

# Pengujian Plagiasi Karya Ilmiah

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<sup>1</sup>  
**Tajau Production Activities in Kuin Utara as a Learning Resources on  
Social Studies**

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**Abstrak**

Pemanfaatan konten lokal ke dalam pembelajaran IPS merupakan salah satu aspek yang mendukung tercapainya tujuan pembelajaran IPS. Pada praktiknya, pembelajaran IPS dominan menggunakan buku teks, sehingga penanaman sikap dan keterampilan terabaikan. Pembelajaran hanya mementingkan penanaman konsep kepada peserta didik. Tujuan penelitian ini mendeskripsikan produksi Tajau di Kuin Utara sebagai sumber belajar IPS. Penelitian menggunakan pendekatan kualitatif dengan metode deskriptif. Observasi, wawancara, dan dokumentasi digunakan sebagai teknik pengumpulan data. Reduksi data, penyajian data dan verifikasi data digunakan untuk teknik analisis data. Uji keabsahan data dilakukan dengan triangulasi yaitu triangulasi sumber dan perpanjangan waktu penelitian. Hasil penelitian menunjukkan pada kegiatan produksi Tajau terdiri dari beberapa tahapan dari persiapan, bahan, pembentukan Tajau, pengeringan, serta pemasaran. Berbagai tahapan tersebut dapat dijadikan sebagai sumber belajar IPS pada materi interaksi antar ruang, interaksi sosial, kegiatan ekonomi, dan perdagangan antar daerah.

**Kata Kunci:** Produksi, Tajau, dan Sumber Belajar IPS.

**Abstract**

The use of local content in social studies learning is one aspect that supports the achievement of social learning objectives. In practice, social studies learning is dominant using textbooks, so that the planting of attitudes and skills is ignored. Learning only emphasizes the concept planting to students. The purpose of this study is to describe the production of Tajau in Kuin Utara as a source of social studies learning. The study uses a qualitative approach with descriptive methods. Observations, interviews, and documentation are used as data collection techniques. Data reduction, data presentation, and data verification are used for data analysis techniques. Data validity test is done by triangulation namely source triangulation and extension of research time. The results showed that Tajau's production activities consisted several stages from preparation, materials, forming Tajau, drying, and marketing. The various stages can be used as a source of social studies learning on material interactions between spaces, social interactions, economic activities, and trade between regions.

**Keywords:** Production, Tajau, and Learning Resources on Social Studies.

**PRELIMINARY**

Learning activities not only aim to provide inculcation in the form of concepts to students. But cognitive, affective, and psychomotor aspects are a unity that must be achieved in learning. That's the same for learning social studies education. To achieve this learning, it is necessary to use local content as part of learning resources, so that students not only understand the concept, but they understand the relevance of the concepts taught with their environment. In the 2013 curriculum, it has been explained that the success of social studies learning is characterized by an in-depth understanding of concepts and implementing them in everyday

life. Students have competence in the use of learning for human life, and the impact of the use of science for human life and the environment (Abbas, 2013). Social learning resources must be seen as a unified whole in the learning process. The source of learning is practical and effective social learning in human souls and actions and objectively institutionalized in society (Abbas et al., 2017).

In Banjarmasin, precisely in Kuin Utara, there is one community activity that utilizes local culture in the form of Tajau as an economic activity. Tajau is a large crock-like object intended as a water or rice storage container. The existence of community expertise in Kuin Utara in making Tajau was initiated by Bugis people residing in Kuin, because of the many requests from the community, the people in Kuin learned how to make it. The process of making Tajau is still very traditional. Areas that still need Tajau are areas that are not covered by clean water channels. So that it uses Tajau as a container to collect water.

Knowledge of how the process of producing Tajau as one of the local wisdom of the Kuin community should be maintained. Integrating local wisdom into learning is one way to keep its existence known to future generations. One suitable subject is social studies subjects. Social study is a subject that aims to prepare students to become good citizens based on the Pancasila and the 1945 Constitution, with a focus on developing individuals who understand environmental problems, discussing interactions between humans and the environment, as individuals and members of the community who can think creatively and critical and able to develop national cultural values (Kemdikbud, 2005).

