

**Hasni
Mutiani
Mina Holilah**

Kajian-Kajian Lokal untuk Pendidikan IPS



**Editor :
Jumriani
Ersis Warmansyah Abbas**

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Mina Holilah

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Kulit Dalam

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Asosiasi Program Studi Ilmu Pengetahuan Sosial (APRIPSI) Indonesia merupakan wadah program studi dan insan-insan Pendidikan IPS berhimpun dan berkarya. Hal tersebut sebagai aktivitas melekat insan akademis di perguruan tinggi dalam mewujudkan Tri Dharma Perguruan Tinggi. APRIPSI merintis program membukukan karya-karya terpublikasi anggota APRIPSI agar lebih bisa dijangkau akademisi, peneliti, penulis, dosen, mahasiswa dan masyarakat.

Pembukuan artikel-artikel Hasni (Universitas Negeri Makasar, Makasar), Mutiani (Universitas Lambung Mangkurat, Banjarmasin), dan Mina Holilah (Universitas Pendidikan Indonesia, Bandung) merupakan langkah awal realisasi hal dimaksud. Tentu saja sasaran panahnya, memarakan penerbitan buku-buku Pendidikan IPS sebagai ladang sediaan APRIPSI dalam menunjang anggota agar berkarya, berkarya dan terus berkarya.

Buku *Kajian-Kajian Lokal untuk Pendidikan IPS* merupakan perwujudan kolaboratif dengan “menjodohkan” ketiga penulis muda Pendidikan IPS tersebut, yang uniknya, pada awalnya mereka tidak diberi tahu. Setelah buku menjadi *dummy* barulah komunikasi diintensifkan dan jadilah buku inspiratif ini. Selamat.

Karena itu, kalau ada kekurangan di sana-sini, semogalah menjadi lahan perbaikan dan pembelajaran untuk giat berikutnya. Tanggung jawab editorial menjadi milik editor dan pada tataran artikel tetap milik penulis artikel. Terbukti, menerbitkan buku tidak susah.

Pengantar

VII

Semogalah buku *Kajian-Kajian Lokal untuk Pendidikan IPS* bermanfaat dan berkah. Memulai berarti memancang dan menancapkan tiang-tiang kokoh untuk berbuat lebih marak masa datang.

Salam menulis, salam membukukan tulisan.

Banjarbaru, 7 Januari 2024

Jumriani

Ersis Warmansyah Abbas

Pengantar Penulis

Hasni, Mutiani, Mina Holilah

Alhamdulillah. Terima kasih kepada editor, Jumriani, M.Pd. dan Prof. Ersis Warmansyah Abbas yang berinisiatif menjadikan buku *Kajian-Kajian Lokal untuk Pendidikan IPS* yang awalnya tidak kami duga. Jumriani menghubungi kami meminta izin agar artikel-artikel kami berkaitan kajian-kajian lokal dibukukan. Tentu saja kami senang.

Tidak sampai sepekan, *dummy* buku tersebut menjadi dan dihabari, bulan Januari 2024 diterbitkan. Dengan kata lain, pada akhir tahun 2023 kejutan inspiratif menjadi milik kami dalam menerbitkan buku. Tidak kalah menantang Prof. Ersis : “Pada Musyawarah Nasional APRIPSI 2024, buku-buku yang diterbitkan APRIPSI, dipresentasi sebagai bincangan bersama”. Menurut Ketua Umum APRIPSI Indonesia tersebut beberapa buku sedang disiapkan. Munas APRIPSI berbalut peluncuran buku.

Sebagaimana dalam komunikasi kami dengan editor dan Ketua Umum APRIPSI, penerbitan buku *Kajian-Kajian Lokal untuk Pendidikan IPS* merupakan gerak awal untuk dimarakkan tahun-tahun selanjutnya. Diharapkan, pada setiap perguruan tinggi anggota APRIPSI memarakkan giat akademik, terutama menulis dan menerbitkan artikel dan buku.

Sebagai dosen muda anggota APRIPSI kami gembira menerima tantangan tersebut dan memulai dengan buku ini. Terlepas, kekurangan di sana-sini, menulis dan membukukan tulisan semogalah menjadi genre baru kehidupan akademis kami. Menurut istilah Prof. Ersis, bila para akademis menyigi *Google Scholar*, *Socpus*, *Web of Scence* dan pengindeks karya lainnya, tidak *malu-maluin* APRIPSI ditilik dari karya.

Pengantar

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Banjarmasin, 7 Januari 2024

Hasni

Mutiani

Mina Holilah

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Pengantar

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1. The Use of I La Galigo E-Books as a Social Studies Learning Resource to Increase Students' Learning Motivation

Hasni, Nana Supriatna, Sapriya, Murdiah Winarti, Jumadi

ABSTRACT

Teachers as educators must be able to use the right teaching materials so that the desired learning objectives can be achieved. The rapid development of technology produces a variety of applications that can be used to develop teaching materials that are integrated with the value of local wisdom so that they are useful for students' provision. The purpose of this article is to examine the use of the e-book containing I La Galigo as a social studies learning resource to increase the learning motivation of junior high school students. The method used in this paper is a qualitative research method. Data collection techniques include interviews, observation and documentation. The results of the study found that the use of e-books could be developed by creative teachers to increase students' learning motivation at SMP Negeri 13 Makassar. Social studies teachers package teaching materials by improvising the I la Galigo in the form of illustrated stories as visualization media, and animated film media.

Keywords: E-books, I La Galigo, Social Studies Learning, Learning Motivation

I. INTRODUCTION

Media is an inseparable part of the teaching and learning process in order to achieve educational goals in general and learning goals in schools in particular. Media that carry messages or information for instructional purposes or contain teaching purposes, the media is called learning media (Arsyad, 2002). In preparing appropriate learning materials, a social studies teacher can arrange teaching materials that are in accordance with the curriculum and are able to meet the needs of students.

On the other hand, some social studies teachers are still weak in developing teaching aids. Learning aids in schools have not been used as media in learning activities (Supritana.N, 2020). Even though the teacher is one of the most important parts in achieving learning success who has the task of preparing material. One of the uses of teaching materials that are in accordance with the times and the demands of the 4.0 revolution is e-books (Restiyowati, 2012). The benefits of e-books are easier to use or more practical, simpler and more portable, durable, cheaper, easy to copy and distribute, and environmentally friendly (Ruddamayanti, 2019). E-books are developed based on the standard rules of book preparation contained in Regulation of the Minister of Education and Culture Number 8 of 2016 because based on their characteristics, e-books have a structure like ordinary books which can be added with digital content such as audio, video or animation (Majid, 2014).

(Arsyad, 2002) argues that the use of teaching media in the teaching and learning process can generate new desires and interests, generate motivation and stimulation of learning activities, and even bring psychological effects on students. Digital technology is believed to increase retention and persistence of learning in the rest and can also provide rich content and is more suitable to be applied in 21st century learning models (Mawarni & Muhtadi, 2017). In addition, the fact that students cannot be separated from the use of smartphones, androids, tablets, and various other technological tools, as the results of research

conducted (Yuliana et al., 2021) and data obtained by 76% of students are more interested in the use of various cellular applications that allow them to easily access information and learning materials online.

Determining learning strategies that can improve learning activities in the classroom, implementing and implementing curriculum and conducting assessments to evaluate student performance (Gao & Huang, 2019). It is relevant (Lestari, 2013) that teaching materials are a set of subject matter that refers to the curriculum used in order to achieve predetermined competency standards and basic competencies. Teaching materials are all materials, either in the form of information, tools or texts that are arranged systematically and used in the learning process with the aim of planning and reviewing the implementation of learning (Prastowo, 2017).

The weakness of the material in separate textbooks with cultural content is that teachers need time to introduce culture (Ulumuddin & Wismanto, 2014). Continuous updating of the content of teaching materials is also an important thing to do in order to provide teaching materials that are in accordance with the needs of students so as to increase the effectiveness of learning. Updating information on teaching materials can not only be done by teachers but also requires creative collaboration with students in order to enrich the content and quality of teaching materials (Putnik & Alves, 2019).

The need to use e-books as teaching materials that contain the value of local wisdom, as in I La Galigo for students needs to be done. The use of e-books must contain cultural themes to clarify social studies material to increase students' learning motivation. Each theme is reinforced by illustrations and videos of events in I La Galigo. This study is expected to be a form and milestone for the conservation of Indonesian culture, especially in South Sulawesi because more people from the international world will know Indonesia with a variety of cultures that are currently developing.

II. METHODS AND RESEARCH

Method

This type of research will use qualitative research with a descriptive approach. Descriptive research methods are commonly used to describe or be able to analyze a research result but are not used to make broader conclusions. So that the purpose of its use cannot be separated from a systematic depiction related to the object and subject to be studied (Sugiyono, 2016). A descriptive approach was taken to reveal actual facts about the use of the E-book containing I La Galigo social studies learning at SMP Negeri 13 Makassar.

Research Design.

The technique of collecting data is through interviews with social studies teachers and students, observation and documentation. The data analysis used is an interactive analysis model consisting of: data collection, data reduction. Presentation of data, and drawing conclusions (Miles, Humberman, 2014).

III. RESULTS AND DISCUSSION

At the beginning of this study, potential problems were identified. Data were collected through informational interviews with social studies teachers and students of SMP Negeri 13 Makassar. The results of the study found that the use of the I La GaligoMutant e-book in social studies learning was able to increase student learning activity. The learning activities by prioritizing the use of media aided by illustrations and videos of I La Galigo'sjourney that are relevant to social studies material in class VII are Community Life in the Pre-aksara Period (IR: Interview).

The use of e-books makes it easier for students to learn and is motivatedbecause of the presence of various features in the e-book, such as illustrations ofI La Galigocultural values that can be found through marriage (Sy: Interview).

Materials about people's lives during the pre-aksra period in Indonesia were designed using e-books, because according to the teacher this material was difficult for students to understand. Content application includes animated videos, articles and illustrations according to the learning characteristics (IR: interview). According to an interview with students (DM: interview), said that the presence of the e-book made us motivated and curious about the presentation of animated videos in social studies material about I La Galigo. These findings are strengthened based on observations and documentation of the use of E-books packaged in social studies material by showing an animated video about the journey of I La Galigo which gives messages to their ancestors through marriage culture in illustrated story illustrations.

