so that they can be heard (cassettes, radios, LPs, and compact audio disks) , and interactive teaching materials are teaching materials resulting from a combination of two or several types of media (interactive learning compact disks, web-based teaching materials, and computer assisted instructions).

Based on the various types of teaching materials, the types of teaching materials that can be used in elementary schools today are printed teaching materials. Printed teaching materials are also packaged in the form of pictorial stories. Pictorial story teaching materials are teaching materials written in the form of a story in a light language style and equipped with pictures that become one unit (Adipta, Maryaeni, & Hasanah, 2016). Through this pictorial story teaching material, it can help students to better understand the learning content, learning becomes real and images can be used at all grade levels and subject areas.

The components of the teaching materials consist of Indramayu food and drinks, practice questions and follow-up. The material regarding food and beverages originating from Indramayu is equipped with explanations and pictures of each type, making it easier for students to understand the learning material. Also equipped with practice questions as a way to find out the extent of students' understanding. In addition, there is a follow-up to be able to determine the next step if the learning process has been achieved with learning objectives and has not achieved learning objectives..

INDRAMAYU'S LOCAL WISDOM

Local wisdom is the value of life that is passed on from one generation to another in the form of religion, culture, or forms that are often mentioned in nature in the social system of life. The presence of local wisdom in people's lives as a result of the process of adapting habits in the environment from one generation to another over a long period of time (Fajarini, 2014; Juniarta, Susilo, & Primyastanto, 2013). Local wisdom can be categorized as knowledge

associated with a place, a collection of knowledge, and development carried out by local residents, knowledge obtained from imitation, imitation and experience, knowledge of daily practices resulting from trial and error, empirical knowledge rather than theoretical, and comprehensive and integrative knowledge in the fields of tradition and culture (Ellen, et al., 2005).

There are two objectives of this local wisdom, namely direct goals and indirect goals. The immediate goal is that students can apply the knowledge and skills learned to solve problems found around them, and learning materials are more easily absorbed by students (Syafuruddin & Usman, 2002). The indirect goal is that students can increase knowledge about their area, students become familiar with their environment and avoid alienation from their own environment. In addition, human resources in the local area can be used for development purposes (Musanna, 2009; Shufa, 2018). Through learning based on local wisdom as well, it can increase student competency literacy, because it can make students act locally, with a global mind (Wahyudin, 2015).

One of the local wisdoms that can be taught to students is the local wisdom of Indramayu. Indramayu is a district that has various types of healthy food and drinks. If students are familiar with these foods and drinks, then students will gradually like and get used to consuming food and drinks that come from their home area. These foods and drinks come from nuts, vegetables and fruits that contain lots of nutrients, vitamins and protein so they are healthy and good for the child's growth process. The types of food and drink are:

- a. Lengko rice is a typical Indramayu food made from rice, tempeh, tofu, bean sprouts, soy sauce, peanut sauce and fried onions. The first step is to prepare the ingredients for making sticky rice, namely white rice, fried tempeh, fried tofu, boiled bean sprouts, fried onions, soy sauce and crackers. The way to serve it is put the rice in a plate, add the tofu, tempeh, chives slices, fried shallots on top. Pour in the chili sauce and soy sauce according to taste. Serve with crackers or mutton satay seasoned with sambal with sticky rice.
- b. Burbacek is a typical Indramayu food which is a combination of three types of food, namely porridge, rumbah and cecek. Porridge is an element of carbohydrates, because it is made from rice. Rumbah is a cooked vegetable in the form of kale, long beans, and bean

- sprouts, containing protein and vitamins. Cecek is buffalo or cow skin, cooked until it is chewy or tender, contains lots of protein and fat. These three foods are mixed in one bowl with seasonings, including a little chili sauce, prawns and crackers. How to serve it is boil rice, water, salt, and bay leaves, stirring until thick and set aside. Saute under the white. Enter the paste, soy sauce, and water. Boil until boiling and fragrant. Add red and green bird's eye chilies. Stir until it boils. Sauce, heat oil. Stir-fry the spices until fragrant. Add the gravel. Stir well. Add nuts, salt and brown sugar. Stir well. Pour in a little water. Cook until cooked and thick thick. Serve the porridge with kale and bean sprouts. Sprinkle with peanut sauce.
- c. Pedesan entog is a typical Indramayu food which is a combination of animal entog and spices cooked together. Enter the cleaned pieces of entog, stir briefly until the entog is coated with spices. Cover the pan, and cook until the entog turns color and half cooked. Add water, sugar, salt, broth powder and tamarind water. Cook until the entog meat is really tender, it takes about 1 1/2 to 2 hours depending on how young or old the entog is.
 - d. Mango dodol is a typical food from Indramayu made from rice flour, coconut milk and sugar. The process of making it is by cooking for 9 hours from water until it thickens. Dodol must be stirred continuously until cooked so it doesn't burn. Dodol has a sticky and thick texture and a sweet taste.
 - e. Mango juice is a typical drink from Indramayu made from ripe Indramayu mangoes, a sachet of white sweetened condensed milk and mineral water. The manufacturing process is to cut the mango into small pieces. Put the mango that has been cut into small pieces, white sweetened condensed milk and mineral water in the blender. Blend on medium speed until smooth. Pour the mango juice into a glass.
 - f. Coconut ice is a typical drink from Indramayu. A blend of local oranges from Indramayu and young coconut. Provide a glass, put coconut water in a glass, add the feeling of local indramayu orange and ice cubes. Coconut ice is ready to serve.

ECOLITERACY SISWA

Ecological intelligence is comprehensive and is supported by several elements, namely knowledge, attitudes and actions. The awareness that is shown in knowledge is the desire to protect nature which is based on the knowledge obtained from the teacher when learning or seeing directly in the environment. Awareness to save the environment can be seen from the attitude that arises in the heart. Awareness based on psychomotor elements, namely through useful actions such as protecting the environment by disposing of garbage in its place (Febriasari & Supriatna, 2017). The natural environment as a place to live has an important role for humans. Humans must preserve the environment by adjusting themselves and making changes that can make the environment more beautiful. Therefore, ecoliteracy is very important to instill in students from an early age in an effort to develop a loving attitude towards the environment (Rusmana & Akbar, 2017; Yunansah & Herlambang, 2017).

Awareness of something can be seen from how a person uses his various abilities to do useful things in a conscious state. There are two types of consciousness, namely primary awareness that arises during the process of basic perceptual, sensory and emotional knowledge and experience. The second type involves thinking about a problem and pondering about something until finally trying to do something (Nugraha, 2015).

Ecoliteracy can also be implemented continuously and seriously to obtain maximum results. Sustainable behavior that can be done includes, first, sustainable behavior, which is behavior that is continuous without stopping. Both attitudes, ecological intelligence can be developed through attitudes that exist within oneself. Third, knowledge, knowledge about the environment is needed to raise awareness to protect and preserve the natural surroundings. The four roots of behavior are related to behavior towards others, nature and other living things (Okur-Berberoglu, 2018).

III. DISCUSSION AND RECOMMENDATIONS

Ecoliteracy in elementary school students can be grown through printed teaching materials based on Indramayu's local wisdom. Print teaching materials are easier to use, easier to understand, learning becomes real and can be used at all grade levels and subject areas. Through printed teaching materials based on local wisdom, Indramayu can introduce Indramayu special

food and drinks to students. If students are familiar with typical foods and drinks from their home regions, students can be interested and accustomed to consuming them in their daily life. Students become healthy, avoid many children's health problems and avoid foods that cause plastic waste that is not environmentally friendly.

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SEREN TAUN CULTURE AS LOCAL WISDOM OF THE KASEPUHAN CITOREK COMMUNITY

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Abstract : *The purpose of writing this article is to present a comprehensive picture of the fading local culture among the community, especially the younger generation, seen from the way they dress, consumptive lifestyles, lack of courtesy, or use of harsh language (diglossia). The community's indifference to culture itself becomes a concern for traditional leaders, because the culture will fade and disappear. Traditional leaders play a role in overcoming the problems of the Citorek Kasepuhan community in the context of preserving local wisdom. This study used a qualitative approach, primary data obtained from five informants who were selected purposively and snowball. Collecting data using interview techniques, observation, and study documentation. The results showed that the values contained in the Seren Taun traditional culture were in the form of guidance and spectacle values. The role of traditional leaders plays a role in socializing, maintaining and teaching from generation to generation to the community / young generation in relay as an expression of gratitude to Allah SWT and used as a guide in life between humans and God, humans and nature, humans and humans, and human relationships with nation. Optimizing the participation of the local government of Lebak Regency is needed so that cultural values are not lost by modernization, especially through the mass media. In carrying out the Seren Taun traditional ceremony tradition, traditional and *rendangan* leaders must be in harmony with religious teachings. It is*

hoped that the participation of the younger generation in the implementation of the Seren Taun traditional ceremony can become a filter from outside cultural influences.

Keywords : *cultural values, Seren Taun traditional ceremony, local wisdom*

I. INTRODUCTION

The impact of globalization in the present era is increasingly widespread in the life of society, which we feel today in human life in a society by different cultures, the cause is because humans try to maintain their existence in social life which requires knowing their surrounding environment, both physically and non-physically. Preserving local culture is the main topic of this research. As what we know today, that the local culture in each region is getting fading away, even many teenagers or creating young people who don't know anymore about the cultures that exist in their respective areas. If modernization is not taken critically, with its various attractions and propaganda, it will make a person forget about his identity and identity as the Indonesian nation and in the end the noble values of local culture are increasingly being eroded. The blind attitude of the people towards modernization will in fact be very dubious and will have an impact on the waning of the local arts themselves. There is local wisdom (local wisdom) in an identity which is a local result of various ethnic groups, local wisdom like this should be formed in one cultural unit (Culture) so that a nation can be realized, namely the Indonesian nation.

Humans in society live surrounded by different cultures of each area, this is because humans try to maintain their existence in life which requires them to always be in touch with the environment, both in a physical and non-physical environment. The process of forming the values of this regional art has been going on for centuries and has been tested to form proven, reliable components that are believed to be able to direct physical and mental well-being. This component is called identity.

In Indonesia, in general, cultural wealth is represented by a wide variety of diverse regional traditional arts. According to Asian Brain, 2010 (in H. Iin Warin: 2010) Indonesia has approximately 389 ethnic groups who have customs, languages, values and cultures that differ from one another. If we look at the current phenomenon, the current swift currents of modernization,

globalization, and the strictness of puritanism, it is feared that it could have an impact on the fading of the sense of love or care for the local culture of the region. As a result, the local culture that has been owned and passed on by their ancestors is trampled by foreign cultures, being eliminated in their own enclosures so that over time they will be forgotten by their inheritors, even today many people do not recognize their own regional culture, especially teenagers. According to WHO, the so-called adolescents are those who are in the transitional stage between childhood and adulthood. According to WHO, the adolescent age limit is 12 to 24 years. It is at this age that teenagers tend to be more proud of foreign works, and a westernized lifestyle than their own local culture.

Culture is a tradition that lives in every human being or a group of people in a place. The meaning of a culture is very broad (Koentjaraningrat, 2015: 11; Hertati, et al, 2010: 2.3; Setiadi, et al, 2012: 27; Widagdho, 2012: 18; Karwati, 2014: 18) states "The word culture comes from buddhayah, a form plural of buddhi which means things related to mind and reason. " The cultural results of the ability of human reason and mind in reaching, responding to, and overcoming natural and environmental challenges in an effort to achieve their daily needs are in the form of science, belief, art, morals, law, customs, and abilities and habits acquired by humans as community members.

Alus (2014: 1) argues "Local wisdom is all forms of knowledge, belief, understanding, or insight as well as customs or norms that guide human behavior in community life, the ecology of this local wisdom cannot be separated from the culture of the community that supports it." Local wisdom is often conceptualized as local knowledge, local genius, and local wisdom, by the Republic of Indonesia Law No.32 of 2009 on Environmental Protection and Management, interpreted as "The noble values that apply. in the order of community life which, among other things, is used to protect and manage the environment in a sustainable manner. " Each region has a different characteristic called cultural diversity.

Lebak is one of the regencies in Banten Province. Culture / customs that are still practiced in the Lebak Regency are Seren Taun. According to historical records and local traditions, the Seren taun celebration has been carried out from generation to generation since the days of the ancient Sundanese Kingdom such as the Pajajaran kingdom. This ceremony begins with the

glorification of Nyi Pohaci Sanghyang Asri, the goddess of rice in ancient Sundanese beliefs. Seren taun's activities had taken place during the Pajajaran period and stopped when Pajajaran collapsed. Four windu later the ceremony came to life again in Sindang Barang, Kuta Batu, and Cipakancilan. But it finally stopped true in the 1970s. After this activity had stopped for 36 years, Seren Taun was revived since 2006 in the Sindang Barang Traditional Village, Pasir Eurih, Taman Sari District, Bogor Regency. This ceremony is called the Seren taun Guru Bumi ceremony as an effort to awaken the cultural identity of the Sundanese people.

From some of the descriptions above, the researcher concludes that Javanese culture is a mixture of beliefs before the arrival of Hinduism, after the entry of Hinduism in Java, and also to the entry and development of Islam, and Javanese culture also contains elements that are generally related to customs, manners, arts, mystique, and the philosophy of divinity which was formed to provide welfare for the people of Lebak Regency. Cultivating cultural values in adolescents is not just knowing but caring for and preserving the culture itself. Education has an important role in solving problems experienced by adolescents or society. In line with the nation's expectations, namely to produce superior young generations, especially in educational institutions, namely schools are required to have full responsibility. In accordance with the National Education Objectives in Law no. 20, 2003, article 3 states, `` National education functions to develop capabilities and shape the character and civilization of a nation with dignity in order to educate the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, with noble character. , healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Regional culture is a culture that is highly respected by ancestors and some indigenous peoples. However, what happens to adolescents today is very different from what we understand about local culture, even though the local culture has been eroded and replaced by foreign cultures that we do not understand at all. For this reason, it is very necessary for our role as education personnel to be able to pay attention to how much youth care in particular and society in general towards Seren Taun Culture as Local Wisdom of the Kasepuhan Citorek Community, Lebak Regency, especially for youth in Lebak Regency. In order for the existence of local culture to survive, it is necessary to instill a sense of love for local culture,

especially in Lebak Regency for future generations and straightforwards of the nation's struggle. So from this phenomenon, the authors are interested in conducting research on Seren Taun Culture as Local Wisdom of the Kasepuhan Citorek Community, Lebak Regency.

What is Seren Taun, Citorek Village?

Every year, Citorek Tengah Village, Cibeber District, Lebak Regency, Banten holds a Seren Tahun activity. Preparation for the activity takes one year, starting with the process of ground digging, then planting the fish, then hoeing again with the term *ngaluskeun* or refining, then *disagol*, then planting until the harvest season comes. Seren Taun is a ritual of the Sundanese people, especially those who live in West Java and Banten. Seren Taun comes from the word *seren* which means to give up and *taun* which means year. Seren Taun is interpreted as a moment of charity for the success of last year's harvest, as well as asking God for blessings for the success of the next year's harvest. The Seren Taun ritual in Citorek Tengah Village is usually followed by a celebration or salvation event, as well as a mass circumcision event. The Seren Taun ritual is always lively every year because it involves the entire village community. During the Seren Taun celebration all people are required to wear traditional clothes. Traditional clothing consists of a white top, a sarong, and men wearing an *iket* or headgear. For women, the traditional clothes worn are *kebaya* and sarong. Seren Taun in the Citorek Traditional Village begins with *nganjang* one day before the Seren Taun celebration. *Nganjang* is a visit to the elders' place, usually starting from the elderly or *Olot Didi* in Citorek Timur Village by bringing the harvest. *Nganjang* continued with the elder's orders. After *nganjang*, there are performances of traditional arts in celebration of Seren Taun. Traditional arts when Seren Taun are also accompanied by dances that follow the rhythm of the musical instruments that are available at the time of the parade (parade). Traditional arts in the form of performances from musical instruments, namely *rengkong*, *angklung* and drum *lojor*. *Rengkong* is bamboo filled with rice, carried on the shoulder and shaken. In the past, the only musical instruments used were *angklung* and drum *lojor*. Now we use drums, gongs, and *dogdog* drum. In the morning during the Seren Taun celebration, buffalo slaughter is carried out. The meat is then distributed throughout the community. Furthermore, all residents will make a pilgrimage to the ancestral land. The Seren Taun celebration was closed by holding a

thanksgiving or salvation. Sometimes the thanksgiving is also followed by a mass circumcision event.

The Seren Taun ritual in Citorek Tengah Village is also intended to provide a pause before starting planting again. Usually, after the harvest until the Seren Taun celebration day is a time of rest. The rest period is reserved for farmers and their fields. No farmers were hoeing or plowing the fields at that time. This village only implements planting with a harvest only once a year, which is believed to make the land more fertile, and the yields have a relatively higher economic selling value. This teaching came from the Kasepuhan, and was welcomed positively because it was considered reasonable by the community so that decisions made by Kasepuhan were always well followed. Seren Taun in Citorek Tengah Village and Wewengkon Adat Kasepuhan Citorek are interpreted as something sacred. Seren Taun and all traditional rituals in Citorek are not allowed to be published to outsiders. The village community is concerned that more outsiders will know about adat in Citorek. They worry that it could lead to destruction.

Deputy Regent of Lebak, Ade Sumardi attended the Seren Taun activity of the Kasepuhan community in Citorek Village, Cibeber Lebak District. The event lasted for two days and was held simply considering the current conditions of the Covid-19 pandemic. The Vice Regent explained that in the midst of the current modernization, it is our duty to protect and preserve the valuable cultural customs of Lebak Regency, one of which is the celebration of this year's seren. "We must preserve this activity, especially in the midst of today's progress, local wisdom should be preserved because this is one of the identities of the lebak community," said the Vice Regent through a written broadcast. Meanwhile, Kasepuhan Adat Citorek Village, Oyok Didi also explained that this activity was a tradition of the Citorek community that was passed on by their predecessors to foster community gratitude for the harvest. "It is fitting for us to celebrate the thanksgiving for what Allah SWT has given through the harvest, and pray that the next harvest will be blessed," said Oyok Didi. Even though it was carried out in a very simple manner, and implemented health protocols, the Citorek Village seren year event continued solemnly. To note, the Seren Taun event is an annual celebration of the Kasepuhan community in Citorek Village for the success of the harvest and asking for blessings for the next year's harvest and has become one of the local wisdom from generation to generation.

What is Local Wisdom?

The definition of local wisdom according to Al Musafiri, Utaya and Astina is the role of reducing the impact of globalization by instilling positive values in adolescents. The inculcation of these values is based on the values, norms and customs of each region.

The definition of local wisdom according to Sibarani is a form of original knowledge in society that comes from the noble values of local culture to regulate the order of community life or it is said that local wisdom.

The definition of local wisdom according to Law no. 32/2009 Concerning Environmental Protection and Management are noble values that apply in the order of community life, including protecting and managing the environment in a sustainable manner.

Based on the above understanding, it can be concluded that local wisdom is an identity or national cultural personality that causes the nation to be able to filter and have a culture that enters itself and its character.

II. METHODS AND RESEARCH DESIGN

2.1 METHODS

Research that leads to the Seren Taun Culture as Local Wisdom of the Kasepuhan Citorek Community, Cibeber District, Lebak Regency is a study that uses a qualitative approach. The qualitative approach is seen as more suitable to be used to investigate social problems and to reveal the culture that exists in society so that researchers can provide a more detailed description of the situation that occurs in the research process. This is also based on the fact that the data in this study are more of a study, understanding, and description of the cultural meaning found in the community in Citorek, Lebak Regency.

Qualitative research proposed by Creswell (2010: 20) classifies five parts in qualitative studies, namely ethnographic research, grounded theory, case studies, phenomenology, and biography. Based on this classification, this study uses ethnographic methods as a basis for knowing the value of local wisdom in a multicultural society. The use of ethnographic methods aims to describe and carry out an in-depth analysis of the culture contained in society. Spradley (Wardhani, 2013: 80) explains that:

Ethnography is a job to describe a culture. The main purpose of this activity is to understand a view of life from the point of view of the indigenous people, their relationship with life, to get their view of their world. Therefore,

ethnographic research involves learning activities about the world of people who have learned to see, hear, speak, think, act in different ways. So ethnography does not only study society but more than that, ethnography learns from society.

Based on the above opinion, it can be argued that the selection of the ethnographic method was based on research that led to the natural setting of observing, discovering, describing, and explaining in detail to find out Seren Taun Culture as Local Wisdom of the Kasepuhan Citorek Community, Cibeber District, Lebak Regency. In addition, researchers conducted research that led to cultural values that became the local wisdom of Citorek Lebak Regency because they had a unique mix of cultures that were different from other regions, namely:

1. Various cultures of the community are contained in traditional ceremonies and customs of the community which contain local wisdom values.
2. Preservation of Seren Taun Culture as Local Wisdom of the Kasepuhan Citorek Community, Cibeber District, Lebak Regency, which is carried out from generation to generation through learning and habits in the community.
3. The community's habit of applying the Seren Taun Culture as Local Wisdom of the Kasepuhan Citorek Community, Cibeber District, Lebak Regency is reflected in the daily interactions and interactions of the community.

Therefore, the choice to use the ethnographic method in this study is based because the researcher can explore deeply the meaning of the Seren Taun Kasepuhan Citorek Culture, Cibeber District, Lebak Regency to build local wisdom in the people of Lebak Regency. This research design includes a variety of important information about the research plan.

2.2 RESEARCH DESIGN

This research design includes a variety of important information about the research plan. The research design describes the research questions, research objectives, the variables used in the study, and various procedures for determining sample / key informants, extracting and analyzing data. This study uses the involvement of researchers as a research instrument. The design in this study conducted a study by observing and interviewing the values of

multicultural-based local wisdom in the Sasak community including: community activities / activities, belief systems and life views, socio-cultural life, and local wisdom values based on multicultural insights in the community of use. build community social integration.

Margono (2004: 51) explains that qualitative researchers try to interact with their research subjects naturally and in a non-coercive way. In its function as a research instrument, the researcher tries to find information from the subject as an informant in the research being carried out. The researcher realizes that the main objective of this research is to find information, not to assess a situation, so that the data analysis is in the form of a description of the data obtained.

III. RESULTS AND DISCUSSION

Seren Taun Traditional Culture Kampung Citorek is located right on the edge of the Mount Halimun Salak National Park. Citorek Village, which is located in the Mount Halimun Salak National Park (TNGHS), is also known for its local wisdom. The people of Citorek Village live as part of the Kasepuhan Banten Kidul Indigenous Peoples Unit in Sukabumi. This community carries out daily socio-culture based on *tatali paranti karuhun* (ancestral customs). Their ancestors who formed the Kasepuhan community were the leaders of the Padjajaran Kingdom Laskar who retreated to the south because the kingdom was controlled by the Banten Sultanate in the 16th century. Kasepuhan Citorek was originally located in Kampung Guradog, Curug Bitung Village, Nanggung District, Bogor Regency. From the capital city of Rangkasbitung, the distance of this traditional village is about 150 kilometers. The word Citorek is also formed from two syllables, 'ci' and 'torek'. Literally the word 'ci' is a short form of *cai* in Sundanese, which means water. Meanwhile, 'torek' in Sundanese means 'not hearing' or 'not hearing anything'. So the term Citorek can be interpreted as 'water flowing back upstream'. Seren itself means giving up or giving up, taun means year. Seren Taun is interpreted by residents as a ceremony of handing over alms (*tatali*) of the rice harvest for a year and asking God for blessings so that the next year's harvest will increase. As an agricultural society, the life of the Kasepuhan Citorek indigenous people depends on rice cultivation. From generation to generation they have grown rice using dry or huma land systems or wetlands or rice fields.

Hatra (2016) suggests Seren Taun is one of the rituals performed by the Kasepuhan Citorek community in Lebak Regency, Banten Province. This ritual is an expression of gratitude to the Almighty after the rice harvest is carried out. Seren Taun is the end and beginning of the social activities of the Kasepuhan Citorek community. It is called the end, because in the Seren Taun ritual all the Kasepuhan Citorek indigenous people have reported their activities for the past year; it is also called the beginning, because in this ritual the Customary Head (Oyok Didi) gives advice and provisions for the activities of the next year. This activity is one of a series of ceremonies in order to thank God Almighty, for all the pleasures that have been given for one year, especially after the residents have harvested agricultural products. So Seren Taun is an expression of gratitude and prayer for the Sundanese people for the joys and sorrows they experience, especially in agriculture for the past year and the year to come. Kompas Sunday (19/9/2019), wrote that "Seren Taun is a traditional ceremony to be grateful for the rice harvest for one year." Aditya (2013) states that "Seren Taun is an annual tradition of Sundanese agrarian society.

And Seren Taun is a religiosity to thank God Almighty (Prince Si Kang Sawiji-Wiji) for this life. " Seren Taun is also interpreted as a soil fertility ceremony. This traditional ceremony is not only colored by the performance of the Debus art, but also with meaningful rituals as a tribute to God Almighty, nature and fellow humans, all of which are centered on the goddess Sagala dewi, namely Dewi Sri who has contributed to protecting rice and bringing fertility to the land of the peasants. At the Seren Taun event, the Kasepuhan Citorek customary community also interacted, especially regarding the exchange of messages in customs and interactions in customary groups between community leaders or called Rendangan and traditional leaders. The interaction between the customary leader and the community in the customary community is carried out with the intermediary Rendangan, as expressed by Yusanto et al. (2014: 114) that the interaction between the rendangan and the customary chief of Kasepuhan Citorek is actually a form of large group communication between the customary leader "Oyok" its citizens, because the Rendangan represent the entire indigenous community which includes the descendants of the incu putu Kasepuhan Citorek. The Kasepuhan Citorek customary community in communicating with the traditional leader is represented by Rendangan. The Seren Taun Traditional Ritual, which is held

for 7 days 7 nights, takes place in Imah Gede, which is Oyok's residence, filled with various traditional activities and rituals (Hatra, 2016). The Seren Taun Traditional Ritual is also the culmination of the cycle of the Kasepuhan Citorek Community tradition in the process of processing, planting, maintaining, storing and respecting rice in the beliefs of the Citorek Kasepuhan Community, as Dewi Sri.

The atmosphere of the Seren Taun Celebration in Kasepuhan Citorek



Fadillah, et al (2015: 48-50) revealed that there were five activities as Seren Taun rituals. (pocong) to be prepared for placement in the Kasepuhan barn which will later be planted in the huma and in the rice fields. Second, Ngamitkeun Sri ti bumi, starting with a notification from the Kasepuhan leadership, that the rice would soon be collected and checked again for its types, this activity was an agricultural harvest activity called the season. Third, Salamet rasul pare di Leuit. The third stage of the series of rituals is to celebrate the rice in the barn. Fourth, Serah Taun, is the essence of the harvest thanksgiving ritual, the term Serah Taun is more popularly called Seren Taun, which means giving up the harvest. And fifth, Cacah Jiwa, a calculation of the number of people who are the traditional supporters of Kasepuhan Citorek is calculated.

The Role of Traditional Figures in Instilling the Values of Local Wisdom, the Traditional Culture of Seren Taun

Seren Taun in the Citorek Traditional Village begins with *nganjang*, one day before the celebration. *Nganjang* means visiting the elders' place, usually starting from the elderly or *Olot Didi* in Citorek Timur Village by bringing the crops. *Nganjang* continued to the houses of the elders on the orders of the elders.

Nganjangevent



The Seren Taun ritual in Citorek Tengah Village is usually followed by a celebration or celebration, as well as a mass circumcision event. During the Seren Taun celebration all people are required to wear traditional clothes. Traditional clothing consists of a white top, a sarong, and men wearing an *iket* or headgear. For women, the traditional clothes worn are *kebaya* and sarong.

After that, there are traditional art performances in the form of dances, to performances of musical instruments, *rengkong*, *angklung* and drum *lojor*. *Rengkong* is bamboo filled with rice, carried on the shoulder and shaken. In

the past, the only musical instruments used were angklung and drum lojor. Now we use drums, gongs, and dogdog drum.

The peak of the Seren Taun celebration is carried out by slaughtering a buffalo. The meat was distributed throughout the community, and then made pilgrimages to the ancestral lands. The celebration was closed by holding a thanksgiving or salvation. Sometimes the thanksgiving is also followed by a mass circumcision event.

The Seren Taun ritual in Citorek Tengah Village is also intended to provide a pause before starting replanting. Usually, after the harvest until the Seren Taun celebration day is a time of rest.

Citorik Village only implements planting and harvesting once a year. The restriction was done on purpose. They believe, this method will make the land more fertile and the crops have a higher economic selling value. This teaching comes from the elders (Kasepuhan).

The values contained in the Seren Taun traditional culture are very beneficial for human life because they contain religious or religious values, beauty values, togetherness values, mutual cooperation or social values, artistic values, obedience values, nature conservation values, and so on. Although in this case the common people do not fully know the values contained in the Seren Taun traditional culture, the community always implements them and implements them in their daily life. This is in line with the opinion of Fraenkel (1977: 10), value is a form of affective (affective domain) and is in a person, as a whole and unanimously is a system in which various values (religious values, socio-cultural values, economic values, legal values, aesthetic and ethical values) intertwine and intertwine with each other (influence strongly) as a complete force, this value system is very dominant in determining one's behavior and personality.

Indigenous Community Leaders' Efforts to Overcome Phenomena in Community Life

Kasepuhan In line with the times, the younger generation of the Kasepuhan Citorek indigenous people has experienced a change in value, so it is feared that the next generation of adat will be lost to the times. Based on preliminary studies at the beginning, there is a phenomenon that arises in future generations that are not in accordance with the ancestral values of Kasepuhan Citorek, as expressed by Ba'asyin (2014: xii-xiii), that "Dynamic

changes in society caused by technological advances has made culture change in line with the aspirations and demands of society's needs. " The rapid external influence on the dynamics of cultural change in society has made people more isolated from their own cultural roots which have given hundreds of years a sense of security, comfort and harmony in social relations through mutual cooperation and consultation. One of the factors that change or shake traditional rules such as traditional ceremonies is globalization. Dahlan (Darmawan, 2008, p. 255) asserts that 'the process of globalization is running very fast, thus encouraging changes in socio-cultural institutions, institutions and values. Therefore, globalization can also change human behavior, lifestyle (life style), and the structure of society towards global convergence that penetrates ethnic, religious, regional, regional and even state boundaries. At the same time, contradictory globalization which encourages political liberalization, also gives rise to ethnic nationalism and even fiery tribalism (Azra, 2008). Inseparable from the responsibilities of custom and *rendangan* leaders, they have the obligation to instill local wisdom values continuously, especially in the younger generation in everyday life and it is hoped that the younger generation will have the same views as the previous generation to take part in ceremonial activities *adat* and does not violate local wisdom values such as *taboo* or *pamali*. Based on the results of an interview with one of the traditional leaders with the initials HH (43 years) as the Secretary of *Kasepuhan Citorek* as follows: "Euh.... When planting, there is a concept of the word planting. What is planted, right? The values earlier. Where? To whom? Plant it? I think that for the older generation, they are familiar with it, the cultivation is more intense and dominant to the younger generation. So, the concept is how to make the younger generation ... who do you accept the transformation of the values that were mentioned earlier from parents to them as the younger generation. So the concept is planting that, that. More on the younger generation, at least it should be strategic. first they know first. Get to know first, euh that there are indigenous people here, there are customary laws, local wisdom too, there are values, you know after knowing that they are invited... invite them to be involved in the younger generation actually. They will preserve the customs while what we are now starting from now has been counting 700 years since *Seren Taun* was held. So, we have to maintain the behavior of customary ethics starting from parents, adults, to the next generations. We have to be tied or packaged with that one bond or one unit.

But in instilling these customary values, there are obstacles that can interfere with the preservation of adat itself. According to the cellphone as follows: Well like this. Euh ... the first obstacle is that the level of care of the young generation is not yet optimal, not optimal. Why? Because it's not their time yet. For example like this. A short example, Ewang, Ewang, yes, Ewang the younger generation, before Ewang there was Apih Adeng Jayasasmita. Apih Adeng, of course, is a rind. He who carries out the tradition, Ewang is not yet at that time, has not been given an assignment, has not been given what you call your values or duties these days. So it's only a matter of time. So, when, for example, Apih Adeng is no longer able to carry out his duties, it is his son Ewang who must replace him. So, is Ewang ready or not depending on the Ewang? Did he also follow Apih Adeng? This means learning from Apih Adeng how to do this, or if he doesn't, he is still busy with his own business. Maenlah, everywhere, right. For those who are on the day of the event, there is no problem, but for example, the next candidate is busy with his own business. It will be surprising and difficult there too. However, customary and rendangan leaders have a strategy in providing local wisdom values. According to HH as follows: That was the concept, so we have an actual strategy, what I call a cultural strategy. The cultural strategy of how to convey messages to outsiders, the goal is at least for them to recognize that in Citorek there are indigenous people. If in Citorek there are indigenous peoples, it means that there are also customary laws that apply, there are also traditions. So that is what he wants to convey to outsiders. How to? by planting, making the Seren Taun concept a guide and a spectacle inviting them to come to Citorek then um... what's the name? The goal is for them, so that outsiders know the concept, the strategy is like that. Actually, there is a value of obedience there, so that people carry out customary rules, there are messages from parents or ancestors that are used as principles, such as the word "Other seagrass urang arek saha deui?" (If not we want who else?) That is the principle of the ancestors that continues to be passed on to the next generation. Customary leaders also have a strategy called a cultural strategy how to convey messages to the target community so that they know, know, after knowing, apply it in everyday life and preserve it. Designing Seren Taun into a guide and spectacle. The first strategy is that traditional leaders invite the outside community to come, the goal is to let them know, invite, and socialize through the media. To develop customs, especially for the younger generation,

they must be improved so that they do not lose the traditions that have been carried out from generation to generation by the ancestors of the indigenous peoples in Kasepuhan Citorek. More emphasis is placed on the younger generation, because the older generation is convinced that they are obedient, obedient and carry out traditions, while the younger generation's level of concern is not optimal, not maximized because it is not yet the time, for example when the parents observe customary rules, their children may not follow these rules, then parents must teach and pass it down to their offspring.

IV. DISCUSSION AND RECOMMENDATIONS

Based on the results of research and discussion of research that has been

As described, it can be concluded that the cultivation of Seren Taun traditional cultural values in the preservation of local wisdom is a tradition of traditions carried out from generation to generation in which it is an expression of gratitude to Allah SWT. for bountiful harvests during the year and returning to the wet year and welcoming the planting period the following year. 1. The values contained in the Seren Taun customary culture, namely values as guidance and values as spectacle, namely values related to humans and their God, with nature, themselves, fellow humans and their nations, and fellow creatures of Allah SWT. 2. The role of traditional figures in preserving the local wisdom values of the Seren Taun customary culture, namely passing on orders or advice in the form of traditional rules that have been preserved for hundreds of years and preserving local wisdom in Kasepuhan Cisungsang namely by socializing, maintaining and teaching from generation to generation to the community about the values of local wisdom, from generation to generation by relay, namely in the form of rules, customary law, customary sanctions and prohibitions from traditional leaders to *rendangan* through deliberation, collection and *rembukan*, so that *rendangan* or *kokolot* overtime will convey it to the indigenous community. Furthermore, the indigenous people convey it to their children and grandchildren, so that the younger generation has great concern for the Seren Taun traditional ceremony and takes part in its implementation.

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DEVELOPING ECOLOGICAL INTELLIGENCE OF STUDENTS BY IMPLEMENTING A ZERO WASTE PROGRAM IN SOCIAL STUDIES LEARNING

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Abstract : This paper explains how to increase ecological intelligence that is applied at home to students in implementing waste management. The background is the problem of garbage and it can have a negative impact on the environment around students. Based on the results of the data obtained, the Environmental Office created a Zero Waste program, a program that can be applied to every residential area both in rural and urban areas. The goal itself is to make the community have the ability to manage junior high schools in the environment based on awareness, participation, and the active role of all citizens. In this new normal era, everything is limited by distance, in a program where students can independently process waste to zero. The implementation carried out in the student environment is to create a waste bank, first the students sort the waste at their own house then categorize it into organic, inorganic, and b3, after being categorized as compost, while inorganic waste can be managed through a waste bank. Supporting factors include the availability of land and equipment assistance from the Environmental Service in the form of motor cator and organic chopper. And it is not only students who have high ecological awareness, parents of students are expected to follow it and have ecological awareness.

Keywords : *Ecological Intelligence, Waste, Zero Waste.*

INTRODUCTION

Environment is a place for all creatures on earth to live, especially humans. But not only humans are in it, those who play a role are animals and plants. When someone talks about the environment, usually what comes to mind is the things or everything that is around humans. Soekanto, 1985 Environment in a narrow sense is the nature around where humans live. The environment in a broad sense is the whole of nature and its contents in this universe. For as a human know, the earth is a planet that has life. The physical components that make up the environment are the atmosphere, hydrosphere, lithosphere, and the earth's crust. The part of the earth that has life is called the biosphere. The biosphere consists of biotic (non-living things) and abiotic (living things). Examples of abiotic components are soil, water, air, temperature, light, water and wind. Examples of biotic components are humans, animals and plants. Sopiah, 2011.

Humans are social creatures, from birth they cannot be separated from other individuals and have a reciprocal relationship with the natural surroundings. This means that humans cannot live alone and need other people and nature. Humans always communicate and interact with other humans and even make small groups in society. The small groups will later form a broad unit called society, state and civilization. Public awareness of the environment is still low while creating a beautiful, clean, healthy environment is a shared responsibility. If it does not protect the environment, it will have a negative impact on the surrounding environment and society, as in Article 28H paragraph 1 of the 1945 Constitution, it is explained that "Everyone has the right to live in physical and mental prosperity, to live, and to have a good and healthy living environment and the right to health services. "

The position of man is very decisive, especially because man has a mind which is his own specialty. With the mind, humans can act and act more perfectly than other creatures. Unfortunately humans often act and make mistakes because they are driven by lust. Examples of littering, throwing garbage into rivers, piling up rubbish on roads and markets, or rivers. Sastrawijaya, 2012 Garbage is objects that have been thrown away because they are no longer used. Sopiah, 2011 Waste is waste in the form of solid materials. which is a common pollutant that decreases the aesthetic value of the

environment, carries various types of diseases, reduces the value of resources, causes pollution, clogs waterways, and various other negative consequences. Bagus, 2013 Waste management is all activities carried out to handle waste since incurred until final disposal. Waste management includes collection, transportation, to destruction or waste management in such a way that waste does not become a public health and environmental disturbance. Notoatmodjo, 2007

Nowadays, people are increasingly creative in processing waste. Not only organic waste, in-organic waste can also be used, such as plastic waste used for coffee, straws, bottle caps, sunlight and so on. For example, coffee used trash is used as a work such as bags and wallets. Using only waste can reduce the negative impact on waste. The first step of waste processing is sorting the waste from its source. The waste produced must be accountable, such as sorting waste and disposing of waste according to the categories of organic, inorganic, and hazardous. After that students can process the waste, organic waste can be made into compost with Organic Smart Hole media and composter, while inorganic waste can be managed with a waste bank or it can also be processed into more useful items such as bags, carpets, wallets made of wrappers. food.

Social studies education is a simplification or adaptation of social sciences and humanities disciplines, as well as basic human activities that are organized and presented scientifically and pedagogically / psychologically for educational purposes. Social studies education is a selection of the meaning of social sciences and humanities disciplines, fibers of basic human activities that are organized and presented scientifically and psychologically for educational purposes.

The first definition of social studies education applies to primary and secondary education while the second applies to tertiary institutions. PIPS in the school curriculum (education unit). This goal can be achieved when the social studies program in schools is well organized. On the one hand, social studies learning is often considered (1) "second class" after science, (2) social studies does not require high abilities and tends to be more relaxed in learning; (3) Social studies is often considered a department that cannot guarantee the future and it is difficult to get a more prestigious job in society. On the other hand, the weakening of nationalism, the rise of social deviations such as

brawls, corruption, disintegration of the nation, hostility to the environment, individualism, a crisis of trust, and so on are the facts that are caused by weak social capital. The development of social capital is the main task of social studies learning.

Therefore, the development of learning media is the right step if the media commonly spread among educators is deemed not to support the continuity of 21st century learning. Especially for one of the 21st century skills, namely critical thinking skills. Agusman 2016: 111 said that critical thinking skills entered into the high order competencies category which is a continuation of basic skills. In addition, critical thinking skills also support a scientific approach that emphasizes student attitudes, knowledge and skills. So that the development of media to improve critical thinking skills is needed to achieve the 21st century learning objectives.

Permendikbud Number 22 of 2016 concerning Learning Process Standards states that learning planning includes the preparation of learning implementation plans and preparation of media and learning resources, learning assessment tools, and learning scenarios. Learning media is part of the learning process, this means that the media has a close relationship with the learning process.

Learning media helps teachers in delivering learning material so that it makes it easier to achieve learning objectives. Communication that occurs between teachers and students during the learning process can be streamlined using learning media that are used as tools and techniques in learning Ega RimaWati, 2016. The learning atmosphere in the classroom is more active, effective, and fun by using learning media.

METHODS

In this paper, the experimental research methods of the zero waste program that are applied are practiced by students. The study uses reliable reference sources, which can be traced to the *google scholar index*, to indicate the relevant academic literature. In addition, this paper uses the various perceptions of Zero Waste used by previous researchers.

RESULTS AND DISCUSSION

Waste is an object that has been discarded because it is no longer used. Garbage is waste in the form of solid material which is a general pollutant that causes a decrease in environmental aesthetic value, carries various types of diseases, reduces the value of resources, causes pollution, clogs waterways, and various other negative consequences. Sopiah, 2012 The Ministry of Health defines waste. are objects that are not used, unwanted and discarded, which can pollute the environment if not treated properly, which come from an activity and are solid, and do not include biological waste. According to Law Number 18 of 2008, waste is the residue of human daily activities or natural processes in solid form.

Garbage is a material or solid object that is no longer used by humans, or a solid object that is no longer used in human activities and is discarded. Notoatmodjo, 2007 Based on this limitation it is clear that waste is the result of a human activity that is discarded because it has been disposed of. useless. So that not all solid objects that are not used and thrown away and thrown away are called garbage, for example: natural objects, objects that come out of the earth as a result of volcanic eruptions, floods, trees in the forest that have fallen due to strong winds, and so on. Thus waste contains the following principles:

1. The existence of an object or solid object.
2. There is a direct / indirect relationship with human activities.
3. The object or material is no longer used.

Based on the above definitions, it can be concluded that waste is an object from the remainder of human daily activities. Or a natural process that is no longer used and the waste is in the form of solid material which is a common pollutant that causes a decrease in the aesthetic value of the environment. If left alone it will bring various types of diseases, reduce the value of resources, cause pollution, clog waterways, and various other negative consequences.

Destruction and / or management of this solid waste can be done in a number of ways, including: Planting (landfill), namely destroying waste by making a hole in the ground and then placing the waste and filling it with soil. Incineration, namely destroying waste by burning in an incinerator. It is used as fertilizer (composting), namely the management of waste into fertilizer, especially for leaf organic waste, food scraps, and other decaying

waste. Meanwhile, non-organic waste is discarded and will be collected by scavengers. That way, the waste problem will be reduced. Waste handling can be minimized or managed with a concept; Reduce (Reduce waste by reducing the use of items or objects that are not really needed), Reuse (Reusing and reusing unused items into something new), and Recycle (Recycling old items back into new items). Waste can be managed into useful and reusable products. Such as: reducing, reusing, and recycling. Racmhad, 2005 It is understood that the scope of IPS includes "human life in society". The scope of social studies is a very broad scope, so that the learning process must be carried out gradually and continuously in accordance with the development of students' abilities and the scope of the formal social studies object. This is related to the fact that in essence humans are a complete unit consisting of various aspects, such as biological / physical and spiritual / psychological aspects which in life cannot be separated from the interrelation and interaction with the natural, social and cultural environment.

Therefore, for a social science teacher, knowledge related to social sciences is indispensable, because the sources of social studies learning materials in the form of concepts, principles, and theories come from social sciences which are the characteristics of social sciences. Therefore, social studies teachers must master the material or material to be taught in the form of concepts, principles, theories and facts, they must also be able to transfer / teach them to their students. In order for the learning objectives to be achieved optimally, the skills of teachers are needed in creating a learning atmosphere (Academic Climate) which can stimulate the involvement of students in the teaching and learning process. In this case, teachers are required to have intelligence in choosing learning approaches and models, as well as teaching methods and media

The introduction of waste management in social studies subjects in the classroom tends to be theoretical, meaning that student activities emphasize the cognitive aspects. However, from this aspect it can be developed in daily behavior, which is manifested by the habit of students throwing garbage in its place. The introduction of waste processing in learning can also be carried out outside the classroom or *outdoor study*. Teachers can take students out of the school environment, both during class hours and outside class hours. Determination of implementation during class hours and outside of class hours

must pay attention to material aspects, available time, possible allocation of funds, and distance to locations to be visited.

The subject matter must be identified carefully so as not to allocate time incorrectly, so that it is not possible that the material is actually discussed in class but is forced to be carried out outside the classroom. The time available is adjusted to the distribution of school hours as a whole. Do not let activities *outdoor study* sacrifice other subjects. If you have to sacrifice other subjects, it must be coordinated properly. Funds are important because this issue is sensitive. Do not let these activities put a heavy burden on the school or students. Careful calculations are needed so that the funding factor does not become bad talk. The distance between the location and the school is also important in determining the allocation of time, costs, and how to get to that location.

Outdoor studies in the framework of introducing waste processing can be carried out by visiting locations or community groups that process waste, both organic and inorganic waste. In several areas, there are many community groups who care about waste. They independently take the initiative to process waste into products that have economic value and play a role in reducing the negative impact of waste. Teachers can invite students to visit these locations to witness firsthand how waste is processed, from collection, sorting, processing, to the reuse stage. Students can also see, and are even actively involved in composting organic waste.

In fact, several schools that took students to visit the composting location showed that students were very enthusiastic about the composting process. The compost house managed by the Conservation Development Agency of Semarang State University has received several visits from elementary, junior high and high school students in the city of Semarang. Student response is very positive. The main reason is because new students see the composting process firsthand, and this is a valuable experience for them.

Students can be introduced to compost-making materials, namely organic waste around the campus or school, then invited to sort or separate the waste from the stones, because it is feared that its existence or it could damage the enumerator's equipment. Students are also invited to participate in chopping the garbage that has been collected so that it is smaller in size. The goal of chopping organic waste is to make composting time faster. The next

step, students are invited to mix materials or liquid bioactivators or materials that help speed up composting. After mixing the waste with the liquid, the next step is that the waste is put into the composting tub, either in the form of a concrete tub or other places that have been provided. Students can be invited to actively participate. If you just watched, there might still be something missing, but being actively involved will give a different impression.

Students can also be invited to visit the inorganic waste processing site. Inorganic waste in some areas is transformed into items of high artistic value. For example, beverage packaging can be transformed into shopping bags, table covers, laptop bags, wallets, and various other products. These materials can all be found in school canteens. By watching the waste management location, students are also given the task of identifying and analyzing the whereabouts of garbage in schools.

1. Reduce. waste by encouraging families to buy much less necessities at traditional markets.
2. Reuse. Glass bottles and jars can be reused as pencil containers or flower vases, and can even be used to grow plants. Or old books, toys, and household items can also be recycled at the charity shop. Even old records can be recycled, that is, melted down and processed into bank cards.
3. Recycle. Clothes that are already too small can be taken to charity shops. Clothing can be sold to raise funds for social programs or can be sent to developing countries.

The implementation of waste management cannot be separated from a goal. In the Law on Waste Management Number 18 Year 2008 Article 4, it has been explained that waste management aims to improve public health and environmental quality as well as make waste a resource. Sopiah, 2012

CONCLUSION

Waste is an object that has been discarded because it is no longer used. Garbage is waste in the form of solid material which is a general pollutant that causes a decrease in environmental aesthetic value, carries various types of diseases, reduces the value of resources, causes pollution, clogs waterways, and various other negative consequences. In social studies studies learning about development waste teacher The introduction of waste management in

social studies subjects in the classroom tends to be theoretical, meaning that student activities emphasize the cognitive aspects. However, from this aspect it can be developed in daily behavior, which is manifested by the habit of students throwing garbage in its place. The introduction of waste processing in learning can also be carried out outside the classroom or *outdoor study*. Teachers can take students out of the school environment, both during class hours and outside class hours. Determination of implementation during class hours and outside of class hours must pay attention to material aspects, available time, possible allocation of funds, and distance to locations to be visited.