The use of learning resources that are interesting and close to students or contextual learning can facilitate the achievement of social learning dimensions, while the four dimensions are the dimension of knowledge, skills dimension, values and attitudes, and action dimensions action, focus with local culture as learning resources on social studies (Syaharuddin & Mutiani, 2020). The development of cultural values education using local culture serves as a medium so that students will not be separated from the cultural reality they have. Hope later by incorporating cultural content into learning can shape the character of students who contribute to the preservation of local culture, especially Tajau production activities so that it will be guaranteed its sustainability in the future (Sariyatun, 2013). The economic activities of the community in producing Tajau are interesting to study related to the production process, so it is known about how people's knowledge in producing a Tajau, or in other words, what aspects of making Tajau are different from the activities of producing other objects. So this can be used as part of social studies learning resources.

## RESEARCH METHODS<sup>13</sup>

A qualitative approach with a descriptive method was used in this study to explain how the process of making Tajau in Kuin Utara as a whole. The research location is located in Kuin Utara Village, North Banjarmasin District. The researcher personally becomes a research instrument which means that the researcher personally determines the focus of the research, selects informants, collects data, analyzes data to test the validity of the data.<sup>6</sup>

The subjects in this study were the makers of Tajau, cultural figures, academics, and the community who could provide information related to research on the process of making Tajau in Kuin Utara. The data collection process includes three methods, namely observation, interview, and documentation. Observations were made by observing the process of making Tajau by Mr. Mayasin in Kuin Utara. The interview was conducted with two craftsmen from Tajau, the head of the RT. 5 in Kuin Utara, four residents, and two social studies teachers in junior high school.<sup>16</sup> Documentation was carried out by gathering several journals related to Tajau and taking photos of the Tajau manufacturing process (Abbas et al., 2016).

After obtaining data from observations, interviews, and searching for documents related to Tajau, the data was reduced by taking only data relevant to research on the process of making Tajau in Kuin Utara Village. After data reduction, the data is presented by describing the results of the data into paragraphs. Finally in the data analysis process is data verification by making conclusions about the data that has been presented.<sup>2</sup> The data validity test process is carried out by triangulation of sources by giving the same questions to the interviewees but at different times. The researcher also extended the research time to obtain sufficient data in the study (Subiyakto et al., 2017; Subiyakto & Mutiani, 2019).

## RESULTS AND DISCUSSION

Tajau production is a form of community craft in Kuin Utara Village. This expertise is passed down from the family of Tajau craftsmen. At present only two craftsmen are left active in making Tajau, namely Mayasin (54) and Jaimani (29). Based on observations of the physical form of Tajau, Tajau is an object that has a height of 80 cm, a diameter of 19 cm, and the circumference of the mouth of Tajau 60 cm. Tajau which is made has a grayish-white color as a result of drying of the maker material, which is cement and sand.

Tajau by definition, according to KBBI is a large jar of clay that goes through the combustion process to make it. But Tajau in northern Kuin is very different in terms of manufacturing techniques or materials to make it. Tajau in northern Kuin doesn't use clay but cement and sand, and the technique make it not use massage and swivel techniques like the process of making a barrel (Yana, 2014).

Tajau is an object that is usually used to store water and rice. Now the community's demand for Tajau is greatly reduced, most customers who order Tajau come from the Anjir, Aluh-aluh, and Tamban areas. Following Rianto's statement which explains if the production activities are carried out to meet the needs of the community for an item (Arif et al., 2010). As the statement of Ms. Salasiah (73) explains that she is no longer using Tajau. The reduced use of Tajau is due to its replacement with lighter plastic containers and easier distribution of PDAM water. Besides Tajau's requests in the local area, Tajau's orders also came from outside the island. Orders come from Bali, Madura, and most recently from Bandung. Specifically, the following stages of Tajau production in the Kuin Utara Village are:

### **1. Preparation phase**

The materials that need to be prepared to make Tajau are cement, white sand, wood shavings, and water. White sand which is used as a cement mixture is imported directly from Liang Anggang, Banjarbaru. One sack can be used to make eight Tajau. Wood shavings can be purchased from the nearest furniture manufacture in Kuin Utara. The tools used are molds made from calico cloth, ironwood that is used to pound wood shavings in the mold. After that, there is a flat aluminum sheet that is used to form the edges of the mold and a shovel that is used to mix materials to make Tajau.