The transformation of ancient manuscripts such as I La Galigo is a valuable legacy from the ancestors of the Bugis tribe, so it should be preserved. Adaptation of the script and folklore of I La Galigo, in social studies learning is a form of cultural preservation and provides knowledge to students about the values in each story of the I La Galigo. In the social studies subject matter, the story of I La Galigo is very relevant, namely the material of change and continuity of Indonesian national life in the pre-literate and Hindu-Buddhist period, especially the discussion of the entry of Islam in Indonesia. The history of pre-Islamic times is in the story of I La Galigo (Bahri, 2021).

This finding is in line with (Supriatna, 2019) that creative teachers can inspire students by motivating them to inspire something like stories or writings. The teacher's creativity is to relate the present phenomenon to the past. This is closely related to what James Viscount briefly stated in (Gonggong, 2003a) that the object of historical study is what people think, say and make, similarly according to Gilbert J. Garraghan that oral traditions include historical proverbs (historical proved), popular traditions, ballad traditions, saga, myths, legends are sources of historical studies (Gonggong, 2003b).

This finding, supported by research (Maesaroh et al., 2022) who found that the use of flipbook media in learning can improve student learning outcomes. This is influenced by students' interest in how it looks more attractive and interactive than printed books. This latest technology provides great opportunities for the use of digital books in science and distance learning (Gorghiu et al., 2011). (Fitriansyah et al., 2019) things needed in the development of digital books as learning resources, namely learners (learners), learning facilities and media, facilitators (teachers), and the availability of evaluations (tests).

The results of this study are relevant to the research (Hussein, 2018) which states that attitude improvement needs to be accustomed continuously in the learning process, one way to improve the attitude competence of students is by using teaching materials. Digital technology is believed to increase retention and persistence of learning in the rest and can also provide rich content and is more suitable to be applied in 21st century learning models (Mawarni & Muhtadi, 2017). So that the use of e-books containing I La Galigois said to be able to increase student learning activities in social studies learning.

Based on the results of research and discussion, it can be understood that, by using an e-book containing I La Galigo in social studies learning, it provides benefits for students. The practical benefits of learning media in the teaching and learning process in this finding are adjusted to (Nasional, 2003) are: (a) learning media can clarify the presentation of messages and information so that they can facilitate and improve learning processes and outcomes, (b) learning media can increase and direct children's attention so that it can lead to learning motivation, more direct interaction between students and their environment, and the possibility of students to learn independently according to their abilities and interests (c) Learning media can overcome the limitations of the senses, space and time.

IV. CONCLUSION AND RECOMMENDATIONS

The conclusion in this article is that the use of e-books containing I La Galigo in the material on Community Life in the Pre-aksara Period can be said to be effective in increasing student motivation in learning. The presence of e-books as a learning medium allows students to learn anywhere and anytime, changing the teacher's role in a more positive and productive direction. The use of media in the process is to facilitate interaction between teachers and students so that learning will be more effective and efficient.

Interactive learning is learning that is carried out centered on the potential of students that is designed in an attractive, safe and fun way with the use of local wisdom-based learning media applied by the teacher. The value of local wisdom, such as I La Galigo can be applied to social studies learning in schools by paying attention to the media, methods used, varied learning, learning resources, strategies, and learning objectives.

Recommendations from this research in the future are expected to enrich the creativity of social studies teachers in designing teaching materials using e-books containing cultural values in I La Galigo in South Sulawesi, Indonesia.

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2. Transformasi Epos I La Galigo dalam Bentuk Cerita Bergambar Sebagai Media Visualisasi Pembelajaran IPS: Inovasi atau Tantangan?

Hasni Hasni, Nana Supriatna, Sapriya Sapriya, Murdiah Winarti,
Andi Ima Kusuma

Abstract

This research is based on important developments in historiography which are critical of tradition as a source of history. Traditional cultural heritage can be found in folklore around the world, including Bugis folklore in Epic I La Galigo which is a source of personality identity for South Sulawesi, Indonesia which must be passed on to the younger generation. This condition demands that the Bugis folklore, Indonesia in the First Epic of La Galigo must be transformed according to the demands of technology with fun, creative and innovative learning. The purpose of this study is to examine the cultural value of Bugis folklore, South Sulawesi, Indonesia in the Epic I La Galigo as a source of social studies learning, and to find out the transformation of Bugis I La Galigo folklore as an innovation or challenge-based social studies learning resource. The research method used is the literature study method by reviewing the literature from various criteria ranging from books, journals or articles and documentation at the La Galigo Museum. The results of the study show that the cultural values in Epic I La Galigo are: (1) Siri' and Pesse', (2) Sumangeq and Inninawa, (3) Preservation of the environment, (4), Lempuk (honest), (5) Getteng (steadfast on the establishment) and (6) Mutual respect. The transformation of Bugis folklore in I La Galigo is an innovative social studies teacher's creative pedagogy by improvising through the development of material content into three media: (1) an oral tradition based on picture story media, (2) an oral tradition based on video animation media as visualization, and (3) webtoon-based media. This research is expected to be a responsive social studies learning transformation movement with a technology-based approach, so that teachers and students are qualified and skilled at innovating through folklore.

Keywords: I La Galigo, Media, Social Studies Learning

Transformasi Epos I La Galigo dalam Bentuk Cerita Bergambar Sebagai Media Visualisasi Pembelajaran IPS: Inovasi atau Tantangan?

I. PENDAHULUAN

Pemanfaatan teknologi sebagai media pembelajaran merupakan salah satu langkah inovatif untuk meningkatkan kualitas pendidikan di dunia, termasuk di Indonesia, sehingga dapat bersaing di tingkat global. Kesenjangan saat ini antara negara maju dan berkembang pada adopsi e-learning ternyata mempengaruhi perilaku individu ketika mengadopsi teknologi baru (Putro et al., 2022). Salah satu langkah yang harus dilakukan adalah meningkatkan pembelajaran transformasi. Dalam pembelajaran transformasi (Mezirow, 2000) membedakan empat jenis pembelajaran adalah perolehan pengetahuan dan keterampilan baru, elaborasi pengetahuan dan keterampilan yang ada, revisi skema makna (keyakinan dan nilai), dan revisi perspektif makna (pandangan yang lebih besar dari dunia).

Sejalan dengan temuan (Wang & Pan, n.d.) bahwa peran resistensi terhadap inovasi mempengaruhi kegagalan sistem Pendidikan bahasa Inggris di Cina penyebabnya adalah kurangnya komunikasi antar budaya, dan kurangnya minat peserta didik. Pengetahuan secara signifikan mempengaruhi budaya inovasi, kerja bisnis dan keunggulan kompetitif yang berkelanjutan (Arsawan et al., 2020). Transformasi pembelajaran berbasis nilai budaya sebagai sumber belajar harus menjadi solusi agar keberadaan nilai budaya dapat diwariskan dari generasi satu generasi lainnya dengan penggunaan teknologi (Nursyifa, 2019; Petronela, 2016). Sedangkan sejarah lisan pada cerita rakyat menjadi perkembangan kritis dalam sejarah internasional (Thomson, 2007).

Kurikulum 2013 ditegaskan bahwa Pendidikan berbasis nilai luhur, nilai akademik, kebutuhan peserta didik dan masyarakat berorientasi pada pengembangan kompetensi (Suyitno, 2012). Karena itulah pembelajaran IPS seharusnya dikembangkan oleh guru kreatif dari lingkungan kehidupan peserta didik. Guru IPS yang kreatif adalah guru yang mampu mengangkat masalah yang dihadapi peserta didik ke dalam kelas. Dalam proses pembelajaran, masalah tersebut didiskusikan sekaligus memberi ruang kepada mereka untuk berperan aktif dalam menghadapi dan mengatasinya (Supritana.N, 2020). Penelitian ini didasari dari beberapa hasil penelitian tentang transformasi pembelajaran berbasis inovasi.

Hasil penelitian (Giroux, 2002) bahwa film sebagai pedagogi publik bertindak sebagai mesin pengajaran yang kuat dengan sengaja mencoba mempengaruhi produksi makna, posisi subjek, identitas, dan pengalaman. Pewarisan kebudayaan perlu mendapatkan perlindungan, karena keragaman budaya menjadi aset berharga di dunia. Hal ini relevan dengan hasil temuan (Sukawati et al., 2020) tentang identitas budaya Bali menemukan bahwa nilai-nilai budaya sebagai pendorong identitas untuk kepentingan pariwisata Bali, Indonesia. Kekayaan tradisi global adalah motivasi utama dalam perjalanan budaya, termasuk warisan budaya Indonesia. Hasil penelitian (Asri, 2018) bahwa hingga saat ini, ada 19 budaya Indonesia yang telah mendapat pengakuan UNESCO (United Nations Educational, Scientific, and Cultural Organization) sebagai langkah untuk mencegah budaya Indonesia diklaim dan dieksploitasi tanpa izin oleh negara lain.

Salah satu warisan kebudayaan tradisional di dunia adalah, I La Galigo yang merupakan sumber identitas kepribadian masyarakat Sulawesi Selatan, Indonesia yang akan dikaji dalam penelitian ini. I La Galigo merupakan karya sastra klasik yang lahir di tanah Bugis, Sulawesi Selatan, Indonesia yang berasal dari abad ke-XIV. Karya ini merupakan karya sastra yang terpanjang di dunia yang di kenal dengan istilah Sureq I La Galigo. Pada tahun 2011, karya sastra ini telah diakui oleh badan dunia UNESCO (United Nations Educational, Scientific, and Cultural Organization) yang menetapkan bahwa naskah I La Galigo ini merupakan warisan dunia dan diberi penghargaan sebagai Memory of The World (MOW) (PaEni, n.d.). I La Galigo merupakan bukti keistimewaan Bugis, yang dapat berperan sebagai catatan lengkap hidup bagi masyarakat di Sulawesi Selatan, Indonesia. Naskah I La Galigo adalah naskah bersyair dengan bahasa Bugis kuno bergaya bahasa tinggi (Darmapoetra, 2014).