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CONTRIBUTION KLENTENG SOETJI NURANI IN CULTIVATING TOLERANCE FOR SOCIETY

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Abstract : Klenteng is a place of worship for Chinese people. One of the two temples in Banjarmasin is the Klenteng Soetji Nurani, which is located on Jl. Veteran. The temple has been around since 1898 and was built by two generals who came directly from China. The existence of the pagoda can be used as a mediation of tolerance in society. This article aims to describe Klenteng Soetji Nurani is used in instilling tolerance in the community, especially in Banjarmasin. A qualitative approach with descriptive methods is used in this research. They were collecting data through observation, interviews, and documentation. Data were analyzed through data reduction, data presentation, and verification. The data's validity through

triangulation of sources, techniques, the extension of observations, member checks, and peer discussions. The study results show that the Klenteng Soetji Nurani has a building that is used as a place of worship and as a tourist destination in the city of Banjarmasin. Other uses include social activities carried out at the Klenteng Soetji Nurani, such as the distribution of free staple food and free medical treatment carried out every two to three months. Besides that, the temple's additional building also has its function on each floor, such as an office on the ground floor, weddings, and wushu training. The existence of activities carried out at the Klenteng Soetji Nurani can show that the pagoda plays a vital role in cultivating tolerance in society. The shrine welcomes anyone who sees, visits, and even participates in these activities without any religious or other differences.

Keywords : Tolerance, Temple, Social Values.

INTRODUCTION

People generally have their respective places of worship according to their beliefs. One of the many communities is the ethnic Chinese, who have their worship place, namely the pagoda. Klenteng is generally explicitly built for the Chinese with a specific purpose. Klenteng is a sacred building for the Chinese people to carry out their worship of God, prophets, and their ancestors' spirits related to Confucianism, Taoism, and Buddhism (Widiastuti & Oktaviana, 2016). The people of Banjarmasin city have two temples, one of which is the Klenteng Soetji Nurani. The community views the pagoda as the place of worship for people of other religions. The view of right or wrong, good or bad, can be done using weighing in advance. The results of this view will lead to differences in values between one society and another, starting from differences in religion, social environment, beliefs, and places of residence (Abbas, Winarso, & Meilina, 2019).

Klenteng Soetji Nurani has three religions that can both use the temple. The three religions are Confucianism, Buddhism, and Taoism. Apart from being a place of worship, the existence of a three-story additional building on the side of the temple adds to its usefulness as a tourist spot and is used as a tourist destination in the city of Banjarmasin, as well as a place for social

activities such as social service and free medical treatment which is carried out in the temple building.

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

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

Social values themselves can be used as a way of life for people who like to hang out according to what they think is good and evil. Cost is fair, aspired to, desired, and considered essential to society. The social value itself can be interpreted as an appreciation for something acceptable, necessary, appropriate, and has its function for personal development (Subiyakto &

Mutiani, 2019; Abbott, Teti, & Sapsford, 2020). Thus, this article aims to describe the Klenteng Soetji Nurani is used in instilling tolerance in the community, especially in Banjarmasin.

RESEARCH METHODS

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

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

Furthermore, this stage is the last stage in this article; namely, the researcher concludes (Kasiram, 2010).

The data's validity was carried out by triangulating sources, techniques, an extension of observations, *member checks*, and peer discussions. Triangulation of research sources double-checked the data obtained from various sources to re-examine how Klenteng Soetji Nurani had contributed to the existing society. The data is processed again into data that is real so that there is no different view. Technique triangulation is by checking data using other techniques such as data obtained from interviews, observations, and documentation. Discussions are held with the relevant sources to ascertain whether the data is correct. Extension of the word is a re-observation conducted by the researcher because this research is still insufficient, and the data needed is still not much, while the *member check* is testing the process of checking the data obtained by the researcher and the data submitter. To find out how correct the data will be used to adjust to the acquisition of research, and the last one is peer discussion, namely research techniques by discussing the study results with friends who are both researching the temple or those that are directly related to the task.

RESULTS AND DISCUSSION

Talking about a place of worship in a community is a place that is considered holy to carry out religious activities—Banjarmasin, in particular, the people who live on Jl. Veterans have a place of worship for Chinese people, namely the pagoda. The temple is located on Jl. A veteran with the name Klenteng Soetji Nurani. This temple has a long and unique history and contributes directly to the community, participating in cooperation in activities carried out at Soetji Nurani Temple.



(Source: Personal document, photo taken on June 12, 2019)

The name of the Klenteng Soetji Nurani is because there are two temples in Banjarmasin, namely the Pasar Niaga Timur Temple with another name Karta Raharja or Po An Kiong T Klenteng Soetji Nurani, which is more commonly called the community – then given the appendage of the name of the local area. To make it easier for local people to differentiate. For some people visiting the temple for the first time, they may be confused by the temple's additional buildings and statues and ornaments. Klenteng Soetji Nurani has changed its function, starting from worship to becoming a tourist place and a place for social activities and additional buildings with their operations. Changes that have emerged are also changes after the renovation, which initially only had ironwood floors and fences, now it has changed to ceramics and the addition of a three-story building beside the temple, as well as an additional building behind the temple which is used for sports.

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

is used for players, Wushu. With the many other uses, Klenteng Soetji Nurani has contributed to the surrounding community and the general public in cultivating tolerance in the temple because anyone can visit and participate in the activities there.

Klenteng Soetji Nurani has three different functions and contributes directly to society in cultivating an attitude of tolerance. First, this temple is used as a worship place where people who worship at the temple do not only come from Jl. Veterans, but many also come from outside the region and the city. This temple has no restrictions and an impressive list for those who wish to worship and visit. The pagoda allows anyone who wants to honor and where the person comes from as long as it does not disturb other people at the time of worship.

Second, the pagoda is used as a place of worship and a place to hold social activities that help the community. This activity was carried out to pay attention to a group of donors who assisted in materials, services, and personnel. The activities carried out at the pagoda also vary, ranging from free medical treatment, which is carried out every two to three months by inviting all residents from anywhere to participate in these activities free of charge. Sutriyanto (47 years) he said that:

The Enthusiasm is more towards our people because they are animated like the lion dance and others. The social service is flooded by our people, such as their new year of dreams, such as sharing zakat, rice, groceries, and others. The social service event is held behind the temple and has its hall. That is where the social service events and others are held).

Apart from being directly supported by the pagoda, this free medical treatment activity was also now supported by the Gadang Village puskesmas from the start of the event to the end. Besides, the temple also has free grocery distribution and zakat distribution, which is carried out at the temple, spearheaded by donors who want to share a little of their fortune. Usually, this event has been arranged by the pagoda, which collaborates directly with the heads of neighborhoods in each region.

The third is the Klenteng Soetji Nurani, which is used as one of 36 tourist destinations in Banjarmasin. The reason for choosing the pagoda as a tourist destination is the pagoda's age, which has reached hundreds of years. The unique building is added with distinctive ornaments on each side. The number of tourists visiting is increasingly helping and introducing the pagoda to the broader community so that anyone can see it.

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

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

Creating an attitude of tolerance can show that every religious difference that exists, we fellow citizens must respect and support each other's activities without any disputes (JANCSÁK, 2019). The integrity of the attitude of tolerance with the community's e function and direct role in instilling an attitude of patience because of the activities carried out at the pagoda. Inter-community respect for human values can be directly linked to cultivating tolerance in the community Jl. Veteran. The highest value obtained is human

affection for not having a prejudice against others. Having feelings of sympathy and empathy are behaviors that make success in achieving social values.

CONCLUSION

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

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“SECEKAP MAWON” VALUE AS ECOLOGICAL WISDOM IN SOCIAL STUDIES IN THE NEW NORMAL ERA

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Abstract : *This research is motivated by the importance of maintaining natural ecosystems. The cultivation of the value of "secekap mawon" as the ecological wisdom of the local culture of the people around Rawa Pening, Ambarawa, Central Java is one of the heritage values as an effort to maintain the balance of the swamp ecosystem. The main focus of this study is to identify the value of "secekap mawon" as the ecological wisdom of the local culture of the people around Rawa Pening and its implementation in social studies learning in the New Normal Era. The author uses a qualitative approach with ethnographic methods and literature review. The value of "secekap mawon" is a form of local cultural ecological wisdom as an alternative source of social studies learning in the chapter "Forests, Natural Resources, and Natural Wealth in Indonesia". The presence of the Covid-19 pandemic has placed Indonesia on the concept of a new order of behavior and lifestyle known as the New Normal Era. Apart from the existence of the New Normal concept, the author would like to point out that the value of "secekap mawon" owned by the people around Rawa Pening is still relevant to be used in social studies learning as an effort to maintain the ecosystem and preserve the environment..*

Keywords : Secekap Mawon Value, Ecological Wisdom, Social Studies Learning

I. INTRODUCTION

Humans and the surrounding environment cannot be separated from each other like a symbiotic mutualism. Now the problem of environmental damage is a polemic faced by various groups in the world. Environmental damage is caused by various factors, one of which is due to humans themselves. Mangunjaya (2006) describes that one of the causes of natural disasters is the chaos of ecosystems caused by humans. The ecosystem chaos that occurs is the use of natural resources and spatial planning in an environment. Hola (2010) asserts that the relationship between humans and nature is important, but humans can damage it. Natural damage seems to have had a bad impact on the balance of the ecosystem. This requires handling to overcome environmental problems that will result in ecosystem damage. Human awareness and wise use of natural resources are deemed necessary to overcome this (Rusmawan, 2017).

Law of the Republic of Indonesia No. 32 of 2009, concerning Environmental Management, states that the environment is a unitary space with all objects, forces, conditions, and living things, including humans and their behavior, 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. The local wisdom of the community can create a value construction that has the essence of maintaining, caring for, and caring for the environment. The value that exists in local wisdom that plays a role in the surrounding environment is called ecological wisdom. Basically, ecological wisdom is ecological intelligence that is developed through a learning process using learning resources extracted from the local culture that exists in the community (Goleman, 2012: 10). One of the communities that still uses ecological wisdom in maintaining ecosystems is the Rawa Pening community.

Rawa Pening is a natural lake located between four sub-districts at once, namely Banyu Biru District, Bawen District, Tuntang District, and 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. These three natural resources have great benefits for the surrounding community. The local community protects the ecosystem in Rawa Pening by using the values of the local community's ecological wisdom. The

value of "secepat mawon" 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 contained in protecting and preserving the environment. The process of transforming the values of ecological wisdom can be done in school learning, one of which is in Social Studies lessons. Rusmawan (2017) Social studies involve various disciplines of social sciences to form social skills. One of them is social skills related to concern for the surrounding environment.

The values of local wisdom need to be brought up again as a hot topic during the COVID-19 pandemic. During the COVID-19 pandemic, the income level of the Indonesian people decreased due to the many restrictions on the number of employees, the lack of income for street vendors, and so on. This triggers the exploitation of nature which has an impact on the disruption of the ecosystem. Based on the above background, the focus of the problem in this study is; 1) the value of "secepat mawon" as the ecological wisdom of the Rawa Pening community; 2) implementation of local cultural ecological wisdom in social studies learning in the new normal era; and 3) obstacles in the implementation of the value of "secepat mawon" in social studies learning in the new normal era.

II. LITERATURE REVIEW

a. Ecological Wisdom

Ecological wisdom is a combination of local wisdom and ecological knowledge. Indonesia is one of the countries that connects it based on its local wisdom. According to Keraf (2010) local wisdom is all forms of knowledge, belief, understanding, or insight as well as customs or ethics as guidelines for human behavior in their ecological life. In line with the thoughts of Koentjaraningrat (1990) that local wisdom is a view of life, knowledge, and various life strategies in the form of activities carried out by local communities in answering various problems of meeting needs.

Meanwhile, Goleman (2010: 38) suggests 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 that occur around their environment and applying it in their daily lives. As for Supriatna (2017: 87-88) suggests that ecological intelligence is developed in the learning process because school graduates will act as; 1)

agents of change in society, namely agents in developing community behavior who have knowledge, insight, attitudes and behaviors that uphold sustainability; 2) Agents who are aware of limited natural resources and the issue of global warming; and 3) Agents who can apply ecological intelligence or ecopedagogical learning applications in life.

Based on this description, local wisdom as a knowledge that becomes a guide in everyday life can be a method 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 thing that is close to human and community habits is local wisdom because it can become a rule or guideline that is carried out daily. The relationship between local wisdom and ecological intelligence is called ecological wisdom as it has the meaning of guidelines or rules that are 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.

b. Ecological Wisdom of Local Culture in Social Studies Learning

Social studies learning can take advantage of the values of simple life, environmental sustainability, and the futuristic perspective of traditional society which is practiced and based on local wisdom. Basically, social studies learning is closely related to the scope of society and the environment. According to NCSS (in Somantri, 2001: 10) suggests 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 decision for he 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 very important 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 natural resource problems. Supriatna (2017: 147) 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.

Basically, 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, so that they can be interpreted in everyday life. Ecological wisdom in local culture contains guidelines, rules, or norms that are both wisdom and exemplary. Ecological wisdom teaches about; 1) Concern for the environment; 2) local community habits in maintaining ecosystems; 3) Nature is used as a source of knowledge; 4) aspects of affection for nature; and 5) Nature provides experiences to sharpen the senses, especially the senses of hearing, seeing, and tasting.

III. METHODS

This study uses a qualitative research approach using case study methods. As a case study is one of the research methods of the social sciences. In general, case studies are a more suitable strategy if the main question is a research related to "how" (how) or "why" (why), so that case study research is considered to be used to focus research on contemporary phenomena (present). in real life contexts (Yin, 2002). The case study method is used to clearly describe the value of "secekap mawon" as the ecological wisdom of the Rawa Pening community. In addition to this, the implementation of the value of ecological wisdom in social studies learning today requires a method that is closely related to the community. It aims to provide an easy picture for students to recognize and apply the values of local wisdom in everyday life.

IV. RESULTS AND DISCUSSION

a. Identification of The "Secekap Mawon" Value of The Rawa Pening Community

The value of the ecological wisdom of the community around Rawa Pening to maintain and preserve the ecosystem has the value of "secekap mawon". The value of "secekap mawon" comes from the Javanese language, from

the word "*ekap*" which means enough and the word "mawon" which means only. Based on this, the value of "*secekap mawon*" can be interpreted as just enough. The people of Rawa Pening take advantage of their knowledge of using the Javanese language so that the surrounding community knows better the meaning contained in these values. In the context of local cultural ecological wisdom, the value of "*secekap mawon*" means to use the natural resources around Rawa Pening in moderation, not excessive.

Basically Rawa Pening is one of the natural lakes that can produce humus soil, fish, and water hyacinth plants. These three natural resources can be used by someone around, as well as outside communities to meet the needs of daily life for free. Free of charge means that the use of nature in Rawa Pening is free, the surrounding community does not need to pay contributions for the use of natural resources. Based on this, the value of local cultural ecological wisdom is used to maintain and preserve the Rawa Pening ecosystem. Ecological wisdom is a form of community guidance to prevent environmental damage caused by human greed and negligence. Local people usually use humus soil to make fertilizer in agriculture, besides that the fish in Rawa Pening is used for personal consumption, while the water hyacinth plant is used for making handicrafts that can be sold in the Tuntang tourism village. Utilization of these natural resources is prone to natural exploitation so it requires a guideline to regulate it.

The value of "*secapap mawon*" as a form of conservation pattern for the Rawa Pening ecosystem. The guard using the value of "*secekap mawon*" has been constructed by word of mouth by the people of Rawa Pening by neglecting the pamali rules which are highly upheld by the Javanese people. Pamali is a prohibition made by local communities with consequences that occur if violated. This consequence is known as "*tulah*". *Pamali* and *tulah* are closely related and cannot be explained by the mind logically. Both of these contain local community beliefs that are inherent so that they become a way of life.

The value of "*secekap mawon*" has the meaning of utilizing the natural resources in the Rawa Pening area sparingly. If this is violated, society will remain silent because nature will immediately retaliate for human bad deeds. Humans who violate the ecological wisdom of the Rawa Pening community will get a plague in the form of confusion or loss of self-awareness immediately, sick, or unable to return home safely. This was not done by the

local community, but became a public trust to protect the Rawa Pening ecosystem. The Rawa Pening community has rules; 1) take fish using only fishing rods and big nets, no poison or explosive devices are allowed. In addition, it is allowed to bring home more than enough fish, or intend to resell it; 2) The use of humus soil which is taken by more than one boat is not allowed to dredge the humus soil using large tools; and 3) the use of water hyacinth is allowed to only take one hunk or one bunch to take home. These rules are used to reduce human greed and negligence so that nature can synergize with humans sustainably at any time. The ecological wisdom values of the local culture of the Rawa Pening community include: 1) the value of environmental conservation; 2) ecosystem balance; 3) sustainable lifestyle; 4) environmental concern; and 5) live in harmony and simplicity with nature. These values can be used as learning resources in social studies learning.

b. Implementation of The “*Secekap Mawon*” Value in Social Studies Learning in The New Normal Era

The COVID-19 pandemic is a condition where all societies are turbulent and have a new order due to the development of the corona virus. During the COVID-19 pandemic, Indonesia implemented the new normal era as a way to prevent the spread of COVID-19. The new normal era is an era where some community literature has limitations on direct interaction, diligently washing hands and using a hand sanitizer, and working from home regularly. This condition makes all the literature of society experience culture shock, especially in the field of education. Education in Indonesia is conducted online so it is quite difficult for educators to control the social skills of students at home. The community environment is closer than the school environment during this pandemic as a means of introducing ecological wisdom to inculcate noble cultural values in preventing environmental damage.

The implementation of the value of “*secekap mawon*” 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 carried out on learning resources for forest, natural resources, and natural resources in Indonesia. The application was carried out in class seventh semester 1 as an effort to preserve the environment using ecological wisdom. Ecological wisdom is used as an alternative solution because in the new normal era, students are closer to the

community than to the school environment. The values developed in social studies learning planning can be seen in the following table.

Table 1. Development of Ecological Wisdom Values in Social Studies Learning

Local Culture of The Rawa Pening Community	Developed Value	Achievement Indicator
<i>“Secekap Mawo” Value</i>	Environmental Conservation	Maintain the balance of the ecosystem.
	Living simply and in harmony with nature	Using natural resources according to need and not wasting it.
	Sustainable lifestyle	Use natural resources sufficiently to be sustainable in the future.
	Love for nature	Appreciate the value of “as fast as mawon” and its consequences in everyday life.
	Environmental care	Save the use of natural resources and keep the environment clean.

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 the contribution of students to understand the concept of the value of ecological wisdom. Students are not only provided with concepts, but are also equipped with the cultivation of positive attitudes and real actions that are 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, social and culture.

c. Kendala Nilai Kearifan Ekologis dalam Pembelajaran IPS di Era New Normal

The implementation of the value of "*secekap mawon*" in social studies learning in the new normal era has various obstacles, including; 1) lack of government participation in further exploring ecological wisdom in order to protect the balance of the Rawa Pening ecosystem; 2) Lack of knowledge of students to local wisdom; and 3) Ecological wisdom that requires preservation in modern life and the new normal era to eliminate the notion that local wisdom is a mere myth that does not require such community regulations. Based on these obstacles, sufficient handling is needed to maintain ecological wisdom to serve as a guide for local communities to maintain the balance of the ecosystem from human greed and negligence. It is intended that the natural resources that exist today can be sustainable into the future.

V. DISCUSSION AND RECOMMENDATION

This study resulted in several conclusions regarding the value of "*secekap mawon*" as the implementation of the ecological wisdom of the Rawa Pening community in the new normal era as a source of social studies learning. First, the value of "*secekap mawon*" is a belief built by the Rawa Pening community to protect natural resources in the form of fish, humus soil, and water hyacinth plants. The value of "*secekap mawon*" is close to the Javanese philosophy of life so that it is ingrained in the surrounding community with the concept of *pamali*. Second, the implementation of the value of ecological wisdom in the local culture of the Rawa Pening community puts forward the simplicity of life to use natural resources sufficiently in accordance with the concept of the value of "*secekap mawon*" for sustainable living. Students are expected to be able 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. Third, the process of implementing ecological wisdom has obstacles in the form of lack of government participation in the introduction of ecological wisdom, lack of knowledge of students about community ecological wisdom, and the assumption of local wisdom which is considered a myth.

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ECOLOGICAL INTELLIGENCE DEVELOPMENT OF STUDENTS THROUGH SIMPLE VERTIMINAPONICS PROGRAM IN SOCIAL STUDIES LEARNING IN THE NEW NORMAL ERA

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Abstract : The problems that appear to students in online learning in the New Normal era are anxiety about unhealthy consumption habits of students, the loss of students' ability to develop environmental care skills which are part of ecoliteracy intelligence and the increasing flow of information technology that makes students become individualistic and unproductive during this Covid-19 pandemic. With these problems, social studies teachers must be more creative and innovative in developing learning programs to attract the interest and enthusiasm of students so that they can participate in learning and fill their spare time properly. One of these programs is through the development of vertiminaponics in social studies learning to improve the ecoliteration intelligence of students in the New Normal era. This ecological intelligence is very necessary for students, especially during the New Normal period to be able to maintain an environment free from contamination by the Covid-19 virus. Based on the results of these observations, this research was conducted to develop ecoliteration intelligence of students through the vertiminaponic program in social studies learning in the New Normal era. The research method used is literature study. The data used comes from secondary data, and data collection methods use textbooks and journals. The results of the study show that through social studies learning using the vertiminaponic program can implement knowledge and skills regarding environmental

conservation and increase ecoliteration intelligence through the productivity of New Normal diera activities by skillfully cultivating fish and growing environmentally friendly vegetables. Thus it can be concluded that the vertiminaponic program can improve the ecological intelligence of students in social studies learning in the New Normal era.

Keywords : *Vertiminaponics, Social Studies Learning, Era New Normal.*

I. INTRODUCTION

New *Normal* is a new life where the community continues to carry out various activities as usual but still applies the health protocol set by the government so that the spread of the Covid-19 Virus can be overcome. It is inversely proportional if the community does not pay attention to health protocols, the implementation of New Normal will cause the number of Covid-19 Virus cases to increase. If the implementation of New Normal fails, there will be a risk of increasing the spread of the Covid 19 Virus, for example, such as South Korea. The implementation of the New Normal has an impact on the world of education where students currently study at home by implementing the online learning process. Changing the conventional learning system into online learning certainly has an impact on the spare time of students at home which is irregular and well optimized. As the young generation who are the assets of development actors in the future, it is necessary to get top priority in receiving Environmental Education, so that from an early age they understand their relationship with the environment. Environmental education will ensure a harmonious atmosphere between humans and nature, so that in nature there will be no worries about disasters that will strike.

The problem that appears to students in online learning in the New Normal era is anxiety about the unhealthy consumption patterns of students. Described by Syariefa et al (2014, p. 16) today, people are spoiled with fast food so they forget about healthy eating patterns and balanced nutrition. What's more, an unhealthy lifestyle is rarely exercising and consuming fatty foods without being balanced with vegetables and fruits. In fact, the risk to the resulting health decline is not kidding, namely the increased risk of cancer. Nadesul (2007, p. 33) describes that the menu above tends to be wasteful of fat, high in calories, and generous in sugar. Saturated fat, sugar, and wheat are

actually unhealthy types of food. Especially if it is consumed in excess. This is inversely proportional to the reality in the New Normal era during the Covid-19 virus pandemic, which demands that every human being must live a healthy life by eating foods rich in nutrients and exercising regularly. In addition, another problem is shown by the loss of the ability of students to develop their skills. One of the skills referred to is environmental care skills which are part of ecoliteracy intelligence. Students are not interested in the development of food crop cultivation, which is certain that in the future it will be difficult to obtain food. Another fact is that the level of urbanization is quite high, resulting in fewer people pursuing the profession as farmers. There is less and less agricultural land because the land has been converted into offices, housing, or malls. Meanwhile, urbanization and an increase in population have led to the conversion of agricultural land. Based on the above problems, it is necessary to have a strategy in order to make good use of the free time of students, especially contributing to environmental conservation through a process of awareness of the importance of biological security. One way to strengthen the biological resilience of the younger generation is through education Ekayanti et al (2011).

In order to teaching students ecological intelligence and the ability to apply concepts and knowledge possessed by the New Normal era requires appropriate learning methods. Moreover, it is integrated with the IPS concept, namely land use and settlement patterns based on the physical conditions of the earth's surface. Students through social studies learning using simple vertiminaponics as a medium are expected to be skilled at cultivating fish and growing vegetables.

Other than that, this vertiminaponic program is a concept of gardening and cultivating fish by utilizing existing space in the house or settlement. There are benefits from this, namely (1) ecological value to create green space in urban areas, (2) economic value that might bring profit and sustainable income and (3) educational value which is a source of knowledge. People can fill their spare time at home while remaining productive.

The vertiminaponic program is an integrated system between aquaculture and hydroponics where fish cultivation waste in the form of metabolic waste and feed residue is used as fertilizer for plants. In this vertiminaponic program there is recirculation or mutual benefit that uses

natural bacteria to convert feces & leftover fish feed into plant nutrients. In other words, vertiminaponics is a system where plants and fish grow together.

After the vegetables are harvested students can meet the protein needs of fish and vegetables for their own consumption. If students are able to apply the concept of social studies subjects by applying the skills they have such as skills in vertiminaponics, it will produce students who have ecological intelligence. Does not depend on the market, and can meet their own needs. Efforts to improve students' ecological intelligence through vertiminaponics in social studies learning in the New Normal era in collaboration with PLH refers to the ability of students to implement knowledge and skills mastered in everyday life. Teachers in implementing learning must be good at exploring in various ways to find out the potential that exists in students with online learning. The simple vertiminaponic skills given to the PLH subject are a source and media for social studies learning in recognizing land use and settlement patterns based on the physical conditions of the earth's surface. To achieve this goal, social studies learning must use a variety of methods and strategies in the hope that the selection of appropriate methods and strategies can involve the active participation of students.

Based on the explanation above, the writer is interested in conducting a research entitled "Ecoliteration Intelligence Development of Students through Simple Vertiminaponics Program in Social Studies Learning in the New Normal Era".

II. LITERATURE REVIEW

2.1 Ecological Intelligence

Goleman (2010, p. 38) argues that ecological intelligence is the ability of humans to adapt to the ecological niche in which humans exist. Ecological intelligence is an ability or competence that students have in responding to conditions that occur around their environment and applying them in their daily lives. Meanwhile, Gardner (2013, p. 34) calls ecological intelligence the term naturalist intelligence. According to him, naturalist intelligence is the human ability to understand natural phenomena, show ecological awareness and show sensitivity to natural forms.

In line with the above opinion, Orr (in Ardiansyah, 2015, p. 11) suggests a description of a person who has ecological intelligence characterized by "The

ecologically literate person has the knowledge necessary to comprehend interrelatedness, and attitude of care or stewardship. Such a person would also have the practical competence required to act on the basis of knowledge and feeling¹. The point of Orr's statement is that someone who is ecologically intelligent has knowledge of the importance of understanding the linkages or interactions between one group and another and is concerned about a job. This means that someone who is ecologically literate knows how to relate and behave with the ecosystem.

Supriatna (2016, pp. 87-88) argues that ecological intelligence is very important to be developed in the learning process because school graduates will act as: 1) agents of change in society, namely agents in developing community behavior who have knowledge, insight, attitudes and behavior. behavior that upholds sustainability, 2) agents who are aware of limited natural resources and the issue of global warming and 3) agents who can apply ecological intelligence or learning applications that are ecopedagogic in life.

The sustainability of human life in the future will depend on ecological intelligence. In order for students to have ecological intelligence, a competency is needed which is an indicator of the achievement of planting an understanding of ecological intelligence in students. Palmer & Neal (1994, pp. 21-27) explained that ecological competence in education can be achieved by developing sensitivity, awareness, understanding, critical thinking, and solving problems related to environmental problems and the formation of environmental ethics. Supporting this, the Center for Ecoliteracy has developed a set of "core competencies" to help young people develop and live in sustainable societies. This competence is related to knowledge (learning to know), attitudes (learning to be), action (learning to do) and relationships with humans and nature (learning to live together). These competencies include:

2.2 Social studies learning

Social studies are subjects taught at the SD / MI and SMP / MTs levels. This is as stated by Somantri (2001, p. 74) that "Social studies education is a simplification of social sciences, state ideology and other scientific disciplines as well as related social problems, which are organized and presented scientifically and psychologically for educational purposes. at the primary and secondary education level".

In line with this opinion, NCSS (in Somantri, 2001. p.10) states 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 decision for the public good as citizens of culturally diverse, democratic society in an independent world.

This definition implies that IPS as a study whose sources come from the social sciences and humanities has a very important role in realizing good citizenship where the goal is to prepare the younger generation to have the ability to make rational decisions that will be applied in social life. . A good citizen, of course, is a citizen who is able to manage relationships with the surrounding environment well.

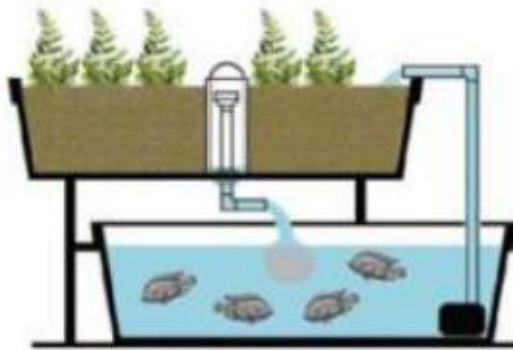
The objectives of social studies education developed by the Ministry of National Education (in Sapriya, 2015, p. 201) are as follows:

- 1) Get to know the concepts related to people's lives and their environment.
- 2) Have basic skills for logical and critical thinking, curiosity, inquiry, problem solving, and skills in social life
- 3) Have a commitment and awareness of social and human values.
- 4) Have the ability to communicate, cooperate and compete in a pluralistic society, at the local, national and global levels.

From some of the explanations above, it can be concluded that the main objective to be achieved in social studies learning is to direct students to become good citizens who have competent aspects of knowledge, attitudes, and skills to solve social problems experienced by students in real life. which is increasingly global.

2.3 Vertiminaponics

Vertiminaponics is a combination of aquaculture and hydroponics that produces a symbiosis of mutualism or mutual benefit (Flora, 2014). Aquaculture is fish cultivation, while hydroponics is the cultivation of plants without soil, which means cultivating plants that use water and without using soil as a planting medium or soilles. Aquaponics makes continuous use of water that comes from the pond where fish is kept for plants and then returned to the fish pond so that this forms a circulation. At this stage the things that take place include the process of decantation, filtration, oxygenation and sterilization. These processes are carried out by the planted plants and their growing media.



Vertiminaponik Image

Fish manure, which often causes problems due to unpleasant odors and dirty columns, can actually be beneficial. The rest of the feed that is spread in the pond that is not eaten by the fish and settles in the pond can also be useful. Both wastes from aquaculture in the fish pond can be used for aquaponics. The basic essence of this aquaponics technology system is the provision of optimum water for each commodity by utilizing the recirculation system. This aquaponics technology system emerged as an answer to the problem of the increasing difficulty of obtaining suitable water sources for fish farming, especially in narrow land. Aquaponics is a land and water saving technology that can be combined with various vegetable crops.

III. METHODS AND RESEARCH DESIGN

This study uses a type of research in the form of library research (*library research*). Literature study is related to theoretical studies and several references that cannot be separated from scientific literature (Sugiyono, 2012). As for the library research steps to be carried out in this study, Zed (2004) includes; 1) preparing equipment, 2) compiling a work bibliography, 3) managing time, 4) reading and making research notes. In this study, data sources were obtained from relevant literature such as books, journals or scientific articles related to the selected topic. The data collection technique used in this literature research is to look for data about things or variables in the form of notes, books, papers or articles, journals and so on (Arikunto & Jabar, 2010). The research instrument used by the researcher was the research material classification check-list based on the focus of the study, the writing scheme / map, and the format of the research notes. The data analysis technique used in this literature research is the content analysis method.

This aims to preserve the assessment process and prevent and overcome misinformation (human misunderstandings that can occur due to the lack of knowledge of researchers or lack of literature writers), so checking between libraries and rereading the literature is carried out. This research report is prepared on the principle of simplicity and convenience. This principle was chosen considering the limited ability of researchers who have not been able to conduct in-depth and more detailed literature reviews. In addition, the purpose of using the principle of simplicity and convenience is to make it easier for readers to understand the development of ecoliteracy intelligence of students through a simple vertiminaponic program in social studies learning in the new normal era.

IV. RESULTS AND DISCUSSION

Communities who have ecological intelligence not only understand and respect nature, but also respect life itself. One indicator of ecological intelligence is choosing and making decisions to use goods by becoming a smart consumer. Using and utilizing goods that do not damage the environment, exploit nature, damage health, and exploit labor. The decision to buy something that is based on a deep understanding of the impact of the objects we use will provide more benefits for society (Goleman, 2010: 7).

Nowadays, the problem related to students' ecological intelligence is the loss of the ability of students to develop skills to care for the environment, are not interested in developing food crop cultivation, which is certain in the future there will be difficulties in getting food, and there will be unproductive use of free time during the Covid-19 pandemic. The existence of problems regarding ecological intelligence that must be resolved through an effective learning process related to competences related to knowledge (learning to know), attitudes (learning to be), action (learning to do) and relationships with humans and the natural environment (learning to live together). Vertiminaponics, which is an integrated vegetable and fish cultivation program. The vertiminaponics program is a combination of aquaculture technology with hydroponic technology in one system to optimize the function of water and space as a maintenance medium which is expected to be able to improve the ecological intelligence of students in this new normal era. In accordance with the explanation from Supriatna (2016, pp. 87-88) who argues that ecological intelligence is very important to be developed in the learning process because school graduates will act as: 1) agents of change in society, namely agents in developing knowledgeable community behavior , insights, attitudes and behaviors that uphold sustainability, 2) agents who are aware of limited natural resources and the issue of global warming and 3) agents who can apply ecological intelligence or learning applications that are ecopedagic in life. this is in accordance with the role of developing a simple vertiminaponic program.

Table 1.
Ecological Intelligence Competencies of the Center for Ecoliteracy

Core competencies of the Center for <i>Ecoliteracy</i>	Sub-competencies of the Center for Ecoliteracy's core competencies	Research Success Indicators
Knowledge aspect	<ul style="list-style-type: none"> • Understanding environmental issues and problems from the perspective of ecological balance and sustainability. • Understand the principles of ecology • Think critically, solve problems creatively and apply knowledge to new situations • Assess the impact or effects of human actions and implement technology to the environment • Taking into account the long-term consequences in making a decision and take into account the long-term consequences of a 	<ul style="list-style-type: none"> • Students describe the relationship between the existence of simple vertiminaponics and ecological sustainability. • Students can arrange a priority scale in choosing vegetables to be planted according to their needs. • Students can explain simple vertiminaponic activities. • Students can understand and demonstrate the behavior of ecological intelligence to the surrounding environment in daily life associated with making simple vertiminaponics. • Students describe the factors behind the need for vertiminaponics to be made in everyday life. • Students can analyze the effect of vertiminaponics

	<p>decision</p>	<p>in everyday life.</p> <ul style="list-style-type: none"> • Students can analyze the manufacture of simple vertiminaponics made as a production activity. • Students describe actions creative in making simple vertiminaponics.
<p>Attitude aspect</p>	<ul style="list-style-type: none"> • Give attention, empathy, and respect for others and other living beings • Appreciate differences in background, motivation, intention to interact in accordance with the perspective of mutual 	<ul style="list-style-type: none"> • Students have an awareness of protecting the environment and all living things on earth. • Students believe that making simple vertiminaponics is an effort to maintain ecological conditions. • Students have a strong bond with nature by taking part in making

	respect for the value of cooperation • Committed for	simple vertiminaponics. • Students can make choices for healthy living by recognizing vegetables and developing a balanced fish life.
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This simple vertiminaponic program has a role to play in developing interest in farming, can improve the consumption patterns of students to be healthy., the vertiminaponic system is also useful in introducing organic planting systems to communities which are certainly more environmentally friendly, developing, sensitive, environmentally friendly thinking patterns and skills, interpreting mutualism symbiosis in life between humans and nature and solving problems food crisis, namely producing fish and plants with land and water efficiency. With the role of simple vertiminaponics as one of the new normal diera learning programs, social studies learning will still be meaningful and fun because students are the main subjects in learning, namely developing an ecosystem, namely plants and fish cultivation, having basic skills of curiosity, inquiry, solve the problem.

V. CONCLUSION

The continuity of human life in the future will depend on ecological intelligence. In order for students to have ecological intelligence, a competency is needed which is an indicator of the achievement of planting an understanding of ecological intelligence in students. In order toteaching students ecological intelligence and the ability to apply concepts and knowledge possessed by the New Normal era requires appropriate learning methods. Moreover, it is integrated with the social studies concept, namely land use and settlement patterns based on the physical conditions of the earth's surface. Students through social studies learning using simple vertiminaponics as a medium are expected to be skilled at cultivating fish and growing vegetables. This simple vertiminaponic program has a role to develop interest in farming, can improve the consumption

patterns of students to be healthy., The vertiminaponic system is also useful in introducing organic planting systems to communities which are certainly more environmentally friendly, develop, sensitivity, thinking patterns and environmentally friendly skills, interpret symbiosis mutualism in life between humans and nature and solve the problem of the food crisis, namely producing fish and plants with land and water efficiency.

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PURYFING PHILANTHROPY PRACTICE BY TASAWUF IN INDONESIAN SOCIETY

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Abstract : *The practice of philanthropy in the modern era has greatly shifted from what was taught by the Prophet Muhammad SAW. Modern philanthropy practice was done on behalf of economic importance, social image in society, and the donor advantages. Tasawuf or Sufism is a part of Islamic teachings that emphasized in universal virtue that was brought by Sufis. Tasawuf oftentimes considered as a creature's perspective, that have been given mandate from The God as Khalifah-fil-Ardh (leader of the earth), to maintain harmony among nature, creatures, religious community, and mystical realm. Tasawuf teaching that has been taught in Indonesia by the Sufis was the result of assimilation between local community culture and the tasawuf or sufism itself. Few examples of Sufi's greatly admired figure in Indonesia were Walisongo (Nine saints that spread Islam in the Island of Java), Hamzah Fansuri, Habib Luthfi ibn Yahya, etc. They were considered as social and spiritual role models at the time. The characters brought and built by the Sufis are a universal virtue found in the Koran and Hadith as well as direct teaching by the ulama' (cleric) and syeikh with a proven sanad-line so that their moral values can be learned. Thus, Islam as rahmatan-lil-alamin (mercy for the universe) can be embodied in society.*

Keywords : Philanthropy, Tasawuf, Sufism, Islam, Social, Society

I. INTRODUCTION

In this modern era, massive science and technology development have created a major social shift in humanity. One of the many problems that created by the change was poverty. Poverty usually came in form of low income, growth of the slum, unemployment problem, etc. But there are also major changes happening in society that are caused by poverty, moral issues and lack of literacy. According to experts on social issues, modern society can be characterized by their existential crisis that can be seen through their exaggerated will of power, pleasure, work, money, and sex (Rohmawati and Ismail, 2017).

These modern humanity problems can lead to social imbalance and furthermore it can escalate criminality that can ruin the harmony of life. Philanthropy was one of the solutions to diminish the social imbalance. The upper level of society can directly help and relieve the social burden of the lower level society. Practices of philanthropy can be done either directly by the donor or via philanthropic institutions. The Kingdom of Egypt was recorded donating their land to the priest so did The Kingdom of Greece that donating their land to build a library, philanthropy was an effective way to gain trust from the public back then and manifest the king's love of his people.

In the early 20th century, philanthropy institutions donations came in many forms, such as art, education, religion, medical and health support. Puritans in New England and Quaker of Pennsylvania were the pioneers of such philanthropy strategy since early 1700 A.D. that have a major role in providing education. There is also Benjamin Franklin who voluntarily shared his knowledge to build an urban civilization in a countryside region.

Helmut K. Anheier and Diana Laet proposed three ideas of 'creative philanthropy' to make philanthropy fit in modern society. First, is charity-based philanthropy. This approach focuses on the surface of social problems rather than the root of the problem, thus it only provides short and temporary solutions. Second, is scientific philanthropy that has a goal to completely solve the causes of social problems. But scientific philanthropy oftenly fails because it's difficult to be applied in society due to the lack of practical solutions. Third, is new scientific philanthropy that focuses on the process of the philanthropy practice (Latief, 2010).

Philanthropy practices now develop worldwide according to socio- culture in each society. One of the most popular forms of philanthropy was corporate

social responsibility (CSR) that has been introduced since 1953. In Indonesia, CSR was first introduced by Soeharto during the New Order and came in the form of holiday allowance, financial aid, education scholarships, disaster aid, etc. The government successfully became a pioneer of CSR practices in Indonesia and then followed by many other large companies that already exploit the natural resources.

In Indonesia, a stigma that stated CSR only needs to be done only by large companies arose, made them continuously persuaded by the public demand of CSR and made small companies feeling irresponsible to carry out CSR even though genuinely it should be done by all companies without considering its size (Iriantara, 2004 : 47 in Wiwitan et. al, 2008). Corporate Social Responsibility came in various terms, such as Corporate Community/Public Relations, Corporate Philanthropy, Corporate Charity, and Community Development. Those terms can be seen as corporate social investment (Brilliant, 1988: 299-313 in Tanudjaja, 2006).

Although CSR had been given by the government or the corporate to the society, ethical violation cannot be stopped. Fahmi (2013) said that common problems of business ethics are: (1) ethical violation by those who fully understand ethics because of profit greediness that lead to right and responsibility evasion (2) decision making without norm consideration (3) unilateral decision making without obeying regulatory agencies. (4) loose control from the regulatory agencies. That open a space for corruption collusion nepotism (Meilina, 2016).

In the post-suharto era, philanthropy practices not only performed by the government or by large companies, islamic philanthropy institutions also started to grow. The government through ministry of religion establish National Zakat Agency (BAZNAS) to collect and distribute not only zakat, but also *sadaqah* and *infaq* (Islamic charity) from the muslim community. Followed by two of the Indonesian largest muslim organization, Nahdlatul Ulama and Muhammadiyah, that also establish institution to distribute zakat that has been collected from their muslim community, LAZISNU and LAZIMU. Those islamic philanthropy institutions constituted as a legal corporation and authorized by the state to mobilize islamic charities, alms, and donations to achieve public welfare. However, there is also a flaw in indonesian islamic charity institutions, disorganized distribution (Makhrus, 2014). Individual philanthropy practice in this modern era also oftenly doesn't consider long term solutions for the poor

(*dhuafa*) that make them continuously dependent on the help of the rich.

If only corporate philanthropy practice was used to stop corporate ethical violation, islamic charity institutions would improve their quality of islamic charity distribution, and individual philanthropy practice can provide such long term solution to their surrounding society, it will directly affect 25 million indonesian that live below the poverty line and it's not impossible to eradicate poverty like what Omar Ibn Abdul Aziz, the ruler of the Islamic Empire, in 717 - 720 A. D.

Akhlak or islamic moralism defined by Ibn Maskawayh as a state of soul that voluntarily to do good actions without being preceded by thought because it has become a habit (Ansori, 2014). Thus, perfunctory philanthropy practice and sincere intention without comprehensive understanding of islamic moralism is not enough to achieve its main objective, public welfare and poverty eradication.

According to Tasawuf or sufism perspective, the mentioned problems were caused by moral defects. Tasawuf can become a good reference of the perfect islamic moralism by their principle to humanize humanity as the part of Islam as *rahmatan-lil-alamin* (mercy for the universe).

II. METHODS

This research aims to remind the importance of philanthropy practices that are followed by good moralism. In this case, we use islamic moralism, that have been taught by The Koran and Prophet Muhammad (SAW) through his attitude and his sunnah, as the reference. We also referred to Indonesian Tasawuf Figure as exemplary. Narrative research was conducted and a qualitative approach was used to provide the facts. Presented information was emphasized to describe empirical facts about what is happening in modern society and focus on their philanthropic practices. We try to analyze this problem with a tasawuf perspective.

III. RESULTS AND DISCUSSION

1. Philanthropy and Its Development in Indonesia

Philanthropy came from greek words 'Philos' and 'Anthropos' which means 'love' and 'human'. Whereas in Indonesian it's defined by the Indonesia Dictionary as 'love and affection among beings'. In the Islamic perspective, philanthropy is often approached by the definition of *al-ata' al-ijtima'i* or *ata'*

khayri which means social giving or giving for goodness (Ibrahim, 2008). In the other sources, philanthropy could come in many other terms such as 'charity', 'benevolence', 'giving', 'donating', 'voluntary sector', 'non-profit organisation' (Adam, 2004). Gallie (1956) mentioned that the definition and concept of philanthropy will always be debated depending on the philanthropic practitioner itself.

Based on its time representation, philanthropy can be divided into two; traditional and modern philanthropy. Traditional philanthropy was a giving that based on charity and generosity of the rich that usually came in the form of social services, for example was periodic food donation by one neighbor to the other neighbor that had difficulty to eat properly. While modern philanthropy was defined as systematic giving that aim to build a bridge between the poor and the rich or to build a social justice (Jusuf,2007).

One of the oldest traditional philanthropy practices in Indonesia can be found in traditional pesantren or Indonesian Islamic boarding school, that have existed since the 17th century. The early traditional pesantren accommodate students that can't afford tuition fees in normal school or are not included in high-class society and didn't allow to go to normal school. The Kyai or the teacher provides them with accommodation and facilities to study classic Islamic textbooks and learn the value of life. Since its existence, Pesantren has already produced a lot of tasawuf figures in Indonesia. Pesantren according to Latief (2012) also contribute in shaping the society (1) establishing the principle of egalitarianism, sincerity, and gotong royong (mutual cooperation) to their students (2) serving the society with a non-partisan spirit (3) not only the teacher, but the students also have to become role models in their society.

Corporate philanthropy in Indonesia started to grow in early 1990 and grow more rapidly after the fall of the Suharto New Order because of the economic crisis in 1997. However, the 1997 Asia economic crisis created a perfect momentum to abandon traditional corporate philanthropy culture that often related with spontaneous charity without long term solutions. New era of modern philanthropy in Indonesia was born, then, even though traditional practices of philanthropy cannot be fully abandoned. In the post-Suharto era, philanthropy practices were more diverse than before. There are more than 30 philanthropy foundations in 2003 that can be categorized into criteria (1) Domestic-based private non-profit organization with domestic source of fund (2) Domestic-based private non-profit organization with foreign source of fund (3)

Private non-profit organization that gives funds for philanthropy practice to create social improvement. Early philanthropy practices legal protection in Indonesia can be seen in the 1945 constitution chapter 34, Law of Republic Indonesia number 40 year 2004 tentang National Social Security System, Law of Republic Indonesia number 38 year 1999 about Zakat Management (Purbasari, 2015).

Until nowadays, philanthropy practices in Indonesia can not fulfill the last of the Pancasila (Philosophical Foundation of Indonesia), social justice for all of the people of Indonesia. According to Nayenggita (2019), corporate inability to understand society's real needs make CSR practices and implementation in Indonesia still focus on society felt needs rather than real needs. Modern society considers individual achievement as one of the most important parameters in this modern life, followed by personal wealth (Muthohar, 2013). It creates an individualist perspective that forgets the importance of good moralism. in modern society.

2. Tasawuf and Islamic Moralism

Tasawuf is a teaching to get closer to The God by using a method that taught by Prophet Muhammad and passed down through his companions and ulama. Another definition by Mashar (2015) said that tasawuf is part of the islamic syariah that contain methods to achieve unification between servant and The God and to unveil the divine truth (*ma'rifat*). The terms of tasawuf or sufism do not exist neither in the prophetic era nor khulafa ar-rasyidin era. The terms first appeared in the 3rd century of hijri year as the title name of Abu Hasyim Al-Kufi even though there were many syekh before him who had done the same practices as him. Tasawuf can come in another term, sufism, that defined by Abu Qasim al Qushyari as implementation of The Koran and the sunnah followed by suppression of the lust and evading *bid'ah* without lightening the practice of worship.

There are two goals of sufism (1) to bridle the evil inclinations of one's soul (2) to examine the movement of the soul, whether moved by God or by one's own self (Heck,2006). The peak of sufism is to embed universal virtue in all creatures (including nature and the unseen realm) even beyond what usually practised by islamic society. Islam have two part, the outer (*dhahir*) and the inner (*batin*). The outer contains God's orders and prohibitions that are explained through syariah, and the inner is the part which moves one's soul and talks to

the real truth (*haqiqah*), beyond can be seen and beyond syariah. The person who mastered the outer part called the alim or ulama and the person who mastered the inner part called syeikh. Syariah (the legal of the islam) and Sufiyyah (mysticism of islam) do not contradict with each other (Heck, 2006). There are three steps to reach the peak of tasawuf teaching, takhalli, tahalli, and tajalli. The first step is Takhalli, emptying one's self and avoiding despicable akhlak. Followed by Tahalli, filling one's self with good akhlak. The last step was Tajalli, or unification with The God to achieve *haqiqah*. There are many ways to reach Tajalli, every tariqa (sufism teachings to reach *haqiqah*) have their own path.