### **2. Material processing stage**

Before processing the mixture from cement and sand, a mold is prepared first by inserting wood shavings into the calico cloth. Wood shavings in the mold must be pounded firmly until solid so that the mold is formed perfectly. After the sand and cement mixture will be made with a ratio of 3: 1, but the amount of comparison of the ingredients of this Tajau maker can change according to customer demand.

### **3. Tajau body formation stage**

After processing the molds and dough to make Tajau, the next is the process of forming the Tajau body. First form the bottom of the Tajau by making the dough into a round shape. After that, the Tajau mold is placed on top of it and little by little dough is applied to the surface of the mold to cover all parts. This forming process must be done quickly and precisely because the Tajau dough will harden and will not be able to be used again later.

### **4. Drying stage**

The next step is drying, leaving Tajau half dry. After that, the sawdust is removed from the mold then followed by pulling out the calico cloth mold. The drying process only

relies on sunlight, so the drying time is very dependent on the weather. Finishing is done by applying a fine cement mixture to make the surface of Tajau smoother.

Tajau as an object of community culture in Kuin Utara is an object used as a container for storing water and rice. Making culture a source of learning in social studies can make students understand their environment well. As explained by Heri (2015), through social studies learning it is hoped that students will be able to increase their understanding of multiculturalism and develop local cultural values. The development of social studies learning is very closely related to local wisdom to continuously improve the learning outcomes of social studies (Abbas, 2015; Maryani & Syamsudin, 2009; Sanjaya, 2006).

Learning resources are all that exist and can provide information in the learning process. Everything can be used as a source of learning, therefore physical objects, the environment, all human activities, and so on <sup>7</sup> can be used for learning resources. <sup>2</sup> In social studies subjects, everything can be used <sup>2</sup> as a source of learning based on the definition of social studies is an integration of social sciences and humanities. Social studies learning should be a means to bring students closer to the social life of the surrounding community (Nasih et al., 2019; Sukirno, 2002; Susilana, 2009).

Making Tajau as a learning resource will provide additional knowledge to students. Learners will know about the long process that must be gone through to make a Tajau and how the craftsmen face the changing times so that the business of making Tajau will survive. Making Tajau's production activities <sup>17</sup> as a source of social studies learning can be used on the themes of production, distribution, and consumption. On this theme, the teacher can explain the stages of making Tajau, ranging from preparation, processing of materials, body formation to drying. The distribution process of Tajau to the destination areas where consumers are located can use land or water lines. Distribution of Tajau through waterways can use small boats or boats and using pickup trucks for land routes. (Putro, 2013) stated that learning in K13 was developed based on several principles, namely:

1. Learning focuses on students.
2. Increase students' creativity.
3. Build a fun and challenging learning environment.
4. Learning has value content (ethics, aesthetics, logic, and kinesthetic).
5. When notified, students will find out.
6. Create variations in students' learning experiences by using a variety of strategies and learning methods that are fun, contextual, efficient, effective, and meaningful.