Karya sastra I La Galigo merupakan hasil kebudayaan yang memiliki kontribusi terhadap peradaban di dunia. Meskipun di Indonesia tersebar koleksi naskah berupa karya aksara yaitu aksara Jawa, aksara Sunda, aksara Bugis, aksara Batak dan aksara Kaganga di Sumatra Selatan, Indonesia. Bahkan lebih universal, ada juga di negara-negara lain di dunia, seperti Cina, Jepang, Korea, Samoa dan lain-lain yang memiliki motif-motif tersebar dalam enam jilid buku indeks mengenai mite di dunia (Gonggong, 2003).

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Hal ini diperkuat dari hasil penelitian (Axel, 1992) mengenai legenda-legenda (Sage) Eropa yang diterapkan dengan prosa rakyat. Hasil temuan Raglan juga menemukan bahwa ada 22 cerita siklus tokoh-tokoh rakyat (Folkheroes) di seluruh dunia, seperti tokoh rakyat Oedipus, Theseus, Romulus, Nabi Musa, Nyikang (Afrika), dan Ratu Watu Gunung dari Jawa, Ken Arok dari Jawa Timur, dan lain-lain. Namun cerita rakyat Bugis dalam Epos I La Galigo termasuk karya sastra yang berbeda dengan dongeng nusantara, dan mitologi di dunia, karena pemaknaanya bersumber dari tradisi lisan yang kemudian dibukukan menjadi 12 jilid. Kajian Pendidikan Ilmu Sosial, dari penelitian (Tarman et al., n.d.) hanya sampai pada pengembangan buku teks sejarah dengan membandingkan buku teks Jepang dan Turki, dan hasilnya ditemukan pentingnya buku teks sejarah di sekolah-sekolah Jepang dan Turki.

Penelitian (Evelyn et al., 2013), bahwa jumlah kebudayaan Indonesia yang ada lebih sering dieksplorasi adalah manuskrip-manuskrip serta catatan yang ada lebih sering ada di luar negeri, dibandingkan dengan di Indonesia, kecuali tugu atau prasasti yang ditemukan di Jawa. Melihat beberapa fenomena di atas, maka perlu bagi peserta didik untuk kembali menilik ulang dan melihat kisah dalam Epos I La Galigo.

Pertukaran budaya menimbulkan perlunya pelestarian antar unsur budaya sendiri, sesuatu yang sedikit banyak mendorong munculnya berbagai recycling dari berbagai folklore, dongeng, dan hal-hal yang berkaitan menjadi adaptasi dengan media yang lebih baru. Generasi muda saat ini lebih mengetahui cerita dari luar negeri dan budaya luar dibandingkan dengan budaya Indonesia sendiri, terlebih dengan adaptasi berbagai jenis dongeng serta mitologi Eropa, Arab, maupun China dalam berbagai media elektronik dan digital. Penggunaan media visual bercerita untuk Epos I La Galigo dapat dikatakan adalah sebagai gabungan dari format yang akhir-akhir ini cukup dikenal oleh masyarakat, yaitu novel grafis, dalam bentuk media digital (Evelyn et al., 2013).

Artikel yang ditulis (Supriatna, 2016) dengan kajian tentang kearifan local atau pendekatan etnopedagogi secara khusus dapat memberikan inspirasi kepada para guru di bidang ilmu sosial, yaitu IPS, Sejarah, dan Sosiologi,

untuk menggali dan memanfaatkan nilai-nilai kearifan lokal dengan sebaik-baiknya mengacu pada bentuk pendekatan dan praktik pendidikan yang berbasis kearifan lokal.

Dari data sejarah, ternyata cerita rakyat Bugis dalam Epos I La Galigo dapat ditransmisikan melalui tiga media, adalah tradisi lisan melalui mulut ke mulut, melalui gambar, dan melalui tulisan (Gilbert & Gubar, 2020). Namun dalam penelitian ini cerita rakyat Bugis fokus pada media tradisi lisan yang telah dibukukan. Hal inilah menjadi rujukan penulis untuk mengkaji nilai budaya dengan menelusuri jejak warisan sastra dunia, seperti cerita rakyat Bugis, Sulawesi Selatan, Indonesia dalam Epos I La Galigo yang terdiri dari 12 jilid, namun dalam penelitian ini fokus pada jilid 1, karena relevan dengan materi IPS. Cerita rakyat Bugis dalam Epos I La Galigo termasuk karya sastra yang berbeda dengan dogeng nusantara, dan mitologi di dunia, selain itu cerita rakyat dengan tradisi lisan yang telah dibukukan belum terungkap dari penelitian terdahulu sebagai sumber belajar IPS berbasis inovasi.

II. METODE PENELITIAN

Metode penelitian yang digunakan adalah metode studi pustaka dengan mengkaji lembar-lembar pustaka dari berbagai kriteria mulai dari buku, jurnal atau artikel dan studi dokumentasi. Penelitian kepustakaan menekankan pada usaha peneliti dalam menggunakan sumber dengan cara yang profesional dan jeli mulai dari membuat catatan penelitian sampai pada bibliografi kerja (Mestika, 2014). Studi literatur dilakukan dengan mencari jejak cerita rakyat Bugis dalam Epos I La Galigo. Kitab I La Galigo terdiri dari 12 jilid, maka penelitian ini hanya fokus pada jilid 1 yang relevan dengan materi IPS. Sumber pendukung lain dari buku tentang Epos I La Galigo dan pembelajaran transformatif, jurnal, dan artefak fisik.

Data dokumentasi dengan mengumpulkan dokumen yang berhubungan dengan permasalahan, seperti mengambil dokumentasi di museum I La Galigo. Dari pengumpulan data tersebut, kemudian peneliti menganalisis secara deskriptif kualitatif menggunakan model analisis interaktif (Miles, Humberman, 2014) ialah data collection, data display, data Reduction, dan conclusion drawing.

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III. HASIL DAN PEMBAHASAN

Nilai-nilai Budaya dalam Epos I La Galigo sebagai Sumber Belajar IPS

Kisah dalam Epos I La Galigo pada Mula Riulona Batara Guru (penciptaan dunia), sesuai hasil dokumnetasi di Musium I La Galigo, Sulawesi Selatan, Indonesia dapat memperjelas makna dari kehidupan pada masyarakat Bugis, Sulawesi Selatan, Indoensia. Hadirnya istilah Silsilah Batara Guru memberi makna secara kultural awal mula hadirnya I La Galigo dari hubungan perkawinan. Makna nilai budaya ini adalah taat terhadap nilai adat-istiadat yang disepakati dengan menjunjung tinggi Lembaga Intitusional Masyarakat.

Terbukti dari kisahnya yang hidup terpisah dari adiknya Tenriabeng demi keselamatan umum, dan materi yang relevan sebagai sumber belajar IPS adalah pelapisan sosial.

Secara umum, berdasarkan hasil temuan dari studi literatur, bahwa ada beberapa nilai budaya dalam Epos I La Galigo jilid 1 yang relevan sebagai sumber belajar IPS, khususnya pada materi kelas VII semester dua seperti table 1 di bawah ini:

Tabel 1: Nilai Budaya dalam *Epos I La Galigo* sebagai Sumber Belajar IPS

Nilai Budaya	Makna	Materi IPS (KD 3.4)
Nilai Siri dan Pesse	Estis: Taat pada aturan	Kehidupan Sosial Masyarakat
Nilai Sumangeq	Keperkasaan	Indonesia pada Aspek Politik, Sosial Budaya, Geografis dan Pendidikan Sejak Masa Praaksara Hindu-Budha dan Islam
Nilai Pemeliharaan Lingkungan	Estetis	
Nilai Lempuk (jujur)	Tidak Curang	
Nilai Getteng	Keteguhan Prinsip	
Nilai Saling Mengharagai	Kebersatuan	

Sumber: Hasil olah data peneliti (2023)

Nilai tersebut di atas menjadi sumber belajar IPS pada pembahasan masuknya Islam di Indonesia dan Sejarah masa pra Islam, dapat ditemukan makna nilai dalam kisah I La Galigo (Bahri, 2021; Hasni et al., 2022). Makna nilai budaya Siri' dan Pesse' (malu dan simpati) dalam Epos I La Galigo tampak pada kegigihan Sawerigading untuk tidak pulang ke Tanah Luwuq sebelum ia menikah dengan We' cudaiq. Kisah ini memberi makna etis ialah taat pada aturan dengan menjunjung tinggi Lembaga Institusional Masyarakat.

Nilai ini diperkuat bahwa Siri' diartikan sebagai rasa malu yang berkaitan dengan martabat atau harga diri, reputasi, dan kehormatan yang harus dipelihara dan ditegakkan. Sedangkan Pesse' atau Pacce' adalah perasaan simpati, sakit, dan pedih apabila sesama warga masyarakat Sulawesi Selatan, Indonesia ditimpa kemalangan yang menimbulkan suatuendorongan ke arah solidaritas dalam berbagai bentuk terhadap mereka yang ditimpa kemalangan (Abidin, 2007; Dhahri & Haris, 2019). Nilai Siri' (malu) sebagai jargon Bugis, Sulawesi Selatan, Indonesia menurut (Mattulada) "Naia tau de'e siri'na, De'ilainna olokolo'e". Artinya manusia tidak mempunyai Siri' (malu) tidak beda dia dengan binatang. Begitu juga "Siri' emmitu tariaseng tau, Narekko de'i siritu, teniak tau, Rupa tau mani' asenna".

Artinya hanya dengan Siri' (malu) kita disebut manusia, jika tidak ada siri, kita bukan manusia, hanya berupa manusia saja. Nilai budaya Siri' dan Pesse' (malu dan simpati) inilah yang menjadi pembeda dari nilai budaya lain di dunia. Nilai Sumangeq dan Inninawa (keperkasaan) dalam Epos I La Galigo berdasarkan hasil kajian pustaka adalah adanya kekuatan (keperkasaan) yang dimiliki Sawerigading yang dianugerahkan oleh langit kepadanya. Temuan ini dapat dikatakan bahwa karya besar dalam Epos I La Galigo berisi mitologi sebagai sumber sejarah. Hal ini sejalan dengan (James: 1922) dalam (Gonggong, 2003) bahwa objek kajian sejarah ialah apa yang dipikirkan orang, diucapkan, dan diperbuat orang. Sejarah adalah memuat isi kebhinekaan (diversity), perubahan (change), dan kesinambungan (continuity) melalui dimensi waktu. Nilai pemeliharaan lingkungan dalam Epos I La Galigo memiliki makna pentingnya manusia melestarikan alam, mendambakan lingkungan yang indah dan mendambakan lingkungan yang indah dan harmonis.