Moral defects, as mentioned before, become more common in modern society. According to Robert Ornstein, this was caused because modernism increased wealth and prosperity. Nevertheless, it increases *batin* or soul poverty. Modern society usually already has extensive moral knowledge but ironically, they won't apply their moral knowledge. Sufism considered moral practices is not reflection of outer (*dahir*) knowledge, but also reflection of the inner knowledge. It's important to achieve a pure heart by understanding rational, legal, and scriptural morality. In the sufi's perspective, disregarding moralism in life was not an option, because everything that can be seen in this world and the mystical divine creature is part of The God virtue (Heck, 2006). In Indonesia, sufism practice has rapidly increased in urban areas, according to Komarudin Hidayat, this phenomenon were caused by (1) tasawuf practice considered as a good find the meaning of life (2) intellectual enlightenment (3) psychological therapy (4) it become a trend. It's not impossible for those who get into sufism can achieve pure heart, intellectual discipline, literation culture, and a broad social network.

Early tasawuf development in Indonesia was in the 17th century in Aceh region. Famous poetry writer, Hamzah Fansuri, introduced philosophical tasawuf. *Asraarul Arifiin Fi Bayani Ilmis Suluk wat-Tauhid*, *Syaraabul Asyiqin*, and *Al-Muntahi* are his most popular books. Syeikh Syamsudin Al-Sumatrani was one of his disciple that spread '*Wahdatul Wujud*' tasawuf teaching. Hamzah Fansuri and Syeikh Syamsyudin consider their surrounding islamic community in that time having an agrarian-feudal structure and interest in supernatural magic, thus '*Wahdatul Wujud*', a book that explain about existence of The God, become very acceptable by the society (Taufani 2016). Another Tasawuf figure that has a significant role in shaping the society in Indonesia is Walisongo. Walisongo can be mentioned as the most important figures at spreading Islam in

Java and create economic, politic, and education culture. Their spirit continues until nowadays. Habib Luthfi ibn Yahya is one of the tasawuf figures in Indonesia that keep on spreading Walisongo's spirit in this modern era.

Habib Luthfi ibn Yahya is the *Rais Aam Idaroh Aaliyah* (central leader) *Jam'iyah Ahlith Thariqoh al-Mu'tabarah an-Nahdliyyah* (Nahdlatul Ulama's Tarika Organization) and always spread the spirit to imitate the akhlak or morality of Prophet Muhammad (SAW) by loving one's motherland. He claimed that the spirit to work together and help each other among citizens, to build the economic and social sector, will arise if every citizen loves their own country. One of philanthropy practices by Habib Luthfi ibn Yahya is distributing 200 ton of rice for zakat annually during Eid-al-Fitr to surrounding widows, orphans, pesantren, and the poor. The reason why he did such a large amount of zakat is because a hint was given by The God to him through a dream (Muiz, 2019). What Habib Luthfi did was similar to Umar ibn Khattab (second caliph of the Rashidun Caliphate) that always directly inspected his citizen food sufficiency.

IV. CONCLUSION

Indonesia is blessed with abundant natural resources and cultural heritage. Diversity has become one of Indonesia's main characteristics. Nevertheless, cultural diversity and rapid technology development also creates social imbalance and social problems, such as poverty. Actually, philanthropy is one of the best solutions that can be offered to solve mentioned problems. But as can be seen nowadays, philanthropy solves neither poverty nor social imbalance, yet.

Furthermore, corporate or institutional philanthropy actually can be used as momentum to eradicate corporate ethics violations and as a significant tool to achieve social welfare. In fact, it can be found that a lot of corporations consider philanthropy as social investment and only fulfills society's felt needs rather than society's actual needs, it's not a rare occasion that their philanthropy practices were perfunctory.

Individual philanthropy practice was considered as the most effective way to eradicate poverty. By helping surrounding neighborhoods, individuals philanthropy can directly affect people below the poverty line that cannot be reach by corporate. Nevertheless, individual philanthropy practices nowadays were done on behalf of economic importance, social image in society, and the donor advantages.

According to the tasawuf perspective, all of the problems mentioned above were caused by moral degradation that lead into moral defects. Tasawuf provides a perfect example of islamic moralism and reminds modern society about the importance of altruism and creating universal virtue or doing kindness to all creatures including nature, the unseen realm, and humans, without considering their affiliation, status, or rank. Tasawuf reminds us that rectifying the heart and purifying intentions is a must because it is the only way to unveil the divine truth and lead into unification with The God. Tasawuf considered general moral knowledge was not enough to reach the perfection of moral, inner-moralism also needed to be growth by understanding rational, legal, and scriptural morality.

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CARING FOR SOCIAL SENSITIVITY THROUGH MEANINGFUL LEARNING

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Abstract : *This research was conducted to describe one of the alternatives that can be done by educators in carrying out learning in the post-pandemic period. It is clear that the pandemic requires the education system to transform more rapidly, and is likely to be declared an educational revolution. It is not an exaggeration to say that, because the implementation of education that was previously carried out directly interacting in classrooms must now be carried out through the use of technology or online learning. To describe these matters more clearly, this research was conducted with a literature review approach. The results of a study conducted by researchers show that a teacher has a strategic and complex role in learning. Teachers are parents, educators, teachers, motivators, psychologists, and can be friends. This role can be optimized by the teacher to form the ideal character of students. However, the pandemic period has an impact on social sensitivity among students. Individualistic attitudes and tend to be more selfish in students, because social interactions in the real environment in everyday life are not honed by social restrictions or social distancing. Therefore, post-pandemic educators must be able to carry out meaningful learning so that social sensitivity is maintained and becomes better in school and community life. Social sensitivity through meaningful learning includes learning to accept conditions that occur such as a pandemic, as a reminder that anything can happen and what needs to be done is to respond wisely. Second, building new knowledge constructs is like learning to use technology more wisely.*

Keywords : the role of educators, social sensitivity, meaningful learning, post-pandemic, social studies education

I. INTRODUCTION

2020 will be a historic year recognized by the world community. This is because large areas of the earth are affected by an epidemic that quickly spreads to the point where millions of human lives are lost in a relatively short period of time. Corona viruses disease (Covid-19), is the term pinned to the outbreak (Nugroho, 2020). Starting from the Wuhan area (China), until finally it became a world epidemic. Starting from the beginning of 2020, until when you don't know the end.

Every aspect of human life is affected by this virus, including the provision of education. The transformation of education happened very quickly as a result of the Covid-19. The use of technology is a necessity, because face-to-face learning in classrooms that is carried out as usual can no longer be held. Various obstacles are of course faced in the implementation of learning, because not all students have supporting technology devices for learning online. This is one of the main problems of many other problems. Internet access that is unstable and even tends to be difficult for certain areas is also a problem in implementing online learning.

However, for now this is the only solution to keep learning in the midst of a pandemic situation. Limited space for movement due to avoiding virus transmission is a real reason that cannot be denied. Until finally everyone must accept with great patience the pandemic that has hit. Learning must also be carried out amidst all limitations. An ideally structured curriculum is adjusted for exceptions. If it still refers to the standard curriculum that was prepared, learning achievement will be difficult to fulfill.

For this reason, an educator must have creativity in carrying out learning. The hope is that with this creativity, the learning material that should be understood by students can be conveyed properly. Because during the pandemic, not only learning materials were not conveyed well, but also the social attitudes of students were also affected. Therefore, learning organized by teachers must still instill the values of togetherness, mutual care, mutual respect and sharing.

Such an attitude is important to continue to be instilled in students, so that each student has a sensitivity to his social environment. If such learning is carried out by the teacher, the learning can be said to be meaningful learning. Meaningful learning is a process of linking new information to relevant concepts contained in the cognitive structure of students who take part in learning (Najib & Elhefni, 2016).

It is stated as meaningful learning, because the cognitive structure of students is required to understand the conditions that occur in the surrounding environment and optimize learning with all these limitations. For this reason, teachers must be creative educators so that the implementation of the learning held is really able to form students who are sensitive or sensitive to the conditions of the surrounding environment.

II. METHODS AND RESEARCH DESIGN

2.1. METHODS

This research uses qualitative methods. To support the research implementation, the data were obtained through secondary sources. This means that data is obtained not directly from the main source but from supporting sources such as documentation and literature review or literature study.

2.2. RESEARCH DESIGN

Strategies to achieve research objectives and serve as a guide or guide for researchers in the entire research process are a complete form of the research design definition. Therefore, the design of this study is non-experimental because this research is exploratory and describes the findings and solutions offered related to the role of teachers in learning after the pandemic.

III. RESULT AND DISCUSSION

The pandemic that befell the world, need not be asked about its impact, because it is clearly damaging all aspects of life for the world community. Beginning with no activities carried out outside the home, due to fear of transmission. The education sector has also been affected by this pandemic. The government has not done anything, the efforts have been made fully even though previously they were arrogant and even mocked and belittled (Kholis, 2020). At first he stated that this country was strong, but it turned out to be so fragile that finally the first case confirmed positive for Covid-19 was a state official (Hastuti, 2020). What needs to be a lesson is that it is important to pay attention and listen to all criticisms and tools from all parties. Like the expert who has provided a formula, if no immediate action is taken, the impact of Covid-19 will be widespread and difficult to control (Wardy, 2020).

Until finally, the Covid-19 pandemic continued to spread. Issues and news about him made headlines in every media. There are countless news headlines

that show about covid-19, even in a day there are several press conferences held *toupdate* information about covid-19. The coverage in the media also has an impact on social life and of course the provision of education. As with the use of the term *social distancing* which when understood in language is a limitation of social distance. This means that social life is disturbed, because in essence humans are social creatures who cannot live without other people.

The existence of this pandemic also creates a new slogan that should not happen, "*united we collapse, divorce we grow*". Given *social distancing*, all activities are carried out in different ways, there is no shaking hands when meeting with relatives. Until the worship that should be between us and God is eliminated to be done together. So, the terms *work from home, pray at home, learning from home, have* become the topic of breakfast in every household. The situation that occurs in the community is a real form of the learning process. As a teacher, he should not directly agree with the concepts that develop in society. However, a deep meaning must be done so that it becomes a meaningful learning concept for students. Through the concept of meaningful learning, teachers can provide students with an understanding that whatever is happening in today's society, we must still have social sensitivity.

This pandemic has made most people worry for the safety of themselves and their families. Concern for others has been eroded, although not a few have moved against the current to keep trying to benefit others through charity activities. If you previously saw someone sick in a crowd, then the instinct to help is present to those around him. Unlike in the conditions of this pandemic, a lot of news broadcasts when someone is in pain on the streets, markets and in the center of crowds, but no one dares to help, even just approaching, they feel reluctant (Aida & Ratriani, 2020).

This attitude is not completely wrong, because everyone wants safety in himself. However, this also shows a different aspect that social sensitivity is fading with the covid-19 pandemic. The Indonesian people, known for their mutual cooperation, have become apathetic about this condition. The overwhelming fear that afflicts the wealthy makes it haphazard to hoard supplies at home, but regardless of how difficult it is for others to obtain food supplies because of the lack of materials to obtain them. Likewise, what is called poor social sensitivity in society.

There are many things that can be used as lessons, including the Covid-19 pandemic. As social learners, of course teachers are required to continue to

innovate through creative thinking so that the current situation can be resolved immediately. If integrated into learning, this pandemic changes the mindset of some people who claim that learning can only be done in classrooms, now it is proven that learning can be done anywhere and anytime, even this pandemic is a form of learning about social life in society.

Social sensitivity in social life can also be studied and become a theme in social studies education. As stated by Ornstein & Hunkins (2018) in a book entitled "*curriculum: foundations, principles and issues*". That there are many ways to design a social studies lesson to make it more interesting, including by optimizing contextual events in the content of the curriculum. This is an integrated part so as to form a generation of nations who have social sensitivity, through contextual material that is currently happening, namely the Covid-19 pandemic. This does not mean that we hope that a new pandemic will occur in the future, but it is a lesson for the nation's generation that social sensitivity is important to maintain so that social life can continue in harmony.

Likewise with what was conveyed by Williamson & Payton (2009), through the book "*Curriculum and Teaching Innovation: Transforming classroom practice and personalization*". That learning must be carried out by continuing to innovate, because through this innovation, the implementation of learning in class can continue to be optimized. If the curriculum prepared has provided the correct framework, then the social values that are expected to grow in the nation's generation will have a greater chance of being created.

Jackson, Oliver, Shaw & Wisdom (2006) through the book "*Developing Creativity in Higher Education: An Imaginative Curriculum*". Provide space for educators and students to imagine what is expected to be achieved through learning. For this reason, a social learner is able to see aspects of the value of social sensitivity in social life through his creative thoughts. In this highly developed era, it requires certain skills to be able to exist in social life. Trilling & Fadel (2009) through their work "*21st Century Skills: Learning for Life in Our Times*", provides an understanding that living in the 21st century requires certain skills. Among them are social skills and creativity. Through creativity in socializing, your existence in life will be more secure.

That's why Piirto (2011) wrote an article entitled "*Creativity for 21St Century Skills: How to Embed Creativity into the Curriculum*". That is the importance of creative nature in the learning process in the classroom and in social life. Everything is capable of bringing out creativity, especially in conditions of

urgency. If in classroom learning, there are many works produced due to imagination in thinking. One of them is Supriatna's (2018) work "*Prose from Prague*". Imagination about *me* and *you* that provides an overview of the reality of a consumptive society in space and time in the course of capitalistic history. This work is the result of creative thinking, by not limiting the study of history through standard years but through the flow of stories that flow through each stanza. It is no different from this paper, which emerged due to creativity due to the covid-19 pandemic conditions.

At first, creative thinking will feel strange or odd to some people, because the form of creativity that is most easily identified is "*anti-mainstream*". Science and technology that exist today and are enjoyed by the majority of society, at first also became the subject of criticism because it was believed to be something that was not possible in the beginning. As a parable, if someone uses a *faceshield* before the Covid-19 and is used in daily activities it will be strange, but now it is a necessity to do considering the situation and conditions that occur.

That is why, during this pandemic, everyone is required to be calm in facing problems. However, they are also asked to be creative in overcoming problems, so that social sensitivity does not fade due to the conditions that occur. Harris (2016) wrote an important article on "*Creativity and Education*". How important is creativity in the provision of education, because one of the factors that can optimize understanding of the material or conditions that occur is being creative in receiving information and being creative in processing information and even being creative in confirming information. Therefore, the Covid-19 pandemic must become a shared momentum that under any circumstances, social sensitivity must remain in every human being.

Social sensitivity can be cultivated within ourselves if we dare to question each other's instincts. Caring for social sensitivity is not an easy thing to do, given the current conditions. However, it is also not impossible if everyone understands his capacity as a human and a social being. Through this pandemic, we learn that social sensitivity is important to continue to be cared for and maintained.

As a teacher who has many roles and is complex in nature, of course the teacher as a teacher, educator, parent, as well as a motivator must be able to formulate meaningful learning to optimize the social sensitivity of students. This can be done by presenting contextual material as well as conveying social values or characters in society. As well as giving examples of using technology wisely, and responding wisely to current conditions. These things are a form of

implementing meaningful learning by teachers after the pandemic or in the new normal period.

IV. CONCLUSION AND RECOMMENDATIONS

Teachers are parents, educators, teachers, motivators, psychologists, and can be friends. This role can be optimized by the teacher to form the ideal character of students. The pandemic period has an impact on social sensitivity among students. Individualistic attitudes and tend to be selfish to be greater in students, because social interactions in the real environment in everyday life are not honed by the existence of social restrictions or *social distancing*. Therefore, post-pandemic educators must be able to carry out meaningful learning so that social sensitivity is maintained and becomes better in school and community life. Social sensitivity through meaningful learning includes teaching to accept conditions that occur as a pandemic, as a reminder that anything can happen and what needs to be done is to respond wisely. Second, building new knowledge constructs is like learning to use technology more wisely.

Based on the conditions that occur, it is recommended to the teacher to optimize their creativity in the learning process. The use of technology must also be carried out wisely by paying attention to the conditions of students, because such attention is part of character learning.

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APPLYING MOBILE LEARNING IN POST PANDEMIC FOR SOCIAL STUDIES TEACHERS

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Abstract : *This study describes the application of mobile learning in post-pandemic social studies learning. Prospective teachers can explain their experiences teaching social studies with technology. Teaching carried out by the teacher uses technology that is close to students. Many teachers still find it difficult because the demands of online learning make preparation for school difficult. Uniquely, teachers can use mobile learning as a teaching strategy that shapes students enthusiastically about social studies learning, namely using synchronous and asynchronous learning. The research method used a qualitative approach through observation, interviews, and survey by google form. The use of technology integration in social studies learning provides a perspective that can improve teaching skills to increase teacher effectiveness as part of the technological era, and motivates teachers to teach social studies education. The result of this research is the application of mobile learning in social studies learning which will provide many variations for teachers to produce creative social studies learning for students. Thus, the use of technology is the foundation for the development of knowledge and skills of technological pedagogical content, especially post-pandemic.*

Keywords : mobile learning, post pandemic, social studies teachers

I. INTRODUCTION

During the COVID-19 pandemic is not easy to make preparation lesson plan and material. Teacher and student would like encouraged to learn during this difficult time of the coronavirus pandemic. Current stress level of teacher, freaking out about how to teach virtually classroom learning. But prospective teachers can

explain their experiences teaching social studies with technology. Teaching carried out by the teacher uses technology that is close to students. Many teachers still find it difficult because the demands of online learning make preparation for school difficult. Uniquely, teachers can use mobile learning as a teaching strategy that shapes students enthusiastically about social studies learning, namely using synchronous and asynchronous learning. Actually mobile learning requires money for purchasing devices and data bundles (Mutambara & Bayaga, 2021). However, smartphone with appropriate applications to enrich learning environments with multimedia content more eligible for study and much more happiness and enjoy learning.

Learning could able to implement video motion to analysis by practicing and participating between students and teachers. So, encourage teachers to use this mobile device (Becker et al., 2020). Define that mobile learning as a form of e-learning that usually uses mobile devices to integrate with technologies to deliver what subject as learning ((Cheng, 2015). Therefore, to support mobile learning which is an important topic for learners if they are to use mobile learning to help them continuously enhance competencies and effectively solve problems (Cheng, 2015).

The advantages of using mobile learning are varied. Teachers are greatly helped when mobile learning is used. The use of mobile devices should be properly prepared so that teachers can use mobile devices appropriately for mobile learning.

Basic element of mobile learning are learner, teacher, environment, content and assessment (Ozdamli & Cavus, 2011). Learners at the center in all teaching and learning activities according to new education approach in the pandemic covid-19. Describe to implement the pedagogical approach places the student at the center of the learning now. Teachers shown as the mobile technologies need to be qualified to use require mobile tools and technologies. Learning content must enable a user to quickly presented with interactive. Environment must design properly and available for mobile phones, indicate that mobile learning with handled by device and geographical borders. So, student evaluation should make database example when creating quiz, online exams, or project evaluation.

Mobile learning provides students with individual study and online resource opportunities. Being easy updateable, being assessed by the students and providing feedback can also be considered as some of its advantages (Backfisch et al., 2020; Chen, 2011; Göksu & Atici, 2013).

In order to get best acceleration, mobile learning form teachers performance should be planned and prepared with a knowledge of the teaching. Educators should be master learning technology.

Therefore, during the covid-19 pandemic, teachers needed a new strategy to use mobile learning, which later post covid-19 pandemic could be applied as best as possible for learning. Because teachers need the right tools in teaching students. The conditions after the Covid-19 pandemic certainly have tremendous challenges. Meanwhile, the use of mobile learning is still not a trend in social studies teachers and its not widely known.

Social studies teachers should be technology literate, social studies teachers must consistently use mobile learning. Because mobile learning an important asset in learning during and post the covid-19 pandemic.

II. METHODS AND RESEARCH DESIGN

2.1 METHODS

Research method is qualitative research. The main data through interviews and survey by google form. Research question for this research are:

- a. What are the teachers' perceptions about the mobile learning in online teaching during the covid 19?
- b. How to apply mobile learning in post pandemic for social studies teachers?

From these two research questions, Figure 1 described that there are social studies teachers from various education levels. from primary schools shown as 43.5%, from junior high school shown as 43.5%, from senior high school shown as 8.7%.

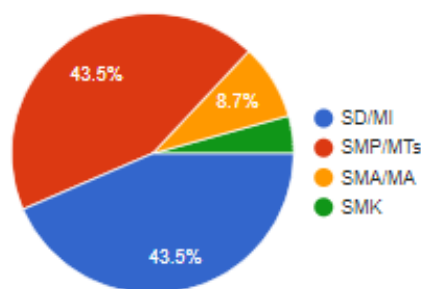


Figure 1 Subject Research Based

III. RESULTS AND DISCUSSION

1. What are the teachers' perceptions about the mobile learning in online teaching during the covid 19?

Delivery of learning using synchronus and asynchronus, the teachers answered : Exactly, but not optimal, because of limited media such as smartphones and quotas, as well as learning that is not as effective as known as in the school. Another, according to the appropriate theme made creatively so that students are excited. Because through the WhatsApp group and Zoom meeting, the material can be conveyed to students, so that what is the learning objective will be achieved with regulation and administration.

That result in accordance what was conveyed by (Yusri et al., 2015) and then mobile learning so effective in improving teachers and students to set a positive impact on the order of learning knowledge, skill, and confidence in learning (Kim & Park, 2019).

Figure 2 explains that the teacher uses the synchronous and asynchronous type of learning and between the two was done.

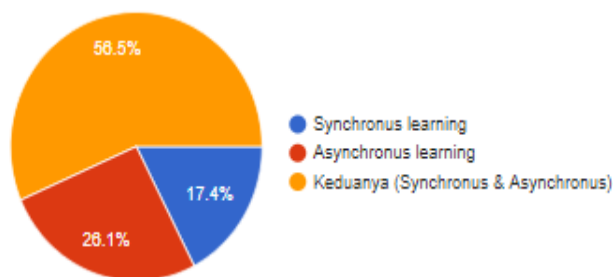


Figure 2 Type of Learning

Figure 3 explained that teachers use the Zoom application more for the synchronous learning process. Exactly, functionality, accessibility, interactivity, interface design, and ease of use (Almaiah et al., 2016; Crompton et al., 2017; Crompton & Burke, 2018) greatly influence the choice of learning applications in virtual face. It is very evident that basically the teacher still depend on use virtual like face to face.

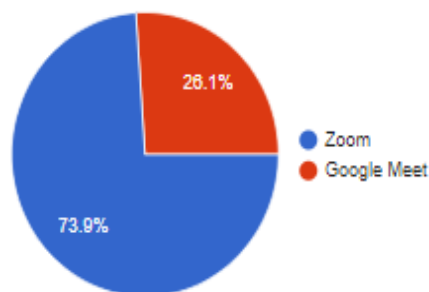


Figure 3 Application for Synchronous Learning

Figure 4 explained that teachers who use asynchronous learning, the teachers chosen to used WhatsApp Groups (73.9%) and 26.1% for Google Classroom. Thus, teachers tend to use asynchronous learning applications by adjusting the skills and understanding of students during the covid-19 pandemic. Indeed, the teachers could not take force all applications to be used although mastery of the material, good applications and student understood oriented, interests and achievement in learning.

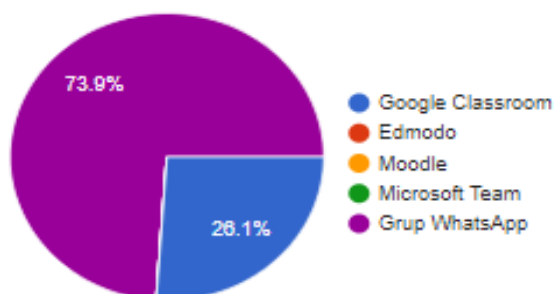


Figure 4 Application for Asynchronous Learning

2. How to apply mobile learning in post pandemic for social studies teachers?

Learning after the Covid-19 pandemic is a challenge that was not only realized for activities. However, social studies teachers must be willing to maximize their efforts in teaching the subject of social studies in schools.

Using mobile learning in post pandemic actually be done that the teacher must be smarter to choose learning methods, so that learning objectives can be achieved, ongoing to face future learning, Using learning methods that can be reached and accessed by all students, do not use extraordinary methods but can

access them, the teachers also get master technological pedagogic, be creative, use communication technology properly and correctly so that students are interested, have fun with the material.

As submitted by (Bernacki et al., 2020; Briz-Ponce et al., 2017; Hamidi & Chavoshi, 2018; Hamidi & Jahanshaheefard, 2019; Heflin et al., 2017; Mayer, 2020; Osakwe et al., 2017; Sung et al., 2019), mobile learning shown the impact to be of the good learning for the teachers and the students.

IV. DISCUSSION AND RECOMMENDATIONS

As explained by Parsazadeh et al. (2018) and Ersoy-Babula & Babula (2018) that application development itself is a more appropriate a learning policy has been made step in the post-covid-19 pandemic. Therefore, teachers would be able to create applications in order to make learning more enjoyable. But, conclusion for this research below:

1. The result of this research is by using application of mobile learning in social studies learning which will provide many variations for teachers to produce creative social studies learning for students. Thus, the use of technology is the foundation for the development of knowledge and skills of technological pedagogical content, especially post-pandemic, pedagogical advantages of online learning platform.
2. Social studies teachers used of technology and accessing the internet, then the teacher can improve to make material in various formats, which can provide enthusiasm for students, for example learning with video, visuals and graphics is applied to online media channels according to learning outcomes.
3. Probably, that younger teachers are more competent in using digital technologies than older teachers. This may be related to the fact that the development of the capacity to use digital technologies for different aspects of teaching and learning was already a component of pre-service education for younger teachers. That's why, younger teachers have had access to and started using digital technologies earlier than older teachers, which may influence the ways as well as confidence truly with which they transpose such use for their profession as known (Lucas et al., 2021).

Teachers must be smarter to choose learning methods, so that learning objectives can be achieved, be it in previous lessons, which are ongoing or will be implemented. Teachers must be smarter to choose learning methods, so that

learning objectives can be achieved, be it in previous lessons, which are ongoing or will be implemented. What is more important how the teacher reflects after online learning (Suárez et al., 2018). By reflection that teachers and students can maximize mobile learning.

Recommendation for next research about develop mobile learning for social studies teacher would like to take competitiveness once.

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SOCIAL STUDIES LEARNING BASED ON ECOTOURISM TO IMPROVE THE CHARACTER OF ENVIRONMENTAL CARE

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Abstract : *Education is the process of transmitting scientific information, skills, or values from one object to another. The diversity of the natural, social, cultural environment can accommodate the development of tourists' interest. Everything that exists in nature can be immediately observed, investigated, and discovered. Therefore, education is inherent in ecotourism. Banyuwangi is a regency located at the eastern tip of Java Island. Banyuwangi has shown its existence, especially in the fields of tourism and culture. This massively developed tourism should be balanced with the knowledge of the local community regarding the presence of foreign cultures entering Banyuwangi. As a result of the slump in the tourism sector, it will be easier for foreign cultures to enter. Social studies learning must be one of the right ways to develop a caring character for the environment. Social studies learning should produce students who have great concern for environmental preservation and also have a great interest in studying and admiring God's creation by undertaking responsible ecotourism, even being reliable environmental stewards. Ecotourism based social studies learning to improve the environmental character of students in Banyuwangi is very necessary to equip students to live wisely and wisely by loving and preserving the natural environment around students.*

Keywords : *social studies learning, ecotourism, environmental care.*

I. INTRODUCTION

Education is a multidimensional process, not only related to the transfer of knowledge and skills, but also explaining, instilling and exemplary in terms of attitudes, values, morality, speech, actions and lifestyle. This demands and reflects that the educational process does not only take place in the classroom but also outside the classroom, not only by teachers in schools but also by parents, society and political elites. Education reflects the process of interaction between students with the socio-cultural environment and with the natural environment. The combination of hands-on learning and modeling is a very important part of giving confidence in theory and reality. So that students have a caring attitude towards the surrounding environment.

Education raises awareness for every human being to always maintain, care for, develop a caring attitude towards the environment for mutual sustainability and create a life that is harmonious, balanced, and in harmony with the environment (Muhlisin, 2013; Suryaningsih, 2018). This can be done with learning that emphasizes the full involvement process to be able to find the material being studied and connect it to real situations so that they have knowledge, a caring attitude towards environmental problems and skills in solving environmental problems (Hilmi and Oom, 2009).

Education is one of the important components that can play a role in providing insight into sustainable ecotourism environmental management, through education every student can realize his role as a manager who is responsible for his / her environment. The relationship between ecotourism and education is very close in interpreting the values of the environment, culture and management of natural resources. Education is not only a one-way means of transferring information about the environment, but also provides explanations, stimulants, impulses, inspirations, provides an understanding of interesting, challenging ecotourism and how to enjoy it while maintaining and managing the environment wisely. Ecotourism business can be a great opportunity as an educational experience to know God's very valuable world (Urias and Russo, 2009).

Indonesia is a country that is rich in biodiversity and natural beauty, with great potential to develop ecotourism. The concept of ecotourism is a concept of developing environmental management that provides growth value to environmental conservation through the tourism sector (Untari, 2009). However, it is unfortunate that the development of ecotourism tends to pay more attention to

economic aspects than to improve the quality of the tourism environment itself. The richness of flora and fauna is often threatened by the presence of tourists who disturb their habitat. For this reason, it is necessary to have a correct understanding of sustainable natural management as part of the human duty to preserve the nature created by God. When God created the world in His creation there was a unity, order and harmony of all created elements. Humans as the highest creation are given the mandate to actively maintain and manage the environment properly and should not be arbitrary.

Education is a major part of ecotourism management because it carries a social mission to make people aware of the environment, and the consequences that will arise if something goes wrong in the management of global environmental empowerment (Damayanti and Handayani, 2003; Muntasib, 2018). In explaining the mission, it often clashes with economic calculations or gets stuck in rigid educational methods. One of the goals of ecotourism is to be able to describe the value of environmental wisdom and at the same time invite people to appreciate something that seems very simple. In essence, simplicity is what guides the people around the tourist areas to maintain their natural preservation.

Social studies education should be one of the right ways to develop a caring character for the environment. Supriatna (2016) states that social studies subjects must be integrated or integrated, value-based, problem-based and contextual. To foster a caring character for the environment in social studies learning, meaningful or meaningful learning is needed. Learning will be meaningful if the material studied by students is felt to be useful for students in living their daily lives. Through ecotourism-based social studies learning can take the initiative and play a role in facilitating students as part of an environmentally friendly society by connecting social studies learning materials in class with actions that seek to foster a character that cares for the environment (Sutisno and Afendi, 2018).

Social studies education should produce students who have great concern for environmental preservation and also have a great interest in studying and admiring God's creation by undertaking responsible ecotourism, even being reliable environmental stewards. Human treatment of their environment determines environmental friendliness in their own lives. So that humans can take advantage of the environment and maintain the environment so that the level of benefit can be maintained and even increased (Tumanggor, et al., 2015). So that the environment can still be enjoyed and used and its designation is not changed, it is necessary to make environmental preservation and conservation efforts.

Banyuwangi is a regency located at the eastern tip of Java Island. Banyuwangi has shown its existence, especially in the fields of tourism and culture. The development of large-scale tourism in the leadership of the Regent, Mr. Abdullah Azwar Anas, made Banyuwangi famous abroad. This massively developed tourism should be balanced with the knowledge of the local community regarding the presence of foreign cultures entering Banyuwangi. As a result of the slump in the tourism sector, it will be easier for foreign cultures to enter. Therefore, the understanding of society, especially at the educational level, must also be done. It is feared that the large number of foreign cultures that enter Banyuwangi will have an impact on the erosion of students' love for the natural environment. In order for the existence of ecotourism to remain strong, students as the nation's next generation need to instill a sense of love and care for the surrounding natural environment.

Based on observations at school, the phenomena that occurred in Banyuwangi, especially students due to the surge in tourists, made their culture also affected, including:

1. Students do not attend lessons / skip school due to the Banyuwangi tourism activity agenda.
2. Learning activities at school are disrupted because there are excessive speakers (speakers) due to the Banyuwangi tourism activity agenda.
3. The appearance of students when they enter the first school after the holidays are still not tidy (example: dyed hair with colors).
4. Dispose of garbage out of place
5. Scribbling school facilities

Based on the conceptual analysis and the results of learning observations, it seems that social studies based on ecotourism to improve the character of environmental care for students in Banyuwangi Regency is very necessary. The character of caring for the environment is a provision for students to be able to live wisely and wisely by always loving and preserving the natural environment around students.

II. DISCUSSIONS

A. Social Studies Learning Based on Ecotourism

Social studies education is oriented towards mastering knowledge, skills, values, and attitudes so that students are able to participate in various environments ranging from family, school, region, nation, community and world

community. So, the goal of social studies education actually covers a wide field of life, starting from the life of individuals and their surroundings to the world environment with its diverse communities. In the perspective of social studies education, students are individuals and social creatures whose success in life is expressed by how far they are able to participate in their environment, starting from the smallest environment, namely the family to the widest environment, namely the world community.

The objectives of social studies education include cognitive aspects, namely recognizing concepts related to people's lives and their environment, having basic logical and critical thinking skills, curiosity, inquiry, problem solving, and skills in social life. Meanwhile, from the affective aspect, namely having a commitment and awareness of social and human values, while for the psychomotor aspect, students are expected to have the ability to communicate, cooperate and compete in a pluralistic society, at the local, national, and global levels.

In addition, the main goal of Social Sciences is to develop the potential of students to be sensitive to social problems that occur in society, have a positive mental attitude towards correcting all imbalances that occur and are skilled in overcoming every problem of daily life, whether it befalls themselves. as well as what happened to society. This goal can be achieved when social studies learning programs in schools are well organized. From the formulation of these objectives, it can be detailed as follows.

- a. Having awareness and concern for society or the environment, through understanding the historical and cultural values of society.
- b. Knowing and understanding basic concepts and being able to use methods adapted from the social sciences which can then be used to solve social problems.
- c. Able to use models and thought processes and make decisions to solve issues and problems that develop in society.
- d. Pay attention to social issues and problems, and be able to make a critical analysis, then be able to take appropriate action.
- e. Able to develop various potentials so as to be able to build oneself to survive which is then responsible for building society (Mutakin, 1998:45).

Ecotourism-based social studies learning to improve the environmental character of students in Banyuwangi is needed to equip students to live wisely by loving and preserving the environment around students. Social studies learning

must produce students who have a high concern for environmental sustainability and also have a great interest in studying and admiring God's creation by carrying out responsible ecotourism and being reliable environmental stewards.

The definition of ecotourism has developed from time to time. However, in essence, the notion of ecotourism is a form of tourism that is responsible for the preservation of natural areas, provides economic benefits and maintains cultural integrity for the local community. During its development, it turns out that this form of ecotourism has developed because it is favored by many tourists, thus creating business activities. In fact, this ecotourism develops because of a background and interest in education, which later the Australian Department of Tourism defines it as nature-based tourism by including aspects of education and interpretation of the natural environment and community culture with ecological sustainability management (Fandeli, 2000). According to The International Ecotourism Society (2015) ecotourism is a responsible trip to natural areas that preserve the environment, support the welfare of local communities, involve environmental interpretation and education. Ecotourism is an alternative to one type of tourism favored by the community because it offers a beautiful environment.

According to Atmaja (2002), ecotourism is a trip taken by a person or group of people from one place to another with the aim of enjoying the natural environment and its contents with various available facilities. Ecotourism is a form or type of nature-based tourism enjoyed by tourists. In conducting a tourism trip that is filled with responsibility, discipline, empathy and high morality towards the natural, social and cultural environment, the concept of ecotourism tries to combine three important components, namely nature conservation, empowering local communities, increasing environmental awareness.

The benefits of ecotourism include aspects of conservation, empowerment and environmental education.

- a. Conservation. The connection between ecotourism and endangered animals is very close, even it must be positive. Tourism that is positively correlated with conservation means providing effective economic incentives to conserve, increase cultural biodiversity, protect the natural and cultural heritage on earth.
- b. Economic empowerment. Ecotourism involving local communities means increasing the capacity, job opportunities of local communities. The concept of ecotourism is an effective method to empower local

communities around the world to fight poverty and achieve sustainable development.

- c. Environmental education. Involving environmental education means that the tourism activities carried out must enrich the experience, as well as environmental awareness through interpretation. Activities should promote understanding, complete respect for nature, society, local culture. Therefore, based on these three important components, not automatically every natural tourism trip is an ecology-based tourism activity (ecotourism).

The following is an example of ecotourism in Banyuwangi Regency that can be used as social studies learning material, including:

1. Red Island Beach (Pantai Pulau Merah)



Red Island Beach is one of the tourist attractions that become Banyuwangi. The red island beach is different because of the existence of an island located on the shoreline. The existence of this island makes this beach even more exotic and is the origin of the name Pulau Merah. Apart from the good view, the quite large waves roll is also another attraction. Many beginner or intermediate surfers surf the beaches of the Red island.

Red Island Beach is used as a place to hold an annual International Surfing competition which is attended by 20 surfers from various countries. One more thing that is no less eye-catching which is a pity to miss, is the view at sunset or sunset. Orange color with a very pretty bluish setting between the hills. This panorama will spoil your eyes, which will always remember the beauty of tourism in Banyuwangi.

2. Ijen Crater Banyuwangi (Kawah Ijen Banyuwangi)



Ijen Crater Banyuwangi located on the border between Banyuwangi and Bondowoso, this mountain offers amazing beauty. Apart from the beauty of the crater, Ijen also has a blue fire, which is only two in the world. Miners who are picking up and transporting sulfur make the scene even more interesting. To be able to see the beauty of blue fire, tourists have to wait until the early hours of the morning. Usually tourists start their journey from the Paltuding post at 1 in the morning. Because at that hour you can only be allowed to climb. The appearance of blue fire will be visible until 5 am. After that, the blue fire will no longer be seen because it is lost to sunlight.

3. Sukamade Beach (Pantai Sukamade)



Located in the Meru Betiri National Park area. Sukamade Beach is one of the Triangle Diomond Banyuwangi, East Java. To reach this beach is indeed full of struggles because the Sukamade area is known to have a very extreme jungle track with natural scenery that is still very natural. Sukamade is a destination for tourists when traveling in Banyuwangi. Especially for Turtle lovers. The atmosphere is calm, natural tropical forest Sukamade beach is a favorite place for turtles to land and lay their eggs. This beach is also known as the palace of turtles because of the large number of turtles that land on this beach.

4. Baluran National Park (Taman Nasional Baluran)



Baluran National Park is the largest savanna expanse on the island of Java. Makes you who visit here feel like you are in Africa. In Baluran, there is an amazing natural view when hundreds of deer run towards the puddle. The male peacock spreads its tail to attract the attention of the female. Dozens of large, handsome buffaloes, dozens of eagles foraging for food, and hanging langurs and makaka. Not to mention the typical Baluran trees that resemble areca trees and bear 1 ton of fruit once in a lifetime and then die. If you look closely at it, it looks like a tree in the movie "Avatar". There is also a shady bekol tree similar to a banyan with magical nuances. Baluran is a nature reserve tour in Banyuwagi.

5. Alas Purwo National Park (Taman Nasional Alas Purwo)



Alas Purwo National Park is very well known in Indonesia, covering an area of 43,420 hectares. Alas Purwo is divided into 6 ecosystems. The 6 ecosystems include: bamboo forests, mangrove forests, coastal forests, natural forests, plantation forests and grassland forests. Alas Purwo National Park is also rich in fauna, including bulls, deer, ajag, wild boar, deer, leopards, langurs, long-tailed monkeys, peacocks, and many others. Of the various fauna, there are some that are special, namely those classified as protected animals such as the lekang turtle, leatherback turtle, hawksbill and green turtle.

The diversity of ecotourism potential results in a variety of ecotourism activities, such as camping, swimming, diving, fishing, hiking, boating, photographing, research, and cave exploration. This exploration of nature requires a healthy and strong physique. The potential energy stored in adolescents, great curiosity, courage, an adventurous spirit, a strong desire to be independent, explore experiences, and social interaction can be channeled through ecotourism. In this case, a guide or teacher who is broad-minded, skilled, responsible, moral, gives, knows and understands environmental ethics.

B. The Character of Environmental Care in Social Studies Learning

The environment is an integral part of human life. The preservation of the environment makes the quality of human life better. The reality currently faced is the deterioration of the quality of the environment. The contributing factors include human activities that pollute the environment and exploit natural resources. Utilization of natural resources without paying attention to the carrying capacity of the environment and ecological functions has damaged environmental sustainability.

Environmental damage due to human activities is generally caused by: 1) ignorance of the community about the consequences of their actions, 2) the need for life, so that without realizing it, environmental damaging activities continue, such as logging for brick burning which has become work and family income, 3) lack of knowledge about the balance and function of ecosystems, for example the use of pesticides which unconsciously results in the destruction of other organisms, 4) low concern for environmental sustainability, for example the industry disposes of waste without considering the impact on the environment, 5) lack of socialization of laws regarding the environment and less strict application of sanctions law for offenders (Suranto & Kusrahmadi, 1990).

The culture of loving the environment from an early age can be instilled in the family and school environment. Students are introduced to environmental crises from an early age, such as climate change and global warming. Environmental issues can be introduced integrally in various subjects, especially in social studies learning. Planting the foundations for environmental education should be done early, so that students have an understanding of the environment. Environmental education is expected to be able to educate students to have a caring attitude towards the environment. Dumouchel (2003) argues that the goal of environmental education from an early age is not just studying environmental problems, but it must be able to encourage students to have attitudes and behaviors that care for the environment. The teacher can give examples of how to care for the environment so that students can love the environment, for example, taking students on an ecotourism trip.

Schools not only provide learning material, but also provide character education. One of the character education that must be given to students is the character of caring for the environment through social studies learning. According to Kresnawati (2013), character education caring for the environment is expected to be able to instill a caring attitude for students towards the environment. This caring attitude is expected to be able to change students' attitudes to be wiser towards the

environment. Environmental education can be taught in schools and needs to be taught from an early age. Sudjana and Rivai (2013) suggest that the environment can function to enrich learning material, clarify the principles and concepts learned in the field of study and can be used as a student learning laboratory.

According to Daryanto and Darmiatun (2013) that caring for the environment is one of the characters that must be developed in schools through social studies learning. Environmental care is an attitude and action that seeks to prevent damage to the surrounding natural environment and develop efforts to repair natural damage that has already occurred. Attitudes and behavior in relation to nature and the surrounding environment can be shown including: 1) working hard, 2) thinking ahead, 3) respecting health, 4) dedication. Environmental care is the duty of all humans to nature. Humans as social creatures are also obliged to interact with nature, humans are obliged to protect the environment and preserve the environment and prevent environmental damage (Samani and Hariyanto, 2013).

Environmental care is an important aspect in environmental management. Caring according to Lane and Sears (in Mulyadi, 2003) is the achievement of something that is desired and liked which is forward oriented. Someone is said to care about the environment, the indicator is that they will have an attitude of defending what they like, so that if someone cares about the environment, then he will have the attitude to defend and protect the environment.

III. CONCLUSION

Social studies learning must be one of the right ways to develop a caring character for the environment. Social studies learning must produce students who have a great deal of concern with environmental preservation and also who have a great interest in studying and admiring God's creation by undertaking responsible ecotourism, even being reliable environmental stewards. Social studies learning and ecotourism are a combination that should not be separated. If the social studies learning does not integrate ecotourism, which allows students as the next generation of the nation, they will not care about the preservation of the surrounding nature. Ecotourism-based social studies learning to improve the environmental character of students in Banyuwangi is very necessary to equip students who can live wisely and wisely by loving and preserving the natural environment around students.

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GETTING THE HISTORY OF HAND WASHING AS A NEW NORMAL ACTIVITY PART

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Abstract : *The habit of washing hands is one of the local wisdoms of ancient society. Now, during the Covid-19 pandemic, local wisdom has returned to its feet, and has become a new habit that has become entrenched in society. In fact, the tradition of washing hands is recommended by WHO to prevent transmission of Covid-19 as early as possible. This is because washing hands with running water can prevent the transmission of viruses and bacteria that cause various diseases, including Covid-19. The Covid-19 virus outbreak, which has shocked the world, has opened our eyes, to look back, revive local wisdom that people have long forgotten, into new habits and cultures, for the health of themselves and society. Because in Indonesia, the habit of washing hands has actually been practiced by parents in ancient times. Local wisdom comes from Javanese culture. The name is padasan which means a barrel or water-filled jar made of clay. Previously, almost all people in rural areas provided padasan in front of their houses. Usually placed near the road. In addition to a barrel or jar with a hole, sometimes there are also homeowners who complete the padasan with a scoop from coconut shells. The purpose of placing it on the side of the road is so that anyone who needs water can take it as needed. All pedestrians and passersby can take advantage of the water in the paddy. As a generation that may not know padasan, it seems that we can apply the noble values of Javanese cultural heritage, which is to share sincerely with anyone in need. In addition, by providing rice fields in front of the house, we*

can also wash our hands more diligently according to WHO recommendations to avoid the Covid-19 pandemic

Keywords : Covid-19, Local Wisdom, Handwashing Tradition

I. INTRODUCTION

Health must be seen as an investment to improve the quality of human resources and play an important role in the development of a nation. Health is a condition of body, soul, and social health that allows everyone to live productively socially and economically (Richo, 2009). The corona virus pandemic is still occurring around the world, including in Indonesia. The Covid-19 pandemic has changed the history of not only Indonesia but also the world. Many experts are discussing a new future. Life is expected to change. Because, it is very possible that we all will leave the routine that we have been living. Humans on this earth are expected to undergo new behaviors that initially feel strange and then become new habits. We will not return to the situations we lived in before the pandemic. New life has come. Meeting friends, then shaking hands and hugging, now as if we can't see anymore. The ban on going home is a real example. One must endure longing to meet. Keep each other apart so that their bodies are not torn. All these new things must be done and who knows how long.

The social change due to the pandemic has finally given rise to a "new normal" perspective. Initially, the term new normal was only discussed in the business and economic world. A technology investor, Roger McNamee, first mentioned the term. In a review of the financial condition after the 2007–2008 financial crisis and the 2008–2012 global recession, McNamee criticized business people who were fascinated by the past and judged to be afraid of the future (if there is another recession). Then McNamee invited business people to immediately make changes and enter new ways. Since then, the term "new normal" has been used in a number of contexts of human life. Now, during the Covid-19 pandemic, the term is sticking out again. During and after the Covid-19 pandemic, experts state, a new normal situation or new human behavior will be created, which is different and changes from the previous behavior (old normal).

The new way of life must be an important reference for the government in making changes to its policies. The 3M campaign, wearing masks, keeping your distance, and washing your hands continues to prevent the spread from becoming more widespread. Washing hands is one of the elements that are vital and easy for the wider community. Not only during a pandemic, hand washing is one method of preventing transmission of disease "when it is normal". Therefore, it is not strange to us that nowadays hand washing facilities appear everywhere.

Washing hands is one strategy that is claimed to be quite effective in preventing the spread of corona virus infection. This is in accordance with the research results of Ignaz Semmelweis, a researcher from Vienna, Austria in the 1800s. Launching the National Center for Biotechnology Information (NCBI), Tuesday (10/3/2020), he observed the high mortality rate of mothers who gave birth, caused by puerperal fever and one of the triggers is the habit of doctors and medical students after carrying out an autopsy immediately rushing into the room. give birth without washing hands with soap and water. Based on the results of his research, Semmelweis imposed a rule of hand washing in medical practice, which saved countless lives.

Research conducted by Intan (2012) also shows that washing hands with soap (CTPS) can prevent worm infections. Besides that, it can also spread germs to other people. Infectious diseases commonly spread through hand-to-hand contact include the common cold, flu and diarrhea. Poor hand hygiene also causes diseases related to Salmonella and E. coli infections (Asmadi, 2008). The UN organization that deals with child welfare issues, the United Nations Children's Fund (UNICEF) has also found that washing hands with soap (CTPS) can reduce 50% of the incidence of avian influenza (Intan 2012). The same thing was also stated by the Department of Infections and Tropical Diseases in London, England, that the habit of washing hands with soap can reduce the mortality rate from diarrhea and acute respiratory infections by 42-47%. The study also estimates that hand washing can prevent 1 million child deaths worldwide (BIMKES, 2013). Thus washing hands has been scientifically proven to be able to prevent the spread of diseases such as diarrhea and upper respiratory infections (ARI) which can cause the death of millions of children every year, especially in developing countries (Zulaicha, 2013)

Hand washing behavior is not new in Indonesian society. The habit of washing hands and feet before entering the house is one of the local wisdoms of ancient society. For Javanese people, this good tradition is known as padasan. The tradition of padasan is the habit of washing hands, feet and face before entering the house. In front of the houses of ancient Javanese people, there was always a large barrel filled with water for the washing facility. Not only for washing hands, feet and face, padasan is also used by Muslims for purification or ablution, before performing prayers. The padasan tradition itself cannot be separated from the activities of the Javanese people at that time who were mostly concerned with nature, namely farming and raising livestock, so that the body was easily dirty.

The shape of the padasan itself is usually in the form of a large barrel made of clay and is given a hole in the front for the water outlet. Sometimes, the owner also completes

the object with a dipper from coconut shells which in Javanese is called *siwur* if you want to use it by watering it. The location of the *padasan* itself is right in front of the owner's house which is in direct contact with a public road. This placement is intended to be used not only by the host, but also by other people who happen to be passing by. Besides being beneficial to others, *padasan* is also proof of how noble social life is in a society which is full of advice and philosophy.