The social studies teaching process is based on principles to develop reasoning, value, and noble character (Mughtar, 2015; Sapriya, 2017). Also to increase students' local insights

on culture, according to Rusyidah (58) students will get to know their local culture better if local learning material is inserted as a source of learning. Therefore Tajau's production activities in Kuin Utara can also be used as a learning resource and researchers analyze the syllabus of junior high school social studies subjects, as follows:

**Table 4.1 Syllabus for Social Studies Subjects**

Class / Semester level	Basic competencies	Subject matter	Tajau Production Activity in Kuin Utara
VII / I	4 3.1 Understanding the concept of space (location, distribution, potential, climate, the shape of the earth's surface, geology, flora, and fauna) and the interaction between spaces in Indonesia and its effects on human life in economic, social, cultural, and educational aspects.	Definition of space and interaction between spaces.	The marketing of Tajau in Kuin targets agricultural areas such as rivers, shafts, and latrines. There is a peatland area, so Tajau is needed to store clean water as well as a rice grain. From this marketing activity, there was an interaction between regions because when selling Tajau it used the river route to the river, the waterfall, and the latrine.
VII / I	7 3.2 Analyzing social interaction in space and its influence on social, economic and cultural life in values and norms and social and cultural institutions	Social interactions	Social interactions occur between Tajau craftsmen and Tajau buyers. Social interactions occur during the Tajau buying and selling process, which is when communication and social contact occur that is a condition for social interaction.
VII / II	5 3.3 Understanding the concept of interaction between humans and space to produce a variety of economic activities (production, distribution, consumption, demand, and supply) and interaction between spaces for the survival of Indonesia's economic, social and cultural life.	Economic activities (production, distribution, consumption) are related to the development of science and technology.	Tajau as an object of cultural results is used as a business by artisans. The economic activities carried out include the production, distribution, and consumption processes.
VIII / II	10 3.3 Analyze the advantages and limitation of demand and supply space, technology and their influence on inter-room interaction for economic, social, cultural activities in Indonesia and ASEAN countries	Inter-regional / inter-island trade and trade	In inter-regional / inter-island trade material can make Tajau production activities as a source of learning because Tajau is marketed to other regions such as Anjir, Aluh-Aluh, and Tamban and outside the island because there are Tajau orders to be

			sent to Madura, Bali, and Bandung.
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Sources: Data Processed, 2019

Based on the syllabus analysis above then the material that can make Tajau's production activities as a source of learning is economic activities (production, distribution, and consumption). Material on economic activity is material on learning IPS that can integrate with various economic activities in the surrounding community in the student environment (Jumriani, 2018; Satrianawati, 2018). Other subject matters are interactions between spaces and social interactions in class VII, and trade between regions in class VIII. Integration of local culture in social studies learning is expected to make students remain attached to the socio-cultural reality in the community where they are. Through social studies learning with the local culture in it, it is expected to be able to provide knowledge, attitudes, values, and shape students' identity.

Tajau's production activities as a result of community culture in Banjarmasin are part of the community's past. That the past of a society becomes part of the culture of that society in the form of values, ideas, ideas that can influence community inspiration in contextual behavior. The utilization of economic activities around the environment of students affirms that social studies learning is not only theoretical but can give meaning to students during the learning process (Permatasari et al., 2019; Jumriani et al., 2020). Hope in the future students can instill a sense of ownership of their culture, especially local culture such as Tajau handicrafts so that Tajau will still be guaranteed its existence.

## CONCLUSION

Tajau is a large container similar to a jar used by the community to store water or rice. Unlike the crock made of clay and burned in the manufacturing process, Tajau is made of a mixture of cement and white sand. There are several stages carried out in the Tajau manufacturing process, namely the preparation stage, the process of processing the material, the stage of forming the Tajau body, and finally the drying stage. Making Tajau is currently only based on orders by customers. Delivery of Tajau to the customer's destination can use two routes, namely water, and land. Delivery by land using a pickup truck and delivery by water using a small boat or boat.

Making Tajau's production activities as a source of social studies learning can be one of the many ways to achieve the goals of social studies, namely preparing students to be good citizens. In the 2013 curriculum for social science subjects in junior high schools can utilize the explanation of the Tajau production activities in Kuin Utara as a source of learning on



economic activity material (production, distribution, and consumption) related to the advancement of science and technology, inter-space interaction, social interaction, and trade between regional and inter-island. The integration of Tajau's production activities in Kuin Utara as a learning resource makes students get contextual learning so that they are more familiar with their environment and the problems in it and will have a sense of ownership of their own culture.

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