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Temuan ini relevan dengan (Darvin & Norton, 2015) bahwa kemampuan bersosialisasi dengan lingkungan membutuhkan kemampuan peserta didik untuk bernegosiasi di dalam dirinya, dengan peletarian budaya, maka peserta didik dapat menemukan identitas dirinya. Secara universal, bagian dari edukasi cerita rakyat mempunyai fungsi dalam kehidupan manusia di dunia (Cummings, 2002).

Temuan ini diperkuat dengan (Usop & Rajiani, 2021) bahwa fungsi hutan bagi masyarakat Daya, Indonesia tidak hanya untuk memenuhi kebutuhan hidup tetapi terkait dengan kepercayaan (adat) kuno orang Dayak, Indonesia untuk melestarikan sumber daya alam.

Nilai lempuk (jujur) adalah sikap jujur pada sesama manusia, diri sendiri, dan pencipta (Rahman, 2003). Lempuk (jujur) sebagai nilai budaya masyarakat Sulawesi Selatan, Indonesia terdapat dalam karya sastra paseng (petuah) yang terlihat pada ungkapan teppugauk gauuk maceko (tidak boleh berbuat curang. Ungkapan ini sesuai dengan kisah Sawerigading ketika malakukan pertandingan ayam dan melawan musuh dengan sabar dan tenang menghadipi lawannya. Sedangkan nilai budaya getteng (memiliki prinsip) adalah keteguhan hati yang dimiliki Sawerigading ketika cintanya atau pinangnya ditolak oleh We' cudaiq.

Kisah dalam cerita rakyat di dunia tidak selamanya bisa dijadikan sumber sejarah, tetapi demi kebenaran sejarah harus pula dipergunakan bentuk folklor sebagai sumber penguat sebagaimana dalam kitab Suci I La Galigo. Bentuk folklor tersebut ialah teks nyayian rakyat, kepercayaan rakyat, adat-istiadat, benda-benda peninggalan prasejarah dan sebagainya.

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Melalui hasil kajian (Kern, 1989) dapat ditemukan bahwa dalam kajian syair I La Galigo disebutkan bahwa Batara Guru oleh yang dipertuakan di langit dikirim ke bumi, bertempat tinggal di Luwuq, dan memperistri We'Nyilliq Timoq. Batara guru mempunyai seorang cucu bernama Saw'erigading yang merupakan tokoh sentral dalam Epos I La

Galigo, tokoh yang senantiasa mendapat bantuan dari kerajaan langit. Tentang tokoh Saw'eragading dalam tulisan Kern sebagai berikut: "Dialah pahlawan kisah, ia bukan jagoan, malahan seorang yang lemah lembut, yang sebagai remaja berkelana diberbagai lautan sampai ke tepi bumi, melintasi Maluku, sepanjang pantai Sulawesi, bahkan lebih jauh lagi, yakni sampai ke Kerajaan Arwah di bawah bumi. Dari Luwuq ia berangkat, ke Luwuq ia balik pula (Kern, 1989)".

Berdasarkan hasil kepustakaan sepenggal cerita tersebut dalam Epos I La Galigo adalah: tentang tokoh utama dari I La Galigo, yaitu Saw'erigading, adalah cucu dari Batara Guru. Pada saat kelahirannya di dunia, ada ramalan yang menyatakan bahwa dirinya akan jatuh cinta dengan saudari kembarnya, yang bernama W'e Tenriab'eng. Cinta yang tidak mungkin ini kemudian mengirim Saw'erigading pergi ke daratan China, dimana dia menikahi W'e Cudaiq, seorang putri dari China yang berwajah identik dengan saudari kembarnya. Serangkaian kejadian terjadi, dan La Galigo lahir. Sekembalinya Saw'erigading dan istrinya ke Luwuq, kerajaannya yang terdahulu, kapal mereka karam dan mereka menjadi penguasa alam bawah, sementara saudari kembarnya naik ke alam dewa. Tidak lama setelah itu, semua manusia dipanggil kembali ke alam dewa, meninggalkan anak Saw'erigading dan anak saudarinya di dunia tengah dan menjadi penguasa Luwu (Purnama, 2014).

Kisah tersebut di atas, dapat ditransformasikan guru kreatif sebagai sumber belajar IPS, dengan mendesain pembelajaran berbasis inovasi ialah membuat cerita dalam bentuk visualisasi gambar, seperti kisah cerita-cerita Saw'erigading yang sudah dibahas pada bagian tulisan ini, kemudian diangkat dalam buku cerita bergambar sebagai media visualisasi. Mentrasformasikan Epos I La Galigo dalam pembelajaran IPS dapat dilakukan guru dengan mendesaian dalam bentuk cerita bergambar, animasi video, dan desaian webtoon. Salah satu media visualisasi dalam penelitian ini adalah bentuk cerita bergambar, seperti pada ilustrasi di bawah ini:



Sumber: Hasil olahan peneliti (2023) dari dokumentasi Museum *La Galigo* dan adaptasi (Gonggong, 2003)

Pengembangan pedagogi kreatif dalam tulisan ini adalah mengembangkan konten materi yang dapat merangsang stimulus peserta didik, memberikan cerita dalam Epos I La Galigo yang relevan dengan materi pelajaran, menyajikan materi lebih banyak dibandingkan dengan isi kurikulum. Guru akan mengembangkannya sesuai dengan kebutuhan peserta didik, guru kreatif akan memulai pelajaran dengan tidak hanya merujuk pada Kompetensi Dasar (KD) tetapi pada indikator yang akan ditambahkan yaitu Kompetensi Dasar (KD) berupa kata kerja pemahaman akan ditambahkan dengan kompetensi misalnya mampu menghubungkan antara materi mengenai sejarah masuknya islam di Indonesia dengan kisah cerita naskah I La Galigo.

Temuan ini sejalan dengan pendapat (Supriatna, 2019) bahwa guru kreatif bisa menginspirasi peserta didik dengan cara memotivasi untuk mengeksplorasi sesuatu seperti cerita atau tulisan. Cerita atau ceramah yang baik tidak hanya harus komunikatif tetapi juga memberi peluang kepada peserta didik untuk bertanya dan berpendapat (Supriatna, 2020). Ceramah dan cerita yang baik adalah indikator lahirnya pedagogi kreatif guru yang mendorong peserta didik untuk berimajinasi, mengembangkan wawasan dan termotivasi untuk berbuat atau tidak berbuat sesuatu sebagaimana kisah dalam Epos I La Galigo.

Hasil penelitian ini, tentunya merespon pendidikan abad ke- 21 sebagai upaya membekali peserta didik dengan 4 keterampilan atau biasa disingkat 4C yang meliputi: communication, collaboration, critical thinking and problem solving, serta creativity and innovation (P21, 2008). Dengan demikian, guru IPS harus mampu dan memiliki kompetensi dalam mengembangkan pembelajaran IPS yang kreatif. Menurut (Piirto, 2011) dalam bukunya yang

berjudul *Creativity for the 21st Century Skill* bahwa dalam pengembangan kreativitas meliputi enam unsur adalah: (1) inspiration, (2) imagery, (3) imagination, (4) insight, (5) intuition, (6) incubation.

Transaformasi naskah kuno seperti I La Galigo merupakan warisan berharga dari nenek moyang suku Bugis jadi sudah sepatutnya untuk dilestarikan. Adaptasi- naskah dan cerita rakyat I La Galigo, dalam pembelajaran IPS adalah salah satu bentuk pelestarian budaya dan memberikan pengetahuan kepada peserta didik tentang nilai-nilai dalam setiap cerita I La Galigo. Kreativitas guru adalah mengaitkan fenomena sekarang dengan masa lalu. Hal ini erat hubungannya dengan apa yang dikemukakan James Viscount brcly dalam (Gonggong, 2003), bahwa objek kajian sejarah adalah apa yang dipikirkan orang, diucapkan dan dibuat orang, demikian pula menurut Gilbert J. Garraghan bahwa tradisi lisan antara lain pribahasa sejarah (historical proved), tradisi populer, tradisi balada, saga, mitos, legenda adalah sumber kajian sejarah (Gonggong, 2003).

Salah satu cara guru IPS dalam mengembangkan materi adalah dengan menggunakan pendekatan Contextual Teaching Learning (CTL) dalam pembelajaran, selain itu dalam metode ceramah dikembangkan dengan cerita-cerita dalam Epos I La Galigo. Metode pembelajaran ini sesuai dengan empat pilar dalam Pendidikan menurut UNESCO dalam (Delors et al., 1997) antara lain learning to know, learning to do, learning to live together, and learning to be. Karakteristik pembelajaran abad 21 harus integrative, holistic, saintifik, kontekstual, tematik, efektif, kolaboratif, dan berpusat pada siswa.

IV. PENUTUP

Adaptasi cerita rakyat Bugis dalam Epos I La Galigo sebagai sumber belajar IPS adalah salah satu bentuk pelestarian budaya dan memberikan pengetahuan kepada peserta didik tentang nilai-nilai budaya dalam setiap cerita I La Galigo dengan didukung pedagogi kreatif guru dalam mentransformasikan pembelajaran berbasis inovasi sebagai jejak warisan hasil kebudayaan yang memiliki kontribusi terhadap peradaban di dunia.

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Dari hasil penelitian dan pembahasan, adapun yang menjadi kesimpulan dalam penelitian ini bahwa Epos I La Galigo merupakan naskah bersyair dengan bahasa Bugis kuno bergaya bahasa tinggi (juma). Warisan kebudayaan tradisional seperti I La Galigo ini merupakan sumber identitas kepribadian masyarakat Sulawesi Selatan. Karya ini merupakan karya sastra yang terpanjang di dunia yang di kenal dengan istilah Sureq I La Galigo. Nilai budaya dalam Epos I La Galigo adalah: (1) Siri' dan Pesse, (2) Sumangeq dan Inninawa, (3) Pemeliharaan lingkungan, (4) Lempuk (jujur), (5) Getteng dan (6) Saling menghargai.