Now, when the Covid-19 pandemic, has not ended, local wisdom is back, and has become a new habit that has become entrenched in society. In fact, the tradition of washing hands (with soap) is recommended by WHO to prevent transmission of the Covid-19 virus as early as possible. Because, washing hands with running water can prevent the transmission of viruses and bacteria that cause various diseases. The Covid-19 virus outbreak that has shocked the world, has opened our eyes, to look back, and revive local wisdom that people have long forgotten, into new habits and cultures. Because in Indonesia, the habit of washing hands has actually been practiced by parents in ancient times. They do this after a day of activities outside and when they will enter the house. If it is correlated with the government's appeal to wash hands to prevent the spread of Covid-19 at this time, local wisdom such as *padasan* has taught through the habits of parents in the past. How to keep yourself clean before entering the house, so you don't get carried away with dirt (viruses and so on).

Based on the description above, in this article the author wants to re-describe how the tradition of washing hands as one of the local wisdom of the Indonesian people is currently a hot topic of conversation as a way to prevent transmission of the Covid-19 virus. The formulation of the problem in this study is "Is the hand washing health protocol part of the new normal or old normal?"

II. METHODS AND RESEARCH DESIGN

2.1 METHODS

This type of research used in this research is library research, which contains theories that are relevant to research problems. In this section, an assessment of the concepts and theories used is based on the available literature, especially from articles published in various scientific journals (Arikuntoro, 2006:26). Literature review serves to build concepts or theories on which to base studies in research. Literature review or literature study is an activity that is required in research, especially academic research whose main purpose is to develop theoretical aspects as well as practical benefit aspects, so that the writer can easily solve the problem to be researched (Sujarweni, 2014:57).

2.2 RESEARCH DESIGN

The data collection method of this research is taken from data sources. Some of the sources used include; text books, scientific journals, statistical references, research results in the form of theses, dissertations, journals and other relevant sources (Sanusi, 2016: 32). After all the data is collected, the next step is the writer analyzes the data so that it gives birth to a conclusion. To obtain correct and precise results in analyzing data, the authors use content analysis techniques.

Content analysis is a research that is in-depth discussion of the content of written or printed information in the mass media (Anwar, 1998: 91). Content analysis can be used to analyze all forms of communication, both newspapers, radio news, television advertisements and all other documentary materials (Sukardi, 2013:33). While the connection with the discussion is as one of the writer's efforts to facilitate understanding by analyzing the truth through the opinions of experts which then take the meaning of the opinions of these experts

III. RESULTS AND DISCUSSION

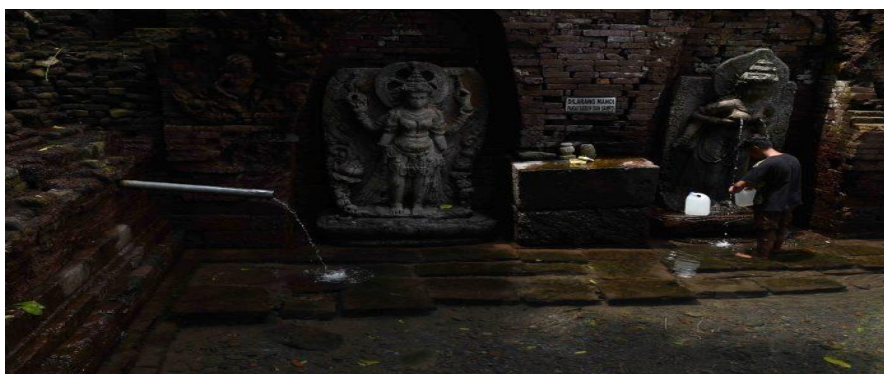
The hand washing with soap (CPTS) campaign continued to be ranted during the Covid-19 pandemic. The hand washing movement was echoed long before the pandemic hit the world, including Indonesia. This is because washing hands has been shown to minimize the risk of disease. However, with the Covid-19 pandemic, washing hands with soap has become a kind of habit that must be done because it is believed to reduce cases of Covid-19 infection. Some people may think that this invitation is only intended for small children. Given that they are still playing the ground or actively, so they often touch various objects. In fact, in the skin of our hands there are about 1500 bacteria per square centimeter.

These bacteria can invite various diseases. Because that's the best way to get rid of it by washing your hands with soap and water, so that the spread of bacteria can be prevented properly. Habits do not mean making our lives difficult, but rather as an expression of gratitude for the health that God has bestowed on us. However, what has happened to date is that the majority of Indonesians have not washed their hands properly. According to the Riskesdas report, the proportion of children over the age of 10 to wash their hands properly has only reached 47%. The awareness of washing hands only grows as a compulsory activity before eating. Furthermore, in 2015, BVA France Sarl, also published data on countries whose citizens do not have the habit of washing hands, which are more likely to be affected by Covid-19. They also found that at least 50% of people do not have the habit of washing their hands after going to the toilet. Some

countries that do not have the habit of washing hands are China (77%), Japan (70%), South Korea (61%), and the Netherlands (50%). Then, followed by Thailand and Kenya each with 48%, Italy (43%), United Kingdom (25%) and the United States (23%). The best hand washing culture belongs to Saudi Arabia (3%).

Professor Pogrebna from Birmingham Business School and Dr. Kharlamov of the Birmingham Law School, published their findings in *Regulation & Governance*, stating that countries whose citizens do not have the habit of washing their hands automatically have a much higher susceptibility to exposure to Covid-19. They used 64,002 respondents as a proxy for handwashing culture to explore the impact of this culture on the Covid-19 outbreak. This suggests a very strong correlation between lack of hand washing culture and exposure to the virus.

When viewed historically and anthropologically, the people of the archipelago should not be very awkward with the culture of washing their hands. This is because rubbing hands, feet and even face with clean water has become part of the daily life of the ancestors in the archipelago. Even in the Sriwijaya Kingdom, in the era of 650-1377 AD, monks were recorded as having good rules about washing hands. This was noted by Yi Jing [It-sing] in his *Submission of Notes on Buddhist Practices from the Slatan Ocean*. As reported by Mongabay, Yi Jing's notes cover the healthy way of life of the monks, for example, the rules for cleaning after meals, "Two Jugs to Save Water", and even "About defecating". Yi Jing mentioned, everyone is a king healer for himself. If someone is experiencing pain, let him abstain from eating [fasting] for several days. Patients are allowed to drink, such as hot water mixed with dry ginger. Then use warm oil or cover the body. "Fasting is an effective treatment



Gambar 1. Tempat bersuci para Biksu. (Foto: Istimewa)

In Javanese society, there are known as padasan, namely pottery barrels which are commonly found in Javanese culture. The hosts usually place the padasan in the front area of the yard, outside the fence. It can be a barrel with a small shower, or one that uses a coconut shell scoop.



Gambar 2. Padasan (Foto: Istimewa)

Indeed, the padasan barrel has elements of Islamic culture (ablution), because this tool used to be a means of spreading the Kanjeng Sunan Kudus. At that time, based on Sri Mulyati's (2006) notes in the book *Tasawuf Nusantara: The Most Prominent Sufi Pearl Series*, Sunan Kudus made padasan with eight showers. At that time the local people were familiar with Hinduism and Buddhism, they also knew what was known as the *Asta Sanghika Marga*, or the Eightfold Path. Padasan with eight fountains is meant by Sunan Kudus as the eight paths of virtue, the way to cleanse oneself.

And so on, padasan does hold water to clean itself. It is located outside the fence of the house so that anyone will not hesitate to open the shower and use it to clean their feet. In fact, when the water around the Javanese population is still clear, the water can also be drunk. The owner of the house does not get tired of filling the rice so that the water is always full. On the other hand, there is also a habit of cleaning hands and feet using hot water before someone visits someone's house. Philosophically, this implies that someone is visiting in a clear condition.

The Jews also have known the tradition of washing hands, in order to protect themselves from serious diseases. In the fourth book of Moses, the Jews are commanded to protect their physical and mental health. Therefore, when the corona crisis occurs, for Jews it has become an obligation to protect their own health, namely by using soap and disinfectants in washing hands, in addition to running water.

On the other hand, in Christianity, washing hands has a special meaning, especially for priests. In the early Middle Ages, cult motifs were emphasized again, especially for the priest, He must touch the "body of Christ" with clean hands. Therefore, in ancient times, there were several rituals of washing hands, for example before wearing the robe and entering the pulpit of worship, as stated in Psalm 51, verse 4: "Lord, wash away my guilt, cleanse me from my sins."

Apart from the role models of religious leaders, the Indonesian environment in the past has also been very supportive of healthy living habits. This seems to remind us that nature provides humans with space and convenience to live healthily and properly. If today the Indonesian people are judged to be unhealthy, it will only be because of capitalism which has destroyed many natural landscapes (orangutans, rivers, and seas), which causes the environment to become unhealthy and creates an unhealthy culture as well. In order to save the Indonesian nation from various health problems, the Indonesian government has been asked to restore forests, rivers, and seas to a better condition.

Based on the description above, there are many educational values contained in the tradition of providing padasan in front of the house, such as sincerity and a willingness to share. With sincerity, the owner of the padasan regularly fills it so that anyone who needs clean water is used, regardless of whether or not that person is known. On the other hand, whether they know the owner or not, the person who uses the padasan knows enough not to overuse the water. They realized that they were not the only ones who would take advantage of the water in the area, there were other people who needed it. Although there are no strict rules prohibiting or limiting the use of water in the solids. However, that is the educational value taught by our ancestors.

In this day and age, as the next generation, those who may not know padasan seem to be able to apply the educational values of this cultural heritage. That is to share sincerely with anyone in need, by providing padasan in front of each other's houses, even though not from pottery. That way we can prevent the spread and transmission of the Corona virus. We can wash our hands more diligently in accordance with WHO recommendations to avoid the Covid-19 pandemic.

IV. DISCUSSION AND RECOMMENDATIONS

In the midst of the COVID-19 outbreak, the world community including Indonesia, according to health protocols, are encouraged to wash their hands regularly, use masks, eat healthy foods, and protect the environment. The goal is to avoid contracting the corona virus. As local wisdom, padasan is an alternative for people to be

more diligent in cleaning their hands. When hand sanitizers are currently a rare item, padasan plus soap will help us maintain cleanliness and get used to washing hands with soap (CTPS).

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THE RELEVANCE OF BAAYUN MAULID VALUES AS LEARNING RESOURCES OF SOCIAL STUDIES

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Abstract : Implementation of religious values-based traditions is inherent in the Banjar community. The Banjar people commemorate the Prophet Muhammad SAW's birthday by swinging a child or adult called *Baayun Maulid* . This article aims to describe the value of *Baayun Maulid* as a source of social studies learning. Approach qualitative and descriptive methods were used in the study. Three stages of data collection, among others; observation, interview, and documentation. Data sources were taken from informants directly involved during the implementation, namely community leaders,

documentation in pictures, and recordings. Data were analyzed through data reduction, data presentation, and verification. The validity of the data through the triangulation of sources and techniques. The study results describe the relevance of *Baayun Maulid*, starting by providing an analysis of the sub-learning materials and research findings. Based on the textbook's e material results, the religious costs and the value of cooperation can be included in the Social Studies material for class VII, the subject matter of Cultural and Ethnic Diversity, the sub-discussion of Traditional Ceremony.

Keywords : *Baayun Maulid*, values, and social studies, learning resources.

INTRODUCTION

Talking about the Banjar community has a variety of traditions and cultures. Culture is defined as the result of human thought (Marwati, 2015). Culture is everything that is in society carried out from generation to generation (Soekanto, 2015). So, culture is practiced in people's daily activities in their environment, which triggers local culture emergence. Local culture includes traditions and practices that have been going on for a long time and have developed in the original area originating from a community place manifested in community policies, knowledge, and learning (Abbas EW, 2013).

Tradition can be interpreted as a legacy of the past that repeatedly is not done by chance or by design (Sztompka, 2007). The rules that were carried out still exist today and have not been destroyed or tampered with. From this understanding, whatever is done by humans from generation to generation from every aspect of their life, which is an effort to lighten human life, can be said to be a tradition, which means that it is part of the culture (Abbas EW, 2018).

For people in North Kuin, implementing the traditional *Baayun Maulid* is a habit that Muslims practice every time during the month of Rabiul Awal. The Great Prophet Muhammad SAW's birth has been carried out from generation to generation for decades until now. The tradition *Baayun Maulid* carried out by the community is a symbol or form of expectations of behavior and morals following the Prophet Muhammad (Daud, 1997). Morals managed to soften a healthy man's heart, subjecting human behavior rude and respecting people. This belief that celebrating the Birthday Prophet' is a form of love for the Prophet Muhammad SAW people. The connection with the traditional *Baayun Maulid* is because

children are lamps for their father and mother as their favorite and pride. So it is connected with the birth of the Prophet because of his love. While rocking the child, the prophet's birthday verses are played so that the child imitates the Prophet's nature and behavior.

Regarding learning resources, the sources are not limited by space. Wherever we are, they can be used as resource learning. Learning resources can be determined, selected, and used according to the objectives learned to be achieved (Mutiani & Utami, 2014). By utilizing learning resources adding new knowledge for students. The value of the tradition *Baayun Maulid* should be taught in social studies learning as a learning resource given teachers' low ability to utilize local cultural resources in social studies learning (Syaharuddin & Mutiani, 2020). Local culture-based learning is essential to teachers, which helps increase the student's pledge and understanding. Therefore, this article aims to describe the value of *Baayun Maulid* as a source of social studies learning.

RESEARCH METHODS

A qualitative approach is used to describe the relevance of values in the traditional *Baayun Maulid* as a learning resource for social studies (Moleong, 2002; Creswell, 2010). Data collection was explored through observations made directly on the research object to get a primary source in the form of physical data that includes the values in the tradition *Baayun Maulid*. The interviews were conducted to obtain non-physical data. Non-physical data in this study are data related to the matters in practice *Baayun Maulid* at the Sultan Suriansyah Mosque known to the informants. Resource persons in this research interview included religious leaders, lecturers, teachers, and the community. The first resource person was HM Nur Yasin as a religious figure who was present at the implementation of the *Baayun Maulid*. The next speaker was Bambang Subiyakto, a lecturer from ULM, the Head of SMP Negeri 7 Banjarmasin, Rusyidah, a social studies teacher at SMP Negeri 7 Banjarmasin and Rusidah, a social studies teacher at SMP Negeri 9 Banjarmasin. The next resource person, the head of the organizing committee, Andy, and the participants in the celebration, *Baayun Maulid*, namely Mariati, Sulis, and Nurul Berkah. The five speakers were taken to get accurate information about the traditional *Baayun Maulid* values at the Sultan Suriansyah Mosque as a social learning resource. Meanwhile, documentation in pictures during the process *Baayun Maulid* and voice recordings from interviews with sources (Yusuf, 2017).

The data analysis technique used in this research is the data analysis of the Miles and Huberman model. The first stage is reducing data obtained from the field, which is simplified, and the research problem (Moleong, 2002). The data sought regarding the implementation of *Baayun Maulid*, the performance of the *Baayun Maulid*, and the process of *Baayun Maulid*. In the second stage, presenting data by the results of research collected from various sources and data collection techniques to assist researchers in analyzing at this stage the researcher uses data presentation in the form of a value relevance table in the tradition *Baayun Maulid* as a social learning resource (Saebani, 2009). The last stage is the conclusion (*verification*). The data regarding the integration of values in the traditional *Baayun Maulid science* at the Sultan Suriansyah Mosque as a social learning resource are summarized and presented. A conclusion is drawn from all the data obtained from interviews with informants (Gunawan, 2014). The validity of the data was carried out through the triangulation of sources and techniques. Triangulation of sources, researchers double-check data from sources with different interview sources (Sugiyono, 2016).

RESULTS AND DISCUSSION

Baayun Maulid is a tradition of swinging a child or adult, which was carried out in the commemoration of the Prophet Muhammad SAW's birthday on 12 Rabiul Awal 20 November 2018 in front of the Sultan Suriansyah Mosque, which is located in Kuin Utara Village, North Banjarmasin District, Banjarmasin. *Baayun Maulid* is an old tradition that has always been carried out by the descendants of the Banjar king. *Baayun Maulid* initially carried out the convention in Banua Halat Rantau Village, previously carried out by Dayaks before embracing Islam, then undergoing a process of acculturation and Islamization by preachers who convey Islam to the region. However, over time many have been implemented in areas other than overseas, one of which is Banjarmasin.

During the *Baayun Maulid*, which was carried out en masse, many Banjar people who far away came to follow the *Baayun Maulid*, as a reflection of gratitude to Allah for the abundance of mercy and blessings that sent Prophet Muhammad SAW as a bearer of understanding to the face of the earth so that he was greeted with a reading melodious. The tradition of *Baayun Maulid* is a necessity. Because if this is not done, it will negatively impact the baby, such as frequent illness, crying, etc. The reason for the activity is *Baayun Maulid* because, according to the community's belief, it has a relationship with the birth of the Prophet Muhammad

SAW. By listening to the verses on this warning, the child can imitate the morals, personality, and behavior of the Prophet Muhammad.

The program began at around 8 am with the recitation of the maulid verses. There are three types of maulid verses that are usually chanted when commemorating the prophet Muhammad SAW's birthday. The three types of poetry are Sharaf al Anam (sharf al-anam), Al-Barzanji, and maulid al-Dayba'i. Syarafal anam is a Banjarese term for the name of a collection of the verses of the maulid syraf alanam (nobleman), which besides contains praises to the Prophet Muhammad and contains a description of Sirah Al-Nabawiyah (prophetic life journey) which is full of glory, wisdom, and example. The swings that have been given knick-knacks are yellow cloth, batik cloth, colorful cloth, and don't forget Banjar's typical sweet cakes such as cakes *cincin*, *cucur*, *gagatas*, *apam*, which have their meaning according to the beliefs of the Banjar people. Babies and children and adults begin to be rocked as if being cradled to put to sleep. According to H. Muhammad Noor Yasin Rais (56 years), the best time to swing a baby is during the reading of Ashrakal poetry because there is a belief from the Banjar community that at the time of reading the Ashrakal poetry, the Prophet Muhammad was present in the midst of a crowd of people reading it.

The value contained in the *Baayun birthday tradition*. *First*, having faith is believing and believing in something that is considered valid. tradition *Baayun Maulid* carried out in conjunction with the commemoration of the birthday of the prophet Muhammad SAW, in which the scholars told that the Prophet Muhammad was the last messenger of God through the life of the prophet full of twists and turns and saw the nature of the prophets were very noble and always believed in Allah SWT

Second, devoted increasing the level of faith that is closer to Allah through the content of poems, prayers, and lectures a religion that contains praise for the prophet Muhammad SAW, the life journey of the prophet Muhammad SAW, which is full of glory, wisdom and exemplary.

Third, the committee's cooperation is assisted by the community in this implementation by helping each other. With a large number of participants, the committee cannot do it with a few people. It takes extra energy to see many participants so that the community also helps to finish quickly. Based on the values above, these *Baayun Maulid* three values are a means to instill values for children through traditional activity. Those who include their children in *Baayun*

Maulid generally hope that their children can imitate the Prophet Muhammad SAW's morals with a cultural blend. Local Banjar community.

Talking about the form of Banjar cultural diversity, *Baayun Maulid* is one of tIndonesia's many cultures and can be used as an example in the learning process. Based on the 2017 edition of the Social Sciences book SMP / MTS curriculum 2013, the learning material contains material on ethnic and cultural diversity. This can be related to the traditional *Baayun Maulid* because, in this material, there is the material that explains that cultural diversity can be through forms such as folk songs, traditional clothing, regional dances, traditional houses, and traditional ceremonies. The Tradition is *Baayun Maulid*, one of the traditional ceremonies in Indonesia. Based on the study of basic competence in curriculum 2013, the tradition *Baayun Maulid* can be integrated into the learning materials at the level of class VII, the following details:

Table 1 Relevance Value on Tradition *Baayun Maulid*

Class : VII

Semester : I

Basic Competence	Learning Materials	Sub Learning Materials	Value on Tradition Activities <i>Baayun Maulid</i>
3.1 Understanding the concept of space (location, distribution, potential, climate, and the shape of the earth's surface, geology, flora, and fauna) and the interactions between areas in Indonesia and their impact on human life in economic, social, cultural, and	The Dynamics of the Indonesian Population	Ethnic and Cultural Diversity. 1. Forms of the ethnic diversity of a. the Traditional Ceremony	1. , the meaning of the value of faith in the tradition <i>Belief Baayun Maulid</i> as a form of hope for parents so that their children imitate the morals of the prophet Muhammad SAW that was given to Allah SWT. 2. Being devoted, the meaning of the value of being pious is that children always remember Allah SWT wherever it is. Taking care of himself means

educational aspects.			obeying his orders and staying away from all his prohibitions. 3. Gotong Royong, the meaning of the value of cooperation, reflects the togetherness that grows in the environment. Collaboration makes society go hand in hand with the implementation of the <i>baayun birthday tradition</i> .
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Sources of processed data researchers (2019)

The tradition of the Banjar community has a meaning as the preservation of cultural heritage. One example of the Banjar community tradition is *Baayun Maulid*, which has various purposes ranging from the implementation process to equipment to reading maulid poems. This meaning can be developed in the social studies learning process, which contains values in the tradition. Social Sciences in the 2013 curriculum emphasizes value education. This religious value is what will be taught to students.

This value can be seen from the traditional activities of *Baayun Maulid*, which is a very suitable science as a social learning resource. Learning resources are learning components that contain information to facilitate the learning process. In line with the results of the interview, Bambang Subiyakto (63 years), a social studies lecturer at Lambung Mangkurat University, explained:

Everything that can facilitate students in the learning process and optimize students provides information related to the lesson. The Banjar tradition is the same as the market having values and activities to be used as a learning resource about social studies material. Like the history of the Baayun Maulid tradition or the meaning of the Baayun Maulid equipment, it can be related to the material's content by what is intended as a learning resource.

The environment around students is one of the learning resources that can be optimized to achieve the learning process and results. Utilizing the values in the traditional *Baayun Maulid* as a source of social studies learning is in line with that lesson learning objectives considering that teachers are not using local potential as a more contextual learning resource.

First, the value that appears in the traditional *Baayun Maulid* at the Sultan Suriansyah Mosque is the value of faith as a source of social studies learning. According to the research results, the Indonesian nation has diversity, ranging from ethnicity, language, traditional houses, traditional clothes, dances, and traditional ceremonies. Tradition *Baayun's birthday* was intended as a form of hope for parents that their children would become pious child dah Saleha imitating the noble morals of the prophet Muhammad SAW and having faith in Allah. When the teacher uses this learning resource, students have already learned.

Second, the value that appears is the value of purity as a source of social studies learning. In the recitation of poetry, prayers and religious lectures have meanings that contain praise for the prophet Muhammad SAW and the life journey of the prophet Muhammad SAW which is full of glory, wisdom, and exemplary so that children always remember Allah SWT wherever they are. Taking care of himself means obeying his orders and staying away from all his prohibitions. When the teacher uses this learning resource, students also learn that taqwa must be in a Muslim.

Third, the value that can be used as a learning resource is the value of cooperation. In implementing the tradition, the *Baayun Maulid* committee and the community around the performance work together to set up tents and make swing supports. When the teacher uses this learning resource, it can form students' character to become good citizens by being shown the ability to work together.

This study's results are expected to add new insights for students and enrich educators' social lessons learning resources. Because most educators now only deliver material without being developed again. This has an impact on learning that is not meaningful. The teacher only deals with one teaching material, namely textbooks, even though the social studies material is comprehensive in scope. According to Kabul (54 years), who is the principal of SMP Negeri 7 Banjarmasin explaining:

Textbooks are the correct information for teachers when teaching. Teachers should need local content, but it can be seen that Javanese people write books. Simultaneously, learning must be based on contextual information to obtain contextual information is limited, especially with the teacher's condition with low morale, low motivation to progress, and insufficient IT skills.

Educators are required to prepare learning materials properly. The 2013 curriculum requires students to be more active during the learning process. This is where the social studies teacher's role is to present learning material by incorporating four dimensions: knowledge, skills, values and attitudes, and actions. So the social studies teacher and choosing the right method must also choose learning sources and learning media that are easy for students to understand by integrating local culture into related material. According to the results of an interview from Rusidah (59 years), a teacher at SMP Negeri 9 Banjarmasin explained that:

Social studies learning must link with what is in the students' environments because it is easy to understand. To bring students directly to the field is impossible because it is limited by the time of learning social studies. But now technology is getting better, results in the area can be brought into the classroom quickly without going straight to the field. We do not include the use of the RPP directly but convey it orally.

Based on the two informants' explanation above, there is no specific writing in the Learning Implementation Plan (RPP). However, during the lesson, they explained and linked local cultural content in Islam. For example, Islamic preaching in South Kalimantan combines Hindu culture and Islamic culture in religious rituals. In this regard, social studies learning can be optimized in various situations, approaches, and learning resources in the students' environment. So, environmental education can put intense pressure on practical activities and provide a direct experience (Mutiani M., 2019).

Learning resources are defined as materially. Therefore, the form of value integration in social studies learning can be included in the Learning Implementation Plan (RPP) by analyzing social studies learning materials' linkages. In the textbook, the material forms of diversity, especially traditional

ceremonies, are only devoted to Banjarmasin's examples. The variety of traditional ceremonies is very thick with religious values, one of which is *Baayun Maulid*.

During social studies learning, value integration is that the teacher enters the value of faith during education using the teacher always saying greetings before and after learning. This can work for students to become polite and polite children, remembering that greetings are a form of prayer to remind students that all depend on Allah SWT.

Furthermore, the teacher inserts the value of purity by being grateful for Allah's creation, being thankful for Allah's favors, which means using Allah's gifts to perform worship and goodness. Given the blessings received from Allah very much leads students always to feel grateful.

Finally, the teacher includes the value of cooperation at the time of learning by linking social studies learning materials. The teacher explains that humans are social creatures, which means that each individual must need someone else in his life because humans cannot live without others. This is in line with social studies learning objectives to make students good citizens (Abbas, Winarso, & Meilina, 2019).

Based on the explanation above, the learning resources used in the social studies learning process are more comfortable for students to understand if they develop and utilize local culture (Abbas, Mutiani, & Nugraha, 2018; Sapriya, 2012). The use of local culture in social studies learning aims to instruments' ill knowledge and understanding to maintain and preserve their culture. Integrating local cultural values into the material is a strategy for creating contextual learning (Subiyakto & Mutiani, 2019). Therefore, students who receive learning through a combination of local cultural values create attractive and easy-to-understand education (Mutiani M., 2019; Wahidmurni, 2017).

CONCLUSION

The *Baayun Maulid* tradition is a tradition of the Banjar people that were inherited from previous people. This tradition becomes a means to instill values in the traditional activities *Baayun Maulid* in religious values where there are faith and belief in cooperation. Parents who include their children in the tradition *Baayun Maulid* generally hope that their children will have a noble character like the prophet Muhammad SAW. Reading poetry containing praise and prayers for the Prophet who accompanied the implementation, the participants hoped to get blessings from Allah SWT in the form of safety, health, and generous sustenance.

The value of the tradition *Baayun Maulid* at the Sultan Mosque Suriansyah Science as a social learning resource is related to social studies. Social studies material in the sub-discussion of ethnic and cultural diversity, which has cultural diversity forms such as traditional ceremonies, can refer to *Baayun Maulid* as a social studies source. The first form of integration of religious values has faith through the teacher saying greetings before and after learning, secondly, being devoted by being grateful for all of Allah's creation. Third, cooperation during teacher learning relates to social studies learning materials where the teacher explains that humans are social creatures who cannot live without others. In line with the objectives of social studies learning to make students useful citizens.

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PERCEPTION OF *EMPAT LAWANG'S* PEOPLE TO BE A GOOD CITIZEN IN NEW NORMAL

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Abstract : *The discourse of the New Normal in order to make people adapt and live side by side with Covid-19 is starting to emerge globally. During this pandemic, people are not only required to be able to adapt to undergoing new behavior changes, but also to be able to live side by side by upholding civilized social norms. This paper aims to provide an overview how the perceptions of the people of Empat Lawang in South Sumatera to be a good citizen in the New Normal era. This research used a descriptive qualitative approach. Data analysis using triangulation techniques. Sources of data were are articles, journals, books, official documents, previous research and social media. From the results of the research was known that in facing the New Normal, society as part of obedient citizens, especially the young generation, is obliged to become individuals who have a disciplined, responsible and obedient character who is able to obey the new life order and regulations issued that made by Empat Lawang local government, state as well as international agreements in various aspects of life during the New Normal.*

Keywords : Good Citizen, Empat Lawang, New Normal

I. INTRODUCTION

Until the end of 2019, the world has been in an uproar by the Corona Virus which attacks human respiration and can cause death. The virus that originated in Wuhan, China, has quickly spread to various parts of the world. COVID-19 (coronavirus disease 2019) is a new type of disease caused by a virus from the coronavirus class, namely SARS-CoV-2 which is also often called the Corona Virus.

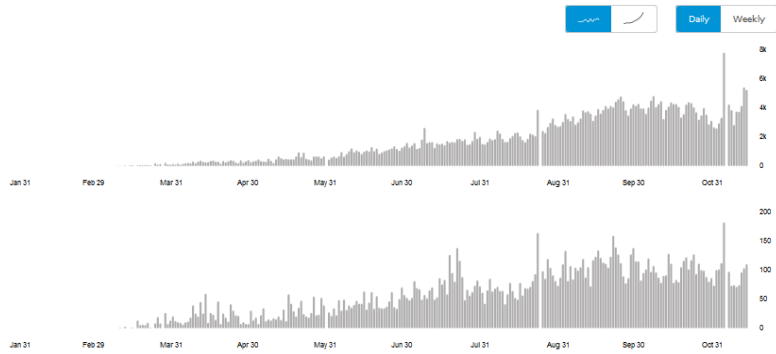
In Indonesia, the government announced the first cases of the corona virus in early March. Until now, the number of patients infected with Covid-19 was 46,3007 cases with 15,148 deaths and 388094 recovered (Ministry of Health,

Republic of Indonesia). As we can see in the graph sourced from WHO, from the pandemic outbreak to the present, it has increased continuously.

Indonesia Situation

463,007
confirmed cases

15,148
deaths



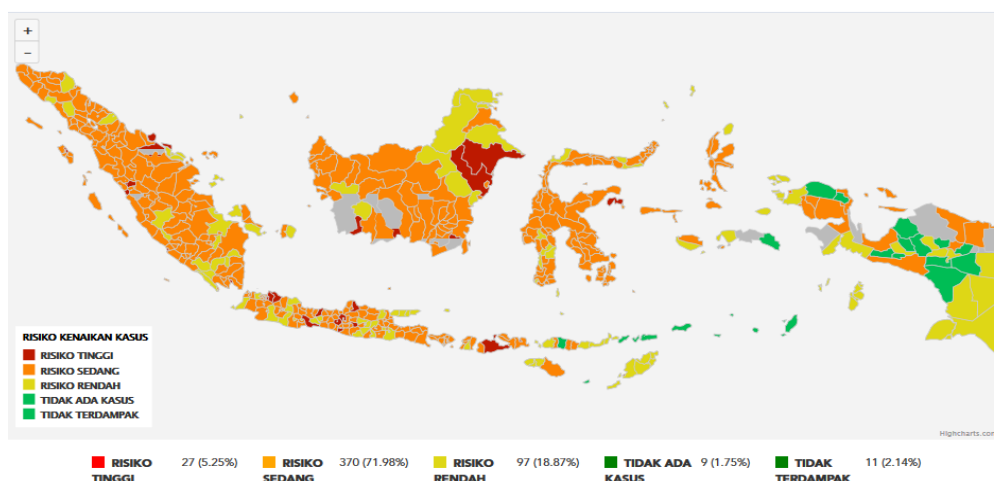
The current condition of Covid in Indonesia, (Source: WHO)

Then we can also see the data on the total number of corona viruses in the world in the image below:

#	Country, Other	Total Cases	New Cases	Total Deaths	New Deaths	Total Recovered	Active Cases	Serious, Critical	Tot Cases/ 1M pop	Deaths/ 1M pop	Total Tests	Tests/ 1M pop	Population
14	Iran	749,525	+11,203	41,034	+452	552,747	155,744	5,642	8,882	486	5,464,191	64,750	84,388,412
15	South Africa	749,182	+2,237	20,206	+53	693,261	35,715	546	12,574	339	5,110,384	85,768	59,583,815
16	Poland	691,118	+25,571	10,045	+548	282,215	398,858	2,126	18,268	266	5,563,521	147,062	37,831,132
17	Chile	529,676	+1,646	14,777	+39	505,243	9,656	731	27,621	771	4,781,863	249,356	19,176,849
18	Ukraine	525,176	+12,524	9,508	+191	238,811	276,857	177	12,036	218	3,876,966	88,850	43,635,163
19	Belgium	525,012	+4,619	14,106	+215	32,033	478,873	1,457	45,227	1,215	5,419,308	466,846	11,608,351
20	Iraq	516,915	+2,419	11,623	+43	444,226	61,066	385	12,747	287	3,111,672	76,735	40,550,760
21	Indonesia	463,007	+5,272	15,148	+111	388,094	59,765		1,686	55	5,022,627	18,291	274,590,243
22	Czechia	456,117	+2,087	6,005	+79	316,523	133,589	1,110	42,563	560	2,759,814	257,532	10,716,377
23	Netherlands	442,458	+5,914	8,443	+85	N/A	N/A	615	25,801	492	3,711,716	216,439	17,148,981
24	Bangladesh	430,496	+1,531	6,173	+14	347,849	76,474		2,604	37	2,527,134	15,289	165,294,872
25	Turkey	411,055	+3,116	11,418	+92	351,102	48,535	3,423	4,855	135	16,013,974	189,126	84,673,673

Aggregation corona virus at countries in the world includes indonesia (worldometers)

From the data above, Indonesia ranks 21st in the world out of 216 countries and territories affected by the Covid-19 pandemic. The sequence in the number of confirmed cases of Covid-19 in the world is reportedly sourced from the World Health Organization (WHO). Although Indonesia is not among the top 10 countries with the largest Covid-19 cases. However, there are also many cases in Indonesia, the death rate due to Covid-19 in Indonesia is currently reported to have reached 43 deaths per 1 million population with the total number of deaths as of October 2020 recorded as many as 11,580 cases. There are still many areas that are the epicenter of the spread of this virus, which we can see as in the following picture:



Risk Zonasi Maps (Source: SatuanTugas Penanganan Covid, 2019)
(November Data, 2020)

The Covid-19 pandemic has infected countries around the world for almost 1 year and until now there has been no clear point when this pandemic will end, from the picture above we can see that there are still high areas in Indonesia that are at high risk of covid-19 transmission.

In Indonesia, for about nine months of struggling with the fight against Covid-19 since it was announced in early March by President Joko Widodo, the government continues to take mitigative steps and as optimal handling as possible so that this virus does not spread and eat lives. Various policies were taken, ranging from physical distancing to large-scale social restrictions (PSBB) in

various regions mapped as the epicenter of the spread. Since the Covid Pandemic, almost everyone has had difficulty living a normal life due to restrictions in place to prevent the spread of the corona virus, then the government imposed a new normal.

Conceptually, the plan to implement this new normal needs to be done considering that there are still no suitable drugs and vaccines to deal with the corona virus, while the activities of community life remain limited to an indeterminate time limit. Therefore, a resolution is needed, namely reopening access to people's lives by continuing to apply health protocols, because for the community, staying at home continues to wait without any certainty that the pandemic will end, is very unfortunate. Likewise with education, our schools may not be closed for months. For that we must immediately clean up and prepare ourselves to reopen education in order to educate the nation's children. Our schools must become role models for the implementation of the new normal in society. Our school must become a center of education for the community in implementing the new normal which is educated, enlightening and safe for all school members and community members.

Knowing that our enemy is "invisible", the main strategy that must be implemented by all levels of society is to always be vigilant by implementing health protocols as advised by the government, without exception. Changes in the order of life during the Covid-19 pandemic have forced us to face new challenges in our daily lives. At times like this, changes in behavior and public awareness are very important. Compliance with health protocols can break the chain of transmission and reduce the spread of Covid-19.

The Covid-19 task force team cannot work alone so that collaboration is needed between the government, media, society, business actors and academics to carry out its role. In addition, an integrated and targeted strategy is needed, followed by solid coordination between the task forces in stages so that behavior change can occur. Of course, the implementation of activities must adapt to regional characteristics.

In Empat Lawang, cases that were confirmed positive for Covid -19 since the beginning of the pandemic, 72 positive cases, 52 patients recovered, 4 cases died, 5 people are still being treated and 11 people are doing independent isolation (Covid-19 Task Force Team, Empat Lawang district.), although Empat Lawang is still a medium-risk area, the residents of Empat Lawang still have to be vigilant, because this virus is invisible and spreads very fast, so that the cooperation of the

community and all related parties must unite to stop the transmission of Covid-19 by comply with the rules of the government either from the central or regional.

The important roles of society in implementing the New Normal. Thus this paper described what the people of Empat Lawang must do to become good citizens (good citizens) during the New Normal era.

II. METHODS AND RESEARCH DESIGN

2.1 METHODS

This research used a descriptive qualitative approach because the problems discussed in this research were not related to numbers, but the process of exploring and understanding the meaning of behavior towards social phenomena that occurred in society as well as describing and describing social problems or humanitarian problems, namely the perception of the Empat Lawang community to be a good citizen in the new normal.

2.2 RESEARCH DESIGN

This research did not manipulate or provide certain treatments to variables or design something that is expected to happen to the variable, but all aspects and components or variables ran as they were. Data analysis using triangulation techniques. This research began with data collection, classification, data presentation and drawing conclusions. Sources of data used were articles, journals, books, official documents, previous research and using other sources, namely social media.

III. RESULTS AND DISCUSSION

New Normal

The definition of new normal according to the Indonesian Government is a new order for adapting to COVID-19 (New Normality with New Normal, a term that is standardized by the Ministry of Education and Culture's Language Agency, 2020).

New normal is a change in behavior or a new lifestyle that must be done in order to continue to be able to carry out normal activities during a pandemic. New normal is carried out as an effort of mitigation and readiness for residents who have to do activities outside the home as optimally as possible, so that they can adapt to undergoing new behavior changes. This change in lifestyle is accompanied by undergoing health protocols to prevent the COVID-19 virus (Nuramdandani, 2020).

The New Normal discourse in order to make people adapt and live side by side with Covid-19 is starting to emerge globally. During this pandemic, the community is not only required to be able to adapt in undergoing new behavior changes, but also to be able to live side by side by upholding civilized social norms.

The government again emphasizes that the implementation of the New Normal will not be simultaneous in all regions in Indonesia. The decision is entirely up to the regional head. There are two main conditions that are considered in determining whether an area is ready to undergo a new normal or not. These two conditions are epidemiological studies and health system readiness in each region. Regions that implement the new normal must be proven to have succeeded in reducing the spread of Covid-19 cases (Azanella, 2020)

A good citizen is a citizen who has the knowledge and attitude of citizenship. Citizenship knowledge and attitudes at least contain elements in the form of self-confidence, skills and commitment (Winarno, 21013).

Being good citizens in the new normal era is like showing our sense of nationalism to the State. According to historian Taufik Abdullah (Kompas, 18 August 2007: 33) nationalism which is based on patriotism, indeed its manifestation experiences a dynamic dialectic where each generation has different challenges and answers, but the essence of nationalism remains the same, namely love. deep into the nation and homeland. Nationalism is the driving force for the nation to fight for common ideals. This is in line with Kohn's opinion (in Adisusilo, 2010: 8) argues that the essence of nationalism is the same, namely "a state of mind, in which the supreme loyalty of the individual is felt to be due to the nation state" (mental attitude, in where the highest loyalty is felt should be left to the nation state).

Nationalism in the current era must be able to fill and answer the challenges of the transitional period in a variety of changing situations, of course, new values should not shake nationalism as long as the Indonesian people still have a sense of belonging or a sense of belonging to the Indonesian state.

If it is related to the current Covid-19 pandemic, our attitude that shows love for our country can be proven in the following ways:

1. There is public awareness and discipline in a collective manner in complying with health protocols such as wearing masks when leaving the house, avoiding crowds, maintaining a safe distance (physical distancing). Wash your hands using soap with running water or hand sanitizer, and consume vitamins and nutritious foods.

2. There is awareness of complying with various regulatory provisions set by the government and not committing acts that violate the law
3. Following the development of news related to the Covid-19 pandemic case regarding the number of victims who were exposed, recovered and died, the news is continuously updated by the TV and print media.
4. So in facing the Covid-19 pandemic problem, it is necessary to have a spirit of nationalism from all Indonesians for the sake of survival together (Rahaditya, 2020)

Empat Lawang's People In New Normal

Empat Lawang is one of the four districts / cities in South Sumatra that enforces the new normal. The government and the people of Empat Lawang jointly accept a policy stating that cities / regencies that are still in a safe zone to enforce the New Normal are still paying attention to health protocols as recommended as a form of obedience to citizens who are responsible and able to obey the new life order and regulations set by government, state and international agreements in various aspects of life in the new normal era for the sake of the running of the economy and other activities.

The policies carried out by the Four Lawang district government in facing the New Normal period:

1. Forming a Task Force Team for the Acceleration of Prevention and Handling of Corona Virus Diseases-19 (Covid-19) for Empat Lawang Regency.
2. The public is always advised that during the Covid-19 outbreak it has not disappeared to always comply with health protocols such as wearing masks, diligently washing hands, maintaining distance, and avoiding large crowds.
3. Educate the public how important it is to comply with health protocols, because the Covid pandemic is still mutating and invisible. In an effort to prevent Covid-19, the Regency Government of Empat Lawang has always carried out socialization and education to the public, namely by: (a) Delivering information to the public about the impact of Corona Virus Disease (Covid-19); (b) Providing education on anticipating the spread of Corona Virus Disease (Covid-19); (c)

Taking an approach in the context of implementing government policies. Reporting activities.

4. In the field of education, the government has made an open-close regulation, meaning that if there is positive confirmation, regulations will be issued to implement online learning, and when the zone is safe again, the government will reopen schools for face-to-face meetings.
5. The government does not become euphoric and complacent when regions enter the green zone.

In addition to socialization and education, the government of Empat Lawang Regency also makes mitigation efforts, namely:

1. Carry out supervision in all public places, the entrance to the area of Empat Lawang
2. Maintaining Cleanliness and Health in public places (places of worship, offices, housing and settlements, schools and markets) by:
 - (a) Conducting environmental cleaning and disinfection efforts to prevent the spread of disease in a wider area, both to people and to people. goods in public places (places of worship, offices, housing and settlements, schools and markets) within the area of Empat Lawang Regency;
 - (b) Arranging other efforts related to environmental cleaning in public places (Places of Worship, Offices, Housing and Settlements, Schools and Markets) in order to prevent the transmission of Corona Virus Disease (COVID-19) either directly or indirectly;
 - (c) Report Prevention-related activities in public places to the chief executive.

Various efforts have been made by the people of Empat Lawang but we cannot avoid the impact that occurred because of the Covid Pandemic 1. The impacts that occurred were: (1) The economy declined (2) the emergence of new poor people (misbar) who soared high (3) The closure of schools to do online learning, until an indefinite time, these students are not only closed because they are also given the obligation to study at home. They were given homework and online learning. This is an additional task for parents, because they have to monitor children's learning progress at home. (4) Visitors to the library in Empat Lawang are quiet.

Implication of New Normal in Empat Lawang

From the observations and literacy that can be read from the source of the Empat Lawang task force and also the health, the people of Empat Lawang strictly comply with the rules set by the government even though there are still some disobedient residents who consider Covid-19 to be hoax news. Compliance means the willingness to obey something submissively, submissively (Widyarti (2012). Community compliance in Empat Lawang, we can see changes that show better conditions, namely:

1. The number of confirmed positive corona has decreased, there have been no additional positive ones and so have confirmed deaths, because the community implements health protocols by wearing masks, diligently washing hands, avoiding crowds, and also issuing district government regulations not to carry out celebrations or donations that will create a crowd.
2. The opening of schools to conduct face-to-face subjects, especially productive subjects at the SMK level, and other schools such as SMA and SMP.
3. Local tourism began to be crowded while maintaining protocol
4. The economy in Empat Lawang is getting excited again and is gradually improving

IV. DISCUSSION AND RECOMMENDATIONS

The existence of a significant impact due to the pandemic requires us to adapt and live side by side with Covid-19, so the New Normal concept emerged. New normal is a new order to adapt to Covid-19. In this pandemic period, people are not only required to be able to adapt in undergoing new behavior changes, but also to be able to live by upholding civilized social norms.

Facing this new normal period, citizens all over the world, including Indonesia, especially the Empat Lawang community, as part of obedient citizens and the younger generation are obliged to become individuals who have the character of discipline, responsibility and are able to obey the new life order and regulations set by the local government. Lawang, state and international agreements in various aspects of life during the new normal period to prevent the Covid-19 virus.

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BLENDED LEARNING AS A SUPPORTING SOCIAL STUDIES LEARNING IN THE DISTANCE LEARNING AT THE JUNIOR HIGH SCHOOL LEVEL

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Abstract : The policy imposed by the Indonesian government to reduce the spread of covid-19 is to implement a Learning from the Home system. Home learning has the opposite effect. The positive impact of learning from home is that students and educators must be literate about technological developments while carrying out learning from home. However, the negative side is that many students do not understand the teaching material completely. This condition because the application of Distance Learning is not as recommended. Many educators directly give assignments without giving consistent material, especially in social studies learning.

Keywords : Blended Learning, social studies, distance learning

I. INTRODUCTION

Covid-19 is one of the deadliest viruses globally, whose first case was found in Wuhan City, China, in December, at the end of 2019 (Kompas, 2020). Initially, this virus was not considered dangerous, but this virus's spread is considered to be so fast. Covid-19 is a type of virus that causes an infection in the respiratory tract so that it makes sufferers experience shortness of breath and the most visible early symptoms are like catching a cold in general (WHO, 2020). In addition to spreading in China very quickly, this virus has also spread to several parts of the world. One of the reasons that it is easy for Covid-19 to spread so quickly is

physical contact with someone who already has the virus. As of March 11, 2020, WHO determined that Covid-19 was a global pandemic that should be watched out for.

At the end of March 2020, 2 Indonesian citizens tested positive for Covid-19 in their bodies. Since then, the Indonesian government issued a national social distancing policy to reduce the spread of covid-19 in Indonesia. Social distancing itself is one of the most significant efforts to reduce the spread of covid-19. This condition is because there is no direct contact and must be within a certain distance (CNN, 2020). Apart from social distancing, the spread of Covid-19 can be inhibited by using masks and diligently washing hands when in public places. The spread of covid-19 that occurs can be reasonably fast in Indonesia, so it has adverse effects. One of the most obvious impacts of this virus is to work from home and to learn from home to support national scale PSBB activities in Indonesia. This condition, of course, affects various things in the economy, health, and even education sectors.

Initially, the minister of education and culture, Nadiem Makarim, announced that he would study from home for only two weeks. However, when Covid-19 did not stop spreading and happened very quickly, then the policy was extended even to the end of 2020 (Yosep, 2020). To overcome this, the term distance learning began. This model is expected to be able to provide teaching to students and carry out learning activities in school. However, there were quite a lot of obstacles experienced when starting PJJ. One of them is the large number of educators who are confused about making students receive learning well even though there are distances when delivering learning. Not to mention that not all parents have the same ability to provide facilities to their children to support this distance learning. On this rational basis, the purpose of this article is to describe the effectiveness of the blended learning model in social studies lessons during Distance Learning during the Covid-19 pandemic.

II. METHOD

This article is based on knowing and discussing blended learning opportunities in creating effectiveness in social studies lessons during the distance learning period. The method used to discuss is library research, which comes from ten articles and journals. The library method itself can be interpreted as a research method based on reading and studying books and articles and then drawing conclusions from the sources studied (Zed, 2008). The data used are secondary

data from journals or scientific works related to blended learning and distance learning. The result is a conclusion regarding Blended Learning as a Learning Model to Support Social Studies Learning in the Distance Learning Period.

III. DISCUSSION

The Reality of Learning Models During the Covid-19 Pandemic in Indonesia

The cases of people infected with covid-19 are increasing every day. Even though many people who have contracted Covid-19 are elderly, it is possible that this virus can attack anyone, both children and adolescents. To reduce the spread of covid-19, the central government provides directions to carry out learning from home. This order is in line with the education minister's circular letter number 4 of 2020 concerning the Implementation of Education Policies in an Emergency for the Spread of Coronavirus Disease (Covid-19). The circular contains the cancellation of the National Examination (UN), provisions for implementing school exams, and the learning process from Home (KEMENDIKBUD, 2020). What needs to be observed is the point in the provisions of the learning process from home. Here it is explained that learning is carried out online / remotely by considering adequate access and facilities. After the term Learning from home came the term Distance Learning.