Kreativitas guru IPS dalam mengembangkan pedagogi kreatif adalah kemampuan mentransformasikan Epos I La Galigo dalam bentuk inovasi cerita bergambar sebagai media visualisasi. Nilai budaya dalam Epos I La Galigo membentuk jiwa peserta didik yakni sikap keuletan, kecermatan, kejujuran, kemandirian, pantang menyerah, dan sebagainya. Temuan ini tercermin dalam setiap kisah dalam naskah I La Galigo dan nilai-nilai budaya yang tersirat dalam Epos I La Galigo.

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3. Integration of Bugis-Makassar Culture Value of Siri' Na Pacce' in Social Studies Learning in The Digital Age

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ABSTRACT

This research aims to describe the cultural values of siri' na pacce' for the Bugis-Makassar, and how to integrate these cultural values into social studies learning in the digital age. The research method used is a literature study method by reviewing and identifying the cultural values of siri na pacce' including books, journals, or articles, then presented and analyzed. The findings show that, the cultural value of siri' na pacce' for the Bugis-Makassar people through the process of learning about culture, learning with culture and learning through culture. These findings are two concepts that characterize the Bugis-Makassar individual to maintain a balance between disgrace and self-esteem which is interpreted as siri' and to maintain a sense of community in the position and suffering of each member of society expressed as the idea of pacce'. The integration of the 'na pacce' series in social studies learning can be integrated by creative teachers with the application of the spirit of Abulo Sibbatang through the discussion method. Story-based method by displaying videos and animated images about the persistence of Bugis-Makassar sailors and stories in the script I La Galigo which have the value of siri na pacce. Thus, creative and innovative teachers in designing interesting learning in the digital era become more meaningful with the cultural value of siri 'na pacce' reflected in the attitude of resilience and concern of students through learning activities.

1. INTRODUCTION

Globalization is related to all aspects of life, including the social sphere (Nganga, 2019). This signals that social studies education in the global world is still needed. Education oriented towards global social thought can encourage intellectual curiosity that transcends state and cultural boundaries. This condition will have an impact on the fading of the noble cultural values of the Indonesian nation. According to Tilaar in (Ambarudin, 2016) that national education in the reform era needs to formulate a new educational vision, namely to develop Indonesian people and civil society who have an identity based on the native or regional culture. Referring to the Minister of Education and Culture (Pendidikan, 2018) the curriculum aims to achieve four competencies, namely the competence of spiritual attitudes, social attitudes, knowledge and skills. The four competencies have been listed for each subject, including social studies subjects.

Regional culture develops in every ethnicity so that it can be used as a foundation in education. The integration of cultural values based on local wisdom in the learning process has urgency in developing the personality of students (Syarif, Sumarmi, Fatchan, & Astina, 2016). Cultural values are the basis for instilling the personality of each individual so that they have a better understanding, interpreting, appreciating, and realizing the importance of cultural values regularly (Adha & Susanto, 2020).

Social studies learning needs to be developed based on the values of the local culture of the students so that they can understand the problems of social life within their community and can develop social skills according to their culture (E. W. Abbas, 2015). Social studies education essentially aims to develop the potential of students to become good and responsible citizens and to have social sensitivity so that they can create a harmonious social life amid the nation and state (A. E. Ridwan, 2014).

The main objective of social studies learning is to define social studies as an integrated part of the study material with simplification, adaptation, selection, and modification organized from the concepts of history, geography, sociology, economics, and anthropology (Depdiknas Puskur, 2001). The indicator in teaching social studies is being able to contribute to the potential

of students in acting wiser in humanitarian matters. According to (NCSS, 1994), says that social studies education is: Social student is the integrated study of the social science and humanities to promotive civic competence. Within the school program, social studies provide coordinated, structural study drawing upon such disciplines such as anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology as well as appropriate content from the humanities, mathematics, and the natural science. The primary purpose of social studies is to help young people to develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world.

The biggest challenge in developing and teaching social studies in the curriculum are selecting information, developing relationships between information, and designing learning that can create imaginative knowledge of students (Nurdyansyah & Fahyuni, 2016). In designing social studies learning based on local wisdom, creative efforts of teachers are needed by developing learning strategies and methods that are relevant to the student's community so that students can easily understand the learning and able to apply it in attitudes and behavior in their regular basis (I. Abbas, 2013).

Implementing local cultural values in the social studies learning process is very necessary. According to (Gaffar, 2004) that education is not just growing and developing all aspects of humanity without being bound by values, but also these values are followed and influences the process of growth and development of the community. Social studies are formulated on social realities and phenomena using interdisciplinary, multidisciplinary, and transdisciplinary approaches. The purpose of social studies learning is to develop the potential of students to be sensitive to social problems that occur in society. So that, the social studies as the subject at the primary and secondary education levels are essentially integrated which are simplification, adjustment, selection, and modification of the concepts and skills of the disciplines of history, geography, sociology, anthropology, economics organized scientifically and psychologically to learning objectives (Ida Bagus Made Astawa, 2017).

The purpose of the social studies is relevant to the previous study by Anwar Senen in (Deasy & Abbas, 2020) concerning social studies education based on cultural values that by examining regional or local cultural values will foster social skills so that social life can develop dynamically and harmoniously. In addition, (Supriatna, 2016) stated that studies on local wisdom or an ethnicpedagogical approach, in particular, can inspire teachers in the fields of social sciences, namely social sciences, history, and sociology, to explore and utilize local wisdom values by as best as possible refers to the form of educational approaches and practices based on local wisdom. This is one of the author's references to study cultural values, especially in the Bugis-Makassar culture, which is the philosophy of life for the Bugis-Makassar community is siri' na pacce'.

The term siri' na pacce' is the principle or philosophy of life for Bugis-Makassar. Siri' is used to defend honor against people who want to undermine their self-esteem which is called shame whereas pacce' is given help to the community members who are in suffering (Widiansyah & Hamsah, 2018). By reconstructing social studies learning based on local wisdom, the local values in the understanding of students so that the values contained in siri' na pacce' become the guide of students in behaving.

This is supported by the results of research (Vermunt, 1996) that students who have the motivation to learn by applying cognitive aspects will absorb the learning material better. Relevance to siri' serves as motivation in learning, while learning motivation is one of the indicators in improving learning performance. By integrating the concept of siri' in learning will become imprinted in Bugis-Makassar humans, in addition to being a source of motivation for students to learn, it can also be a foundation for teachers in creating a conducive atmosphere in the management of learning activities in the classroom. The motivation of achievement arising from the spirit of siri' can foster various creativity and encourage the birth of initiative from students.

In the life of the Bugis-Makassar people, there are three social values in the form of local wisdom that have become part of everyday life, namely the culture of value siri' (shame), sipakatau (mutual respect) and lempu' (honest) (Said, 2016). These three values can be used as a reference in integrating the social studies learning process based on local wisdom, but in this study, the authors only examine the cultural values of the concept of siri' na pacce' as a philosophical value of life for the BugisMakassar.

However, the phenomenon that occurs in social studies learning in junior high schools in South Sulawesi has not yet optimized the social environment as a learning resource (social studies laboratory). Social studies teachers have not explored the local wisdom-based learning in students' lives and are still textbooks that emphasize learning in the cognitive domains rather than the effective and psychographic domains. This is in line with the opinion (Supriatna, 2007) that the social problems faced by students are rarely brought by the teacher to the classroom. While the results of the study (M. Ridwan, 2014) that so far education and the value of local wisdom have not completely merged into a new force that is resilient in the Indonesian education body. In addition, (Nurhajati, 2015) in his research that the subject matter is prepared to enrich learning activities and provide a variety of learning activities in the classroom. This material material is prepared based on the needs of teachers and learners who must be relevant to basic competencies (KD).

Whereas the 2013 curriculum emphasized that education is based on noble values and academic values, the needs of students and the community is oriented towards competency development (Suyitno, 2012). Therefore, social studies learning should be developed by the teachers from the students' community. According to (Supriatna.N, 2020), that, creative social studies teachers are teachers who can raise the problems faced by students in the classroom. In the learning process, these problems are discussed as well as provide space for them to play an active role in dealing with and overcoming them.

With the efforts of creative teachers in designing the learning process, it will produce creative products, according to (Besemer & Treffinger, 1981), that what is meant by creative products is, has elements of truth (novelty), solving (resolution), detail (elaboration), and synthesis (synthesis). In addition, the use of technology as a learning medium is one of the innovative steps to improve the quality of education in Indonesia, so that it can compete in the digital age without having to lose cultural values.

Previous research on the cultural value of siri na pacce has shown the positive impact of siri' and pacce culture in overcoming various problems related to human characteristics (Nurwanah & Hanafie, 2018; Safitri & Suharno, 2020; Ultsani, Prastika, Herlin, & Mamonto, 2019). The results of the study show that the culture of siri and pacce can be used and integrated in learning to improve the character of learners. The results of the study (Komalasari & Saripudin, 2018), that culture-based learning is a strategy to integrate local culture into the environment and learning activities of students. The integration of cultural values in learning as an effort to pass on noble values derived from local wisdom can make learning more realistic and systematic (Azis, Komalasari, Sapriya, & Rahmat, 2021). However, specifically in previous studies, there has been no discovery of the integration of siri na pacce cultural values into social studies learning in the digital age.

Based on several theories and research results mentioned above as well as teacher problems, so this research is very important to be carried out, with the hope that teachers will be able to reconstruct teaching methods based on local wisdom in the content of social studies learning in the digital age. The problem in this study is how to describe the cultural values of Bugis-Makassar siri' na pacce' and how to integrate the values of Bugis-Makassar culture which is the jargon of Bugis Makassar is siri' na pacce' in social studies learning in the digital age.

II. METHODS

The research method used is a literature study method by reviewing and identifying library sheets from various criteria ranging from books, journals or articles, newspapers and documentation, then presented and analyzed.

Sources of data in this study consisted of primary data and secondary data. Primary data obtain directly from the original sources, whereas secondary data obtained from other sources that are relevant to the problem (Nasution, 2001). The data obtained were analyzed in depth and poured into the formulation of study problems. The constraint in this research study method is primary data whose data source is from old books, so it requires a more accurate source.