Distance learning itself can be interpreted as a form of learning whose process is far from the center of education, and the learning process is independent; this means that the learning process is carried out with the role of the media, which must be specially designed and following the intended achievements (Hilwa, 2020). This learning model is indeed based on the development of the internet and information technology. The problem that often occurs in Indonesian society is the internet network that is not evenly distributed, and also, not all people can have a device to do online learning (Sri Harnani, 2020). Apart from these two things, parents are terrified of that they will not understand the teacher's material (Kompas, 2020). It is not wrong for parents to worry about it. Because if it is seen in society's reality, there are still many teachers who only charge students in the form of tasks without explaining the material being taught. Distance learning is also often misinterpreted as learning where all the subjects' load is used as a task, even though in reality, PJJ is not the case. In this learning model, educators must also explain the material being taught. The material being taught can be in the form of text, audio, and even video.

When viewed from this learning's characteristics, students are required to learn independently and use various ICT-based learning resources. Also, they are also required to tutor or interact with peers to broaden their understanding of the teaching material being discussed. However, although this learning requires students to be more active in finding learning resources, the teacher must also be responsive to providing or explaining the teaching material. For example, the teacher still provides material direction with learning to determine whether students understand the material that has been taught. Learning evaluation can be done at least twice per semester, using face-to-face formative tests. The learning process also utilizes learning resources and learning modules that do not have to be in one place with the student's residence. The learning resources used also use e-learning media as teaching materials so that students are easier to find and understand (Kemeterian Riset, 2016).

Environmental-based social studies learning during the Covid-19 period

One of the subjects that are given the freedom to include noble values and the surrounding environment in the 2013 Curriculum (K-13) is the Social Studies subject (Supardan, 2015). Thus, social studies learning can be packaged simply based on the environment or where learning is taught. The purpose of environmental-based social studies learning is to create the character of students who are tolerant, care for others, work hard, love reading, and are democratic (Misnah, 2018). Besides being able to be based on local wisdom, the learning used in social studies subjects can also use an environmental approach. This is because social studies education and environmental education can be said to be in line based on the social studies study issued by the NCSS (Nugroho, 2016). In addition, studies in social studies learning, namely humans as social beings, can be a midpoint in the similarities between social studies and environmental education.

During this Covid-19 pandemic, as we know, education is carried out from home by taking into account the health of students. Thus, we can begin to apply social studies based on environmental education. Environmental-based social studies learning can be done by examining issues or problems in the location or place of residence of students (Nugroho, 2016 ; Purnomo & Purwasih, 2019). For example, when a student lives in the District of Lawang, Malang Regency. So the development of social studies learning can be done in the following way (table 1).

Table 1. Environmental-based Social Studies Learning Framework in the District of Lawang

Main Material: Concept of Space and Interaction between Spaces	
History	Explaining the history of Lawang District during the Majapahit Kingdom or the Dutch Colonial era
Geography	Explain the natural features that exist around Lawang District or explain the location and location of Lawang District
Economy	Identifying economic activities that occur in Lawang District
Sociology	Explain the social interactions that exist in the Lawang District environment

Environmental-based social studies learning model, students are expected to be more pronounced as an effective way to provide social studies learning during the Covid-19 pandemic. Even though it is more focused on the analysis and observation of students, the teacher also monitors students' development during the observation and analysis of the surrounding environment. When later students feel difficult or do not find a source of data that can be used as a source of learning, the teacher must also always be alert and provide sources of the learning material.

Blended learning as a social study learning solution during the Covid-19 pandemic

During this period of learning at home, the learning provided by educators to students was not optimal. At the beginning of the application of distance learning, there was still no module, and the Ministry of Education and Culture had just distributed modules on distance learning at the time of entering the new academic year, which is around July 2020. Apart from the absence of a definite module, teachers who do not understand technological developments to support learning are another problem. So that many teachers impose tasks on their students. So we need a learning model that is easy to use, and there are supporting media to carry out this learning model.

One learning model that can be done during distance learning or PJJ is the Blended Learning model. Blended Learning itself can be interpreted as a learning

process that combines online Learning and face-to-face Learning. In blended learning, more emphasis is placed on the development of information technology, more precisely developing the internet. Blended Learning also uses variations of face-to-face learning methods and online teaching to increase the objectivity of learning in class (Soylu, 2006; Purnomo, et al., 2020). There are many supporting media for blended learning, such as the Google hybrid application (Google Meet, Google Classroom, Google Form) and other supporting applications, namely Zoom Conference. Meanwhile, learning evaluation can be done using Edmodo and Quiziz applications. With the covid-19 pandemic, there is a possibility that we can start implementing a blended learning model. Especially in environmental-based social studies learning.

Social studies learning using the Blended Learning learning model can be applied to the learning model as follows (Table 2).

Table 2. The concept of social studies learning with the Blended Learning learning model

Blended Learning-Based Social Studies Learning				
Meeting	Teaching Materials	Offline / Online	Media	Learning
Meeting 1	The Concept of Space and Interaction Between Spaces	On line	Zoom	Explanation of Indonesia's spatial concept and location
Meeting 2	The Concept of Space and Interaction Between Spaces	Offline	Google Classroom	Giving assignments regarding the concept of space and the location of the area where students live
Meeting 3	The Concept of Space and Interaction Between	On line	Zoom	Review assignments and explain

Blended Learning-Based Social Studies Learning				
Meeting	Teaching Materials	Offline / Online	Media	Learning
	Spaces			interactions between spaces in Indonesia

Learning with the blended learning model can be said to be effective when there are parties who can help organize this learning. Also, parents' role to always accompany children in the distance learning process will greatly assist the child's mental Learning from Home. The instructor is also expected not only to give assignments and explain the teaching materials given to students. So that students do not need to feel confused about the material being taught so far.

CONCLUSION

Distance Learning is one of the government's policies from the spread of the covid-19 virus. The existence of distance learning is expected to realize students who are literate towards technology even though they are learning from home. Unfortunately, the application of distance learning has not run optimally because there are still some teachers who impose tasks on their students. Blended learning can be an alternative in implementing distance learning, especially for environmental-based social studies subjects. With blended learning, students and teachers get a win-win solution, where the teacher can explain to students about the teaching material, and students can understand the subject. By making social studies learning environment-based, it can make students more sensitive to the surrounding environment. Assistance from the government will greatly assist in running blended learning in learning during PJJ by providing modules that can provide work steps for blended Learning in social studies lessons. Also, support from parents to students is able to provide a pleasant learning atmosphere so that students do not feel bored when carrying out learning from home. Assistance from the government will greatly assist in running blended learning in learning during PJJ by providing modules that can provide work steps for blended Learning in social studies lessons. Parents' support can also provide a pleasant learning atmosphere so that students do not feel bored when carrying out learning from home. Assistance from the government will greatly assist in running blended

learning in learning during PJJ by providing modules that can provide work steps for blended Learning in social studies lessons. Parents' support can also provide a pleasant learning atmosphere so that students do not feel bored when carrying out learning from home.

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URGENCY OF SOCIAL STUDIES IN ANTICIPATING THE DOWN OF NATION CHARACTERS IN THE ERA OF GLOBALIZATION

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Abstract : Globalization presents positive and negative sides in a nation's society. The opportunities and challenges of globalization for a nation must be transformed into a strong optimistic spirit in bringing prosperity to a nation. The character of a nation that is maintained rigidly by all its people, is cared for, maintained, and transformed in an elegant, consistent and comprehensive manner to its young generation through education will have an effect on the dangers of depleting the nation's character from the negative effects of globalization. Globalization, character and social science education are three things that have interdependence with one another. Globalization is a concept that directly or indirectly becomes the material or concept in the Study and Discussion of Social Studies. Social Studies with general awareness and the benefits of its existence on the understanding, insights and social skills inherent in the personalities of students, the young generation and of course all elements of the nation will add confidence and enthusiasm to cultivate opportunities and challenges and even the negative effects caused by globalization as a test of the existence of the character of the Indonesian nation. In other words, social studies develops the task of delivering citizens to become good citizens in a more global sense, including protecting the character of the Indonesian nation from the bad effects of globalization through learning that qualifies with national standards.

Keywords : *Social Studies, Character, Globalization.*

I. INTRODUCTION

The ecological geographical conditions of Indonesia as an archipelago located between two continents, namely Asia and Australia, which are the communication channels in Southeast Asia, have also influenced the development of the demographic, economic, social and cultural life of the Indonesian people. Apart from that, the historical factors that exist in Indonesia have resulted in various kinds of interactions that have taken place in them which have also contributed to the process of forming the national character in Indonesia.

The multidimensional crisis that hit the Indonesian nation in 1998, had an impact on the life order of the Indonesian people, besides this the life order of the Indonesian people was also influenced by the negative impact of globalization which was accompanied by the development of science and technology, especially in the field of communication both through print, audio, video. which is summarized in a global communication network consisting of computer networks that are accessible to the public, and function to transmit data with an internet protocol-based system. The internet is a place to find any kind of information, quickly, easily and at an affordable price. Apart from being a source of information, science, technology, entertainment, business, and even religion. Apart from that, it also offers a lifestyle: hedonism, consumerism, globalism, and local culture as if all were mixed together.

The negative impact of globalization, it appears that there are many complaints from the public about the decline in manners, ethics and creativity due to the fading / weakening of cultural education and national character. In the world of education, it appears that some school students behave inappropriately and sometimes deviate from national ethics and culture. Many rural or urban communities, especially young people, forget their identity as the culture of the Indonesian nation, this can be seen in their lifestyle which tends to imitate western culture which is considered great by the world community and is used as a role model (qibla). With such conditions, it seems necessary both the government and society, especially in the field of education, to immediately take a solution so that it does not become a more complex problem.

Law No. 2 Year 1989 chapter II article 4 states that National Education aims to educate the nation's life and develop Indonesian people as a whole, namely humans who have faith and devotion to God Almighty and have noble character, have knowledge and skills, physical and spiritual health, stable and independent personality as well as a sense of social and national responsibility.

The education process is one of the sectors that has played a major role in overcoming the multidimensional crisis, especially through social studies education. The process of changing the attitude and behavior of a person or group of people in an effort to mature humans through teaching and training efforts, action processes, educational methods. Ki Hajar Dewantara, as a figure of Indonesia's national education, is laying the foundation for a strong progressive national education for present and future generations.

II. DISCUSSION

2.1 SOCIAL STUDIES

Discussing social studies education, we are faced with several terms that must be understood clearly so that there is no overlap. The term that appears is Social Studies, Social Studies Education, Social Science Education, Social Education, Citizenship Education, dan Studies of Society and Environment. The use of these terms in academic forums is often done so that it overlapping (Suprayogi, 2011). According to Effendi, the use of these terms should not be debated because the differences between these terms are not fundamental or principal differences, but only gradual differences.

Social Studies has been officially used in Indonesia since 1975 and as a term in Indonesia for the meaning of social studies, as in America. In 1992 "the Board of Directors of the National Council for the Social Studies" adopted "social studies" and was officially published by the NCSS in 1994 with the title "Expectations of Excellence: Curriculum Standard for social studies".

In this document (NCSS, 1994: 3), the following definition of "social studies" is adopted: *"Social studies is the integrated study of the social sciences and humanities to promote civic competence. Within the school program, social studies provide coordinated, systematic study drawing upon such discipline as anthropology, archeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as all as appropriate content from the humanities, mathematics, and natural sciences. The primary purpose of social studies is to hel yaoung people develop the ability to make informed and reasoned decision for the good as citizens of a culturally diverse, democratic society in on interdependent world"*.

Social Studies (Anshori, 2014: 62) is an integrated study of social sciences and humanities to improve civic competence. Within schools, social studies provide coordinated and systematic studies by drawing from the disciplines of anthropology, archeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as human sciences,

mathematics and the sciences. natural Science. The main objective of the Science of Social Sciences is to help young people develop the ability to make informed and rational decisions for the good of society as citizens of a world with a pluralistic culture, a democratic society that is dependent on one another.

The term IPS is the result of an agreement by the academic community in Indonesia. According to Dadang Supardan's records (2015), The IPS embryo appeared for the first time at the Civic Education seminar in Tawangmangu Solo in 1972. Based on the report, there are three terms used interchangeably, namely Social Sciences, Social Studies, and Social Sciences, and formally began to be used in the national education system in the 1975 curriculum. In this curriculum document IPS is one of the names of the subjects given to primary and secondary education which is an integration of history, geography, economics, and other social subjects. The emergence of this term is inseparable from an effort to align itself with the term Natural Sciences, which consists of biology, chemistry, and physics (Sapriya, 2014). As a subject, the characteristic of social studies is the integrated nature of history, geography, economics, and other social science subjects. The aim of its integration is to make social studies more meaningful for students so that the organization of materials / materials is adapted to the environment, characteristics, and needs of students. Therefore, in its development, various approaches that are oriented towards the needs of students have emerged such as student centered, integrated approach, social problem based approach, bradfield approach, and so on.(Sapriya, 2014).

In the Indonesian context, Numan Somantri (2001) defines social studies education in two types, namely social studies for schools and social studies for universities. For schooling, social studies is a simplification or adaptation of the disciplines of social sciences and humanities, as well as basic human activities that are organized and presented scientifically and pedagogically/psychologically for educational purposes. As for higher education, social studies is a selection from the social sciences and humanities disciplines, as well as basic human activities that are organized and presented scientifically and psychologically for educational purposes. If we look closely at the two definitions, the only difference lies in the words simplification and selection. Indeed, in particular the word simplification is intended to show that the level of difficulty of the material must be adjusted to the level of intelligence and interest of students in school.

2.2 CHARACTER

Character is a form of character, character, morals attached to a person's personality which is formed from the results of internalization which are used as a basis for thinking and behaving so as to give rise to a distinctive feature in the individual (Compiler Team, 2008: 682). Individual characters will develop well, if they get the right reinforcement, namely in the form of education.

Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System (Sisdiknas) has formulated the functions and objectives of national education. Article 3 of the law states, "National education functions to develop capabilities and shape the character and civilization of a nation with dignity in order to educate the nation's life, aiming at developing the potential of students to become human beings who believe and devote to God Almighty, have noble character, are healthy, knowledgeable, competent, independent, and become a democratic and responsible citizen." This article is the basis for the development of character education for the formation of human character, especially the younger generation. Fostering human character as the younger generation can be pursued with a variety of efforts, including through education which is programmed, gradual, and sustainable (Hasan, 2010: 6).

Maunah (2015: 91) explaining the process and results of educational efforts the impact will not be seen in the immediate future, but through a long process. Through these efforts, at least the younger generation will have more resilience and strong resistance to any problems and challenges that come.

Character education is the creation of a school environment that helps students in developing ethics, responsibility through models, and teaching good character through universal values (Berkowitz & Bier, 2005: 7). These character values should be instilled in students so that they are able to apply in their lives both in their families, schools, communities, and countries so that they can make a positive contribution to their environment.

Character education has the aim of planting values in students and reforming the common life order that values individual freedom more. In addition, character education aims to improve the quality of the implementation and results of education in schools that lead to the achievement of character building and noble character of students as a whole, integrated, and balanced according to the competency standards of graduates (Samani and Hariyanto, 2011: 42-43).

The character education goals expected by the Ministry of National Education (now: Ministry of Education and Culture) are as follows. First,

developing the potential of the students' hearts / conscience / affective as human beings and citizens who have cultural values and national character. Second, to develop students' habits and behavior that are commendable and in line with universal values and religious traditions of the nation's culture. Third, instill a spirit of leadership and student responsibility as the next generation of the nation. Fourth, develop students' abilities to become independent, creative, nationalistic people. Fifth, to develop the school life environment as a safe, honest, full of creativity and friendship, as well as with a high sense of nationality and dignity. (Kemdiknas, 2010: 9).

Character education has three main functions. First, the function of forming and developing potential. Character education shapes and develops the potential of students to think well, have good hearts, and behave in accordance with the Pancasila philosophy. Second, the function of repair and strengthening. Character education improves and strengthens the role of the family, educational unit, community, and government to participate and be responsible in developing the potential of citizens and developing the nation towards an advanced, independent, and prosperous nation. Third, the filter function. Character education separates the nation's own culture and filters out the cultures of other nations that are not in accordance with the values of the nation's culture and the character of the nation with dignity (Zubaidi, 2011:18).

Character comes from values about something. A character will be attached to the value of one's behavior. Therefore, in the perspective of character education, there are no children's behaviors that are not free from values (Kesuma, et al., 2011: 2). The character education values developed by the Ministry of Education and Culture are eighteen characters. These values come from religion, Pancasila, culture, and the goals of national education.

The eighteen values are: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the country, respect for achievement, friendly / communicative, love peace, love to read, care for the environment., social care, and responsibility. In terms of its components, character education emphasizes the importance of the three components of good character, namely moral knowing or knowledge of moral, moral feeling or feelings about moral and moral action or moral actions. (Lickona, 1991:21).

Kesuma (2011: 2) argues that there are three character education designs. First, class-based character education design. This design is based on the relationship between teachers as educators and students as learners in the classroom. The context of character education is the process of class community

relations in the context of learning. The relationship between teacher and learner is not a monologue, but a dialogue with many directions. Second, the design of character education based on school culture. This design builds a school culture that is able to shape the character of students with the help of school social institutions so that certain values are formed and internalized in students. Third, community-based character education design. In educating, public and private school communities do not struggle alone. If the three components work together to do well, a strong national character will be formed.

In the process of implementing character education, there are two ways, namely intracurricular and extracurricular activities. The process of implementing character education contains three components, namely moral knowing, moral feeling, and moral action (Lickona, 1991: 32). The moral aspect of knowing is implanted through classroom learning, while moral feeling and moral action are instilled both inside and outside the classroom. Of the three components, the moral aspect of action must be carried out continuously through habituation every day.

Character education in Indonesia is a national movement to create schools in fostering ethical, responsible young generations, because character education places more emphasis on universal values. Character education quality (CEQ) is a standard used to recommend that education is an effective way to develop student character. Character education quality is a standard that recommends that education will effectively develop the character of students when basic ethical values are used as the basis of education that uses a sharp, proactive and effective approach in building and developing student character.

The explanation above suggests that character education must be based on the following principles. First, promote the basic values of ethics as the basis of character. Second, identify characters comprehensively so that they include thoughts, feelings, and behaviors. Third, use a sharp, proactive and effective approach to building character. Fourth, creating a caring school community. Fifth, provide opportunities for students to show good behavior. Sixth, it covers a meaningful and challenging curriculum that respects all students, builds their character, and helps them succeed. Seventh, trying to grow self-motivation in students. Eighth, function of all school staff as a moral community who share responsibility for character education and are loyal to the same basic values. Ninth, function of families and community members as partners in efforts to build character. Tenth, evaluating the character of the school, the function of school staff as character teachers and the manifestation of positive characters in student life.

2.3 GLOBALIZATION

Globalization is a process of changing world order forcing one event that occurs in a certain region to affect other regions. On the other hand, the policies adopted by a country will have an impact on other countries. Globalization also forces a country to think carefully in determining its policies because they have to think about the pros and cons.

Giddens, (1990: 64) globalization is a process of intensification of world-wide social relations that connect distant localities in such a way that events in a place are determined by other events that are miles away from there and vice versa. The same thing was stated by R. Robertson (1992: 8) globalization is nothing but a process of "... world compacting and the intensification of world consciousness as a whole.

Listening to the opinions of the two experts above, we should realize as a nation that globalization will open barriers between nations. Globalization will diminish the identity of a nation when the nation does not have a strong defense of their local wisdom to maintain its identity as a national identity. Globalization will offer all possibilities. Positive and negative are definitely there. However, as the Indonesian nation, from various sides, it certainly has an identity that is different from other countries. Even the identity of our nation shows the character, personality, honor and degree of the Indonesian nation itself amidst the existence of other nations. Culture will become widespread across the borders of a country due to globalization in which culture is not completely in harmony with the identity of the Indonesian nation.

In this era of globalization, it is inevitable that the character of the nation is waning. Sooner or later, however, the process of globalization will bring about big changes in a society. The desire to move forward and a better livelihood drives the globalization process to move fast. The fast pace of globalization will also quickly fade the character of the nation, if the effects of globalization are taken for granted without a strong filter. Therefore, it is necessary to have a filter and a firm attitude in anticipating, facing the negative attacks of globalization.

Globalization is a general tendency to integrate the life of domestic / local people into the global community in various fields of economy, politics, security, law. Global issue, is any event or discourse that can grab the attention of the global community. The linkages and their effects are rapid and spread evenly. Global issues are challenges that must be answered by social studies learning actors, both at the tertiary level and at school.

Social studies education learning must place global issues in an appropriate and proportional position as a challenge in increasing the value of learning that has been taking place. Strengthening institutional capacity is needed through a series of policies and friendship between institutions. Scientific academic meetings that are held must be more productive, not only ceremonial meetings, but must produce academic decisions related to strengthening social studies education. At the lecture and learning class level, lecturers and teachers are required to strengthen character so as not to be eroded by the fast current of globalization by applying more robust or powerful social studies education.

2.4 URGENCY OF SOCIAL STUDIES IN ANTICIPATING THE DETERMINATION OF NATIONAL CHARACTERS FROM GLOBALIZATION

Social Studies is an integrated learning of social science and hygiene in citizen competency educators. The application of social studies in school programs (education). Social studies coordinates and is systematically compiled from various social science disciplines, such as anthropology, sociology, archeology, economics, geography, history, law, psychology, political science, philosophy, religion, and sociology, and also pays attention to the humanities, mathematics and natural sciences.

Social Studies is an integration of various branches of social sciences such as: sociology, history, geography, economics, politics, law, and culture. Social Science is formulated on the basis of social realities and phenomena which embody an interdisciplinary approach from the aspects and branches of the social sciences (sociology, history, geography, economics, politics, law, and culture). Social studies or social studies is part of the school curriculum derived from the content of the social sciences branches: sociology, history, geography, economics, politics, anthropology, philosophy and social psychology.

Ibrahim (2016: 190) Social studies learning can also function in social engineering, especially in relation to character building and also maintaining the character of the nation which is based on the national identity of Indonesia itself. For this noble purpose, the maximization of the social studies education and learning process, especially at the primary and secondary levels, cannot be negotiated. Even for that purpose, social science education as far as possible immediately strives to comply with the provisions contained in Article 2 paragraph (1) of Government Regulation Number 19 of 2005 to meet national standards; content, process, potential of graduates, educators and education

personnel, facilities and infrastructure, financial management and educational assessment standards. This condition of Social Science Learning is what will lead students to become good citizens, understand aspects of social and national life based on values and morality, have pride as the Indonesian nation. The same thing will make students / young generations of the nation have a high adaptive power to be present in the world of globalization and the AEC without becoming victims by losing their identity as the Indonesian nation.

For the above purposes, social studies learning takes a strategic role and becomes an important instrument for the development of character education, it requires collective awareness and collective action of all parties involved in fundamentally improving the institutions that manage social studies education. The social studies education program must place the National Education System Law, especially article 3 on the objectives of national education, as the main reference in the implementation of the national education system as a whole. And most importantly how the implementation of science education meets the required national standards.

The social studies learning process must be built as a cultural transaction process that must develop character as an integral part of the development of science and technology in general. The current implementation of social studies education which is more dominated by educational practices at the individual level which tends to be cognitive-intellectualistic, needs to be redirected as a vehicle for community learning, a vehicle for the development of national character education, as a process of developing intelligence, morals and personality of learning citizens as a whole in accordance with educational goals national. When this situation continues, social science education will become a catalyst and dynamic as well as a process of national identity and culture to maintain pluralism and social, cultural, religious, ethnic and other religions in the frame of Indonesian identity and identity even though the negative gusts of globalization blow us. as a nation will be able to withstand these gusts.

The most concrete action towards the above purpose is to design a social studies education curriculum, including in the learning process, considering the nature and character of students, not oriented solely to the material. This is what Wayan Lasmawan stated, (2010: 2). It is time for the essentialism approach to be modified with the theory of social reconstruction which refers to the theory of interactional education (Nana Syaodih Sukmadinata, 1996: 6). In accordance with the demands of the times and the development of community life, social studies learning must be returned in accordance with its integrated conceptual khittah

which emphasizes interdisciplinary and transdisciplinary learning, with learning that is contextual and transformative, active and participatory in the perspective of social values. In accordance with its aims and objectives, social studies learning must focus its role on efforts to develop education to ensure the survival of society and its environment in a dignified manner. If all of this can be realized, it will further strengthen that social science education is so urgent in terms of caring for and maintaining the identity of the Indonesian nation, especially from the negative impact of globalization.

III. CONCLUSION

Globalization has enormous implications for the life of the people of a nation. Globalization presents a positive side in the life of advancing a nation but also both of them can have the same negative effect at the same time and place in a nation's society. The opportunities and challenges of globalization for a nation must be transformed into a strong optimistic spirit in bringing prosperity to the people of a nation. The resilience and deterrence of a nation greatly determine the strength and weakness of the negative implications of globalization affecting the lives of its people. The character of a nation that is maintained rigidly by all its people, is cared for, maintained and transformed in an elegant, consistent and comprehensive manner to its young generation through education will have an effect on the danger of depleting the character of the nation itself from the negative effects of globalization.

Globalization, character and social science education are three things that have interdependence with one another. Globalization is a concept that directly or indirectly becomes the material or concept in the Study and Discussion of Social Science Education. When Social Science Education is interpreted as a unit of learning / subjects taught at the primary and secondary education levels with national qualifications or quality standards as stipulated in Government Regulation Number 19 of 2005, it will become a tool that will care for, maintain and develop the nation's character Indonesia. Social Science Education with its general objectives and benefits for its existence on the understanding, insight and social skills inherent in the personal of students, the young generation and of course to all elements of the nation will increase confidence and enthusiasm to cultivate opportunities and challenges and even the negative effects of globalization. this is part of the test for the existence of the character of the Indonesian nation In other words, social science education develops the task of delivering citizens to become good citizens in a more global sense, including

protecting the character of the Indonesian nation from the bad effects of globalization through learning that qualifies with national standards.

IV. DISCUSSION AND RECOMMENDATIONS

The purpose of social studies is to make students become good citizens, namely an established, critical, disciplined, responsible society and so on, given that there are so many problems in social life that are even very complex in society, which must be solved by looking at them from various disciplinary angles science, within the framework of Social Studies.

In order to achieve educational goals as mentioned above, schools should be given social studies subjects which were adopted from America, namely Social Studies. Then also given signs of hot problems that arise in society, both based on problematic, topic, thematic and so on. And equipped with appropriate delivery methods, with various methods of lectures, group discussions, problem solving, inquiry, accompanied by documentary materials using interesting educational technology. These signs are conveyed to the social studies teacher, who will later be discussed with the students in each meeting in the social studies lesson.

To achieve the goals and complexities of social life, social learning needs to be revitalized by using approaches and methods, concepts, topics, themes, problems, contemporary issues, spiral expounding, broodfeld, lecture methods, discussions, problem solving, inquiry and so on.

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SOCIAL INTEGRATION OF SKILLS VALUES TO MAKE TARGETS IN IPS LEARNING (Study at SMP Open 02 Kuin Utara Banjarmasin)

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MA NEGERI 2 Banjarmasin

Abstract : *Local excellence is a central theme listed in the RI PERMENDIKBUD Number 10 of 2014 concerning Guidelines for the Preservation of Tradition. Education is a strategic forum for efforts to preserve traditions and transform national cultural values. SMP Open 02 Kuin Utara Banjarmasin has excellent skills in making sasirangan cloth, the Banjar community's local culture. This study aims to describe the nation's cultural values and character in making Sasirangan cloth at SMP Open 02 Kuin Utara Banjarmasin as a social studies source. The research approach is qualitative – data collection techniques through interviews, observation, and document study. The research subjects were the principal, the deputy principal of the school, the board of teachers, the skills-building teacher, and the students of SMP Open 02 Kuin Utara Banjarmasin. The data were obtained from observations of making Sasirangan cloth, interviews with research subjects, and document studies. The results showed that making sasirangan cloth at SMP Open 02 Kuin Utara Banjarmasin fostered positive character for students who refer to cultural values and national character, namely the values of hard work and creativity independence, democracy, respect for achievement, friendly/communicative, caring. Social and responsibility. The government*

needs to support increasing students' creativity in making sasirangan than impact students' economic level to survive.

Keywords : *values, culture, national character, Sasirangan cloth, social studies learning resources*

I. INTRODUCTION

A value system is related to people's lives, both the results of culture, technology, knowledge in the use of nature, customs, social norms, history, ideology, beliefs, and language (Daeng, 2000; Koentjaraningrat, 2009; Wahyu, 2016). An excellent cultural value system is integrated into learning that is important in maintaining its culture and personality (Nadlir, 2014). Education should start from the culture and value systems in society so that learning is more meaningful to avoid memorizing only facts and concepts (Putra, 2014).

The 21st century is the age of globalization that demands educated, competent, and skilled human resources. Globalization has changed people's mindsets. On the one hand, globalization provides advances in technology, information, communication, and transportation, but on the other hand, foreign culture is difficult to contain. The ideology of the nation, culture, and the nation's, the values are filters against foreign cultures that are incompatible with the national personality so that local insight education is needed to maintain the national identity (Irwan, 2001; Poedjiadi, 2010; Prayitno, 2011).

The primary function of local wisdom creates a balance in preserving social, cultural, and natural resources. Social values in people's lives make local knowledge a part of everyday life, such as cooperation, kinship, deliberation and consensus, and tolerance, including managing natural resources as regional assets. Education-based on local wisdom is intended for Indonesia to strengthen its national identity without eliminating the reality of its socio-cultural diversity (Kumbara, 2009; Affandy & Wulandari, 2009).

According to Furqon (2015), education is associated with the community's culture and should solve the nation's various problems because schooling is a culture for culture. The same thing was also stated by La Fua (2015) that education that comes from the noble values of the nation's culture is a foundation in national development and progress to shape the character of students.

Nadlir (2014) explains the future community's cultural generations' existence can be maintained by cultivating a sense of love for local culture, especially in the environment where students live. One of the schools' methods is

integrating national cultural values in the learning process, extracurricular activities, or student activities at school. The integration of cultural values into the learning process can be applied through thematic learning based on local wisdom (Utari, Degeng, and Akbar, 2016). Local knowledge costs, which are the basis for national values, are believed to overcome national problems increasingly complex. These values are transformed into students through education oriented to the nation's culture (Irwan, 2001; Yunus, 2016; Syaharuddin, 2015).

The nation's excellence values are extracted from various wisdom and positive local cultural values to develop its character. Internalization of national character values extracted from local cultural values can be implemented in education in a context-oriented real experience, which includes the application of thinking skills, problem-solving, cultural appreciation, and skills in making accurate decisions on problems in the environment. . By studying local culture, students can understand that local wisdom has core values that will not change and is always relevant throughout the ages, such as cooperation, religious values, social values, and unity (Usman, et al., 1996; Peodjiadi, 2010).

The importance of local culture as a supporter of national culture in education in schools is emphasized in the Regional Regulation of the Province of South Kalimantan Number 3 of 2010 concerning Education that in the curriculum, especially the elementary and junior high school levels, it is mandatory to have a content based on local excellence which includes the Banjar regional language, art, and Banjar regional culture, as well as natural potential-based skills. In particular, traditional art education, according to Banjarmasin City Regulation Number 19 of 2014 is included as an additional subject in the education curriculum at the 12-year compulsory school level based on the Mayor's Decree.

Nasir has researched the importance of local cultural education in the learning process (2013). His stHis results are local traditions or culture carried out at SMPN 2 Kendari, including learning Tolaki regional languages, traditional food, regional dances, folk tales, and politeness norms. The local culture is internalized in character education through integration into subjects, local content, and student self-development activities. The characteristics of strengthening students' character through character education based on local wisdom foster devotion and noble morals. Yunus' research (2016) explains that Huyula culture contains Pancasila's noble values, which can be used as a means of character building in the city of Gorontalo. These values include cooperation, togetherness, responsibility, deliberation, unity, empathy, and social care.

Widyanti (2015) explains that local wisdom to maintain food security carried out by the Cireundeu indigenous villagers has developed in that community since 1918. Their ability to strengthen food security cannot be separated from the process of cultural inheritance, namely the decision not to depend on one type of food to get a variety of food consumed. In social studies, this local wisdom is intended to understand society's intelligence, not to depend too much on the only natural products, and find other alternatives to survive.

SMP Buka 02 Kuin Utara Banjarmasin is a school that takes advantage of local cultural excellence in the form of a typical Banjar cloth production, "Sasirangan." The orientation is life skills, namely skills in a social environment so that graduates of SMP Open are independent with their life skills. The gift of making sasirangan at SMP Open 02 Kuin Utara Banjarmasin has been implemented since 2007. This activity has grown in line with the South Kalimantan government's socialization, which requires wearing sasirangan clothes for civil servants, recognizing Sasirangan from areas outside Kalimantan, and the increasing public appreciation of fabrics which are characteristic typical of South Kalimantan.

Putra (2011) explains that IKM Kain Sasirangan has a good enough role in absorbing labor and contributing well to the regional economy. Meanwhile, Yolanda (2014) explains that the analysis shows that the Sasirangan cloth is a typical Banjar cloth and is the Banjar people's individual and communal identity. Meanwhile, Mardiani (2016) stated that the media of historical learning videos based on the Sasirangan cloth pattern effectively increased students' cultural awareness.

Based on the description above, the purpose of this study is to describe the values in the skills of making Sasirangan cloth at SMP Open 02 Kuin Utara Banjarmasin.

II. METHODS

This research was conducted at SMP Buka 02 Kuin Utara Selatan Kelurahan North Banjarmasin District Banjarmasin City in 2018. The subjects of this research are the principal, the vice-principal who also serves as the cloth operational manager of Sasirangan SMP Open 02 Kuin Utara, the teacher of building cloth-making skills. sasirangan, general subject teachers, and students. Data were collected through interviews, observations, and document studies. Some of the documents obtained were school profiles, guidelines for implementing Open

Junior High Schools, proposals for crafting Sasirangan cloth making activities, and participating in the Motivation Competition. Data were analyzed following the model of Miles and Huberman (Satori & Komariah, 2014: 218), namely: (1) data collection, (2) data reduction, (3) data presentation, and (4) making conclusions and verification. The validity of the data through triangulation of both sources and techniques.

III. RESULTS AND DISCUSSION

3.1 Values in the Skills of Making Sasirangan Fabrics at SMP Open 02 Kuin Utara Banjarmasin

The reason for choosing sasirangan cloth skills as the Textile Craft Skills Education Program at SMP Open 02 Kuin Utara Banjarmasin in this research is because it has been applied to textile craft *mulok*. (sewing by knitting). Besides that, this school has teachers who are competent and master the technique of making sasirangan. In 2012 this school received an assistance *block grant* from the Directorate of Development of the Jakarta Open Junior High School, the funds for building a skills room facility with a set of supporting tools. This school is the only Open Junior High School in South Kalimantan that implements *chanting*, producing by itself, and even marketing it. The school's achievement is winning the LOMOJARI (independent learning motivation competition). These school students have also been active in participating in the National Children's Day exhibition activities since 2016. TStudents'ocial conditions in this school are underprivileged families, and some work to meet their family needs.

Government support and teaching techniques *coach chanting* the collaboration between teachers, students, and the students' parents, SMP Open 02 Kuin Utara Banjarmasin effectively maximizes this carrying capacity to create creativity and innovation through making sasirangan.

Cultural values and national character in this study are integrated into self-development programs. This is based on the Implementation Guidelines for Open Junior High Schools, where Open SMP students are provided with skills as part of a skills program pre-vocational to be independent.

Based on the meaning of values that have been formulated by the Ministry of National Education (2010) and other experts on cultural values and national character, based on interviews and research observations, the authors found that in the skills of making sasirangan at SMP Open 2 Kuin Utara Banjarmasin are: hard work, creative, independent, democratic, respect for achievement,

friendly/communicative, social care and responsibility. These values can be seen from the planning stage, the Sasirangan fabric manufacturing stage, the product completion stage, the product packaging stage, the distribution, and marketing background, to the achievements that have been achieved by the school.

a. The Value of Hard Work Hard

work is characterized by severe behavior in overcoming various learning barriers and completing tasks as well as possible. The indicators include doing things carefully and neatly, not giving up, rising in failure, focusing, having targets, using time effectively, and trying to find information about material from various sources (Kemdiknas, 2010; Layaman, 2016; Ikhwanuddin, 2012).

The challenging work behavior in making sasirangan students of SMP Buka 02 Kuin Utara Banjarmasin is shown at the sasirangan production stage. The most prominent attitude is patience in work and consistency demonstrated by being committed to doing the task until it is finished according to the predetermined time. An excellent hard work attitude is shown at the production stage. At this stage, skills are needed that are supported by patience, diligence, and thoroughness. Based on observations (March to May 2017), it can be seen that students' earnest efforts when completing the assignments given by the skills development teacher. According to Yuni (interview, 5 May 2017), making sasirangan must be thorough, neat. It must be precise when measuring the distance between the edge of the fabric and the fabric's part to be given the motif. Sri Maimunah (interview, 17 May 2017) revealed that if the motive drew is not right, not straight, then students must erase and redraw it according to the common reason. The patterning cloth process is not a simple thing because it takes patience, thoroughness, and good ability to consider the various Sasirangan cloth motifs.

Students show a hard work attitude at the production stage that can be seen in giving color to the fabric, *etching* (giving rubber) or *stripping* (knitting), and opening the stitches on the material. In providing colors, students have to wait for the water to boil, put the dye in the boiling water, stir until evenly distributed, dip the cloth that has been sewn and spread the shade on the cloth soaked in hot water. The water's heat did not make these students complain, nor did the pungent smell of the dye. The duration of leveling the color on the fabric, namely *mengucak* (squeeze) the material to color evenly whatever is necessary, as long as 10 minutes. During the process, they also have to fill the water repeatedly using a

dipper (timba). Empty on empty basins so that they can be reused for the next cloth. Students have a consistent attitude in completing the tasks that have been given by the skill development teacher and try to always be on time because during work. They need to be careful with the time used during the soaking process so that the resulting color matches expectations.

b. Creative Value. Creative

conception is the attitude of thinking, doing, and producing something new based on something already owned. Creative can also mean making something different from pre-existing ways. Creativity is developing ideas about a potential new product, practice, and procedure, especially in industries that involve imagination, aesthetics, and emotions (Kemendiknas, 2010; Layaman, 2016).

Sasirangan is called the art of craft because it creates the Banjar community that is inseparable from the beauty, symbolic, philosophical, and functional values inherent in the notion of craft art itself (Gustami in Raharjo, 2011). Sasirangan cloth illustrates the aesthetic value as an appreciation of natural beauty manifested by flower motifs or *bahambur* (scattered) stars. In the past, sasirangan had a symbolic meaning as a cloth often used in the Banjar Sultanate's traditional clothing. The philosophy of Sasirangan cloth comes from the view of the Banjar people's life, which contains essential wisdom and advice in living life (Seman, 2008).

Manufacture sasirangan from the stage of preparing the tools needed such as white cloth, thread, and needle, the location of the production process until the final stages which produce a fabric with a decorative pattern result from *menyirang* (knitting), then clearly there is an element of creativity in them because it creates something new from some of the previous processes. Students who wrestle process of making cloth from the preparation stage, the stage create fabric, stages sew, stage *bastes* or *mengareti* fabric, stages staining the material until the completion stage show creative behavior because they have been able to make a sheet of plain white into cloth sasirangan colored with various motifs, equipped with good skills, namely the accuracy of composing motifs with suitable colors so that there is a balance in the fabric.

During the making of sasirangan, students are given the freedom to make motifs and colors according to their wishes. The skill-building teacher (Yurni) allows students to express their ideas during the skill process. Firman (interview, 29 April 2017) said that sometimes he tried to mix fabric advanced dyes; instead,

the colors appeared accidentally. It turns out to be a nice color. Kholis (2016) explains that color is one element of beauty in art and design that can affect a person's psychology. This means that the fabric's color that accentuates the distinctive motif *sirang* is a characteristic of Sasirangan. The color combination matches the motif with the color of the material used to create harmony and beauty.

Students' sasirangan becomes the uniform worn by the Induk Junior High School, namely SMPN 15 Banjarmasin every Thursday. Some are used as uniforms by teachers for special occasions at school, such as thanksgiving and farewell events for class IX. The sasirangan made by PKK guidance teachers with students reflects the synergy of the element of imagination, manifested by activity, hard work, and solidarity that fosters creativity in making sasirangan at SMP Open 02 Kuin Utara Banjarmasin.

c. Independent Value

Indicators of independent attitude are characterized by providing opportunities for students to work independently, develop their talents, and adapt to changes in their environment. An Independent attitude is relatively able to face all problems because being independent is not dependent on others, always trying to meet and solve existing issues autonomously, namely regulating and making rational decisions (Kemendiknas, 2010; Casalina, 2014; Rianawati, 2014).

The exemplary behavior of the SMP Open 02 Kuin Utara Banjarmasin students when making sasirangan cloth shows the independent character that they can *do saurang kada, which their teacher has to do first* (can work alone without having to be told by the teacher). This is driven by the coaches' practice environment, which provides opportunities for students to work by utilizing their knowledge and intuition.

Based on observations (15 and 29 April 2017), it was seen that students prepared their motif making tools, cloth cutting tools, tools for stripping cloth, and tidying the fabric on the table to draw motifs. After receiving instructions from the coaches regarding the motifs drawn on the material, they began to make motifs on the cloth while the teacher just watched. The fabric that has been given this motif is sewn according to the pattern printed on the material. Next, starting the coloring stage, students share assignments, fill water, turn on the stove, prepare a *wancuh* (paddle), a spoon, and some gloves. Some students make specific colors. After the boiled water boils, turn the stove off and let it stand for a few minutes

and then put it in the basin. Next, students move the dye, move it to the bay, fill in the paint little by little, and then dip the cloth. The water used is hot, so they need rubber gloves to rub the fabric and flip it over so that the color can be evenly distributed. This process lasts for 5-10 minutes. The material that has been dyed is then dried. The next stage, opening the stitches on the cloth, washing the fabric, drying, and ironing, is done without being guided by a supervisor.

d. Democratic Values Democratic

Understanding is a way of thinking, behaving, and acting that values the rights and obligations of oneself and others manifested through a willingness to respect others' opinions, make decisions collectively, have a tolerant attitude, social sensitivity, responsibility, and respect. Differences in the surrounding environment (Ministry of National Education, 2010; Subba, 2014).

According to Yurni (interview, 5 May 2017), students are allowed to determine their motifs and colors on fabrics in groups during practice. From these activities, they discussed and exchanged ideas. Didi Rama (interview, 17 May 2017) explains that when making Sasirangan cloth, they sometimes have different opinions in choosing colors. For example, a floral pattern is great if the mixture is red and *pink*, even though the boys don't like the color. This shows that trying to respect opinions and not forcing other people's views to follow their views makes students more open and willing to accept differences because of the awareness that opinions resulting from joint decisions are the best for implementing the goals that have been set.

According to Dewey (Pring *et al.*, 2016) that what is meant by democracy brings positive changes to communities who have awareness and willingness to accept differences as a social control factor. Differences of opinion in making sasirangan by students will train the democratic attitude that is important for students to live their lives.

e. Value Respecting Achievement

Respecting achievement is an effort for a student to produce something useful for society, recognizing and appreciate others' success. Indicators of respect for achievement attitudes, namely rewarding students' work and philosophy in self-motivation, namely how a person thinks about himself to do a task successfully, creating *self-satisfaction* (Kemendiknas, 2010; Awan *et al.*, 2011; Rabideau, 2005).

The attitude of appreciating achievement by students of SMP Open 02 Kuin Utara Banjarmasin, namely by motivating students to have skills to create life opportunities for themselves and help students have confidence in their abilities. The attitude of appreciating achievement in the school environment is known from the appreciation of the school community, namely the board of teachers and students for the skill of making sasirangan cloths at Open Middle School 02 by making the sasirangan cloth as school uniforms and teacher uniforms, which are usually used during special events such as the thanksgiving ceremony. Teachers and school farewells. The sense of pride in using the sasirangan cloth created by itself is shown when there are official school events, such as during the National Examination (UN), using a tablecloth from Sasirangan when welcoming school guests and participating in the sasirangan cloth exhibition held by the Banjarmasin City Education Office.

Through LOMOJARI, students are motivated to make good work and gain the confidence to compete with other students. Appreciating achievements means acknowledging the success and work of others. This means that when they have to face stricter rivals during LOMOJARI, students recognize others' success. In 2014 and 2016, SMP Open 02 was able to become the second winner in National. Whereas in 2015, they only became participants who took part in LOMOJARI without bringing an award trophy. This is explained by Oejiono (Interview, 5 May 2017), who participated in the 2015 LOMOJARI in Jakarta that in 2015, North Kuin 02 Open Middle School did not win the competition because he was unable to impress the jury. The game assesses the work that has been made during the match and sets the neatness, cleanliness, and ability of students as competition participants in explaining the stages in the production process of making Sasirangan cloth. Another important thing is the ability to promote sasirangan to the jury.

In Maslow's hierarchy (Wahyudi, 2010), it is explained that the need for achievement is the need for appreciation and self-actualization. To foster higher achievement motivation, it is necessary to create a conducive environment to complete the job well.

f. Friendly / Communicative Value Friendly/communicative

Value is an action that shows a sense of pleasure to talk, socialize, and cooperate with other people who are part of 21st-century skills. *Communication skills are needed in social processes, where students can interact and work*

effectively with diverse groups. Through collaboration with other students, it is hoped that students will be better able to understand the material they are learning. The goal is that students can develop creativity, self-expression, and *teamwork*, especially in terms of literacy that is relevant to the student's native culture (Kemendiknas, 2010; Bialik and Fadel, 2015).

Collaboration requires communicative skills in making Sasirangan fabrics, including when sewing cloth, it is necessary to collaborate with students who can sew because male students are not taught sewing. That way, there is a division of tasks (interview, Arbani, 17 May 2017). A similar statement was made by Nurliany (interview, 17 May 2017) that students are taught to sew, so that male students are very dependent on female students. For example, at the stage of dyeing cloth, it is a man's job.

Based on the results of observations and interviews (May 5, 2017; Yurni, May 5, 2017), making sasirangan illustrates that they divide tasks. They can complete collaboratively with skill and precision, especially if they get large orders with various motive orders. At the time of dyeing, starting from boiling water, mixing the dye into hot water and stirring it, filling the water in the basin, turning the cloth in the paint, drying it, and someone is unique in the room practice, specifically in charge of opening stitches on the dyed fabric must be done together.

SMP Open 02 Kuin Utara Banjarmasin's ability to be the winner in 2016 is based on the knowledge of cooperation and *communication skills*, namely students' ability to explain verbally about Sasirangan fabrics starting from the motives and the potential of the Sasirangan business. Sasirangan is an art that originates from the noble culture, which, according to Gumilar's thinking (Raharjo, 2011), is called fair because it has high-quality traditional values and is deeply rooted in life community, which is generated by students so that it fosters independence as a useful skill for them in the future.

g. The Value of Social Care Social

Care is an attitude and action that always wants to assist other people and communities in need. Each individual owns this attitude as a social being, which is usually shown through the behavior of affection for others, respect for others, sympathy, empathy, and the desire to help, as well as a response to happiness, sadness, and the ability to understand others with compassion for their lives. (Ministry of National Education, 2010; Suyanto, 2017; Segal, 2012).

Every year SMP 15 Banjarmasin holds a farewell event for class IX, who has completed the National Examination (UN). At the farewell ceremony, with the parents' and guardians' consent, SMP 15 Banjarmasin students agreed to wear a sasirangan at the event they made themselves. This is where the students of North Kuin 02 Open Middle School in Banjarmasin play an essential role, namely Mrs. Yurni as skilled staff and instructor in arts and culture subjects and also students of the North Kuin 02 Open Middle School who were specially recruited to help in making Sasirangan cloth to be used at the farewell event. Ibu Yurni (interview, 5 May 2017) explained that grade IX students choose the Sasirangan cloth color according to their class so that class A and class G have different colors. At the sewing cloth stage, because students of SMP Open 02 can't sew hundreds of fabrics in one month, the cloth that has been given this motif is paid to other tailors around the school.

According to account Oejiono's (interview, May 5, 2017), most tailors in the Kuin area are small service business providers. When they got an order from SMP 15 Banjarmasin, they accepted it happily. The statement shows that the sasirangan cloth business at SMP Open 02 Kuin Utara Banjarmasin provides benefits to students and tailors in the surrounding environment.

h. The Value of Responsibility The

The character of responsibility is characterized by the individual's habits that are always consistent in carrying out the tasks that he should do for himself, society, the environment, culture, country, and God Almighty. A person responsible can make his own choices and the life he leads, meaning that the person understands who he is, carries out his obligations, and has self-control so that he can complete his duties and responsibilities independently. Being responsible is also related to quality work results, willingness to take risks, binding oneself to social engagement tasks (Kemendiknas, 2010; Suyanto, 2017; Sukiati, 1993).

Responsible behavior in the skill of making sasirangan cloth at SMP Open 02 Kuin Utara Banjarmasin is seen in terms of good teamwork, meaning that to make Sasirangan cloth into work, there must be good synergy in terms of division of labor. The awareness that they are part of the same group, which when using the word from WG Sumner (Soekanto, 2010) is an in-group feeling, which is an attitude that arises from the encouragement of sympathy and inner closeness to the group, meaning that students identify themselves as part of the group. A

group of 'Sasirangan SMP Open 02' cloth textile craftsmen were given the tools development teacher's trust so that they were willing to do the assigned task in earnest and follow the process to completion.

The synergy between teachers and students in making Sasirangan cloth can also be seen at the coloring stage. Students supervise the stove while boiling water to a boil, readily helping friends who carry buckets full of hot water, and conscious of conserving water. Students, also without the need to be told by the teacher, take the initiative to tidy up and put back the tools that have been used after the skills practice is completed. This responsible behavior arises because of solidarity and collective awareness that they are part of an organization that is kinship in nature.

3.2. Integration of the Values of Skills to Make Sasirangan in Social Studies Learning

Cultural values and national character are *core values* that will always be relevant throughout the ages. Suppose cultural values are a necessity that will always be the foothold in building the nation's mentality through character education. In that case, these values need to be integrated into learning, especially social studies learning, because the dimension of importance, especially national cultural values, is an essential component of education. IPS. The skill of making sasirangan triggers the internalization of cultural values and lively characters, namely hard work, creativity, independence, democracy, respect for achievement, friendly/communicative, social care, and responsibility need to be integrated into social studies learning.

Cultural value is an abstract concept that becomes a compass for society in living life because it is considered the primary reference for achieving peace in social life (Koentjaraningrat, 2009: 153). If the nation's cultural values are a reflection of the accumulation of local cultural amounts, in this case, local wisdom is the main essence that shows the spirit activator of community behavior.

Sasirangan, as the identity of the Banjar people and as local wisdom, has cultural values related to the character of the nation. Cultural values in Sasirangan can be integrated into the school curriculum through social studies subjects. Incorporating cultural values into social studies topics can shape the nation's character by exploring the historical and cultural values (Syaharuddin, 2015: 12).

Based on the Ministry of National Education's (2010) 's cultural values and national character, the self-development program is an effort to internalize the

nation's cultural values and nature through skill-making activities at SMP Open 02 Kuin Utara Banjarmasin, which triggers the emergence of various characters. Sasirangan cloth is considered as one of the Indonesian craftsmanship, so students must institutionalize, maintain, and preserve it to maintain its existence.

The Ministry of National Education (2010) mentions the principles and approaches to developing the nation's culture and character as follows:

"In principle, national culture and character development are integrated into subjects, self-development, and school culture. The result of cultural education and national character strives for students to recognize and accept the cultural values and nature of the nation as their own and to be responsible for the decisions they make through the stages of identifying choices, assessing choices, determining their stance, and then making a value according to self-belief. With this principle, students learn through a process of thinking, behaving, and acting. "

Internalizing educational values and national character must be carried out through a learning process, both in the classroom and in school activities, to foster a *school culture* that facilitates self-development and good students' feelings. In this case, students learn through a process of thinking, acting, and acting like *knowing, feeling, and action* (Lickona, 2015).

Sasirangan cloth as a craft art has a close relationship with Banjar history and has even become a *trademark* for the Banjar people in globalization. Recognition of sasirangan is getting better due to the continuous efforts of preservation and innovation from the craftsmen. Sasirangan is a noble heritage that has become a communal tie because it is considered the Banjar people's identity. Sasirangan's work can be appreciated from an artistic and aesthetic perspective, manifested in the patterns and motifs on the fabric. What is no less important is the essence of cultural values because it has educational matters, especially for building the nation's mental state by internalizing values in character education (Subiyakto, 2015). So, when students learn to make sasirangan, they develop the cognitive and psychomotor domains and the affective domain.

Local wisdom is developed as the ability to build a commitment to awareness of social and human values and the power of students to communicate, collaborate and compete in a pluralistic society at local, national, and global levels to be appreciated and implemented (Wahyu, 2015: 74) in the curriculum.

Especially at the elementary and junior high school levels, local excellence-based content is required, including the Banjar regional language, Banjar regional art and culture, and skills based on natural potential (South Kalimantan Provincial Regulation No. 3/2010 on Education).

The cultural values and national character embodied in the skills of making sasirangan at Open Middle School 02, including hard work, creative, independent, democratic, friendly/communicative values, respect for achievement, social care, and responsibility, can be integrated into social studies learning. . In social studies learning students are required to understand the environment and society locally, nationally, and globally, to increase understanding of the potential of Indonesia's territory, develop nationalism, strengthen national attitudes, realize multiculturalism, develop *social skills* and master technological developments by prioritizing regional excellence, in the form of location advantages. Economic, social, political, historical, and cultural, presented in an integrative and contextual manner, can foster environmental awareness, understand the potential benefits of a region, and know the local and national culture. Students are expected to make knowledge, morals, and creativity, the heirs of an authoritarian, responsible, creative, innovative, competitive, and cultured nation in Indonesia (Kemendikbud, 2017).

IV. DISCUSSION AND RECOMMENDATIONS

Based on the study results, it can be concluded as follows: First, making sasirangan at SMP Buka 02 Kuin Utara Banjarmasin consists of several stages. The first stage is the preparation stage, which is preparing the tools and materials needed in making sasirangan activities, such as white cloth, threads, sewing needles, and tools for patterning cloth. The second stage is making sasirangan, which is cutting the fabric, patterning the fabric, stripping or taping the material, dyeing the fabric, opening the stitches, washing and dry the cloth until ironing. The third stage is finishing the material dry, the fourth stage of packing the fabric. The fifth stage is the stage distribution and marketing. Second, the cultural values and national character make sasirangan at SMP Open 02 Kuin Utara Banjarmasin, namely hard work, creativity, independence, democracy, respect for achievement, friendly/communicative, social care, and responsibility. These values implicitly appear when students make sasirangan skills, which can be seen from the preparation stage, production stage, product completion stage, distribution stage, and fabric marketing. Students need to understand the importance of sasirangan

as a cultural heritage as the cultural identity of the Banjar people, moral guidance from the distinctive motifs of the cloth, and bring out lively characters for the people who make them. This avoids narrowing the meaning of sasirangan, which is only considered a cultural product with economic power.

This research is expected to motivate teachers to implement local cultural values in learning materials, especially social studies learning, which examines Indonesian society's social and cultural life. With a treasure trove of knowledge and wisdom, local cultural values need to be internalized in students' lives not to forget these noble traditions. Thus, social studies learning is knowledge-oriented and value-based with a local identity close to students' daily lives.

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The Business Leadership of the Islamic University of Raden Rahmat Malang in Increasing Lecturer Creativity

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Abstract : The main actor in education is a teacher / lecturer. If a teacher applies less attractive, then the initial failure will be embedded in the student. Being an interesting lecturer needs creativity. A person's creativity does not only arise from within himself but also from external factors, one of which is the environment. The environment referred to in this study is the business of the university leadership in improving the creativity of lecturers. Creativity will be entrenched if it is based on a strong commitment from the university's academic community. The creativity of Raden Rahmat Malang Islamic University lecturers in implementing the Tridharma of Higher Education is still relatively low. This can be seen from some of the lecturers' daily attitudes during carrying out tasks such as (1) There are still lecturers in compiling lecture contracts, syllabi, RPS not referring to the National Standards of Higher Education, (2) There are still many lecturers who have not developed lecture teaching materials (3) Some lecturers still use lectures (4) There are still many lecturers who have not conducted research and community service. Efforts that have been made by university leaders of university leaders to increase the creativity of lecturers in implementing Tridharma tertiary education are as follows: (1) Establishment of internal auditor team (2) Assistance and coaching implementation of higher education tridharma (3) Procurement of training by LP3 institutions (4) Giving appreciation to lecturers.

Keywords : the role of leadership, lecturer creativity

1. INTRODUCTION

In the Republic of Indonesia law No. 20 of 2003 chapter 1 Article 1 paragraph 1 that education is a conscious and planned effort to realize the learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and necessary skills himself, society, nation and state.

He main actor in education is a teacher / lecturer. If a teacher is less attractive, then the initial failure will be embedded in the student (Dimiyati, 2000) Being an attractive lecturer needs creativity. According to Sudarsono (1993: 133) Self-creativity is the ability to create, the ability to achieve solutions or solutions that are completely new, original and imaginative towards problems that are understanding, philosophical, aesthetic or otherwise. In addition Clegg (2008) states creativity as an action, idea, or product that replaces something old into something new.

Before transmitting their creativity to students, the teacher as an educator must know the creative potential that must be possessed, where the creative potential can be developed which requires several ways one of which is a teacher must have various knowledge information as a reference for thinking because with various knowledge, the teacher itself can offer several alternative answers, of course, from the information knowledge that he has (Zakiah: 2005).

In developing creativity, someone will be greatly influenced by various supporting factors and inhibiting factors. These factors can be from inside the lecturer and can also come from outside the lecturer. Internal inhibiting factors: the transfer of habits, the fear of failure, the inability to know the problem, the not permanent establishment, complacency too quickly. External inhibiting factors: limited time, environment, criticism launched by others. Internal supporting factors: the motivation to recognize problems, be brave and confident, the motivation to always be open to ideas of themselves and others. External supporting factors: there is support from the environment, sufficient material, wide time, opportunities to gain knowledge (Robert, 1992).

He phenomenon in the field shows that lecturers are still limited to carrying out teaching. But it should be as a lecturer to transform, disseminate, and develop knowledge not only through teaching but also with research, and community service. Based on the observations of the authors at UNIRA Malang, there are still many lecturers in the learning process are still not good, there are still ways to prepare syllabi and RPS that are not yet in accordance with the regulations of the

Ministry of Research and Technology, although there have been so many trainings, the lack of lecturers developing teaching materials / modules, and also many lecturers are found only using the lecture method and are less utilizing existing facilities such as LCDs.

The research and dedication of the lecturer community is still minimal. It can be seen from the lack of research results and the lecturers' dedication published in internal and external journals. Lecturer creativity can be seen in the learning process. Fun, active, and creative learning is an obligation for every educator. As explained in the *Sikdiknas Law* that educators and education personnel are obliged to create an educational atmosphere that is meaningful, fun, creative, dynamic and dialogical (Law, 2003). But the task of the lecturer is not only the transfer of knowledge through teaching alone but also with research and community service. A person's creativity does not only arise from within himself but also from external factors, one of which is the environment. The environment referred to in this study is the business of the university leadership in improving the creativity of lecturers. Creativity will be entrenched if it is based on a strong commitment from the university's academic community. The capability of the university leadership is directed at how to build the commitment of lecturers who are able to move creativity to always strive to develop creativity in implementing the *Tridharma* of higher education (Yuliana, 2017: 1)

Leadership is an important part of management, but not the same as management. Leadership is the ability that a person has to influence others to work towards their goals and objectives (Triyanto, 2013: 229). Referring to the concept of *Ki Hadjar Dewantara's* educational leadership, the university leader must become a role model for the academic community who is able to foster and lead: how he positions himself by acting fairly and wisely for all school members, how he is able to encourage and foster enthusiasm, academic climate, and work ethic for the entire academic community. If the concept of *Ki Hadjar Dewantara's* educational leadership can be applied by the leaders of Islamic universities *Raden Rahmat Malang* in their efforts to encourage the creativity of lecturers to conduct teaching, research and community service, then creative will be entrenched in the university environment.

2. METHODS AND RESEARCH DESIGN

This research uses qualitative research with a phenomenological approach. Qualitative research in question is understanding the phenomenon of what is

experienced by the research subject (Lexy, 2008: 6). The phenomenon that the author describes is the condition of the teacher's creativity in carrying out teaching, research and community service which is concluded based on data obtained from non-formal conversations with the leaders of Islamic universities raden rahmat malang and several lecturers, especially lecturers of the faculty of psychology and education.

From the writer's conversation with the university leaders, the total number of FPIP permanent lecturers is 30 people. 20% of the teaching still uses the lecture method without using the existing LCD facilities, of the 30 lecturers are still 4 who develop teaching materials. There are 16 lecturers who have conducted research, but there are some research results that have not been published in internal or external journals. All permanent lecturers of FPIP have done community service such as being presenters in schools or counseling in the community around the campus but little community service has been made journals. Furthermore, the author also obtained information from the university leadership about the efforts made to overcome these problems and to improve the creativity of teachers in implementing the Tridharma of higher education.

3. RESULTS AND DISCUSSION

Based on the results of observations and daily conversations that occurred between the author and several lecturers and several leaders of Islamic universities raden rahmat malang, the authors conclude that the creativity of lecturers in implementing the Three Principles of Higher Education is still relatively low. This can be seen from some of the lecturers' daily attitudes during carrying out tasks such as: (1) There are still lecturers in preparing lecture contracts, syllabi, RPS not referring to the National Standard of Higher Education, even though universities have often held training and workshops. This is because there is no follow-up after training or workshops by the leadership of the university (2) There are still many lecturers who have not developed lecture teaching materials, whereas teaching materials are very important for students to make it easier to understand lecture material (3) Some lecturers still use lectures one-way without involving the activeness of students to ask questions and give opinions. This can kill students' creativity in developing their ideas. (4) There are still many lecturers who have not conducted research and community service, even though these two things are an obligation for a lecturer to develop their knowledge.

The phenomenon that the author makes is the condition of the lecturers' creativity which is concluded based on the data obtained from the non-formal conversations of the author with the university leadership. Such is the description of the condition of the lecturers' creativity in teaching, research and community service. Furthermore, the author also obtained information about the business carried out by the university leadership to overcome the above problems in improving the creativity of lecturers in implementing the Tridharma of higher education.

The success of higher education can be seen from the quality of education. One of the qualities of education can be reflected in student outcomes that have hard skills, soft skills, and life skills (Puspitarini, 2014). This success is largely determined by the university leadership, because the university leadership is the controller and determinant of the policy in achieving the vision, mission and goals of the university. The outcome can also be achieved when the lecturer has creativity, and creativity can be improved if there is effort from the university leader and the lecturer concerned. The business that has been carried out by the university leadership of the university to increase the creativity of lecturers in implementing the Tridharma of higher education is as follows: (1) Establishment of an internal auditor team (2). Assistance and coaching implementation of Tridharma Perguruan Tinggi (3) Procurement of training by LP3 institutions (4) Giving awards to lecturers

1. Establishment of an Internal Auditor Team

Internal auditors are formed by the leadership of Islamic University Raden Rahmat Malang to aim at auditing the workload of lecturers (BKD). Quality Internal Audit (AIM) UNIRA Malang is an independent work unit that has the main duties and functions of conducting a review and evaluating all activities carried out, one of which is teaching, research and lecturer service. AIM is one of the implementation of UNIRA Malang's internal control. Internal quality audits are carried out by auditors who are trained and have auditor certificates. The Audit Team consists of several auditors to carry out audit duties. To realize the objectivity of the audit, it is crossed by auditors who come from a rather concurrent academic background but come from different study programs. Thus the lecturer workload in the form of evidence of the implementation of teaching, research and community service that is reported can be reviewed and evaluated by the auditor and the audit results as a follow-up / recommendation to the

lecturer concerned, then the formation of AIM can improve the creativity of lecturers in implementing tridharma College.

2. Assistance and Development of Tridharma Implementation

Mentoring and Coaching is carried out once every month in each faculty by the university leadership. Assistance and coaching that has been done is mentoring the process of proposing functional lecturers. The activities are in the form of explanation of technical instructions for submitting jafung, filling in jafung dupak, and the formation of Person in Charge (PIC) which aims to identify jafung documents to be submitted, and giving directives for lecturers who have not fulfilled the existing components in jafung, such as encouraging lecturers to immediately make research journals and community service that have been done, encourage lecturers to improve learning devices that are not in accordance with the standards of higher education, explain the benefits when they have functional positions as motivation of lecturers to be more passionate and creative in carrying out their duties. Pengadaan Pelatihan oleh Lembaga LP3.

3. Procurement of Training by LP3 Institutions

From the problems previously explained related to the lack of publishing internal and external journals, the university leadership, LP3, has conducted training in journal writing and publication for lecturers with the aim that lecturers are more active in research and community service and the results are published. The LP3 Institution has also conducted training (Intructural Technical Basic Skills Improvement Program) so that lecturers are more competent in their professionalism. With the existence of LP3, it will be able to increase the creativity of lecturers because LP3 often organizes trainings that can support the competence of lecturers in Islamic universities, raden rahmat.

4. Awarding Lecturers

The awarding of the award has been carried out by the university leadership including remuneration for lecturers who pass BKD audits in the form of money, for lecturers who have submitted research proposals even though they are not qualified there is still remuneration from the university, lecturers who have done research and community service and published journals also get remuneration. The award for the student's favorite lecturer, who was assessed based on a questionnaire that had been distributed to the students, was done by

posting the photo of the lecturer in the place provided as a manifestation of the university's pride in the lecturers concerned. With the award, it will trigger an increase in lecturers' creativity, this can be seen from the increase in journal publications every semester.

Efforts that have been made by the leader of the Islamic university of Raden Rahmat Malang can increase the creativity of lecturers, it is seen from the changes made by the lecturers every semester, for example, the number of research and community service increases, and the teaching materials or modules developed also increase each semester. The phenomenon of increasing lecturer creativity that has been studied in accordance with what was presented by Robert in his book entitled *Art of Creative Thinking* is practical guidelines that creativity has external supporting factors: the support of the environment, sufficient material, wide time, the opportunity to gain knowledge (Robert, 1992)

5. DISCUSSION AND RECOMMENDATIONS

The creativity of Raden Rahmat Malang Islamic University lecturers in implementing the Tridharma of Higher Education is still relatively low. This can be seen from some of the lecturers' daily attitudes during carrying out tasks such as (1) There are still lecturers in compiling lecture contracts, syllabi, RPS not referring to the National Standards of Higher Education, (2) There are still many lecturers who have not developed lecture teaching materials (3) Some lecturers still use lectures (4) There are still many lecturers who have not conducted research and community service. A person's creativity does not only arise from within himself but also needs to be supported by external factors, namely the environment. The environment referred to in this study is the business of the university leadership in implementing the Tridharma of Higher Education.

Efforts that have been made by university leaders of university leaders to increase the creativity of lecturers in implementing Tridharma tertiary education are as follows: (1) Establishment of internal auditor team (2) Assistance and coaching implementation of higher education tridharma (3) Procurement of training by LP3 institutions (4) Giving appreciation to lecturers.

Based on the above conclusions, the authors suggest that university leaders create a pleasant working atmosphere, because working conditions are one of the factors that can affect teacher creativity, for example there is a park with electricity plugs and smooth wifi, so that lecturers will more easily develop their creativity by utilizing wifi there is to broaden horizons.

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IMPROVING ENVIRONMENTAL CARE BEHAVIOR THROUGH PROJECT BASED LEARNING IN SOCIAL STUDIES LEARNING IN PANDEMIC ERA

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Abstract : *Environmental behavior becomes something so important that human should have, because in carrying out its daily activities humans are always related to the environment be it natural, social, or cultural environment. Social studies learning is a learning that is a requirement of the values of life, teaching the importance of interacting and maintaining between living beings, be it human beings with humans, humans with the environment, and humans with their God. Planting environmentally caring behaviors in social studies lessons teaches not only what is right and what is wrong but how to instill good habits (habituation). Learning in covid 19 certainly requires adjustment in the implementation of project-based learning, because in the era of pandemic covid-19 that makes teachers and students can not directly meet to do the learning process. The implementation of project based learning is usually done in groups or in collaboration between students, but in times of pandemic collaboration can be done between students and parents in order to have engagement between teachers, students and parents. The covid-19 pandemic has forced teachers and students to do distance learning that applies to all levels of education. The research used is the study of literacy. The foundation of the theory used is ecopedagogy theory, projectbased learning and social studies learning. Through ips teaching by visiting Project Based Learning can improve the attitude of environmental care in accordance with distance learning in the covid-19 pandemic era.*

Keywords : Environmental Care, Social studies Learning

I. INTRODUCTION

Environmental care behavior becomes something that is so important that humans must have, because in carrying out their daily activities humans are always related to the environment be it the natural, social, or cultural environment. Basically, the formation of environmentally caring behavior is important to continue to improve, because human life will be destroyed or developed depending on nature and vice versa. Environmentally caring behavior can be interpreted as an effort to preserve, prevent and improve the natural environment. Environmental care behavior is not just a human concern for environmental cleanliness, but how humans prevent and keep the environment from being threatened by environmental problems that occur today.

According to Capra 2001 ,

At the end of the 20th century, the world community is faced with a series of global problems that jeopardize the future of planet Earth. This threat is very surprising because it occurs in a short time and cannot be restored to its original form (irreversible). The main and dominant issue is the environmental issue. Those concerns must be addressed with hard work and comprehensive, systematic and futuristic dimensions. Therefore, it concerns not only the life of man now, but also with regard to future generations (p. 11-12).

From Capra exposure can be assumed that environmental behavior will help balance the environment because environmental problems will become the dominant issue that will threaten human life in the future. This problem is also caused by a lack of understanding and awareness of the importance of maintaining the environment for human survival later. We as human beings generally do not realize, if not polluting water, air, food that is all for us (Barlia, 2006, p. 15). River water that has been polluted with factory waste, air contaminated by the remnants of motor vehicle burning smoke, soil poisoned by chemicals from waste that is difficult to recycle, and added by the growing human population so that the problems caused are more complex.

One way to overcome these problems is to instill environmental care behavior to children from an early age through education. Education according to Law No. 20 of 2003 concerning the National Education System is.

Conscious and planned efforts to realize the learning atmosphere and learning process so that learners actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals and skills needed themselves, nation and state.

Education given to shape the caring behavior of the student environment can stand alone or integrated with other subjects. The environmental rescue movement through education is often known as Ecopedagogy. Ecopedagogy first appeared at the First Earth Summit in Rio de Jeniro Brazil in 1992 attended by heads of state, kademisi, and environmental activists. According to Grigorov and Fleuri (in Supriatna, 2016, p. 46) eco-tourism is a movement that departs from real-life problems and is based on a life perspective. Eco-education is not just an environmental education that is solely for temporary purposes, but to familiarize students with a caring attitude towards sustainable environmental sustainability.

Through education students are given an adequate understanding of ecological principles in order to be more environmentally responsible. In social studies learning students are expected to be more critical of their environment, it is in line with the objectives and scope of social studies learning. As for the purpose of social studies learning according to Permendiknas RI Number 22 of 2006 as follows,

1. know concepts related to people's lives and their environment.
2. Have the basic ability to think logically and critically, curiosity, inquiry, problem solving, and skills in social life.
3. Have a commitment and awareness of social and human values.
4. have the ability to communicate, cooperate and competent in a plural society, at the local, national, and global levels

The Kemendiknas Curriculum Center (in Maryani, 2011, p. 14) said that in the study of social studies at the junior level the scope of social studies subjects covers aspects;

1. People, places , and environments,
2. Time , sustainability , and change,
3. Social and cultural systems , and
4. Economic behavior and well-being

Based on the purpose and scope of social studies learning, it can be said that social studies learning is a beginning to instill human sensitivity, especially in the existing environment, both the natural environment and the social

environment. This is also stated by Muyana (in Gunawan, 2011, p. 23) who says that,

Social studies is a field of study that is pontesial for the development of learning tasks that are rich in value. The characteristics of science are closely related to human life and discuss a lot about how humans can establish harmonious relationships with others, the environment and god, making these two fields of study very rich with attitudes, values, morals, ethics and behavior.

In essence, Social studies learning is a learning that is a condition of the values of life, teaches the importance of interacting and maintaining between living beings, be it humans with humans, humans with the environment, and humans with their God. Planting environmentally caring behavior in IPS lessons not only teaches what is right and what is wrong but how to instill good habits (habituation). In other words, social studies learning must involve good knowledge (moral knowing), good feelings (moral feelings), and good behavior (moral action) so that it can shape the attitude of student life later. The curriculum center (2009, p. 9-10) suggests there are 18 characters that must be instilled in students during school learning (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) Independent, (8) Democratic, (9) curiosity, (10) spirit of nationality, (11) love of the homeland, (12) appreciate achievement, (13) friendly / communicative, (14) love peace, (15) love to read, (16) care about the environment, (17) care about the environment, and (18) responsibility.

Global warming or global warming is an environmental issue that is still widely discussed. The lack of green open land is one of the causes of the rapid spread of global warming. Students' knowledge of global warming is so rarely taught by teachers in schools that students cannot realize that this place they are in has been sick. Teachers in the classroom should be able to bring environmental issues in the classroom as inspiration to stimulate students to have a sense of care for the environment. According to Ovide Decroly in Hamalik (2001, p. 194) suggests that, bring life into the school so that students can live in the community. This view can be assumed that the environment becomes the basis of education as a very important learning material.

Seeing during this pandemic many people who only stay at home and the production of home waste is increasing, the nature of the lack of environmental care is increasing then through project-based learning can at least improve the

nature of environmental care by reprocessing home waste produced during the pandemic.

From the lack of environmental care behavior to waste problems, researchers want to improve students' environmental care behavior using value education approaches, namely moral knowing, moral feeling, and moral action, through project based learning.

Project based learning is a learning model that invites students to produce real projects or products. Bern Ericson (in Komalasari, 2010, p. 70) says that

Project-based learning is a learning model that focuses on the main principles and concepts of a discipline, engages students in solving problems and other meaningful tasks, encourages students to work independently to build learning and ultimately produce real work.

Therefore, students are invited to solve the problem of waste that is one of the obstacles today. Project based learning in managing waste covers three aspects of value education. At the moral knowing stage, students will be given an understanding of environmental care behavior that students can think critically in response to environmental problems, especially the problem of distributing waste into inorganic and organic and in the management of plants in schools. The second stage is moral feeling by inviting students to empathize with the current environmental conditions, seeing the amount of garbage strewn about and students who throw garbage out of place. Kemudian teaches how to make compost fertilizer as a step to manage organic waste and use the fertilizer to grow plants well. As well as creating a learning medium to manage unorganic waste. By giving moral feeling students can have environmentally caring behavior. In the last stage of moral action, students are asked to make compost as a step to manage organic waste and use the fertilizer to grow crops well. As well as creating a learning medium to manage unorganic waste.

Researchers also apply the concept of 3R (reduce, reuse, recycle) in doing this project based learning. The concept of 3R is a way of how to manage waste, turn goods that are less or not worth using to be suitable for reuse, such as making compost fertilizer and learning media. In the application of this 3R concept, students will be given an understanding to cultivate caring behavior in the environment, foster sensitivity to what is happening around them, and think creatively. Because by planting and caring for greenery we help to slow the global warming that is happening today.

II. LITERATURE REVIEW

2.1 ENVIRONMENTALLY CARING BEHAVIOR

In the term environmental care behavior there are three keywords, namely behavior, caring and the environment. Therefore, the nature of environmentally caring behavior can be seen from the basic assumptions of the three terms. The first word is behavior. Behavior is the result of all human experience and interaction with their environment manifested in the form of knowledge, attitudes, and actions (Green and Kreuter in Irvehalina, 2014, p. 23). In line with this opinion, Sunaryo (2004, p. 3) said behavior is an activity that arises due to stimulus and response and can be observed directly or indirectly. Behavior can be influenced by two factors: internal factors (race/heredity, gender, physical traits, personality, intelligence, and talent) and external factors (education, religion, culture, environment, and socioeconomic). Behavior is an action or effort that results from an experience and interaction either directly or indirectly.

This behavior can arise from the attitude shown through responses to something. Behavior that is carried out continuously will shape the personality of the individual. The change in attitude shown by the individual will depend on the extent to which the stimulus is noticed, understood, and accepted. Behavior is a person's action against the rations of the social environment formed through interaction and experience.

The second word is caring. Caring according to the Language Center Dictionary Building Team (2002, p. 841) means heeding, ignoring, paying attention. In line with Adler's (1927) opinion in Dimas (2014) Caring is the natural condition of the human species and the device that binds society together. So it can be concluded that caring is an attitude of one's partisanship to involve himself in a problem, circumstance or condition that occurs in the surrounding environment.

The last word is the environment. As a living being man is responsible for his God in maintaining survival with his fellow living beings and the preservation of his environment. As stated in Law No. 32 of 2009 article 1 which states that,

The living environment is the unity of space with all things, forces, circumstances and living things, including man and his behavior that affects nature itself, the survival of life, and the well-being of humans and other living things.

The environment we live in consists of two main components, namely biotics (living things) and abiotics (nonliving things). The two components will continue to be related to each other. In this case when there are changes in the biotic component will affect the abiotic component, and vice versa. If the situation is no longer balanced due to certain factors, it will affect the life of the surrounding ecosystem. Therefore, man will become dominant in maintaining balance between components of life by using it in a balanced and wise manner.

2.2 THE IMPORTANCE OF ENVIRONMENTALLY CARING BEHAVIOR OF SOCIAL STUDIES LEARNING

Environment in Social studies Learning Currently environmental problems become the dominant issue, seen from river water that has been polluted with factory wastes, air contaminated by the remnants of motor vehicle burning smoke, soil poisoned by chemicals from waste that is difficult to recycle, and added by the growing human population so that the problems caused are increasingly complex. The same thing was also said by Muhsinatun Siasah Masruri, et al (2002, p. 63) that,

Forms of environmental damage that are a global issue, experienced by Indonesia, ranging from forest destruction, soil damage, water pollution both on land and at sea, air pollution, depletion of the ozone layer, greenhouse effects, acid rain, noise, biodiversity decline, to diseases caused or transmitted by unhealthy environments.

Environmental damage that occurs today is caused by two factors, namely natural and artificial factors. Natural factors in the form of changes in natural conditions caused by nature itself such as weathering. While artificial factors that cause environmental damage can be categorized as follows,

- a. Human Behavior
Human nature that never feels enough to make them exploit nature massively to make ends meet.
- b. technological difficulties
Along with the times, humans create many technologies aimed at making human life easier. However, not a few technologies that actually damage nature because until now humans have been difficult to obtain or use environmentally friendly materials to create such technology.
- c. Personal Views

Human behavior today seems to think only of itself without thinking about the balance between man and nature that causes the destruction of nature to get worse.

d. Low synergy society

Synergy can be said to be an attempt to unite the power of two or more sources, thus generating greater power. In this case, only nature always gives life to man, but few humans want to share their lives with nature (Muhsinatun S, M, et al. 2002, p. 56-62).

So at its core is the current environmental damage caused by natural processes, human behavior, as well as the use of technology that is not environmentally friendly. Human attitudes that are less concerned about the environment become a fairly dominant factor. Therefore, humans must change their behavior, stop the desire to exploit the earth by making environmentally friendly technology, and learn to understand, improve, and organize their environment in order to create sustainable development. As stated in Indonesian Law No. 32 of 2009 on Environmental Protection and Management that,

Sustainable development is a conscious and planned effort that integrates environmental, social, and economic aspects into development strategies to ensure environmental integrity as well as the safety, ability, well-being, and quality of life of current and future generations.

The formation of awareness of the current environmental conditions can be achieved through education in schools. As Mustakin, B (2011, p. 86) says that ,

The school should play its role in forming an awareness of the environment in the student. This character can start from trivial problems, such as the provision of adequate trash cans, to the formulation of action plans about environmental care programs. Through the formation of this character is expected to be born a generation that has environmental concerns.

Based on the above opinion it can be said that the school has a duty to form environmentally caring behavior in students. This behavior is formed from attitudes that are continuously carried out by individuals on an ongoing basis. This is in accordance with the function of national education in Indonesian Law No. 20 of 2003 on the National Education System article 3 which says that, "national education serves to develop the ability and form the character and civilization of the nation that is eyed in order to educate the life of the nation".

The formation of behavior concerned with the student environment is very relevant if integrated with other subjects, especially social studies lessons. This is

in accordance with the previous explanation that social studies is a simplification of social disciplines and social problems given to elementary or secondary school students who have a responsibility to develop knowledge, attitude skills and values in life. The environment is also one of the important aspects that must be developed in social studies lessons. Moreover, environmental care behavior is very important applied to students. This is because the level of human sensitivity to the environment has begun to decrease. As previously explained, human behavioral factors that do not care about the environment will greatly affect the damage to nature today. Similarly, Sunu (2001, p. 12) said that, the development of increasing industrialization and the explosion of the population that is less controlled, will accelerate the process of natural damage. To overcome environmental problems today, there needs to be a sense of concern for the environment in the world of education, so that later they can manage this natural environment better. Social studies learning is one of the lessons that can instill attitudes or behaviors caring about the environment. The material in social studies learning not only explains theory and history, but learning that is rich in life values. Therefore, ips learning can be used as a place to transfer moral values that can make students as a person who is sensitive to problems that exist around them both social and environmental problems.

The development of environmentally caring behavior in social studies learning can be done by providing value education through three stages of interaction, namely moral knowing, moral feeling, and moral action. Through his writing entitled, *Character Development: The Challenge and The Model*, Kevin and Ryan (in Fitriani, p. 16) explain that in value education can use three stages of interaction, namely:

- a. Moral Knowing , It begins with a loaded learning with an understanding of values passed down from generation to generation.
- b. Moral Feeling , Equip students with six things that are aspects of emotions that must be felt by someone or possessed by someone to become a human character, namely conscience (conscience), self-esteem (self-esteem), foury, loving the good (loving kindness), self-control (self-esteem), humility (humility).
- c. Moral Action , A given action that is a tangible manifestation of moral knowing and feeling, which enables man to overcome, anxiety, confusion, or self-interest, to do what is judged right. Moral action has three components: will, competence, and habit.

Based on the above explanation, value education cannot be directly applied to students but must be gradual. This is done so that students not only understand the material, but the real actions that students do after getting learning. So that after doing these three stages can form a student personality of character in accordance with the purpose of learning.

III. RESULTS AND DISCUSSION

Social studies as one of the compulsory subjects or content that must be in elementary and secondary schools becomes one of the things that are very important in the implementation of the teaching and learning process. As a subject that has a broad scope related to the phenomena of people's lives, social studies learning in the implementation of its learning must be associated with the needs and challenges of life today as well as globalization. In addition, social studies learning according to the 2013 curriculum says that the purpose of social studies Learning is to foster students to become citizens who are able to make decisions in a democratic and rational manner that are acceptable to all groups in society. Thus, it can be understood that ips learning aims to prepare shiva to live in a democratic society by emphasizing the aspects of social science that are integrated. So that students are able to solve social problems and make a positive contribution to the surrounding environment, one of which is by increasing the attitude of caring behavior of the student's environment with the application of Project Based Learning (PBL) based learning.

In increasing changes in attitudes of caring behavior towards the environment can be done by implementing Project Based Learning (PBL) learning. The application of Project Based Learning (PBL) emphasizes the learning process that gives learners freedom of thought in doing tasks related to content, teaching materials and planned goals. In their learning activities, students are asked to create a series of work based on problems given by teachers or students to find solutions by the students themselves. Then students individually or in groups solve the problem until finally produce a work or product, which later teachers and students will evaluate the results. The development of environmental caring behavior is in line with the concept of social studies where in changing student behavior can be done by providing value education through three stages of interaction, namely moral knowing, moral feeling, and moral action packaged with Project Based Learning (PBL)

learning in the hope that students will eventually be able to solve social problems and make a positive contribution to the surrounding environment.

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UTILIZATION OF PASAR NAGARI MINANGKABAU AS A SOURCE OF SOCIAL STUDIES LEARNING

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Abstract : The main focus of this research is to analyze the process of utilizing the local wisdom values of the people in Pasar Nagari Minangkabau which is used as a source of social studies learning. How the local wisdom values of the community in Pasar Nagari Minangkabau can be a source of social studies learning that is passed down to the next generation through the learning process in elementary school. The results showed that local wisdom values are internalized in Minangkabau community activities in the Pasar Nagari which is a source of social studies learning: 1). Tolerance, the value built up in the Pasar Nagari is drawn to the culture of "*adaik badunsanak*" 2). Appreciative, the value of mutual respect among economic actors in the Pasar Nagari because the market reflects the culture of Minangkabau people in daily life, "*Kaki tataruang inai padananannyo, Lidah tataruang ameh padanannyo*", 3). Democratic, looked at the interaction of society in a relatively free market, because communication in the market environment has the characteristics of freedom. 4). Honesty, the value of honesty that is internalized in the community in Pasar Nagari is drawn in the interaction of "*manitip galeh*" 5). With respect to God, every pasar Nagari is always accompanied by Surau and "*Adat Basandi Syarak, Syarak Basandi Kitabullah*"

Keywords : Pasar Nagari Minangkabau, Learning Resources, Social Studies

I. INTRODUCTION

Social studies learning has been considered as a boring learning activity, always related to the activity of memorizing facts (memorization), and etc. Social studies are considered meaningless for the daily lives of learners (Hadi, 2015). Education and learning of social studies should be able to change the paradigm. The big task of course is not to impose a variety of learning methods or models in the learning process, but it can also be done by making social issues as learning materials for students, especially those related to local wisdom values that develop in the community and close to the lives of the learners themselves, so that it is expected through learning based on more interesting teaching materials , social studies will be much more fun and more meaningful.

The success of the learning process in an environment in a learning environment is influenced by sharing factors, including methods and learning resources used by educators. Learning derived from local wisdom, which involves students in the traditions that exist in the residential environment gives a more contextual impression (Bakhtiar, dalam Fuad, 2018). Local wisdom is a device of life view, science, and life strategies that are tangible in the activities carried out by local people, who are able to answer various problems in meeting their needs (Fajarini, 2014; Saputra, 2011; Cheng, 2002; Triyanto, 2017). Local wisdom becomes the basic knowledge of life, obtained from the experience or truth of life, can be abstract or concrete, balanced with nature and culture belonging to a particular community (Mungmachon, 2012: 174). Local wisdom can also be found, both in community groups and in individuals.

Minangkabau local wisdom in traditional markets or known as pasar nagari t is full of meanings that symbolize minangkabau culture that can be used as a source of social studies in schools, especially at the junior high school level. Based on the background above, the purpose of this research is to analyze the process of utilization of local wisdom values of the community in Pasar Nagari Minangkabau that is used as a source of social studies.

II. METHODS AND RESEARCH DESIGN

2.1 METHODS

This research uses descriptive qualitative research method. According to Dover (2002, quoted by Muhammad Liwa, 2018, p.75) qualitative research is an approach to understanding phenomena. Different opinions were conveyed by Miles and Huberman (1994: 6-7). that qualitative methods seek to reveal the

various uniqueness contained in individuals, groups, communities or organizations in daily life as a whole, detailed, deep and scientifically accountable. This research uses descriptive qualitative research method. The location of his research took place in Pasar Nagari Sisawah, Sumpur Kudus District, Sijunjung Regency, West Sumatra Province.

2.2 RESEARCH DESIGN

Data collection techniques are interviews to Niniek Mamak, Kerapatan Adat Nagari (KAN), Pasar Nagari Managers, Market Traders, Nagari Sisawah Government and the communities in Pasar Nagari. Data analysis techniques used through three stages, namely data reduction, data presentation and conclusion drawing (Creswell, 2010).

III. RESULTS AND DISCUSSION

Pasar Nagari Minangkabau; Pasar Nagari Sisawah

Minangkabau Market and Socio-Cultural Structure can be seen from: 1. The concept of Emik Pasar If traced to the concept of the market, in the context of etymological and emik Minangkabau people, there are three different concepts, namely *pasa*, *feed*, and *hall*. The concept of *pasa* in Minangkabau society refers to a sustainable situation and crowd situation. This is explained by the Minangkabau traditional *mamangan*, namely "*pasa jalan dek ditampuah, hapa kaji dek diulang*" (the road market because it is taken, *hapal kaji* because it is repeated). The meaning of this customary *mamangan* confirms that the road becomes a market because it is passed repeatedly and sustainably. The purpose of the market here, as it means Malay and Minangkabau language, is as a way. So, the road becomes a market if continuously passed.

In Minangkabau, Pasar is an important institution in nagari, because it is related to the existence of nagari itself. This means that nagari must have a market. If a nagari does not have its own market, because it is not able to build a market, then the way out of the requirements of nagari existence is to make alliances in building the market together with other nagari adjacent to its location (Effendi, 2012).

Pasar Nagari Minangkabau consists of several naming, namely *Pakan*. *Pakan* (week) refers to the meeting place between the seller and the buyer held on one of the days of the week. Pasar Nagari Sisawah Sijunjung Regency is a *Pakan*

category market. Every week the farmers' market is selling its trade. Some come to the market as buyers, as traders as well as buyers, entertainment venues, find a soul mate, get new information from the community Nagari and other functions (*wawancara erveney, 2014*).

Pasar Nagari Sisawah is the main market of morning markets in Jorong (Dusun) in Nagari Sisawah. The implementation of the market is the same, morning around 07.00 - 09.00 wib the market in Jorong-jorong such as jorong-jorong Pasar Senggol, Pasar Ambek batang sikan, Pasar Ambek Jorong Sei Tampang, Pasar Ambek Sei Sariak intersection and Pasar Ambek Jorong Rumbai. After holding its merchandise in Jorong market, people will continue to hold trades in Pasar Nagari Sisawah. After the agricultural products are sold, the community will spend for their daily needs. Such as salt, red pepper, fish and other side dishes. Goods traded in this market are more diverse and traders are also diverse. But tolerance and cooperation between traders and buyers are closely intertwined, this can be because many traders as well as buyers who are natives of Nagari Sisawah who have close ties, both from the same tribal and Jorong.

Local Wisdom Values of Pasar Nagari Minangkabau as a Learning Resource for Social Studies.

Based on the results of the author's research that the values of local wisdom in the Pasart Nagari Minangkabau, especially the Pasar Nagari Sisawah District Sumpur Kudus, Sijunjung Regency of West Sumatra that can be used as a source of Social Studies learning are as follows:

1. Tolerance

Pasar Nagari Sisawah Market is held every Sunday. This market is a gathering place for the people of Sekenagarian Sisawah, because everyone from all over Jorong in Nagari Sisawah will shop and fight for crops in Pasar Nagari. In addition to the locals, market traders also come from outside sisawah areas such as, Kumanis, Batusangkar, Agam, Tanjung Ampalu, Padang Laweh, Sijunjung and Sumpur Kudus (Siska, 2018).

Homogeneity level between sellers and buyers is dominated by the people of Nagari Sisawah, does not make any significant competition between traders residents nagari Sisawah with traders who feel from outside the region. This condition is illustrated in the term "*adaik badunsanak*" such as the determination of

trade prices,, especially agricultural products such as chili, vegetables, yams, bananas, coconuts and other trades. This tolerance attitude is what becomes the local wisdom formed in Pasar Nagari that must be preserved in the next generation. Dewi (2012) tolerance is an attitude of life in speech, deeds, and behavior that reflects the respect and respect of others. It means tolerance is an attitude that respects and respects others through speech, deeds, and behavior.

One that can be developed as a material or source of learning social studies is related to the values of local wisdom in a particular area in the community. The dynamics of human life require a pattern of interaction and adaptation to the cultural environment in which they live. The tolerance attitude built by traders in Pasar Nagari Sisawah becomes an alternative source of learning in social studies learning.

2. Appreciative

The next value that can be used as a source of social studies learning in Pasar Nagari Sisawah is appreciative or Mutual Respect. The establishment of mutual respect between economic actors in pasar nagari because the market reflects the culture of minangkabau people in everyday life, "*Kaki tataruang inai padananannyo, Lidah tataruang ameh padanannyo*". People have been taught in their daily lives to respect each other, because all behaviors, ucapan have their own risks.

Economic actors or traders who sell in Pasar Nagari Sisawah uphold mutual respect. The cultural transfer is carried out on activities within the market. So the destination to Pasar Nagari is not only economic activity. But *Mamak* meeting with *Kemenakan* (uncles and nephews), Parents with children, son in law who live in different Jorong, young children also promised to have meetings on market day. So mutual respect with each other's position is very important. Especially keeping the attitude by the kemenakan to his *mamak*. For Minangkabau people, *mamak* has a high degree in the tribe.

This attitude that needs to be maintained and preserved from time to time, especially the development of digital that began to enter the corners of the country, so that it will slowly change the paradigm and behavior of society in everyday life.

3. *Democratic*

Minangkabau people are famous for *budaya lapau*. That the habits of minang people sitting in Lapau became an interesting study of researchers. Pasar Nagari is identical to Lapau. On the day of the market the men will sit in the lapau around Pasar Nagari while waiting for their wives and children to sell and shop. At this time, it is used by men to meet nephews or have light discussions about various issues and information that occur during the week. In Lapau, the discussion materials that are shared cover all areas from social, religious, political, economic to themes that are solved in different frames of thought in the context of *ota lapau*.

Communication built in the market with *ota lapau* is described as a relatively free community interaction, because communication in the market environment has the characteristics of freedom. Whatever's being talked about is free. According to Nurmatias (2018) that the representation of political culture and democracy of Minangkabau people can also be seen in a lapau (Kadai), in terms of this research study is in Pasar nagari. All issues that occur in society are usually discussed in lapau, ranging from simple problems to complicated things all.

The dynamics that occur are very harmonious and elegant. Existing conversations jump from one issue to another without moderators or speakers setting up. The movement of the topic of conversation is very dynamic and flows so beautifully and seamlessly with a serious mood, relaxed and jokes and *silahturahim*. The atmosphere that occurs sometimes the tone is loud, flat and *mendayu-dayu* follow the conscience of each community lapau. In solving the problem of the person who is not accommodated his opinion will come out lapau end of dissent and argument. So beautiful atmosphere that happens in the lapau environment. There is no cussing and there are ethics, cultural norms, religions and mutual respect for differences.

These values of local wisdom must be maintained and preserved as a form of real democracy in the life of society that is used as a source of social studies learning so that it can be immersed through learning materials in schools.

4. *Honesty*

Ciri khas dari pasar Nagari Sisawah adalah fenomena penitipan jualan kepada sesama pedagang. Berdasarkan temuan peneliti dilapangan bahwa ada dua bentuk penitipan jualan: a). Dagangan yang dititipkan dari Jorong atau dari pasar ambek. Hasil panen petani seperti paku, cabe rawit yang akan dijual di pasar dititipkan ke petani lain yang akan menggelar hasil panennya di pasar

nagari. Uniknya jualan tersebut tidak ditimbang atau ditakar, karena kebiasaan masyarakat yang menjual cabe menggunakan kaleng bekas ikan sarden. Berapa yang terjual berarti segitu uang yang akan diterimanya sore hari di rumah tanpa ada pemotongan oleh yang membantu menjualkan dagangan. 2). Penitipan pada saat pasar berlangsung, biasanya jika jaluannya tinggal sedikit pedagang yang berasal dari Nagari Sisawah akan berbelanja membeli kebutuhan, maka ia akan menitipkan jaluannya kepada pedagang sebelah, atau ditinggalkan begitu saja. Maka ketika ada yang akan membeli akan meninggalkan uangnya dekat jualan tersebut.

A distinctive feature of Pasar Nagari Sisawah is the phenomenon of selling storage to fellow traders. Based on the findings of researchers in the field that there are two forms of sales storage: a). Merchandise stored from Jorong or from the Pasar Ambek. Peasants' crops such as nails, cayenne pepper that will be sold in the market are left to other peasant who will hold their crops in pasar nagari. Uniquely, the sale is not weighed or stocked, because of the habit of people who sell chili using cans used sardines. How much it sells means that the money it will receive in the afternoon at home without any cuts by those who help sell the merchandise. 2). Custody at the time of the market, usually if the sale is only a few traders who come from Nagari Sisawah will shop to buy necessities, then he will leave the sale to the next trader, or leave it alone. So when someone will buy will leave the money near the sale.

Researchers assess this phenomenon as a form of honesty value that is internalized in the community in pasar nagari drawn on the interaction of '*manitip galeh*'. A unique phenomenon, which only exists in Pasar Nagari Sisawah. The community upholds the values of honesty in interacting in the market.

5. With respect to God

Each pasar nagari is always accompanied by surau that stands upright on the edge of Pasar Nagari. Usually surau naming according to the name of the area. Surau is near pasar nagari sisawah in the name of *Surau Tapi Aiah*, because the position is right on the Batang Sumpur river. The existence of surau or place of worship as a complement to the market means nagari inseparable from the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*.