III. FINDINGS AND DISCUSSION

Cultural Values Siri'na Pacce'in

The Bugis-Makassar Ethnic Group The Bugis and Makassar ethnic group is one of the three major ethnic groups in South Sulawesi. The Bugis-Makassar culture referred to the totality of the results of the thoughts and behavior of the Bugis-Makassar people and can be passed on from generation to generation through the learning process (Badewi, 2019).

To realize the concept of siri' according to (Oktiani, 2017) that students who are always motivated to learn something will use a higher cognitive process in learning certain material so that these students will absorb and expose the material better. Thus, siri' serves as motivation in learning, while learning motivation itself is a way of increasing learning achievement. The indicators of culture-based learning in this study refer to the results of research (Saripudin, Abdulkarim, & Komalasari, 2018), which includes learning about culture, learning with culture and learning through culture.

Learning about the cultural value of Siri' na pacce' is a form of subtle and holy feelings by upholding the culture of siri' na pacce' and is implemented in everyday life (Hamid, 2005). In relation to the learning process in the classroom, a teacher must try to create a pleasant learning atmosphere, so

that students are not offended by their self-esteem. Because the basis of siri' is self-esteem or shame. Meanwhile, the concept of pacce'/pesse' (humanity) is the same thing as siri' (Mahfud, 2017).

Learning with culture in the concept of pacce' (Makassar) and pesse' (Bugis) are part of the cultural values of the Bugis-Makassar people. According to (Hamid, 1999) that siri' and pacce' are two concepts that characterize the Bugis-Makassar individual to maintain a balance between disgrace and self-esteem which is defined as siri' 'and maintains a sense of togetherness in the position and suffering of each member of the community is confirmed as the idea of pacce'.

Learning through culture in Pacce' is a call of conscience to express social solidarity towards the enforcement of self-esteem' with pacce' 'which encourages the fact that there is an act of helping. This is in accordance with the expression in the Buginese language (Abidin, 1999) which reads, nare'ko de'na siri'mu engkamupatau esse' buamu meaning if there is no more shame in yourself then there must still be a sense of care and love for you.

The expression mentioned above in the Bugis-Makassar language is called the spirit of *abbulo sibatang* which is full of the meaning of a high sense of solidarity to help each other in facing all challenges in life. With the spirit of *abbulo sibatang*, it is very relevant to be integrated in the social studies learning process which is a manifestation of *pacce'* which is one with *siri'*. According to Vygotsky's theory in (Nilsson & Ferholt, 2014) states that students should learn through interaction with adults and peers who are more capable in order to enhance their cognitive development. Thus there is a similarity between the spirit of *abbulo sibatang* and the Vygotsky concept in Bugis-Makassar cultural values.

Creative teachers can implemented the spirit of *abbulo sibatang* in social studies learning by using a discussion method which is believed to be the trigger for the birth of creativity. This can be seen in the learning process with the discussion method where students help each other with group members in solving a given problem and each individual tries to increase knowledge with higher order thinking.

Integration of Cultural Values Siri' Na Pacce' in Social Studies Learning In The Digital Age

Learning that is fun and can bring students to learn using creative imagination is determined by creative teachers. This is in line with (Supriatna.N, 2020), that the development of creative pedagogy is carried out in seven steps. First, developing curriculum material content that can stimulate various activities. Second, using a scientific approach, namely the 5M method and using emancipatory and HOTS questions. Third, involving the community as a learning resource. Fourth, making sociodrama, role-playing, funding, or performances based on curriculum content. Fifth, compose and write with methods. Sixth, conducting the social projects by working in groups. Seventh, technology as a learning resource encourages students to develop their creativity in facing the challenges of the 4.0 industrial revolution.

For this reason, creative teachers are needed in integrating the learning process with the sociocultural environment and adjusted to the background or socio-cultural characteristics of students. This is an indicator that in the learning process cultural value factors should not be underestimated. The social studies learning application according to (NCSS, 2000) has five principles : (a) social studies learning and learning must be meaningful, (b) integrative, (c) value-based, (d) challenging, (e) and active learning (learning is active). Relevant to social studies learning in this study refers to the principle of the Bugis people of Makassar according to Laica Marszuki in (Latief, 2020), that siri 'na pacce' reflects the identity, characteristics and disposition of the people of South Sulawesi by being called getting, lempu, macca na warani (firm, honest, smart, and courageous and responsible) this is the main characteristic that determines the presence or absence of siri'.

In the learning process of students who come from the Bugis-Makassar ethnicity, strategies, models, and learning methods that are relevant to the Bugis-Makassar culture are needed and modify learning with a digital touch. The application of the Bugis-Makassar cultural values siri' na pacce' in social studies learning can be done by creative teachers using conventional methods

of learning, for example, the lecture method by telling stories. In this case, a good story-based lecture method will motivate students to imagine to develop their knowledge, because as long as the teacher tells stories, it connects with the daily lives of students. The material that can be developed by the teacher is the material of cultural values during the pre-literate era in Indonesia by telling how the success of their ancestors in facing all situations, including the persistence of Bugis-Makassar sailors in navigating the ocean and the story in the script of I La Galigo.

From the lecture method above, the integration of Bugis-Makassar cultural values siri' na pacce' in social studies learning can be reflected in the concept of siri' 'which is the core of the Bugis-Makassar culture that the principle of Bugis-Makassar sailors is pura ba'barasompe'ku pura tangkisi' gulikku, ulebbireng telling na toalie means (when I have developed my screen, I have fixed my steering wheel, then it is better to sink than behind recede). This can be taught by teachers by displaying pictures or videos of a piece of I La Galigo story that has been used as a show so that students get a moral message from every story that goes through in the story of I La Galigo.

With the example of the persistence of Bugis-Makassar sailors, students motivate to always be enthusiastic in their life, never give up in the face of all challenges. The principle of siri' also provides opportunities to develop creativity. These findings are relevant (Supriatna, 2019), that those who are categorized as creative teachers can inspire students by motivating them to inspire something like stories or writings. As a teacher displays learning videos with animations and images about the persistence of Bugis-Makassar sailors that require teachers to be more innovative in designing interesting learning in the digital age.

In addition, there are two types of siri' in the Bugis-Makassar. First, being insulted, namely treated outside of its normal limits. Second, masiri' (shame) a view of life which aims to maintain, increase a performance that is done as hard as possible by exerting all siri' nya (Dhahri & Haris, 2019). So in the learning process the concept of siri' will be reflected in the life and behavior of students during interacting in the learning process.

The similar implementation of the concept of *pesse'* in social studies learning is that by applying the group discussion method, it will generate a high spirit of solidarity as a form of brotherhood, helping out, an attitude of resentment known as the spirit of *abbulo sibatang*. This sense of solidarity is also accompanied by a spirit of mutual respect which in bugis expression is called *sipakatau*. *Sipaktau* is a form of *siri'* and *pacce* which is a skin consciousness of the so-called human being who may only actualize himself because of the existence of another human being (Latief, 2020). From these findings, it shows that *siri na passe* culture is part of the character value that must be instilled in students in schools. *Sipakatau* and *abbulosibatang*, not just working together as in the application of the group discussion method, but suffering, feelings of harmony, and feeling happiness together.

Social studies learning which is packaged with cultural value-based learning will produce collaborative learning objectives for more meaningful affective, cognitive, and psychomotor abilities. By integrating technology media in learning will increase the motivation of students in recognizing the value of local wisdom and not losing their identity even living in the digital age.

Discussion: Based on the results of the study, the discussion in this study is Cultural Values Siri'na Pacce' in The Bugis-Makassar Ethnic Group

In Based on the results of the study, it was found that culture-based learning in the cultural values of *siri' na pacce'* is in accordance with the results of research (Saripudin et al., 2018), which includes learning about culture, learning with culture and learning through culture. It can be found in the BugisMakassar society, learning about the *siri'* culture is maintaining self-esteem is the embodiment of the concept of *siri'* as an obligation of each individual and group, due to the loss of self-esteem for the Bugis-Makassar community. He will lose his spirit as a human being and be seen as hated by society. Learning with culture i.e. humans in Bugis-Makassar society can only be viewed as human beings if they have self-esteem as the embodiment of *siri'*. Without *siri'* humans are no different from animals. Thus *siri'* is to maintain his identity as a human being and become a strong driving force in achievement.

Integration of Bugis-Makassar Culture Value of Siri' Na Pacce' In Social Studies Learning in The Digital Age

Learning through culture is to know the cultural values in Bugis Makassar in the Bugis philosophy of siri na pacce according to (Said, 2016) has 13 elements of siri' values, namely: (1) amaccangeng (disquiety), (2) alempureng (honesty), (3) tenricau (high competitiveness), (4) ati mapaccing (innate good heart), (5) mappasitinaja (propriety and fairness), (6) ammaraddekangeng (diversity), (7) mappasilebbareng (consistent), (8) amatikereng (carefulness), (8) amatikereng (accuracy), (9) awaraningeng (courage), (10) reso na tinulu (hard work and perseverance), (11) amagettengeng (firmness in the establishment), (12) amaperrukeng (solidarity), and (13) mappasenre ri elo ullena Alla Ta'ala (surrender to God).

This is supported based on the results of study (Roth, 2012) that students are always motivated to learn something will be able to use higher cognitive processes in study specific materials so that students easily understand in Social Studies Learning subject matter well by integrating cultural values in Social Studies learning. The study of local wisdom or ethnopedagogi approach in particular can inspire teachers in the field of social sciences, namely in Social Studies, History, and Sociology, to explore and make the best use of local wisdom values referring to the form of educational approaches and practices based on local wisdom (Supriatna, 2016).

Based on the results of the research and discussion above, it can be understood that the cultural value of siri 'na pacce' in Bugis-Makassar is through the process of learning about culture, learning with culture and learning through culture. This is reflected in the dual concept that characterizes the Bugis-Makassar individual to maintain a balance between disgrace and self-esteem which is interpreted as siri' and maintain a sense of community in the position and suffering of each member of his society is affirmed as the idea of pacce'.

Integration of Cultural Values Siri' Na Pacce' in Social Studies Learning In The Digital Age

The integration of Bugis-Makassar cultural values is siri' na pacce, very important in the learning process in the digital era. This is related to creative pedagogy which is a new paradigm in learning that needs to be formed to face challenges in the 21st century (Supritana.N, 2020). This concept if

used properly and correctly by creative teachers in learning activities will be able to become a strong impetus for students to improve their learning achievement. Knowledge with the application of Bugis-Makassar cultural values in the digital age serves as a fortress for the formation of Bugis human character. By exploring cultural values and *pacce'* through integration in the social studies learning process, it can build an educated national personality and not eliminate identity as a Bugis-Makassar society. The results of this study are supported (Gaffar, 2004) that Education is not just growing and developing the whole aspect of humanity without being tied to values, but that value is a follower and influence of the process of growth and development.