Minang people's pride in the practice of living innagari has many factors that accompany it. The relationship between customary law, Islamic shari'a, and state law (*Tali tigo sapilin*) at that time has been considered capable of social

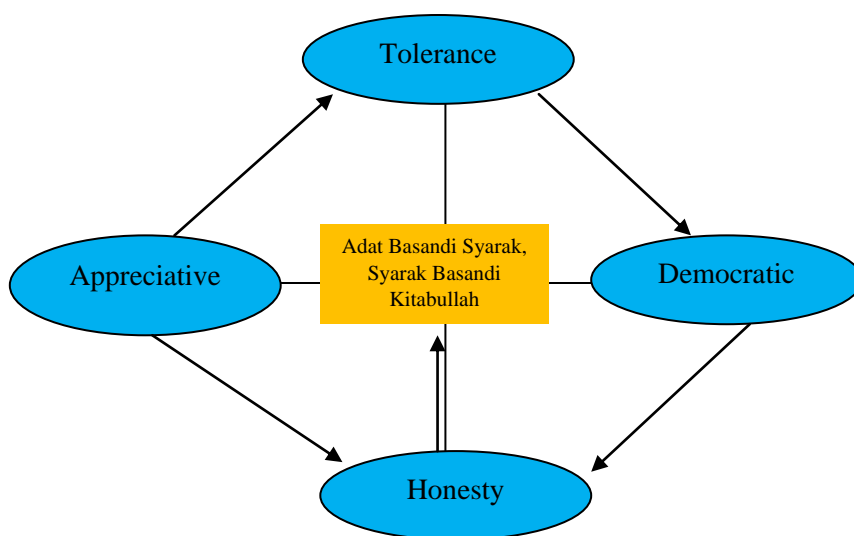
relations and manage the interests in society well so as to create harmony of life in bernagari. Basandi Syarak Traditional Principles, Syarak Basandi Kitabullah (ABS-SBK), has been believed by their ancestors to be able to manage social relations and manage the interests in society well so as to create harmony of life in bernagari, including community interaction in nagari market. (Arfani and Prasetya, 2007).

IV. DISCUSSION AND RECOMMENDATIONS

Community activities in Pasar Nagari are a mirror of social complexity. Pasar Nagari t not only covers the place of economic transactions between buyer sellers but more than that, covering various aspects of people's life issues such as places to find a soul mate, tourism, friendship with friends or relatives who are not married, enjoy good food, warehouses of socio-cultural information and local poltik, and so on. So that the values of local wisdom formed in the daily life of the community in the market can be used as a source of Social Studies learning.

Minangkabau cultural values depicted in the inetraksi of economic actors in Pasar Nagari Sisawah are a reflection of the daily culture of the community that still upholds the Minangkabau cultural and customary values prevailing in Nagari Sisawah. Because their approaches do not necessarily see the roots of Minangkabau culture as a whole because the customs *salingka nagari* who become patrons in minangkabau culture in each nagari different.

The value of local wisdom in Pasar Nagari Minangkabau, especially Pasar nagari sisawah that is used as a source of learning, along with the association of these values.



Pictures. Related values of local wisdom in Pasar Nagari Sisawah

CONCLUSIONS AND RECOMMENDATIONS

Based on the results of the above research and discussion, it can be concluded as follows: that the values of local wisdom are internalized in the activities of the Minangkabau people in the pasar nagari as a source of social studies learning: 1). Tolerance, the value built up in the Pasar Nagari is drawn to the culture of *"adaik badunsanak"* 2). Appreciative, the value of mutual respect among economic actors in the Pasar Nagari because the market reflects the culture of Minangkabau people in daily life, *"Kaki tataruang inai padananannyo, Lidah tataruang ameh padanannyo"*, 3). Democratic, looked at the interaction of society in a relatively free market, because communication in the market environment has the characteristics of freedom. 4). Honesty, the value of honesty that is internalized in the community in Pasar Nagari is drawn in the interaction of *'manitip galeh'* 5). With respect to God, every pasar Nagari is always accompanied by Surau and *"Adat Basandi Syarak, Syarak Basandi Kitabullah"*

So, Researchers recommend several things based on the field findings of this study are:

- 1) Incorporating local wisdom values in Pasar Nagari into social studies learning materials as a source of social science learning.

- 2) Special attention of the government and Density of Nagari Custom through the socialization of customary events to preserve the values of local wisdom in pasar nagari.

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IMPROVING STUDENT'S ECOLOGICAL INTELLIGENCE BY USING SUSTAINABLE TOOLS IN THE NEW NORMAL ERA

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Abstract : *The development of student' green behaviour through improved ecological intelligence is driven by the low attention of students in applying green behaviour. In this era of New Normal, environmental concern is necessary in helping the government to reach the Sustainability development goals (SDGs). In response, the social studies learning in this pandemic the teachers are obliged to foster students' concern for the environment through an eco-pedagogy approach. This effort to align the balance of students' desires as human beings while maintaining the sustainability of the surrounding environment. One of the efforts that teachers can apply to students is the unification of the concept of green behaviour in consideration of the using single-use products and choosing products that are more environmentally friendly. Introducing students to use lunch boxes, aluminium bottles, carrying personal cutlery, even the use of menstrual pads or menstrual cups. In this writing, the author uses the study literature method by using secondary data through textbooks or journals. The results showed that through Social Studies learning using an Eco pedagogy approach can foster students' concern for the environment as well as the application of green behaviour as a result of improving student Eco literacy.*

Keywords : Green Behaviour, Social Studies Learning, Sustainable Development Goals

I. INTRODUCTION

Green behaviour is one of the crucial characteristic to be applied to students. Its character education is necessary to improve student's quality and quantity in nowadays also in the future. School as formal education becomes the place which the students can develop their personality, in having green behaviour no exception. In today's world, we can't avoid the environmental issues. In simply, the plastic wastes produced by the students who haven't apply the green behaviour yet. Developing student's green behaviour through ecological intelligence is one of the suitable solutions to respond global issues also supporting government's program on SDGs.

In order to developing green behaviour, the researchers are agreed to introduce its behaviour to students. Therefore, the students have to learn about environmental concepts, also its impact to the world. The environmental issues also happened in the school areas, it is proven by a million wastes, also the low attention of students to respond it. In this New Normal Era, the social studies subject has to solve that problem. According to Yaumi (2014:111) "Caring for the environment is the actions that seek to prevent natural damage in the natural environment surrounding area, and developing efforts to improve the damage which had already occurred. The attitude of caring for the environment according to Wesnawa (2004) is conditions that arise if the motivation for environmental conditions is strong enough. Motivation with interest and attention to evidence of human treatment to environmental issues is also crucial. Environmental concerns will have an effect on environment, as Ajzen explained (2001) in Theory of Planned Behaviour that eco-friendly behaviour arises due to the encouragement of readiness to behave. Such readiness is influenced by attitudes, norms subjective and perceived behaviour control which is defined as an obstacle or ease of conduct.

Attitudes cannot be obtained immediately, but must go through several stages include knowing, acting, and habit (Holil et al, 2011). Knowledge makes a person aware stimuli or realizing the existence of an object. Response in the form of taste attracted or ignored appearing to the stimuli that come, followed by tendency to choose the best response from stimuli, and end by acting according to the tendency of the selected response. Taking action continuously becomes a form of new behaviour in accordance with the restraint, awareness and attitude towards the response. Applying the foundation of environmental learning should

be taught early, students have an understanding of the environment. Environmental learning expected to be able to educate students to behave in care of the environment. Examples of maintaining the environment can be provided by teachers so that students can love the environment. If knowledge and attitude to the environment can be implanted as early as possible, it can be a habituation for students.

II. LITERATURE REVIEW

2.1 Green Behaviour

In order to improve environmental management through education, in 1992 in Agenda 21 presented Education for Sustainable. In The Bruntland Commission Report of 1987 titled "Our Common Future" explains the limitations or understanding of sustainable development (Sustainable Development) as follows are the developments that can be ensure the fulfilment of the needs of today's people or population without reducing the potential fulfilment of human needs and aspirations in the future. From these restrictions, sustainable development contains three understanding are:

1. Meet the needs of the current population without compromising the needs of future inhabitants,
2. Does not exceed the environmental (ecosystem) support capacity,
3. Optimizing the utilization of natural resources by aligning development with natural resources (Sitorus, 2004).

Green behaviour is an application of Eco-pedagogy which is the form of "Teaching Sustainability with a Charter of (Teaching Sustainability with the Earth Charter) in realizing sustainable development in life. In more detail this green behaviour mentioned as a collection of behaviours mentioned by Cushman (2012) which wrote several examples of green behaviour, namely:

"Elements constitute green behaviour, two things: Do good things avoid bad things.

1. *Green things to do are: turn lights off when leaving a room, use daylight whenever possible, take steps, not elevator, recycle paper, etc. eat low -carbon footprint types of food, reuse cups, plates and utensils, dry clothes outside on a line, not with an electrical dryer, purchase energy-star appliances, walk or bike to work; next take public transportation, draw close window curtains after sunset.*
2. *Environmentally damaging things to avoid are: let the water run when brushing teeth and other water wasteful habits, leave computers and peripherals "on"*

overnight, open windows when it feels a little too hot, drink water from individual plastic bottles".

Based on the description above, the green behaviour is that there are good actions to be taken in everyday life such as turning off the lights when not in use, go up and down using stairs rather than stairs walking, and it is better to walk or cycle while working. Green behaviour also avoiding behaviours that do not support environments such as let the computer turn on overnight, letting the water flow at the time of brushing your teeth, and other behaviours. Green behaviour can be interpreted as whose actions are based on a value, norms and rules that care about Environment.

In Law No. 32/2009 on The Protection of and Environmental Management Chapter X on Rights, Obligations and Ban. Articles 65 paragraphs 1 and 2 are written as:

1. Everyone is entitled to a good and healthy environment as a part of human rights.
2. Everyone is entitled to environmental education, access to information, access to participation, and access to justice in fulfilling the right to a good and healthy living environment.

In connection with the clauses, a student is entitled to inform about this environment, one of which is through the development of green behaviour conducted through the study of Social Sciences in school. So that it is expected that students will be able to recognize the problem arises as a result of indifference to the environment, understanding well and empathize so that an attitude arises in them to develop environmentally friendly behaviour, care for the environment, do green behaviour which is achieved through the learning process of Science Social knowledge.

In article 9 of Law No.4 of 1982 concerning Basic Provisions for Environmental Management, it is stated that:

"The government is obliged to raise and develop awareness community will be responsible for environmental management through processing, guidance, and environmental research. To grow and develop public awareness, education is carried out both through formal education channels starting from kindergarten or elementary education nine years to college higher education, as well as through non-formal education. "

2.2 Social Studies Learning

Understanding of globalization and preparedness to face globalization needs global insight is no exception in the context of education in school. Through economic learning that always sees humans as economic actors in an integrated manner between nature and humans this insight can be built. Environmental problems are not only due to limitations of resources on the one hand and human needs are increasing and without limits on the other hand, but triggered by problems of morality and responsibility. Education as an institution that transforms values and culture superior has a very important obligation to develop social solidarity and equity and development justice. School is a formal education pathway where the educational process is not only in that it provides just a process of conveying knowledge from teachers to students, but it is a process that can produce development in students not only cognitive but also affective and psychomotor. For that process learning that is meaningful, fun, challenges and activates students, must be done by the teacher in all subjects, including science subjects. Social knowledge which includes economic education, with through the right methods or media, so that they can provide good learning meaningful and become provisions in his life in society.

Economic education as the interest of social science is actually science related to the environment, so that if the learning is carried out well, then in fact environmental education already exists. This matter we can trace the notion of "economics" which comes from a language noun Greek "*oikos*", which means "household" and this term can also be found in the word "economics" where "eco" is also used in "ecology" means management or household management. Pay attention to the use of "household (home)" instead of "house" to connote a caring relationship and a sense of attachment and "service" a sense of caring for something. So that today we are still using the word "household (home)" for "economics", then in the perspective of "green behaviour" we must see the earth as "home" and in everyday life we are guided by a moral vision. The International Federation of Home Economics identifies the ultimate goal of economics as "improving the quality of life on a daily basis for individuals, families and households through resource management their power." The term quality of life is related to patterns of human fulfilment.

2.3 Sustainable Development Goals

In order to prepare for the rise of Indonesia's golden generation in 2045, education development is needed in a future perspective, namely creating a quality, advanced, independent, and Indonesian society modern, as well as increasing the dignity of the nation. Success in building education will contribute greatly to achieve of the overall national development goals. In this context, education development includes various dimensions which is very broad, namely the social, cultural, economic and political dimensions. Since 2000, there has been great progress towards achieving the targets universal primary education. Total participation rate in the region growing to 91 percent in 2015, and the total number the world of children out of school has decreased by almost half. There has also been a dramatic increase in literacy rates, and more girls in school than ever before. All of these were a tremendous success. Progress also faces challenges severe in developing areas due to high poverty rates, conflict armed and other emergencies.

Obtaining quality education is the basis for improvement community life and sustainable development. Great progress has been made towards increasing access to education at all levels and increase enrolment rates in schools, especially for women and girl. Basic literacy skills have improved greatly, but bolder efforts are needed to make more strides great for achieving universal educational goals. For example, the world has achieved equality in basic education between girls and boy, but some countries have achieved that target in all level of education. Following up on the results of the SDGs agreement, the government has determined Presidential Regulation No. 59 of 2017 concerning Implementation of Achievements Sustainable Development Goals, by setting global goals education, namely "Ensuring the quality of education that is inclusive and equitable and increasing lifelong learning opportunities for all".

III. RESULTS AND DISCUSSION

Basically, education is a benchmark for the quality of a nation's human resources. If the quality of a country's education is good then the human resources in it also have the same quality. But the quality is meant not only on the intellectual aspect, but also on the level of concern for the environment around students. So with that, schools have a role in growing ecological intelligence through direct and indirect learning given to students at school. Permendikbud No.64 2013 has explained about the Content Standards for Primary and Secondary

Education (Pendidikan Dasar dan Menengah) that the goals of national education include spiritual attitudes and social attitudes, knowledge and skills. There are four competencies that need to be developed to achieve graduation competencies for students. Of the four competencies have different processes in their achievement.

The basic human needs consist of the need for food, clothing, housing, health, education, and job opportunities. Trend decreased environmental quality which affects the quality of human life, including: dispose of waste not in its place, the expansion of critical land and forest destruction, scarcity of clean water, floods and landslides, disposal factory waste into rivers, as well as various other environmental damages. This requires economics to have an ecological perspective rather than "mechanistic" (assuming people work like machines and the earth to be used to it). The economics must see themselves as part of or "in" the environment, that our life and the long term welfare is closely related to life and the welfare of the whole planets (plants and animals) both past, present and future. So that, the relationship of economic education in building green behaviour among students is the first step in building a great citizen.

Economic education based on ecological intelligence being such a crucial to remind us that the world is on the crisis stage. So that, education with concern to eco-pedagogy should be create people who will consider having sustainable life. Ecological education is meant as everything actions taken by educational providers who can affect the results of the provision of education in terms of conditions environment which includes family, school, community, area and geography, history of society, state politics, science and technology in around him, and his global community. In ecological education need to pay attention to four principles, namely: holistic, sustainability, diversity, and balance (equilibrium).

In the education aspect which applying eco-pedagogy will influence students to use sustainable tools as their consideration to save planet. The simple habituation which can be applied by students are bringing their own bottle, also bringing their own meals. That could be the easier way to educate them to be wise as consumers and also being realized that they are the population in the planet which has good and bad impact for others. Students are accustomed to have an important thing which are based on beliefs, opinions, or beliefs. In instilling ecological intelligence itself, many materials related to green behavior are included in social science learning. The attitude of caring for the environment that is instilled in the subjects of Social Sciences includes maintaining the natural

resources that we have. This is included in the subject matter of Social Sciences with the hope that students who have low ecological intelligence so that it is easier for negative things to be able to care more about the environment around them.

IV. CONCLUSION

Ecological education can be carried out with an ecological character approach, who is able to touch the psychological side of humans in relation to nature and the environment. Therefore, understanding the learning mission is very important. One of them is green behaviour good actions that must be done in everyday life such as turning off the lights when not in use, go up and down using stairs rather than stairs walking, and preferably walking or cycling while working. Green behaviour too in the form of avoiding a behaviour that does not support an environment such as let the computer run overnight, letting the water run off at a time brushing teeth, and other behaviour. Green behaviour can be interpreted as behaviour whose actions are based on values, norms and rules that care about environment. From those simple habituation which can be taught to students will be an effective way to save planet also to improve the student's ecological intelligence as the human being.

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TEACHER OF INFLUENCER: BECOME AN INFLUENTIAL TEACHER THROUGH UTILIZING SOCIAL MEDIA

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Abstract : This article departs from the changing communication patterns in the midst of massive digital developments. This is certainly a challenge for teachers to adapt to the times. However, while there are challenges, there are opportunities. The tendency of students who like to access social media should be used as opportunities by educators in schools. Through the literature review and discussion method, the author presents an idea that the tendency of students in the digital era must be balanced with the competence of teachers to collaborate with technology. Otherwise, the teacher will lose his role as an influential figure in the school. Therefore, this paper describes the role of the teacher as an *influencer* by utilizing social media.

Keyword : Social media, teacher, *influencer*, digital era

A. INTRODUCTION

In the digital era, it is easy for anyone to access each other. If in the past it was very difficult for ordinary people to meet figures who had social status, today it is easy for anyone to deal with public figures on social media. If in the past it would be difficult for a fan to find information about the character or celebrity he admired, today a fan just follows the account of the character or celebrity in question to find out various kinds of activities. Including the younger generation,

if they have an interest or admiration for their idol or something they love, they will easily explore it. Finally, everyone is free to access, criticize, and even comment directly with the egalitarians in this world through social media platforms. This freedom of access raises concerns that a student will be more influenced by his gadget or the content contained in social media platforms. Even the existence of teachers as educators in schools can be defeated by the characterization of an influencer on social media.

In addition, the inability of children and adolescents in managing information is also one of the impacts that need to be considered in the digital era. In November 2016 the Stanford History Education Group (SHEG), conducted a civic online reasoning study (the ability to assess the credibility of information on mobile phones, tablets, and computers) on young people in twelve countries. The results showed that the majority were unable to consider the information they saw on the internet. Students have difficulty distinguishing advertisements from news articles or identifying the origin of information.

In response to this, it is educators who must be the first to see these opportunities and challenges. Especially educators from social studies circles who play a strategic role in studying social phenomena and problems. This is because social studies education is more practical because it encourages problem solving that must be accelerated. The existence of the COVID-19 pandemic has definitely caused new problems in the learning process, but also educators must be immediately sensitive and responsive to this phenomenon. The pandemic should also encourage educators to immediately carry out creative and innovative learning by utilizing technology.

So that this paper will contain the role of teachers to collaborate with technology so that they are able to keep pace with the times and in accordance with the tendencies of students in the digital era. The author's idea in this paper is the use of social media, namely making a teacher an influencer by utilizing social media platforms that are widely accessed and favored by students.

B. METHOD

This research uses a systematic, explicit and reproducible literature review to identify, evaluate and synthesize previous research, expert opinions and several other research articles that support this discussion. This paper will describe in advance the opportunities and challenges of learning during the COVID-19 pandemic, effective learning in the digital era and the role of teachers in

responding to challenges and taking advantage of opportunities from the digital era during the COVID-19 pandemic.

C. RESULT AND DISCUSSION

1. Result

1.1 Opportunities and Challenges

Republika.co.id published on February 6 2018 reported that President of the International Social Security Association, Joachim Breuer said that the world is currently facing a digital revolution. The latest data from We Are Social on its website about world digital statistics released in January 2020, Indonesia has 175, 4 million active internet users, and 160 million active social media users. An increase of 87 million users in the four years since 2016. The data also mentions the age range of internet users in Indonesia as much as 77% (210.3 million) aged 13 years and over, 69% (187.1 million) accessing the internet. 18 years and over and 66% (179.7 million) of users are aged 16-64 years. The high level of internet access in the community is certainly influenced by the COVID-19 pandemic, so everyone who has face-to-face interests must use internet facilities to reduce the spread of the virus.

The rise of digitalization in the education sector also validates the ideas of experts who have previously suggested about learning in the 21st century. Like Bernie Trilling & Charles Fadel (2009) who emphasize in their book that in the 21st century, there are two important skills that will remain at the top of job requirements in the digital lifestyle era. First, the ability to acquire and apply new knowledge quickly. Second, knowledge to apply essential 21st century skills, especially in problem solving, communication, teamwork, use of technology and innovation. This means that abilities in the 21st century take into account competencies that include knowledge competencies and skills competencies. However, these competencies cannot be created instantly. So in the process needed a lot of updates.

Nana Setiana (2014, p. 95) in her journal states that 21st century education is no longer directed at producing graduates who are only able to understand the concept of knowledge but rather produce graduates who are able to innovate, be creative, and in the end are able to analyze situations, criticize information, and creative in working and solving problems. It is time for education to adapt to the needs of the 21st century and look for ways so that education today has an orientation in preparing for the future. Because the big goal of education in this

century is to prepare students to contribute to the world of work and contribute to managing social life.

Hamidulloh Ibda (2018, p. 2) states that in the 21st century, technological progress is moving rapidly, the state requires Human Resources (HR) which has three important pillars. The three pillars are literacy, competence, and character. Those three things were also mentioned in the 2015 World Economic Forum which gave rise to three important pillars, namely mastery of literacy, competence, and character. The author considers that literacy in the digital era is not only about reading and writing, more than that, students must be prepared to become a generation that can read opportunities and circumstances. The competence in question is the preparation of students in facing their careers and professions in the future. And the character in question is having benefits for the community and having conformity with the moral values that apply in society.

Moreover, the presence of the COVID-19 pandemic requires everyone to make quick adaptations. This needs to be a concern for all parties engaged in education. Teaching and learning activities must not stop, but the spread of the virus must also be suppressed by eliminating face-to-face meetings. This phenomenon is a real challenge felt by all teachers around the world. However, the presence of technology is able to answer the problem so that learning can take place online via teleconference.

The author considers that all of this cannot work if it is not understood and practiced by the teacher first. Educators can start by understanding the statement by Bernie Trilling and Charles Fadel (2009) that learning in this era has a number of core subjects, and these subjects consist of 1) learning and innovation skills, 2) information, media, and technology skills, 3) life. and career skills. To realize effective and efficient learning, several abilities can be applied, namely by:

1. Critical thinking and problem solving
2. Communication and collaboration
3. Creativity and innovation

1.2 Effective Social Studies Learning in the Digital Age

John Carroll (Supardi, 2013) as an educational psychology expert, explained in his book "A Model of School Learning", that Instructional Effectiveness depends on five factors: 1) Attitude; 2) Ability to Understand Instruction; 3) Perseverance; 4) Opportunity; 5) Quality of Instruction. Rohmawati (2009, p. 17) emphasized that knowing some of these indicators shows that a learning process can be

effective if there is an attitude and willingness in the child to learn, the readiness of the child and teacher in learning activities, and the quality of the material presented.

Social studies learning is mentioned in Permendiknas No. 22 of 2006, is a learning carried out with an integrated approach. The demands for implementing integrated learning have actually been quite long. This is stated by Siswanto (2011, p. 159) as seen from the guide issued by the Ministry of Education and Culture in 1996 which explains that the integrated learning model is essentially a learning approach that allows students, both individually and in groups, to actively seek, explore, and discover concepts and principles holistically and authentically.

Integrated learning must be able to bridge three interests, namely teachers/educators, students, and real life scenarios as a source of support for the learning. Thus, students have a great opportunity to gain a learning experience with relevant information and apply it according to the facts they get. They can use an environment that encourages learning with active involvement that is built by themselves.

Through an integrated approach, education stakeholders must be able to make long-term plans to prepare students who are able to solve global problems and prepare for the next era of change. The author has the view that in the era of digital development, it is not only best teaching practices that can lead students to the path of success. However, the practice must use an approach that is truly suitable and on target. Suitable means being able to adapt to the times. And right on target is to think about the interests and tendencies of the students themselves.

Therefore, the teacher has a strategic role to take an approach that is in accordance with the times. The idea of this paper is to invite educators to use social media. Data from We Are Social (2020) should be able to eye-opening of educators that as many as 210.3 million children aged 13 years and over are the highest internet accessors in Indonesia. The age indicates the school age. This shows that students are fond of the internet and social media. This data is reinforced by the release of We Are Social 2020, which places Youtube (88%) as the number one platform in demand in Indonesia, followed by WhatsApp (84%), and in third place is Facebook (82%), followed by Instagram as much as 79% of the total population. The author believes that teachers can fulfill the three core subjects mentioned by Bernie & Thrilling when they are able to use social media as a learning medium, learning media, and sharing media with audiences and students. Teachers can position themselves as influencers on social media.

2. *Discussion*

Richard E. Gross et al (1978, pp. 10-11) in his book *Social Studies for Our Times*, mentions that social science education programs will be effective if they are taught by people who have broad knowledge and are well prepared to enable them to instruct effectively. various topics that comprise the social sciences. According to Hardiyanti (2018, p. 503) this choice is a strategic choice because teachers are considered to have a strong influence on changing society. However, for now, the authors assess, social science education must not only be taught by teachers who have broad insight, but also teachers who are creative, innovative and adaptive in taking opportunities from the rapid development of digital.

2.1. **Influencer**

The author offers a number of ideas so that the social studies learning process in the digital era becomes more effective and up-to-date. Becoming an influencer among teachers is the goal of this paper. An influencer is very attached to a celebrity or a lot of followers on social media. However, the essence of influencers is not about popularity, but those whose words have an influence. As emphasized by Sugiharto and Ramadhana (2018), an influencer must not only be a celebrity, but an ordinary person can be said to be an influencer if that person has a large number of followers and his words can influence others. Generally, an influencer also has three general goals, namely to inform, to persuade, to entertain.

Another statement is mentioned by Hartanti (2018, p. 146) that social media community influencers can collect high-quality, original and homemade content. So as to be able to develop his own reputation as an expert. The more consistently someone creates content, it will form an association that forms a community, in this case usually formed from the loyal followers of the content owner. The existence of this community will make content owners have influence.

In fact, teachers already have a community that can make them influential, namely their students. For a student, the teacher is a credible learning resource. Students assume that whatever the teacher says can be accounted for. So it is very possible that a teacher can build himself into an influencer, especially for his students. This can also be strengthened by the presence of social media as a platform favored by students, the majority of whom are digital natives. Educators only have to move their community to social media so that their influence is wider.

2.2. Influential Teacher through Media Social

Students are young people who have a big share in the use of social media. However, according to (Hartanti, 2017: 32) young people tend to use social media to fulfill their lifestyle such as reading the latest information in the form of text, images and videos. So we need other alternatives to produce positive information. The author considers, this is the opportunity for teachers to fill the gap. Teachers can peddle content in the form of value learning on social media.

It's time for teachers to start the journey of becoming an influencer. The journey can be started by creating an Instagram account. The influencer trend itself has strengthened since the advent of Instagram. The author himself agrees that Instagram is a suitable platform to start becoming an influencer. In addition to being one of the top social media platforms, from the creator's perspective, Instagram has the convenience of supporting content creation. Instagram also has various features that can make a person interact socially, seek information, seek entertainment, and can interact comfortably.

So here are a number of steps to become an influential teacher through social media:

- a. Educators must have social media accounts. This account can use a personal account or create a special account (not in a personal account) that can be accessed by students on social media
- b. Fill the account with material about the subject, some general knowledge, info graphics, motivational sentences or other interesting content
- c. Consistently create content
- d. Ask students to become followers of the account
- e. Make the platform one of the facilities and references in giving assignments or quizzes for students
- f. Involve students to fill in the content
- g. Presenting students who excel both from the school itself and from outside the school
- h. Collaborating with educational leaders, can take advantage of the "live" feature on Instagram
- i. The teacher can assign students to create content related to the material being studied then upload the content on their Instagram social media and tag it to the educator's account.

The use of social media as a means of learning has the possibility of being interested in students. This is because social media such as Instagram is a popular platform, easy, affordable and has applications that can be directly installed on each cell phone. Students can also create creative and varied content without being limited in format, not monotonous as assignments typed through Microsoft Office features. The content on social media also varies, it can be in the form of video, audio, GIF, graphics, or photos. Teachers can adapt content creation to the study being studied. If a teacher in his social media is able to inform his knowledge, persuade people around them into their opinion, and the audience is also entertained by the content, then it is very appropriate for an educator to be called an influencer because he has met the three criteria as an influencer: to inform, to persuade, and to entertain.

An influencer is not just someone who has hundreds of thousands or millions of followers on social media. In accordance with its linguistic meaning, influence which means capacity to have an effect. So an influencer is a person who is able to have ability to affect the people around him. And teachers have that role in schools. Even someone who has a small number of followers, but when he expresses an opinion or just reviews something and at that moment someone agrees with his opinion or asks about the item being reviewed, then that person has become an influencer. So it is not an exaggeration if the author suggests teachers to position themselves as influencers in schools and on social media. So, the dissemination of their knowledge can be spread more widely.

D. CONCLUSION

Teachers are always believed to be figures who have influence in front of their students. However, along with the times, teachers who do not have the innovation and creativity to keep pace with social change will not have a great influence in front of their students. So that it raises the potential for the lack of student involvement in learning activities. Minimizing these concerns, teachers must collaborate with technology in conveying the values that they bring to their students. Learning in schools must not only be taught by teachers who are broad-minded, but also teachers who are creative, innovative and adaptive in taking opportunities from the rapid development of digital. One form of opportunity and creativity is with the teacher positioning himself as an influencer, making social media a place to work and share knowledge. This method has the possibility of being interested by students because they are active digital natives and are among

the highest contributors to social media users. In addition, sharing through social media also allows the knowledge of an educator to be useful for many people.

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BUILDING ECOLITERACY THROUGH DIGITAL LEARNING MATERIALS ABOUT LOCAL FUNCTIONAL FOOD

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Abstract. *The lack of knowledge about healthy consumption patterns and about the safety of consumed foods causes high rates of malnutrition problems. Millions of children and adolescents in Indonesia are still threatened by malnutrition which causes a high number of children with stunting, thin, and double burden of malnutrition. This is certainly worrying considering that the health of students, especially during elementary school age, is very important. The health of students will determine the quality and quantity of their life in the future. Referring to these problems, it is necessary to build ecoliteracy for students so that they possess the knowledge, attitudes, and actions in choosing the right food to be consumed. Students can be introduced to local healthy foods that have local wisdoms from certain regions through digital teaching materials. The method used in this research is a literature study which refers to a literature review of articles in journals, books, and other reliable sources related to the research title. The results of the study show that digital teaching materials can present subject matter in an interesting way so that learning is fun. A digital teaching material might contain videos, animations, images, and audios so that it can make it easier for students to understand abstract subject matter. Therefore, materials about local healthy food packaged in digital teaching materials will be more effective in fostering ecoliteracy because they can provide visual illustrations or concrete examples to students. In addition, related to the characteristics of elementary school students who are at the concrete operational stage, presenting teaching materials by visualization to make it look real can help improve their understanding.*

Keywords: *Ecoliteracy, Digital Learning Materials, Local Functional Food*

I. INTRODUCTION

The consumption pattern of society is currently experiencing many changes due to the proliferation of products produced by the capitalists. The marketing and distribution of products is carried out massively so as to create "overconsumption" as an ideology (Stuart, Gunderson, Peteren, 2020). Consumption of food has also undergone changes in line with the proliferation of food industries. Food promotion through advertisements on various social media is carried out to attract the public, especially by multinational companies. Food advertising is known to encourage the desire of the community, especially children and adolescents as the main target for consuming the advertised products (Setiadi, 2019; Khanam, Akbar, 2019; ekinriyah, 2013; Harris, Graff, 2012). Buying food or drinks is no longer a necessity but tends to be as limited as a desire without considering the negative impact both on oneself and the environment.

WHO data shows that Indonesia is one of the countries that does not yet have a food marketing policy for children. This suggests that the food that is around children could be dangerous for their health. Not all of the food and drinks consumed by elementary school students have sufficient nutritional content, but are calorie dense and nutrient poor. Based on data from UNICEF, it is known that one-fifth of primary school age children in Indonesia are overweight or obese. This shows the tendency of problems with the consumption patterns of elementary school children.

Unhealthy (instant) food and drinks that are consumed by children besides having an impact on themselves also have an impact on the environment. In fact, many of these foods and drinks are not environmentally friendly. Such as drinks that are packaged in plastic containers and aluminum cans, food with Styrofoam containers equipped with plastic spoons and forks, and instant noodles, for example, which are easy to get by children, are also wrapped in plastic. The habit of consuming instant food and drinks that lasts continuously and for a long time can have an impact on the health of elementary school students and have an impact on the wider environment. The environment will be polluted by the presence of "plastic waste" which is basically difficult to decompose on the ground. Plastic waste will decompose naturally by rotting in hundreds of years.

Based on the above conditions, it is necessary to take an action to provide understanding, especially for elementary school students to consume healthy and environmentally friendly foods. If every child has instilled environmentally friendly behavior, it is not impossible that environmental problems can slowly be resolved. Environmentally friendly attitude is related to ecological intelligence (ecoliteracy). Ecoliteration is a person's ability to adapt to the environment based on knowledge, awareness and life skills in harmony with the preservation of nature (Supriatna 2016; Rusmana, 2017; Goleman 2012). The desire to protect the environment will grow as students acquire knowledge. Then there will be awareness to take a role in saving the damaged environment and followed by actions to protect the environment from even the smallest things. Small actions taken consistently to save the environment will result in harmony between humans and nature, and the ability to be sustainable as ecological principles.

In connection with the overconsumption and false need shown by the consumption behavior of students, educational practitioners can reconstruct students' minds by consuming functional food. Functional food is a food product that has a beneficial physiological impact (Sumaedi, 2020; Bilgic & Yuksel, 2012). Functional food does not have to be expensive, but students can get it from local farmers at relatively low prices. Functional food can be obtained from all food ingredients, both sources of carbohydrates, vegetable side dishes, fruit, nuts, seeds, spices, spices and other food ingredients. Education so that children choose functional food that is beneficial for themselves and the environment can be provided through digital-based teaching materials.

The very rapid development of science and technology and the mushrooming use of tablets / smartphones have made digital teaching materials offer a variety of choices in their presentation. The use of digital teaching materials for students who are currently in the Z generation will be more appropriate because they are good at using technology. Digital teaching materials allow the presentation of more attractive material so that students are interested and active in learning (Alperi dan Handayani, 2015). The use of digital teaching materials is also considered to be very relevant today. After the pandemic, learning was conducted online (online). Teaching materials such as audio visuals and interactive multimedia will be

more effective to provide to students. In this research case, the use of digital teaching materials will be effective in building students' ecological intelligence.

In this article, the author intends to explore several studies on the use of digital teaching materials and building ecoliteracy in students, as well as about local functional food. So education practitioners, especially teachers, get an overview of building student coliteracy through digital teaching materials, especially about local functional food.

II. METHODS

The method used in this article is the study of literature (literature review). Literature review is defined as the activity of identifying, analyzing, evaluating, summarizing data and synthesizing relevant reading or research sources (Kitchenham, 2004; Winchester, 2016). There are three things that are the reasons for doing a literature review, namely the problem can still be resolved through library research, literature study is needed as a preliminary study in understanding new phenomena that are developing in the field or in the community, and library data can still be relied upon in answering the research problem (Zed, 2008).

Based on the opinion of some experts, it can be concluded that literature study is an activity with the technique of observing, reading, collecting and analyzing data from various sources such as books, journals, reports, historical records, documents and so forth related to phenomenology.

Creswell (2018) mentions five steps in literature review, namely identification of several key terms, searching for literature, evaluating and critically selecting literature, organizing literature, and write a literature review. Sources used in the literature review include national and international journals, research reports, books, e-books, and other document sources that are relevant to the research being raised.

III. RESULTS AND DISCUSSION

The main components of a learning process consist of teachers, students and teaching materials (Anwar, 2015; Cloonan & Fingeret, 2020; Prastowo, 2015). The interaction of the three components is in the form of

knowledge transformation from teachers to students. Knowledge transformation is expected to run well so that students can get a fun learning experience and gain knowledge and skills to the maximum.

According to (Yezita, 2012) teaching materials are used to assist teachers/instructors in carrying out learning activities in the classroom which are arranged systematically both written and unwritten. Teaching materials contain learning messages in them both specific and general that can be used for learning purposes (Arga et al., 2019; Rahayu & Setiyadi, 2018). The teaching materials include content that will be studied by students. Therefore, teaching materials should be developed with learning rules, namely in accordance with the subject matter, developed based on the needs of students, there are evaluation materials, and presented attractively so as to increase students' interest and motivation to learn. This is as expressed by (Remillard & Heck, 2014) that teaching materials can be in the form of objects or people that can be used to facilitate continuous learning and the use of teaching materials such as textbooks, study assignments, can facilitate, motivate, improve, and enhance learning activities.

A teaching material is also referred to as a learning media which contains information and knowledge that can be learned by students. Teaching materials are basically the "content" of a curriculum, namely in the form of subjects or fields of study with topics/subtopics and details (Ruhimat, 2010). A teaching materials generally contain knowledge, skill, and attitude that must be mastered by students. Furthermore, the designed teaching materials are expected to form positive habits in students. The use of appropriate teaching materials is ultimately expected to make it easier for students to obtain the desired competencies.

Teaching materials are classified into printed teaching materials and non-printed teaching materials. Printed teaching materials include textbooks, models or independent textbooks, brochures, and posters. For non-printed teaching materials such as reality or real objects, such as models, audio programs, video programs, and multimedia. Of the several forms of teaching materials mentioned, both printed and non-printed, it indicates that education practitioners and teachers in particular can choose teaching materials to be developed according to the characteristics of students and the learning environment.

With the development of Science and Technology the presentation of teaching materials has become more varied. Based on the sophistication of the technology used, the teaching materials consist of printed, audio, audio-visual, interactive multimedia, and web-based teaching materials. Printed teaching materials include textbooks, modules, handouts, worksheets, brochures, leaflets, wallcharts, photos or pictures, and models or mockups. Audio teaching materials are in the form of cassettes, radios, LPs, and audio compact disks. Audio-visual teaching materials include video compact disks (VCD) and films. Interactive multimedia teaching materials include CAI (Computer Assisted Instruction), compact disk (CD), interactive multimedia learning, and web-based learning materials.

Digital teaching materials can contain multimedia in it so that it can present information or subject matter to be more interesting and fun. The use of digital teaching materials makes learning more accessible and can be integrated directly with multimedia content (Islamy, Riwanda, Mufidah, pusposari, dan Fattah, 2020; Lara, Baldominos & Pérez, 2020; Holzberger dkk, 2013). Compared to printed teaching materials, digital materials can be disseminated more easily through websites, virtual classes, e-mail and other digital media.

Digital teaching materials are of various types and proven to be effective in use. Such as based teaching materials Augmented Reality (AR) e-modul dan e-book Epub-based which can be accessed on many electronic components both on PCs, laptops and even on mobile phones (Kumalasani, 2020; Wirasmita, Rasyid, Muhammad, 2017; Hasbiyati, Khusnah, 2016; Lin, 2017).

Digital teaching materials that are given a creative touch provide opportunities to develop student creativity. By providing interesting concepts, followed by open-ended questions, digital teaching materials can be more useful for students. Digital teaching materials can be an alternative to increase student activities and other abilities or competencies (Mahendra, Nurani 2020).

Educating elementary school students to have ecological intelligence can use teaching materials in accordance with their characteristics. Based on Piaget's cognitive theory, elementary school students aged 7-12 years are at a concrete operational stage (Desmita, 2015). The concrete operational meaning in question is a condition in which children are able to function

their minds to think logically about something that is concrete or real. In this phase, if the child is faced with an abstract problem (verbally) without any real object, then he will experience difficulties and even not be able to solve it properly. (Santrock, 2007). Bretl (2020) in learning to improve ecological intelligence emphasizes learning to be unique, useful, fun and challenging by using colorful slides to emphasize important aspects. Therefore, teachers should facilitate learning with something concrete. Teachers can integrate information technology into subjects such as learning methods and digital teaching materials (Pai & Tu, 2011). Thus enabling students' ecoliteracy to grow optimally.

Ecoliteracy is called ecologically intelligent, namely, the ability of a person to participate in preserving the environment by applying ecological principles based on knowledge, awareness and empathy. (Rusmana, 2017; Supriatna, 2016; Keraf, 2010). By having ecological intelligence, a person is able to adapt and collaborate with their ecosystem. The ecosystem in question includes the relationship between humans and other humans, humans with nature and the environment, as well as humans with the culture and customs that surround them to create a sustainable society.

A person who has ecological intelligence can be seen from his daily attitude in the form of being environmentally friendly (Amin et al, 2017). Ecological intelligence (ecoliteracy) can be grown through a teaching and learning process with the principles of organizing, head (cognitive), heart (emotional), Hands (active), and spirit (connectional) (Muthurishnan, 2018; Center for Ecoliteracy. 2013b; Capra, 2002). Educating students to have ecological intelligence aims to make children compassionate, creative, curious, and courageous when it comes to interacting with one another and addressing the ecological issues of our modern world.

Bretl (2020) in his research entitled *Shifting Sands: The Art of Ecological Place-Based Education*, memberikan sample of desert school ecoliteracy framework yaitu: (1) ecological knowledge and understanding, (to know and understand local and global knowledge that supports ecological literacy; Ecological concepts; scientific thinking; (2) sense of place to connect and explore (Getting outside; connecting with others; exploring the genius of place; living well where we are); (3) wonder and curiosity to play and inquire (Using the five senses; creativity and imagination; structured and unstructured play; noticing details; asking specific

questions); (4) mindfulness and empathy to observe and imagine (Developing mindfulness tools; resiliency and awareness of self and others; compassion; asking big questions); and (5) environmental justice and stewardship to act and engage (Observing; assessing; listening; discussing; deciding; planning; acting; reflecting).

Bretl take advantage of the natural surroundings for the learning process. In line with what is described oleh (Orr, 1992:130) that ecoliteracy includes the development of skills, knowledge, understanding, and characteristics needed for “live well in the places we are”. Suatu studi yang mengexplore the role of local knowledge in enhancing the resilience of Dinki watershed in the central highlands of Ethiopia mentioning that local knowledge can contribute to increasing the resilience of nature and the existence of social mechanisms is said to be a guarantee for maintaining local wisdom (Asmamaw, Mereta, Ambelu, 2020). Learning materials with local wisdom are said to be able to improve learning outcomes cognitively, affective and psychomotor (Bauto, 2013).

In connection with environmental problems and consumption patterns that occur in elementary school students, it can introduce local functional food in the area where they live. For example, students in Minangkabau are introduced to curds that are unique to Minang. Dadih identical as one of the important foods as one of the riches of food that has the same probiotic effect as some other fermented milk products (Putra, Marlida, Khasrad, Azhike & Wulandari, 2011). Students are introduced to the Pandanus julianettii Phytochemical Screening which contains flavonoids, alkaloids, saponins and tannins which are bioactive components and have functional properties. (condro, Yulius, 2020). Students are also introduced to other healthy foods so that eating habits such as fast food or unhealthy snacking habits can be eliminated from them as ecological intelligence grows (ecoliteracy).

Maulana (2020) in his research entitled “development of e-module based on cirebon local environment in fostering eco-literacy of student” explained that when teaching ecoliteracy with books that are rich in images, students' knowledge is mediated through these pictures. Different from Gafari (2019) who see the relationship between digital teaching materials and ecological intelligence from the mutualism link between efforts to instill ecological intelligence in students, with a tangible form to

continue to preserve nature by reducing paper consumption. Gafari explained that book production activities contributed significantly to nature's damage. This is because the book comes from paper made from trees. Many trees are cut down for paper production, causing forest destruction.

IV. DISCUSSION AND RECOMMENDATIONS

Changes in learning styles in students must of course be balanced with changes in the way teachers teach and the teaching materials used. That way the learning process can run effectively and can achieve the learning objectives that have been set. Educational practitioners, especially teachers, ideally have the ability to develop digital teaching materials that can be accessed through digital devices. It is necessary to engineer the components contained in the textbooks used in the learning process by developing digital teaching materials accompanied by visual illustrations.

Building the ecoliteracy of elementary school students can be done through the provision of digital teaching materials on local functional food. As the goal of ecoliteration, which is to provide a holistic experience of nature based on cognitive understanding, emotional connection, and action in the spirit of protecting nature. The design of messages on digital teaching materials about local functional food accompanied by visual illustrations has a special feature. Visual communication reveals that if the sense of sight captures visual images, it will have a major influence on information processing. Therefore, the design of teaching materials should pay more attention to the use, arrangement, and amount of content of the material presented so that the information process reaches the long term memory of students.

The characteristics of elementary school students in the concrete operational stage (and the iconic learning stage) can be concretized by presenting the object of material study by manipulating the contents of digital teaching materials about local functional food to build ecoliteracy. This means that the presentation of the material is done by visualizing a more visible image.

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EFFORTS TO BUILD CRITICAL THINKING SKILLS IN SOCIAL STUDIES LEARNING IN THE NEW NORMAL ERA

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Abstract : *Critical thinking skills are one of the most needed skills in the 21st century. This is necessary, because in the 21st century the flow of communication and information technology is running very fast. Easy access to various kinds of information from around the world can be done anytime and anywhere. The problem is that not all information carries an objective message, and it tends to go astray. This study aims to explain several methods as an effort to build critical thinking skills needed by social science, especially in the new normal era. Because in this era, learning is absolutely done online. In addition, this study also provides reasons for the importance of building critical thinking skills in learning even though various types of obstacles still accompany the world of education. The results of this study indicate that there are several methods in building critical thinking skills, including the Socratic Question Method, the Cooperative Learning Method which can be applied through Numbered Heads Together (NHT), and Problem Based Learning Methods. Besides that, there are also some obstacles that still accompany it, such as: (1) Learning that is still centered on teachers (Teacher Learning Center), (2) The exam program created does not encourage students to think critically but is only oriented towards high scores, (3) Tradition or culture of an area, (4) Textbook material that does not invite critical thinking skills.*

Keywords: Critical Thinking Skill, Social Studies, New Normal Era.

I. INTRODUCTION

The passage of time has brought society to a time where technological developments have become an integral part of human interaction. That period became known as the 21st century. The period in which requires a variety of skills that must be mastered by someone. This is a big homework

for education in preparing individuals to survive and compete in the midst of fierce competition in the 21st century society. 21st century work is more international, multicultural and interconnected. There has been a significant change from manufacturing services to services that emphasize information and knowledge. Communication and information technology has changed the way of learning, the nature of work and the meaning of social relationships.

The various skills needed in the 21st century have been studied in depth by several scientists. According to Wagner in (Zubaidah, 2016) the survival skills needed by students in facing life and the world of work in the 21st century include: 1) critical thinking and problem solving skills, 2) collaboration and leadership, 3) agility and adaptability, 4) initiative and entrepreneurial spirit, 5) able to communicate effectively both orally and in writing, 6) able to access and analyze information, 7) have curiosity and imagination. Another thing was also expressed by the US-based partnership for 21st century skills, which identified that there are several competencies needed in the 21st century. These competencies include communication, collaboration, critical thinking, and creativity.

Critical thinking skills are one of the most needed skills in the 21st century. This is necessary because in the 21st century the flow of communication and information technology is running very fast. Ease of accessing various kinds of information from around the world can be done anytime and anywhere. The problem is that not all information carries an objective message, and it tends to go astray. Therefore, critical thinking skills are needed as an effort to obtain objective truth. Critical thinking skills also need to be instilled in students. Critical thinking skills are a process that allows students to acquire new knowledge through a process of problem solving and collaboration. The main orientation of critical thinking skills focuses on the learning process not on learning outcomes. Therefore, in the process, critical thinking skills involve activities such as analyzing, synthesizing, making considerations, creating and applying new knowledge to real-world situations (Redhana, 2012).

The new normal era or in Indonesian translated as *era normal baru*, is a new way of life or a new way of carrying out life activities amid the unfinished Covid-19 pandemic. The new normal is needed to solve life's problems during Covid-19. Sigit Pamungkas in (Habibi, 2020) a lecturer in

politics at Gadjah Mada University exemplified this new norm as an alternative to the basis of national policy to meet consumption needs. This is because public consumption is related to production and distribution activities. In general, without realizing it, the new normal era was agreed as a condition that was formed as a result of the long social life of the community during Covid-19. This condition then produces a new habit in various ways. These habits include the habit of wearing masks, not shaking hands, washing hands and maintaining distance. Once again this is done in order to prevent massive virus transmission from occurring. This new habit also occurs in the world of education. Direct interaction that cannot be carried out by every education unit produces a new policy, namely online or online learning. Learning activities are carried out through digital media. This method is considered better during the Covid-19 pandemic.

In connection with this, the use of online technology as a bridge in the learning process certainly needs to be balanced by the ability and critical thinking skills in managing any information that students do during the learning process. Although actually this critical thinking skill is not only done during the pandemic, but also considering the rapid development of technology. The importance of critical thinking skills and usefulness in all disciplines. So various studies were carried out to find ways how critical thinking skills can be taught and instilled in students. This is also done in social studies learning, especially in the new normal era. In general, critical thinking skills are considered important for dealing with complex social problems in society. Therefore this study seeks to reveal what are the methods used by educators as an effort to build critical thinking skills in social studies learning, especially in facing the new normal era? And what are the obstacles experienced by educators in teaching critical thinking skills ?.

II. METHODS AND RESEARCH DESIGN

This research uses library research method. Literature study or literature can be interpreted as a series of activities relating to methods of collecting library data, reading and taking notes and processing research materials. According to (Zeid, 2004) library research is research that uses

the library as a source to obtain data. More specifically, library research limits its activities to library collections without requiring field research.