Social studies learning is also very relevant to problems that occur in society, because social studies learning can teach various ways to solve social problems that occur through contextual learning content and features (Pernantah, 2019; Syaputra & Satria, 2021). One form of contextual social studies learning can utilize the surrounding environment as a source of learning and strengthening the character of students (Syaputra & Satria, 2021; Utomo, 2018). Studies in the field of study of social studies include human, place, and environmental aspects, social and cultural systems, economy and welfare (Rofiq, Rafiq, & Wardani, 2020). In this case, the contextual view of social studies learning is an intellectual process in which learners obtain learning by applying the cultural values of *siri' na pacce'* 'so that it can be understood with what has been learned. One of the values of *siri' na pacce'* that social studies teachers can develop by transforming the story of I La Galigo in learning based on the method of telling stories with pictures. The value of *siri na pacce* shown is that Saw'erigading is always submissive and obedient to the agreed customary values. He highly upholds the Institutional Institution of The Community. He was willing to be separated from his younger brother Tenriabeng for the benefit of the public. The meaning of the story in I La Galigo shows the value of *siri' na pacce'* 'to be an indicator in maintaining self-esteem and reputation that must be maintained and upheld. Sawerigading almost committed an offence with the intention to marry his twin brother but was prevented by his brother Tenriabeng, because it was a law/*pemali* (forbidden).

From the results of the research and discussion above, it can be understood that the integration of siri' na pacce' cultural values is a topic of discussion in social studies learning in schools that is synchronized with existing learning materials and designing content as a learning medium. The study of a cultural value such as the cultural value of siri' na pacce' can be explored by students through learning activities, namely through discussion methods, lecture methods, illustrated story-based lecture methods, even case study-based learning models, and so on that are adapted to the basic competencies and character of students in school.

This study also provides several principles that need to be considered in the learning process of social studies based on bugis-Makassar culture, namely:

1. Teachers should try to create a conducive learning atmosphere so that siri' ri-paka siri' does not appear in students
2. Teachers try to evoke siri' ma siri' in students as an effort to arouse the motivation of students to excel.
3. Realizing the principles of sipakatau (mutual respect) and abbolosibatang (mutual cooperation) in the form of a group discussion process.
4. Manifesting a sense of affection (pacce / pesse) in students through providing assistance to students in need, both individually and in groups.
5. The teacher assesses all student activities, both individually and in groups.

The learning process by paying attention to the principle of siri na pacce, is expected to increase children's enthusiasm for learning, so as to improve their martial arts achievements, foster a positive attitude in terms of improving the quality of social studies learning. Thus, learning objectives that rely on cognitive, affective and psychomotor abilities can be achieved and relevant to the principles of social studies learning according to (NCSS, 2000) have five principles, namely (1) social studies learning and learning must be meaningful (meaningful), (2) integrative, (3) value-based, (4) challenging (challenging), (5) and active learning (learning is active).

IV. CONCLUSION

From the results of research and discussion, the conclusion of this study is that creative teachers who integrate the cultural values of Bugis-Makassar siri' na pacce' in social studies learning become a motivation for students to improve their learning achievement, motivating students to have high levels of imagination, able to build the identity of students as human beings who have an identity as BugisMakassar who understand the meaning of the philosophy of life, namely siri 'na pacce'. The integration of siri' na pacce' cultural values in the learning of social studies in the digital age is a teacher using story-based teaching methods and discussion methods with the application of the concept of abbulo sibatang. By integrating social studies learning in the digital age, learners can recognize the BugisMakassar philosophy of life that has undergone a shift in meaning with examples of video shows in learning about the story of the persistence of Bugis-Makassar sailors and the story in the script of I La Galigo, so that teachers are more creative and innovative in designing interesting learning in the digital age.

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4. Strengthening the Value of Nationalism Through Figure Dr. KH Idham Chalid

Mutiani, Disman, Ersis Warmansyah Abbas, Erlina Wiyanarti, Andinna Mega Siwi

ABSTRACT

The value of nationalism can be described in the figure of a hero. As for heroes who can be emulated and have nationalist values, one of them is KH Idham Chalid. This article aims to describe the value of nationalism that emerged from the figure of Dr. KH Idham Chalid. This is intended so that readers can emulate the existence of a hero shop. The strategy in searching the literature researchers use is to search, select, and choose which information is needed based on the information published beforehand. As for the literature review results conducted by the author KH Idham Chalid was a scholar and a politician during the old and new Orders. Therefore, he is a missing national hero from South Kalimantan, precisely in Setui. The value of nationalism is that KH Idham Chalid is religious, willing to sacrifice, loves the motherland, and is proud to be an Indonesian. Related to the moral value of nationalism from the figure of KH Idham Chalid is undoubtedly ideal to be integrated into global education. However, such global education leads to strengthening the value of education.

Keywords: Heroes, Values, Nationalism, And Religion

I. INTRODUCTION

Nationalism is defined as behavior that places all the needs of the state and nation above personal and group needs (Calhoun, 1993). However, in reality, many Indonesian people and students still prioritize their interests rather than the interests of their nation and state. Nationalism in Indonesia is an aspect of the values of Pancasila. The inculcation of the value of nationalism is very large for all groups of people, including the agencies or institutions included in it (Barker, 2008). The form of value of nationalism is the attitude of love for the motherland, unity, and oneness, willingness to sacrifice, and never giving up (Hoey, 2003).

Nationalism in the past and nationalism in the post-independence period was influenced by changing social, political, and economic rules. This situation occurs due to the gradual fading of globalization (Gandhi, 2012). Therefore, the inculcation of the value of nationalism is a big challenge for the state and the world of education. Every citizen has an emotional feeling towards a country, as a form of feeling proud of the nation and country; of course, it produces attitudes or behavior that loves the country/land of birth, usually called the value of nationalism, if the value of nationalism is not realized then it will create conflicts that can create destruction. Unity and integrity of the nation (Abbas, 2020). The value of nationalism can be instilled and manifested in Indonesian students through the family environment.

The influence of globalization is very vulnerable to a decrease in the sense of nationalism. The sense of nationalism among students in Indonesia is getting lower (Abbas, 2018). This can be seen when many citizens are more proud of the culture of other nations and are indifferent to the wealth that is characteristic of their nation. How to dress by Indonesian teenagers who dress up like celebrities tend to lead to Western culture. Only a few teenagers want to preserve the nation's culture by wearing polite clothes according to the national personality. Judging from the attitude, many young people whose behavior is not polite tend not to care about the environment (Hill, 2008; Abbas, 2020).

In addition, brawls between students still occur. The situation is exacerbated when a leader cannot be an example for the younger generation. Based on the current realities, it is vulnerable to national disintegration, which can destroy the country, so it is necessary to strengthen the value of nationalism to strengthen and unite the Indonesian people.

Nationalism is understanding to remind the younger generation of the struggle of heroes who fought to defend the homeland so that the struggle of heroes deserves to be remembered, but not only remembered, but the value of nationalism needs to be instilled and passed on to every student (Abbas, 2020). The fallen national heroes will indeed feel happy if their successors continue their hard work in fighting. So that their struggle is not just in vain, the younger generation must emulate the values of nationalism in their daily lives. The value of nationalism can be described in the figure of a hero. The hero who can be emulated and has nationalist values is KH Idham Chalid. He was born in Setui, South Kalimantan, on 27 August 1922 and is a scholar and politician.

The form of nationalist values from Idham Chalid can be seen in the daily life of Idham Chalid, who carries out political movements and gives religious lectures at various levels of society to build a spirit of struggle to defend independence (Subiyakto, Mutiani, & Ridati, 2019). For Idham Chalid, this was very important because as the NICA troops arrived, many elites and people doubted independence. This article describes how KH Idham Chalid's nationalist values are shown by his behavior of love for the nation and state. (Ridati, 2019). For Idham Chalid, this was very important because as the NICA troops arrived, many elites and people doubted independence. This article describes how KH Idham Chalid's nationalist values are shown by his behavior of love for the nation and state. (Ridati, 2019). For Idham Chalid, this was very important because as the NICA troops arrived, many elites and people doubted independence. This article describes how KH Idham Chalid's nationalist values are shown by his behavior of love for the nation and state.

I. METHOD

This article describes the discussion by utilizing literature studies. Literature study, or what is known as the literature review method, is used to identify, measure, and interpret all the results that become a research topic (Hennink, Hutter, & Bailey, 2020). Researchers use this method to identify, analyze, or interpret all evidence in answering specific research questions, in which the methods and results of the research are explained structurally and sequentially (Park & Park, 2016). The strategy in searching the literature used by researchers is to search, select, and choose which information is needed from the amount of information that has been published beforehand (Azwar, 2004). Based on the difficulty level, searching for data, journals, or ebooks requires much free time in the search process. Therefore, the data source obtained by researchers in this study contains search results on Google Scholar and Ebooks.