In literature research, there are at least four main characteristics that writers need to pay attention to, including: first, that the writer or researcher is dealing directly with text or numerical data, not with direct knowledge from the field. Second, library data is "ready to use", meaning that researchers do not go directly to the field because researchers are dealing directly with data sources in the library. Third, that library data is generally a secondary source, in the sense that the researcher obtains data or material from second hand and not original data from the first data in the field. Fourth, that the library data condition is not limited by time and space. Based on this, data collection in this study was carried out by examining and exploring several journals, books, and documents in both printed and electronic forms. As well as other sources of data and information that are considered relevant to this research.

III. RESULTS AND DISCUSSION

A. The Urgency of Critical Thinking in Social Studies

In contemporary educational terms, ideas are discussed through critical thinking. Some of the reasons for the importance of critical thinking according to its proponents, first because, the process carried out in critical thinking is considered rational idealism. Second, critical thinking leads students to become more mature. Third, critical thinking is a rational culture in educational activities (Hapsari, 2016). The new curriculum in social studies also presents challenges as well as opportunities for teachers. To understand the challenges and opportunities of the new curriculum, teachers need to evaluate what topics and skills are expected when teaching ?, When and how are they taught? These questions form the basis of a teacher in understanding the challenges and opportunities in the new social studies curriculum (Roland Case, 2007).

In real life, students are always in touch with the physical environment and the social environment. This means that the daily life of students is always related to the application of social sciences in interacting both with the physical environment and the social environment. Thus, so that students are able to adapt to their

environment, these critical thinking skills can be developed in social studies subjects. Social studies education discusses the relationship between humans and their environment, students grow and develop as part of society, who are faced with various problems and occur in their environment. Social studies material examines the whole of human activities, how humans interact and meet their needs, the complexity of life faced by students, not only due to the demands of the development of science and technology, but also the complexity of the plurality of Indonesians and foreigners who have flocked to Indonesia as a result enactment of the ASEAN Economic Community (2015) (Widodo, 2016).

According to (Maryani, 2011) the Social Studies subject examines various aspects of community life in an integrated manner, because indeed community life is a totality, integration, or multidimensionality of various aspects. Social studies learning is expected to be able to deliver and develop the competence of students towards community life well and functionally, have social sensitivity and be able to participate in overcoming social problems according to their age. Social studies learning must be adapted to the conditions of the environment where students live, especially in developing the social competence of students so that students are expected to be able to contribute in solving problems that develop in their environment according to their age development stage. In helping solve these problems, students need to be equipped with social competency skills, especially critical thinking skills, through a learning model that connects the real world of students in social studies learning activities. By using the right learning model, students will be interested because the topics presented in the social studies learning material are in accordance with what they experience in everyday life and have practical benefits in contributing to solving the problems they will and are experiencing.

Partnership for 21st Century Skills states that the objective of IPS "Critical Thinking involves the capacity of active investigative thinking and problem solving through the application of learning and innovation skills to a specific area of inquiry." Based on the social studies goals and opinions above, critical thinking skills are very close relation to problem solving. Thus, one of the learning models that can be used in developing students' critical thinking skills is to use a problem-based learning model.

Critical thinking is the process of evaluating the evidence collected in solving problems or the results produced through creative thinking. By thinking critically, students will be able to solve the problems they face based on facts, evidence and gathering information from various sources to obtain conclusions by analyzing and integrating all information (Widodo, 2016).

B. Some Efforts to Build Critical Thinking Skills in Social Studies Learning

So far, social studies lessons have always been identified with lessons that deal with theory, memorization and assignments that refer to textbooks. This paradigm has been sticking for years so that social studies students are attached to boring learning. Although critical thinking is a major focus in social science learning. However, in reality there is very little teaching of critical thinking in the social studies class. Most of the teachers use text books more and students are asked to work on the questions in the book. Another characteristic is teacher-centered learning and an emphasis on memorization for every concept in social studies (Ross, 2004).

Based on these problems, this section aims to explain some of the efforts made in building critical thinking skills. These efforts are realized through various approaches and methods that can stimulate critical thinking skills in social studies learning. Some of these efforts include:

1. The Socratic Question Method

The Socratic question method is a method of learning that is carried out by conversation or debate which is carried out by two or more people through a series of questions. The questioning was done with the intention that each student gave an answer accompanied by a logical explanation for further questioning. This is done so that students are trained to be able to clarify their own ideas and define concepts in detail. Socrates himself is the name of a famous and influential philosopher in the development of critical thinking. Over the centuries he has been admired as someone who has integrity in intellectual inquiry and is considered an ideal critical thinker (Syaikhudin, 2016).

Socratic questions are critical questions that aim to develop students' critical thinking skills. This question helps students develop ideas or materials that have been studied so that students' understanding of the subject matter becomes deeper. Socrates' questions are of six types:

- 1) Questions asking for clarification
- 2) Questions that investigate assumptions
- 3) Questions that investigate reason and evidence
- 4) Questions from an opinion or perspective
- 5) Questioning implications and consequences
- 6) Question of question

Whereas the characteristics of the Socratic question method according to (Qosyim, 2007) the characteristics of Socrates' questions consist of 4 steps, including: 1) Dialectics, this method is carried out by two or more people consisting of pros and cons in differences of opinion. 2) Conversation, the method is carried out in the form of conversation or verbal communication. 3) Tentative, the existing truth is still temporary, not absolute, so it is still open to all possibilities. 4) Empirical and Inductive, this means that all matters discussed and in solving a problem must be based on empirical things. 5) Conceptually, the method used is aimed at achieving better knowledge, understanding and concepts than before.

According to (Paul, 1990) there are six types of Socratic question development and their examples. The six types of questions include: clarification, assumptions of the investigation, reasons and evidence of the investigation, viewpoints and perceptions, implications and consequences of the investigation, questions and questions. To better understand the six types of questions, here is an explanation table along with examples.

Table 1 Six Types of Socrates Questions

No	Question Type	Sample Question
1	Clarification	<ul style="list-style-type: none">• What do you mean by?• Can use another way?
2	Investigative Assumptions	<ul style="list-style-type: none">• What you assume?• How do you choose these assumptions?
3	Reasons and Evidence of Investigation	<ul style="list-style-type: none">• How do you know?• Why do you think that's true?• What can change your mind?
4	Perspective and perceptions	<ul style="list-style-type: none">• What do you think about it?• What Effect can be had?• What are the alternatives?
5	Implications and consequences	<ul style="list-style-type: none">• How did you find that out?• What are the main issues?• In general what we can do?
6	Question from question	<ul style="list-style-type: none">• What does all this mean?• What is the point of this question?• Why do you think i can answer this question?

2. Numbered Heads Together (NHT) Cooperative Learning Method

In reality, there are many problems that arise in the process of implementing social studies learning in schools. These problems generally occur as a result of the way the teacher tends to be monotonous. Starting from students who are passive to falling asleep in class because of the effects of boring learning methods. This causes the learning outcomes achieved to be less than optimal. Apart from these problems, it was also found that students were less directed to think critically, students were not invited to find concepts but were shown concepts that must be kept in mind, learning activities were limited to reading books, listening to explanations and working on student worksheets. These learning problems must be resolved, because social studies learning in the

classroom is not only the provision of subject matter, but as an educational effort to produce whole people.

Cooperative learning methods can be an alternative so that students concentrate on social studies material. The method of cooperative learning or cooperative learning, as a series of learning activities in the classroom, emphasizes the concept of critical thinking, together and working together in a small group (3-5 heterogeneous students), so that student learning outcomes and critical thinking are expected to increase. The cooperative learning method is applied using NHT (Numbered Heads Together). According to Spencer Kagan in (Permana, 2016) *NHT is a learning technique that provides opportunities for students to share ideas and consider the most appropriate answers. Based on this theory, NHT is a learning technique that conditions students to be able to combine, draw conclusions from various thoughts from the results of exchanging ideas or opinions among friends in the group. The NHT method requires students to be able to take responsibility both individually and in groups. Learning using the NHT method requires students to be able to answer questions when the number is randomly called by the researcher, which can be a motivation for students because the points earned are not only for the students themselves but at the same time for their group.* The application of the NHT cooperative learning method is expected to trigger students to develop their knowledge and learning outcomes in social studies learning.

The Numbered Heads Together (NHT) type of cooperative learning model in this type requires students to be able to study in groups, work together to unite ideas that students have and dare to express their opinions in front of the class which will increase student motivation to learn and be active in the learning process as according to Huda in (Mulyana, 2016) who suggests the NHT type cooperative learning model as follows:

- 1) Developed by Russ Frank.
- 2) Provide opportunities for students to share ideas and consider the most appropriate answers.
- 3) Increase the spirit of student cooperation.
- 4) Can be used for all subjects and grade levels.

The NHT type cooperative model is appropriate to be applied to solve learning problems in social studies. NHT type cooperative learning will make students not bored in learning activities and students can share with their friends to solve problems given by the teacher. The teacher is only a facilitator to develop student knowledge, and is able to make students able to take better responsibility which in turn will improve student learning outcomes for the better.

3. Problem Based Learning Method

Problem Based Learning (PBL) is a teaching and learning process in the classroom where students are initially asked to examine an event. Then students are asked to note the problems that arise. After that, the teacher is tasked with encouraging students to think critically. in solving existing problems. According to Padmavathi and Mareesh in (Zamzam, 2016) problembased learning is learning where students are given problems that must be solved and these problems help students construct their new knowledge. Cazzola in (Zamzam, 2016) states that problem-based learning (PBL) is student-centered learning with a problem approach to analysis, solving and discussion of the problems given can be applied to various subjects. Suggested that PBL helps students develop in thinking and solving problems, learning the role of adults and social skills, and the ability to learn independently.

The characteristics of problem-based learning according to (Arends, 2007) include:

- 1) Submission of problems or questions. PBL revolves around a problem or question that is important to both students and society. The questions or problems posed must meet the following criteria: (a) Authentic, (b) Clear, (c) Easy to understand, (d) Broad and in accordance with the learning objectives, (e) Useful.
- 2) Interdisciplinary focus. Problems raised in problem-based learning should link or involve various scientific disciplines.
- 3) Authentic investigation. Students analyze and formulate problems, develop and predict hypotheses, collect and analyze

information, carry out experiments, make conclusions and describe the final result.

- 4) Produce and publish works. In PBL, students are tasked with compiling research results in the form of works (written work or completion) and displaying their work. This means that the results of student problem solving are displayed or a report is made.
- 5) Collaboration. Learning tasks in PBL in the form of problems must be resolved jointly between students and students, students and lecturers, both in small groups and large groups. Problem-based learning is able to encourage students to develop critical thinking skills through investigation and discussion. This can be seen from the involvement of students in the learning process through activities in problem solving.

C. Barriers to Building Thinking Skills in Social Studies Learning

Building thinking skills in social studies learning is not an easy thing. Several research results indicate various obstacles encountered by social studies teachers in various countries. These obstacles vary, ranging from obstacles originating from within the teacher or students (internal) and barriers originating from outside (external). From the results of the studies that have been carried out, there are several obstacles in building critical thinking skills in social studies learning. These obstacles include:

1) Teacher-centered learning (Teacher Learning Center)

Teacher-centered learning is considered to be an obstacle in building critical thinking skills, especially in social studies learning. Teacher-centered learning only relies on the teacher to be the subject in the learning process. All decisions and the right things are completely determined by the teacher. Students are only used as objects in learning. If likened to students like a teapot that is constantly filled with drinking cups. Teacher-centered learning also closes the space for students to express their opinions and points of view in assessing a problem. Therefore, teacher-centered learning is considered to ignore critical thinking skills (Sayre, 2013).

- 2) Exam programs that do not encourage students to think critically but rather remember more and are oriented towards high scores. Several countries in Asia, such as Singapore and Iran, are still oriented towards exam culture with high scores. Wanting high scores on exams is actually a good thing, but if this is the main orientation that must be fulfilled by ignoring the meaning of understanding from a knowledge, it is certainly not good. Teaching critical thinking in an exam culture carries a high risk. Teachers who teach critical thinking skills in social studies require a long time and process. Meanwhile, examinations conducted in Singapore and several other countries are still oriented towards high student scores. Therefore this becomes an obstacle when teachers attempt to teach social studies critical thinking skills in the classroom (Alazzi, 2008).
- 3) Tradition or culture of an area
The tradition or culture of an area can become a barrier to developing critical thinking skills. In Jordan and Singapore there is a kind of state principle that was passed down through the rules imposed on teachers. The state is concerned about the limits of critical thinking that are taught to students. Critical thinking skills are considered a global product that can threaten state integration. Therefore the state inhibits teachers from teaching critical thinking skills. Teachers are asked to only use textbooks in accordance with state regulations (Alazzi, 2008).
- 4) Textbook material that does not invite critical thinking skills.
Book material that is categorized as outdated does not display things that can provoke students to think critically. Most of these books only display material that makes students memorize the material, not giving questions that stimulate students to think critically (Al-Qahtani, 1995).

IV. DISCUSSION AND RECOMMENDATIONS

Social studies education is a multidisciplinary subject which contains various aspects of community life in an integrated manner. This is

because indeed people's life is a totality, integration and multidimensionality from various aspects. The rapid development of technology, especially in the new normal era as a result of the spread of Covid-19, has led to a consequence of the obligation to study online, including social studies education. Not only conventional learning, especially digital learning requires critical thinking skills. This is because learning through digital systems takes a lot of sources and materials obtained from digital media and applications.

Based on these problems, this study aims to explain several methods that can be developed by educators as an effort to build critical thinking skills. Some of these methods include the Socratic Question Method, the Cooperative Learning Method which can be applied through Numbered Heads Together (NHT), and Problem Based Learning Methods. The three methods are expected to be able to contribute in developing critical thinking skills.

Building critical thinking skills in education is not an easy thing. In reality, there are several obstacles that occur both internally and externally. Based on the results of the tracing, these obstacles were in the form of: (1) Teacher Learning Center, (2) The exam program that was created did not encourage students to think critically but only oriented towards high scores, (3) Tradition or culture of an area, (4) Textbook material that does not invite critical thinking skills.

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DEVELOPMENT ANALYSIS OF WRITING SCIENTIFIC PAPERS OF TEACHERS IN ELEMENTARY SCHOOLS DURING THE COVID-19 PANDEMIC

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Abstract : *Scientific writing is currently very important to develop for teachers in supporting professionalism because the experience of teachers in virtual classrooms solving students' problems can be used as learning and as a form of teacher contribution to improving the quality of the learning process in schools and developing the world of education. The purpose of this research is to find out how much Teacher Awareness of the importance of writing scientific papers, and the obstacles faced by teachers in writing scientific papers during this pandemic, from the results of field observations conducted by researchers, and supporting primary and secondary data, it turns out that there are still many obstacles for teachers. in writing scientific papers. Among other things, the factors of technological illiteracy, not knowing writing rules, not having time to write because of virtual classrooms, teachers must make learning materials more creative and innovative.*

Keywords: Writing Scientific Papers, Teachers, Elementary Schools

I. INTRODUCTION

In line with the development of science and technology, the guidance to become a professional teacher is getting higher standard, among others, according to the laws and regulations of the Regulation of the Minister of State for the Utilization of State Apparatus and Bureaucratic Reform Number 16 of 2009 concerning Teacher Functional Position and Credit Score, in this law it is explained that is obliged to always carry out professional development, among others (1) development self, namely: functional training; and collective activities such as MGMP or teacher education institutions that improve teacher competence and

professionalism; (2) scientific publications, namely: scientific publications on the results of research or innovative ideas such as making learning media, or student learning activities in schools in the field of formal education. The rules are also clearly stated, if a teacher is to apply for promotion, scientific work will become part of the mandatory requirements of the elements of professional development. Other laws and regulations that require teachers to become professional and scientifically work, namely Law Number 20 of 2003 concerning, (Husna Farhana.,dkk:2019:5) After evaluating the needs of students for class learning, then the teacher designs and implementing actions to improve processes and results learn. Observations need to be made to determine the effect action on student behavior and impact evaluation learning is also carried out carefully. Enhancementm the quality of teaching and learning activities should be done continuously following a repeating cycle.

National Education System; Law Number 14 of 2005 concerning Teachers and Lecturers; Regulation of the Minister of National Education Number 18 of 2007 concerning Certification of Teachers in Position; and Regulation of the Minister of National Education Number 35 of 2010 concerning Technical Guidelines for Implementation of Functional Teacher Positions and Credit Points. With the many demands of teachers to become professionals, problems have arisen among teachers, especially during the Covid -19 pandemic.

Until now, the reality in the field is that there are still many teachers who complain about the demands of the government in implementing scientific writing in the promotion of functional teacher positions, especially during the Covid 19 pandemic, teachers feel very burdened, because they are currently required to be more creative and innovative in making virtual learning media, making learning videos, making student practice tutorials because students are currently learning at home, making evaluations from and controlling students virtually. Teachers feel that the time to make scientific papers cannot be done because virtual learning is currently very draining for teachers' time and energy.

Therefore, the study wanted to know the activities of teachers and how many problems the teachers had in making scientific papers, especially for teachers in the Bekasi area. The results of this study were also taken from several previous studies, among others, the reasons for teachers

not being maximal in scientific writing according to Supriyanto, A. (2017) There are still many teachers who do not understand PTK let alone implement it. The reason is that teachers do not realize the importance of researching, even though many have done CAR. The problem is that teachers do not do it systemically and systematically. According to Gularso, D., Wibowo, A., & Atmojo, S. E. (2020) In fact, the elementary school teachers often found that it is difficult to gain the credit score from the aspect of scientific paper [2]. Teacher gets difficulty to upgrade from administrator to First Class Administrator [3]. It brings meaning that there is a tendency that scientific paper is a burden for some teachers [2], even it is a specter for them [4]. According to Ilfiandra, I., et al (2016). Elementary school teachers have not been able to carry out various professional development activities, especially in writing scientific papers (KTI) from classroom action research (PTK). Elementary school teachers need to get guidance from those who are competent in carrying out CAR in the classes they coach. Elementary teachers need to obtain guidance from competent parties in compiling research reports on the results of PTK activities so as to produce reports that are substantially and physically worthy of a credit score. Elementary school teachers need to receive guidance from competent parties in compiling scientific journal articles resulting from CAR activities. There are no competent teachers who are competent to become peer tutors at MGMP level who are skilled and ready to disseminate various types of teacher professional development and become peers in implementing CAR. There is no public publication media available to disseminate the results of teacher professional development activities.

Based on the results of previous studies and the results of field observations, the research tries to dig deeper information in order to produce more accurate information.

II. METHODS AND RESEARCH DESIGN

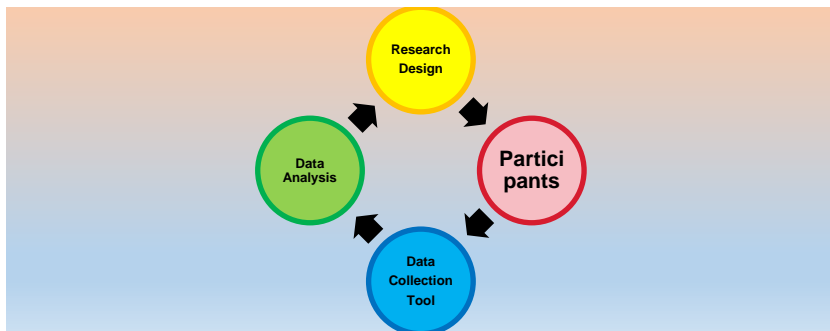
2.1 METHODS

This study uses descriptive qualitative methods, where this method translates data related to the social conditions under study, and connects between the variables that occur and the emergence of existing facts and those that have an impact on the environment etc. Arikunto (2006: 7)

explains that "explorative research is research that aims to explore broadly about causes or things which affects the occurrence of something ".

The result of qualitative descriptive is factual empirical information. This research was conducted on teachers in the Bekasi area. Among others, SDN Teluk Pucung 1, 2,9 and SDN Harapan Baru 1,3 and 5.

2.2 RESEARCH DESIGN



Figur 1 : Step methods Research Design

This research is a descriptive qualitative research with the research subjects being teachers at SDN Teluk Pucung 1,2,9 and SDN Harapan Baru 1,3,5 whose Rsponden were taken randomly. The object of this study was to analyze the development of teacher scientific paper writing in primary school during the covid-19 pandemic. This study uses data collection techniques in the form of observation, interviews, and documentation. Data analysis with data reduction, data presentation, and drawing conclusions.

Table 1 : Profile of Responden

No	Responden	Gender	age	School Name
1	P1	Female	35	SDN Harapan Baru 1
2	P2	Male	40	SDN Harapan Baru 3
3	P3	Male	31	SDN Teluk Pucung 1

4	P4	Female	28	SDN Teluk Pucung 2
5	P5	Female	34	SDN Teluk Pucung 9
6	P6	Female	30	SDN Harapan Baru 5
7	P7	Female	51	SDN Harapan Baru 3
8	P8	Female	44	SDN Teluk Pucung 2
9	P9	Male	52	SDN Teluk Pucung 9
10	P10	Female	45	SDN Harapan Baru 1
11	P11	Female	47	SDN Teluk Pucung 9
12	P12	Male	30	SDN Harapan Baru 5
13	P13	Female	32	SDN Harapan Baru 3
14	P14	Female	35	SDN Teluk Pucung 9
15	P15	Female	49	SDN Harapan Baru 5
16	P16	Female	53	SDN Teluk Pucung 1
17	P17	Male	34	SDN Harapan Baru 3
18	P18	Female	28	SDN Harapan Baru 1
19	P19	Female	43	SDN Teluk Pucung 9
20	P20	Female	32	SDN Harapan Baru 5

In this study, Responden were randomly selected as many as 20 Teacher from SDN around dat in **table 1**. To maintain the confidentiality of the responden identity, the researcher gave the names of the responden P1 to P20. Structured interviews were conducted with questions that were arranged in relation to the development of the teacher's scientific writing and developed with related literature. The sample was selected using the purposive sampling method. Fuad Zainul, et al (2019: 82) said that this method is a sampling method that is widely used in research with the status of an area, geographical conditions, and biodiversity in an area if the conditions tend to be very heterogeneous. Sugiono (2011: 84) explains that purposive sampling is a technique for determining samples with special considerations.

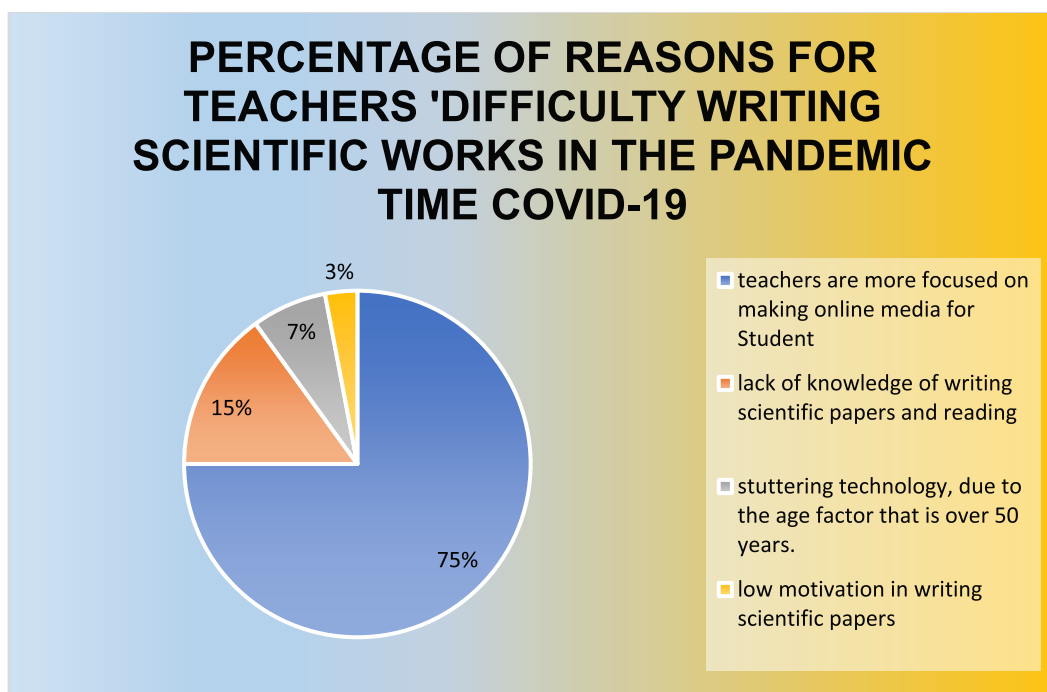
Exploratory research tries to provide answers to questions that have been formulated in problems that will be prioritized in further research. Therefore, exploratory research is preliminary research. Through exploratory research, social symptoms / phenomena will be linked and how the relationship forms. Therefore we need a good and correct research design in accordance with the objectives. Researchers prepare questions to be asked in interviews with online Responden,

All information that the researchers got from the interview results was accompanied by the researcher's permission and the consent of the Responden, and was recorded with virtual video and transcribed verbally. (Utarini 2020: 287) states that in general, the approach in qualitative data analysis can use thematic analysis. Clarke and Braun (Utarini, 2020: 287) explain that the purpose of thematic analysis is to identify themes, namely patterns that are important or interesting from data and use themes The theme is to discuss or answer a problem. To obtain findings through analysis, the researcher has compiled several questions to be asked as material to explore and obtain information from the responden.

III. RESULTS AND DISCUSSION

From the secondary data, we got teachers who have publications in schools, only 20% of the total number of existing teachers, from the secondary data there is also a recapitulation of scientific journal articles that teachers have no more than 3 article titles, meaning the productivity of the teacher's writing in writing scientific papers is still very low, and the reason for their motivation to write is only because of the demands of teachers in functional positions. And from the results of the teacher's interview with the virtual teacher, it was difficult if they had to be required to do scientific writing as much as 75% of the teacher argued because the teacher had a heavier task in making virtual learning media, making student monitoring and student evaluation online using google classroom, Google form, powerpoint, whatsapp chat. Teachers must be led to study harder to prepare teaching material. And 15% argued that they did not know how to write scientific papers correctly, and still needed guidance from the school or partner institutions in intensive guidance, 7% of school teachers were very slow in using technological tools such as laptops and computers and made

it confused to start writing in a way how, because they feel a factor of their age understanding that they digest more slowly than teachers who are younger than their age. They hope that there is support from the school so that they can find peer tutors to be able to learn to write scientific papers correctly. And 3% of the results of the teacher interviews were also teachers who did not feel that scientific writing was important because they were more focused on teaching and making students understand the material taught in virtual classrooms. The following is a percentage graph of the results of teacher interviews with some of their reasons for developing scientific writing in figure 2.



Figur 2 : Percentage Of Reasons For Teachers 'Difficulty Writing Scientific Works In The Pandemic Time Covid-19

From the results of primary data, secondary data and the results of interviews with the teachers, it can be concluded that many teachers are not motivated to write because they have to adapt in preparing virtual online learning materials for their students. And there are some teachers who do

not understand well the rules of writing scientific papers, both in terms of content and content that are described in scientific writing, and there are some teachers who are over 50 years old who still need peer tutorials in using computers so as to Doing research and making scientific papers must take a long time because I am still not used to using a laptop or computer. There are some teachers still think that the most important thing is to make students understand in learning without having to make scientific papers.

IV. DISCUSSION AND RECOMMENDATIONS

From these results it can be concluded that solutions can encourage teachers to develop scientific writing, including:

1. There is support from schools in finding partners for cooperation in developing the potentials written in scientific papers.
2. There is continuous training in order to familiarize teachers with writing scientific papers assisted by partner institutions or speech from peer teachers who have mastered scientific writing.
3. The existence of school support for teachers, by giving awards to teachers who make scientific papers every semester to provide and provide protection for teachers who have never made scientific papers.
4. Schools collaborate with partners who can publish the publication of teacher scientific papers so that teachers do not need institutions to find it difficult.

With this solution, it is hoped that the ability of teachers to develop scientific writing can develop rapidly so that the ability of teachers to achieve professional grades is faster. This can benefit teachers, and schools..

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ETHNOPEDAGOGY AND ITS APPLICATION IN LEARNING SOCIAL STUDIES IN ELEMENTARY SCHOOL OF THE GLOBAL ERA

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Abstract : This paper aims to: 1. Describe ethnopedagogy as a learning approach, 2. Ethnopedagogical position as a cultural heritage in the era of globalization, 3. Application of the ethnopedagogical approach in elementary school social studies learning. The era of globalization is marked by a multi-dimensional crisis, including a cultural identity crisis. So to overcome this need education needs to do culture-oriented learning. Ethnopedagogy is a learning approach that is oriented towards cultivating local wisdom values through education. As an approach, ethnopedagogy needs to be implemented with strategies and innovative learning media that are able to attract students' attention to understand and apply local wisdom, including in elementary social studies learning. The objectives of social studies learning in elementary schools are to strengthen national identity, love the country, build oneself to survive in all conditions and be responsible for building a civilized society based on universal human values. Social studies learning material in elementary schools in Indonesia comes from the environment and culture of the students around them, so ethnopedagogy is very suitable to be used as a learning resource in elementary social studies learning.

Keywords: Ethnopedagogy, Global Era, Elementary School Social Studies

I. INTRODUCTION

School is a place where the educational process is regulated in a certain system. Students from elementary to high school levels carry out teaching and learning activities regularly in accordance with the applicable education system (Pingge, 2019). The curriculum is a system in education that regulates the implementation of the teaching and learning process.

Indonesia is currently implementing the "Kurikulum 2013". One of the characteristics of the kurikulum 2013 is that "schools are an inseparable part of society that provides planned learning experiences, students apply the material they learn to society and utilize the community as a learning resource" (Kemendikbud, 2016). The characteristics of the curriculum can be understood that the teaching and learning process in schools can utilize the community as a learning resource. One of the learning resources in the community is local wisdom (Pingge, 2019).

The kurikulum 2013 describes that learning both at the primary school level to high school must be local content which is a study material or subject in an education unit that contains content and learning processes about local potential and uniqueness which is intended to shape students' understanding of excellence and wisdom in the area where he lives (Oktavianti and Ratnasari, 2018.p 150).

The learning process that promotes local culture is known as ethnopedagogy. Teaching and learning process that utilizes local wisdom as a learning resource. Tilaar (2015. p.24) explains that local wisdom has pedagogical values to regulate behavior that is beneficial to the common interest of the community. Local wisdom is taught with the aim of equipping students with attitudes, knowledge, and spirituality in their area. Another goal is to preserve and develop regional excellence and wisdom that is useful for oneself and the environment in order to support national development.

Oktavianti and Ratnasari, (2018.p 150) through their writing entitled "etnopedagogi dalam pembelajaran di sekolah dasar melalui media berbasis kearifan lokal" explained that ethnopedagogy-oriented learning is very important to be applied considering that Indonesia is a plural country consisting of various ethnic groups which of course has different cultures.

Globalization and technological developments can lead to cultural changes in Indonesian society. If ethnopedagogy-oriented learning is not applied from an early age, then in the future globalization and rapid technological developments can shift local wisdom in society. This shift occurred because there was no clear boundary between local culture and foreign culture. This condition clearly shows that education in Indonesia needs to apply learning that is oriented towards local wisdom.

Currently education and the value of local wisdom have not fully merged into a formidable new force in the Indonesian education body (Ridwan, 2014, p.102), for example in elementary schools, learning oriented to local wisdom has not been optimally implemented even though deep thematic learning has been implemented. teaching must contain local wisdom. One of the obstacles is the lack of the teacher's ability to use learning media that contains local wisdom (Oktavianti and Ratnasari, 2018.p 150).

The role of the teacher in designing learning that comes from the community is very important. The 2013 curriculum has explained that the learning tools provided by the government are flexible, contextual, and provide opportunities for teachers to develop and implement learning, and accommodate local excellence (Kemendikbud, 2016). Local wisdom acts as a means of cultural inheritance by certain communities and in certain places from generation to generation and is able to face rapid global developments (Tinja, Towaf, & Haryono, 2017).

The relationship between the ethnopedagogical approach that raises local wisdom is the answer to problems that arise as a result of globalization. Globalization has given birth to new values, new lifestyles and new patterns of social interaction with all the consequences, including sharp social inequalities, damaged harmony between people with rampant conflicts between ethnicities and conflicts between students, changes in values and family functions, individualism and indifference, style. materialistic and hedonic life, thin sense of solidarity and togetherness, loss of love for domestic products, depletion of love and appreciation for local cultural values as part of national identity (Yuliar and Kombaitan, 2012 in Ridwan, 2014).

In the current global era, local culture and wisdom are increasingly being abandoned because people have a strong tendency towards global

culture with tantalizing wrapping of modernism. In this regard, efforts to prepare human resources who are able to respond to global challenges can only be answered by providing quality education (Suswandari, 2018, p. 156). Quality education will be able to produce quality resources, have expertise, are skilled, creative, productive, have positive behavior and always love the culture of the homeland and its nation. Quality education will be able to help students in the process of self-development, namely the development of all their potential, abilities, skills and personality characteristics towards positive values of character that will strengthen their national identity and identity (Suswandari, 2018).

Social studies education has a central role in character building and identity strengthening. This is none other than because IPS as an integration of various social science disciplines is presented practically to conduct social studies through a learning process that cannot be separated from existing environmental and socio-cultural values. The ethnopedagogical approach, is one of the new alternatives in social studies learning in elementary schools that is able to develop all the potential for a more lively and meaningful learning process. The implementation of the ethnopedagogical approach in social studies learning in elementary schools is also an effort to solve social studies learning problems which are dominated by conventional approaches.

Based on the above thoughts, this paper contains three things. First, to describe ethnopedagogy as a learning approach. Second. Ethnopedagogy position as a cultural inheritance in the era of globalization. Third, the form of application of the ethnopedagogy approach in elementary school social studies learning

II. LITERATURE REVIEW

2.1. Ethnopedagogical Approach

Regarding the nature of education, both Alwasilah, et al and Sunaryo in the writing of Tatang Suratno (2010) view that education is inseparable from social and cultural aspects. Presumably the multidimensional crisis in Indonesia which requires evidence-based solutions, especially from the humanities disciplines, including education and teaching, gave the background to the emergence of the idea of Ethnopedagogy.

The phenomenon of the emergence of the term Ethnopedagogy is equivalent to the emergence of variants of the terms that attach the word pedagogy, for example Ecopedagogy, ethnophilosophy, ethnopsychology, ethnomusicology, ethnopolitics and so on (Alwasilah et al 2009). The term ethnopedagogy in Indonesia comes from the attention to art discourse of the archipelago as seen from the example of the Language and Arts Appreciation program at the Faculty of Language and Arts, University of Education (UPI) Bandung (Alwasilan et al., 2009). This concern is in line with the study of traditional music education (Balinese gamelan) developed by Dunbar-Hall (2009) who views the importance of Ethnopedagogy for music educators "to utilize and interpret a range of pedagogic strategies to reflect the types of music being taught and the cultures from which those musics derive".

In the context of culture in general, ethnopedagogy pays special attention to local genius and local wisdom by revealing cultural values (Alwasilah et al., 2009) which are reflected in local content on learning or better known as learning based on local wisdom (Oktavianti and Ratnasari, 2018.p 151). Alwasilah continued that ethnopedagogy is an educational practice based on local wisdom in various domains and emphasizes local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of the community where local wisdom is related to how knowledge is produced, stored, applied, managed and passed on. In this case, local wisdom has the following characteristics: 1) based on experience; 2) tested after centuries of use; 3) can be adapted to current culture; 4) integrated with the daily practices of society and institutions; 5) commonly done by individuals and society; 6) dynamic in nature; and 7) related to belief systems.

Other characteristics of local wisdom according to Ellen and Bicker in Suswandari (2018) are as follows: 1). Is a collection of experiences and rooted and produced by people who live in a certain place. 2). Transmitted orally by imitation and demonstration. 3). It is a consequence of direct practice in everyday life and continuously and is strengthened through experience and trial and error. 4). It tends to be empirical rather than theoretical knowledge in the narrow sense. 5). Repetition is a hallmark of tradition even as new knowledge is added. 6). Always changing, produced and reproduced, found and lost, often presented as something static. 7).

Characteristic. 8). Unevenly distributed socially. 9). Functional. (10). Holistic, integrative and contained in a wider cultural tradition

Utari, Degeng and Akbar (2016: p.42) in general, local wisdom has characteristics and functions, namely 1) as a marker of the identity of a community, 2) as an adhesive element of social cohesion, (3) as a cultural element that grows from below, exists and developing in society, is not an element that is said from above, 4) functions to provide a color of togetherness for certain communities, 5) can change the mindset and reciprocity of individuals and groups by placing it on a common ground, 6) able to encourage the development of togetherness , appreciation and joint mechanisms to defend themselves from the possibility of disturbance or destruction of group solidarity as a whole and integrated community.

The concept of ethno-pedagogy according to Henry G Burger (in Suswandari, 2018) explains "ethno-pedagogy is the activity of cross cultural teaching, ... the goal os ethno-pedagogy is the attainment of syncretism or the reconciliation of two or more cultural systems or elements with the modification of both ". Furthermore, Anwar Hafid, (2015, et al) asserts that "... Ethnopedicagogy is an educational practice based on local wisdom in various fields such as medicinal treatment, self-defense art, living environment, agriculture, economy, government, calendar system, and etc. Ethnopedagogy perceives that knowledge or local wisdom as the source of innovation and skill that can be empowered for the sake of the society's welfare ... ". The next opinion according to Khusainov and Galimov (2014 in Suswandari, 2018) states that "ethno-pedagogy is the generalize concept meaning the comparative analysis of educator traditions of different people. People are an only and inexhaustible source of spiritual values ".

Suswandari (2018) states that in the escalation of increasingly dynamic social interactions due to various issues that will trigger conflicts, also places ethnopedagogy as a difference-based learning model in an effort to find efforts to unite in differences themselves. This is as expressed by Guzaliya Zh Fahrutdinova (2016) in one of his studies, explaining the following: "With the increased tension in human relations, in a burst of misunderstanding, ethnic conflicts, which have proliferated in a new socio-cultural environment, the study. of processes of interaction in multi-ethnic educational environment and upbringing, the emerging national identity

for centuries, actualizes the importance of contemporary problems of ethnopedagogical education ”.

The concept of ethnopedagogy as a learning approach indicates that education cannot be separated from culture. Education is a socio-cultural process. So that educational institutions are not only a learning center for learning but also as a center for cultural development and appreciation.

2.2. Globalization era

Globalization originates in the work of many intellectuals of the 19th and early 20th centuries, from Saint-Simon and Karl Marx to geopolitical students like MacKinder, who realized how modernity integrated the world not until the 1960s and early 1970s. 'actually used. The notion of globalization itself emerges as a process by which states and people become more interrelated. It coincided with the rapid spread of the information revolution, which brought the fast world into a shared social and economic space (David Held and Anthony McGrew, 2002).

Globalization is an era in which the general tendency is to integrate the life of local people into the global community in various fields. Exchange of goods and services, exchange and development of ideas regarding democratization, human rights and the environment, migration and various other human trafficking phenomena that cross local and national boundaries are now common phenomena that take place down to even the most local community levels. In short, local communities are now part of the trade chain, exchange of ideas and transnational companies (Riza Noer Arfani, 2003).

The global era is also known as the "age of knowledge" (Mukhadis, 2013. p.115). In this era, all alternative efforts to meet the needs of life in various contexts are more knowledge-based. Efforts to meet the needs of knowledge-based education, knowledge-based economic development, knowledge-based community development and empowerment, and knowledge-based development in industry.

2.3. Ethnopedagogy: Cultural Heritage in the global era

As a process of changing world order, globalization forces an event that occurs in a certain region to affect other regions, and vice versa, the policies adopted by one country will have an impact on other countries, especially if the policy was born from a country such as the United States or China. Globalization also forces a country to think carefully in determining its policies because they have to think about the pros and cons, thus globalization is how each action gives more value to certain communities. How a country must be able to take advantage of every event that occurs.

Globalization has forced the Indonesian people to continue to follow it, so that the culture in the world becomes uniform, materialism in thinking, behavior and material patterns. This is added to the reality of the character of Indonesian people, which is incompatible with the noble values of the nation. The reality shows that the mentality and character of Indonesian people is still visible in people's lives (Sarbaini, 2015).

Global issue, is any event or discourse that is able to grab the attention of the global community, how the community responds to this issue, one of which is determined by the strong influence of the issue. In fact, environmental issues, free markets, ideological shifts, and human rights issues are still hot and tend to be fried in order to keep the attention of the global community, and if the state is not prepared for these issues, it will have an impact on political stability and security. In fact, global issues have influenced the emergence of decisions by certain groups of people to take courageous actions, for example the decision to join certain groups on ideological grounds (Muh. Sholeh 2015).

Lubis (2012) states that Indonesian people generally have a hypocritical mentality, are reluctant to take responsibility, are feudal, superstitious, artistic, have a weak character, are extravagant, not hardworking, like to complain, easily envious, arrogant, and imitators. Meanwhile, Koentjaraningrat (1987) tends to see Indonesian people as having qualities that underestimate quality, like to bypass, are not confident, are not disciplined, and like to ignore responsibilities.

This condition gave rise to reactions from the world community, especially from Indonesia, in this case the world of education, there are

groups that explore education from the literacy of religious thinkers, and some are exploring local wisdom treasures. Local wisdom is considered as the answer to Indonesia's condition in the era of globalization. Local and traditional treasures are again glimpsed and considered as a panacea for these various problems, and are believed to be able to improve the impacts caused by development (Sarbaini, 2015).

The disclosure of local wisdom not only shows our resilience in terms of culture, but also cultural sustainability, in the sense that local cultural values should not be eroded by foreign cultural values. Because the values contained in local wisdom are explicit and implicit conceptions that are unique to someone, a group or society (Kartawinata, 2011 in Sarbaini, 2015), which is able to influence the available choices of forms, ways and goals. - the goal of action in a sustainable manner; binding each individual to perform a certain action; gives direction and emotional intensity and directs individual behavior in everyday situations.

Social studies education has an interest in maintaining a good spirit of citizenship, so that it must be able to respond to these global issues properly through more meaningful learning in order to be able to reduce the negative impact of developing global issues. Directly or indirectly, people come into contact with global issues, and their responses vary widely. As citizens, the realization of qualified individuals or good citizens is needed by the state in the context of the development process. Meanwhile, the influence of globalization has been able to force some of the younger generation to abandon the values of goodness, so that they are trapped in habits that are far from good values. This is a challenge in learning social studies education.

2.4 Social Studies Learning In Elementary Schools

The term "IPS" (Social Studies) has been used in the education curriculum in Indonesia since 1975. Social science is a subject in elementary schools. At the elementary school level, the social studies subject contains Geography, History, Sociology and Economics. Through the social studies subject, students are directed to become citizens of Indonesia who are democratic and responsible, as well as citizens of the world who love peace. Social studies subjects are designed to develop knowledge, understanding,

and analytical skills on the social conditions of society in entering a dynamic social life. Social studies subjects in elementary schools are arranged systematically, comprehensively and integratedly by integrating social science concepts as a source of social studies material in accordance with contextual themes in society. With this approach, it is hoped that students will gain a broader and deeper understanding and be holistically integrated in related fields of science.

The 2013 curriculum for social studies subjects for grades I, II and III is integrated into the basic competencies of Indonesian, civic education and Mathematics, while for grades IV to VI, social science becomes a separate subject but the learning is carried out thematically integrated with other subjects (Kemendikdub, 2016).

The content of social studies education consists of knowledge, skills, values and attitudes developed from society and social science disciplines. In detail, the content of social science includes: (1) aspects of knowledge about the life of the surrounding community, nation, and humankind in various fields of life and its environment; (2) aspects of skills consist of logical and critical thinking, reading, learning skills, solving problems, communicating, and working together in national life (3) aspects of attitude consisting of religious values, honesty, hard work, curiosity, independence, respect for achievement, competition, creative and innovative (Kemendikdub, 2016).

The content of social science education will be divided into four scopes of social science in elementary schools (Kemendikbud 2016), first, spatial characteristics in the national and regional scope. Second, social diversity, social interaction and social change. third, economic activities of the population, and fourth, changes in Indonesian society since the Hindu Buddhist era until now.

III. DISCUSSIONS

3.1 Application of the Ethnopedagogical Approach in Primary School Social Studies Learning in the Global Era

The application of the ethnopedagogical approach to the social studies subject by paying attention to local wisdom that exists in the student or school environment. Local wisdom-based schools do not just appear, but

there are processes and steps, so that a school can be said to be based on local wisdom with an ethnopedagogical approach as its superior. These steps start from collecting various types of local wisdom to its application in education, both integrated into subjects and into self-development subjects. The Ministry of National Education (2011) describes the results of an analysis of determining the type of local excellence in its implementation in schools in learning, which includes: inventory of potential aspects of local excellence, analysis of internal school conditions, analysis of school external environment, and local wisdom-based school management strategies (Zuhdan K. Prasetyo , 2013. p. 4). The description of the steps for learning based on ethnopedagogy is as follows.

- a. Inventory of potential aspects of local excellence, carried out by:
 - 1) Identifying all potential regional advantages in every potential aspect (Natural Resources, Human Resources, Geography, History, Culture),
 - 2) Paying attention to the potential for local advantages in regencies / cities which are competitive and comparative advantage.
 - 3) Identifying and gathering information through documentation, observation, interviews, or literature,
 - 4) Grouping the results of identification of each related aspect of local excellence.
- b. Analyzing the internal conditions of the school, carried out by:
 - 1) Identifying real internal school data including students, dictatorships, sarpras, school financing and programs,
 - 2) Identifying the strengths and weaknesses of schools that can support the development of identified local potential advantages,
 - 3) Describing school readiness based on the results of the identification of the strengths and weaknesses of the school that has been analyzed
- c. Conducting an analysis of the school's external environment, carried out by:
 - 1) Identifying real data on the external environment of the school including school committees, education boards, other agencies,
 - 2) Identifying opportunities and challenges that exist in the development of identified local potential advantages,
 - 3) Describing the readiness of development support. Education based on local wisdom is based on the results of the identification of the opportunities and

challenges of schools that have been analyzed. In addition, in analyzing the external environment, schools need to pay attention to three things, namely the theme of local excellence, determining the type of local excellence, and competence for local excellence

- d. Determining the type of local excellence is by implementing a strategy for implementing local akariafan-based learning, namely that the reference in determining the strategy for implementing local-based learning is: 1) For competence in the cognitive domain (knowledge), the strategy is to integrate it into the eye relevant lessons or through local content, 2) For competence in the psychomotor domain (skills), the strategy is to determine Skills Subjects, 3) Competence in the affective domain (attitude) can be done by Self-Development, d) Implementation strategies that implemented according to the abilities of each school.

When applying the ethnopedagogical approach to social studies learning in elementary schools, it is necessary to pay attention to the basic competencies of elementary school social studies subjects with four learning scopes. The table below is an example of local wisdom from the Sumba community that can be used in the ethnopedagogical approach in social studies learning in elementary schools.

Table 1. Social Studies Education Scope in Elementary Schools and Forms of Local Wisdom of the Sumbanese

No	Scope of Social Science Education	Kinds of Sumbanese' Local Wisdom
1	Spatial characteristics in national and regional scope.	Local poem about the characteristics of the Sumba's region
		Sumba's Mother Tongue
		The territory division based on ethnicity or clan

		Woven fabric motifs by region or village
		Traditional house forms based on ethnicity
2	Social diversity, social interaction and social change	Local Poem about: women and men, children, parents
		Baby naming system
		Local Poem about nobility and servants
		Beliefs about life and death
		Local Poem about the forms of good and bad social relations
		Woven fabric motifs about social patterns
		Carving in a tomb stone
		The division of space in traditional houses
3	Economy Activity of the People	Local poem about the cultivation of gardens and fields
		Traditional tools used
		The food of kings and servants
		Read natural signs
		Barter system
		Flora and fauna on woven fabrics and tombstone carvings
4	The changes in Indonesian society since the days of Hindu Buddhism until now	Custom poetry about beliefs from the mountains and beliefs from across the sea

		Read natural signs
		Woven fabric motifs contained certain religious symbols
		About the traditional house or chief
		Belief about God
		The division of tribes who worship certain objects

Source: adapted from Pingge, 2019: Learning Materials Based On Local Wisdom Of Sumbanese As The Source Of Learning In Elementary School (The 4th International Seminar on Social Studies and History Education (ISSSHE))

IV CONCLUSION

Ethnopedagogy as a learning approach indicates that education cannot be separated from culture. Education is a socio-cultural process. So that educational institutions are not only a learning center for learning but also as a center for cultural development and appreciation.

Science education in elementary schools teaches students about the knowledge, skills, values and attitudes developed from society and social science disciplines. Social science can make society a source of contextual learning according to learning material.

Social studies education has an interest in maintaining a good spirit of citizenship, so that it must be able to respond to these global issues properly through more meaningful learning in order to be able to reduce the negative impact of developing global issues. Directly or indirectly, people come into contact with global issues, and their responses vary widely. As citizens, the realization of qualified individuals or good citizens is needed by the state in the context of the development process. Meanwhile, the influence of globalization has been able to force some of the younger generations to abandon the values of goodness, so that they are trapped in habits that are far from good values

Local knowledge or local wisdom is a source of contextual learning. In addition to making it easier for students to digest learning materials, it also

helps to pass down positive local values as the identity of the nation and state.

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