III. RESULTS AND DISCUSSION

3.1 At a Glance Biography of Dr. KH Idham Chalid

KH Idham Chalid was born in Setui, South Kalimantan, on 27 August 1922; KH Idham Chalid's father was named H. Muhammad Chalid bin H. Muhammad Munang who was known as a priest and religious teacher in his area as well as a trader. KH Idham Chalid's father is of Banjar origin, while his mother is of mixed Banjar, Malay, and Bugis blood. There are 4 (four) brothers and sisters of KH Idham Chalid, namely: H. Thaher Chalid, Hj. Nikmah Chalid, H. Hasbullah Chalid, and Hj. Nurjamah Chalid. While Idham Chalid's brothers and sisters have 3 (three) people, namely: Hj. Maswah Chalid, Hj. Gumrah Chalid, and Abdul Hakim Chalid. Many of KH Idham Chalid's family came from among those with the titles Gusti, Antung, Andin, and Anang, and some people said that he was the fourth descendant of Prince Antasari. Idham Chalid's first name is Gusti Idhamsyah. KH Idham Chalid had his genealogy records, but because he liked the name Idham Chalid, he burned those records later. Figure 1 Photo of KH Idham Chalid with his wife, children, and grandchildren Source: (Hidayatullah, 2016)

Figure 1 Photo of KH Idham Chalid with his wife, children, and grandchildren



Source: (Hidayatullah, 2016)

1. Idham Chalid's Childhood

As a child, KH Idham Chalid lived in Setui until he was seven. There, he learned to read and write Arabic and Latin from his father, together with his father's family and students, because, at that time, there was no formal education, such as elementary school. At 6-8 years old, he received lessons from his father. In early 1930 he and his family moved to Pegatan. Because of his father, he stopped being a chief in Setui. Pegatan is a district town of Tanah Bumbu. In 1931 he entered Elementary School (SD) or People's School (Gouvernement 2e class), the only college in Pegatan. He was immediately accepted into class II because the Principal, Guru Sagir, considered him good at reading and writing. At the Malay school, he was taught Dutch by a Tarsat teacher. He lived in Pegatan for about five years; his father worked as an ironwood seller and became a dried fish supplier for the Sebelimbingan coal mining company, Pulau Laut. KH Idham Chalid's intelligence was already visible when he was small because of his extraordinary interest in reading.

At the end of 1932, when he was ten years old, he and his family moved to his father's birth place in, Amuntai. At that time, Amuntai was the capital of the Amuntai onder afdeling, which was divided into two districts, the Amuntai district and the Alabio district. In Amuntai, he entered Vervolgschool, a Malay school at the same level Government 2e class. In

early 1933, while out of school on time in the afternoon, he recited recitations to Muallim Haji Mahlan in Batang Balangan Village. Twice a week, he also studied Dutch with Guru Sagir, a teacher at the Malay School in Amuntai who used to teach at Pegatan.

The reason that made his father moved to Amuntai was to study with the great scholars who were there. At that time, many great scholars of Amuntai came from Mecca. Amuntai was very well known to the clergy, especially after the return of Tuan Guru Al' Alim Al-Allamah Syekh Abdurrasyid from Cairo, Egypt, by pocketing the Shahadah 'Alamiyyah lil Ghuraba. So he founded an Islamic school in Pekapuran Amuntai. On 13 August 1934, while in sixth grade, he had the opportunity to give a speech in front of his friends and teachers. At that time, it was seen that he delivered his speech material in a very riveting manner. Since then, he was often asked to give speeches in front of many people. KH Idham Chalid's expertise and intelligence in speeches became his capital in pursuing a clerical career and becoming a politician in national politics.

In 1934, after graduating from the Malay school, he was sent by his father to the Islamic Madrasa, which was founded and led by Tuan Guru Haji Abdurrasyid, a scholar who graduated from the world's leading campus, Al-Azhar University, Cairo, Egypt. This school was called the Arab school (Arabische School) on 22 August 1931 KH. Abdurrasyid handed over the leadership of the Arabisch School to Tuan Guru H. Djuhri Sulaiman, who had just arrived from Al-Azhar (they studied in Cairo for eight years, 1923-1931) in the leadership of KH. Djuhri Sulaiman (period 1931-1942), the name "Arabische school" changed its name to "Al Madrasatur Rasyidiyah" this period began to improve the organization and administration to manage-boarding school following the demands era at that time. Prior to that, Idham Chalid studied the Koran Dhammun from the Muallim Haji Muslim and studied the Koran from the Muallim Haji Mahlan; after that, he studied the book from the Muallim Haji Imberan the Awamil book and as a book Jumiyahhe memorized all the books so that when Idham Chalid entered Al-madrasa tur Rasyidiyah, he was immediately accepted in class II. In the city of Amuntai at

that time, there was Haji Hasyim, who was an elder in the city and was a movement figure. At that time, KH Idham Chalid often discussed political science with him. Idham and his friends often came to Haji Hasyim's house and were then advised by Haji Hasyim. At that time, KH Idham Chalid felt and wanted to become an independent movement.

2. Idham Chalid's Adolescence

In 1938 when he was 16 years old, he completed his education at Al-Madrasatur Rasyidiyah. At that time, he was often invited to lecture at various events and meetings. This made him known by various well-known religious leaders in the area. The family knows the talent, intelligence, and tenacity owned by Idham Chalid, so they include Idham Chalid to in higher education. Then he left for Gontor; much information about how Gontor was obtained from H. Arsyad, an alumnus of KMI (KulliyatulMu'alliminal-Islamic) Pondok Modern Gontor Ponorogo who comes from Kalua and has taught at the Islamic College in Kalua, Gontor applies to learn about various general and religious sciences, also about Arabic and English, as well as speech, especially his discipline which is so strong. His father's interest in attending school in Gontor followed what he aspired to be. Thus, he became an educated and pious child.

At the end of 1938, Idham Chalid and his friends left for Gontor, East Java. His friends were Abdul Muthalib, Djafri, Dja'far Sabran, Nafiah, Hasan Basri, M. Noeh, and Masdan. They departed from Amuntai for Banjarmasin using a small boat, then continued to Surabaya, East Java, by boarding a large ship. They arrived in Gontor after sunset and welcomed friends from the Amuntaiget ahead of them. Idham Chalid was accepted into class I KMI/Kweek Islamic School (onderbouw). After one year at Gontor Idham Chalid, Abdul Muthalib, and Djafar Sabran were immediately promoted to class I KMI Onderbouw, then continued to class III Onderbouw; this happened because their grades were very high and satisfying. In Gontor, he and his friends learned much about politics from KH. Ahmad Sahal and Gontor he is also active in learning English and Dutch. A year later, at the end of 1940, Idham Chalid and his friends finished their education Kweekschool Islam Onderbouw. Gontor

graduates at that time, although they did not take the equivalency test with Madrasah Aliyah under the auspices of the Ministry of Religion, could still be accepted throughout the Islamic State. After that, he returned to Amuntai for one month and resumed his level education Bovenbouw.

3. The working period of Idham Chalid

In 1940 Idham Chalid worked as a teacher at the Gontor Ponorogo Modern Islamic Boarding School for Higher Education (Bovenbouw Kweek Islamic School). In 1944 Idham Chalid worked as Director of the Normal Islamic School in Amuntai, South Kalimantan. In the Amuntai, he focused on developMa'hadRasyidiyah. He gave lectures to students and the community in Amuntai so they would not give up and always be passionate about defending independence. In 1949 Idham Chalid worked as a Member of the Regional Council of Banjar and Amuntai, South Kalimantan, the Republican Fraction; at that time, Idham Chalid fought and wanted South Kalimantan to become part of the Republic of Indonesia, and in the same year KH Idham Chalid worked as a Sub-Regional Information Officer. Terri Hulu Sungai Utara, South Kalimantan, Lambung Mangkurat Division. The struggle carried out by KH Idham Chalid openly made him arrested by the Dutch in March 1949 and held captive until all South Kalimantan prisoners were released in October 1949.

After being released from detention, KH Idham Chalid became a Member of the RIS DPR as the Regional Representative of Banjar (March 1950). From 1950-1955 Idham Chalid worked as a member Parliament The Unitary State of the Republic of Indonesia. He was assigned by Department religion to establish diplomatic relations with the kingdomArab regarding the management of Hajj through government channels because KH Idham Chalid carried out his diplomatic mission well, state leaders knew him, and he met Soekarno Hatta, Soekarno Hatta expressed his gratitude to KH Idham Chalid. KH Idham Chalid's career continued to peak so that in 1956 KH Idham Chalid was trusted to work as a member of the Constituent Assembly. In the same year, from March to 9 April, 1957, he worked as Deputy Prime Minister II, Ali Sastroamidjojo Cabinet. On 31 December 1956, he worked concurrently as Minister of Veterans after the Minister of Veterans Dahlan

Ibrahim resigned. On 16 March 1957, he worked concurrently and became Minister of Information Soedibjo resign. After that, from 9 April 1957 to 22 July 1959, Idham Chalid also worked as Deputy Prime Minister II in the Djuanda Cabinet or Cabinet Work.

Figure 2 The inauguration ceremony and reading of the oath of office by Idham Chalid served as Deputy Prime Minister II



Source: (Hidayatullah, 2016)

From 1959-1960 KH Idham Chalid worked as a member of the Supreme Advisory Council of the Republic of Indonesia member and became Deputy Chair of the MPRS. Then on 6 March 1962 to 13 November 1963, he continued his work as Deputy Chair of the MPRS with the position of Coordinating Minister for Working Cabinet IV.

Then, from 27 August 1964 to 22 February 1966, KH Idham Chalid served as deputy chairman of the MPRS with the position of Coordinating Minister for the Dwikora Cabinet. Then, from 24 February 1966 to 28 March 1966, he worked as Deputy Prime Minister 1V of the Dwikora Cabinet, perfected by becoming Deputy Chair of the MPRS, Main Minister for Politics, and concurrently becoming Minister of Manpower (Muhajir, 2007). Then from 28 March 1966 to 25 July 1966, Idham Chalid worked as Deputy Prime Minister II for Relations with Higher Institutions or Highest State Institutions in the Dwikora Cabinet, which was refined again. From 25 July 1966 to 17 October 1967, KH Idham Chalid worked as the Main Minister for People's Welfare (Kesra) in the Ampera Cabinet and concurrently became

chairman of the National Disaster Management Advisory Board and Coordinator for National Family Planning Issues. From 17 October 1967 to 6 June 1973, KH Idham Chalid served as Minister of State for People's Welfare (Kesra) in the enhanced Ampera Cabinet, in date from 6 June to 27 March 1973, was the Minister of State for People's Welfare in the Development Cabinet I and served as Cabinet Minister of Social Affairs Development I. In 1971-1977 KH Idham Chalid worked as Chairman of the Indonesian People's Representative Council (DPR) and became Chairman of the Assembly deliberative People (MPR) RI.

In 1978-1983 KH Idham Chalid served as Chairman of the Supreme Advisory Council of the Republic of Indonesia; in 1984, he worked as a Member Team Advisor to the President regarding the Implementation of Guidelines for Understanding and Practicing Pancasila (Team P-7), and after that, in 1985 he worked as a Member of the MUI Advisory Council. Much of KH Idham Chalid's work has been done in politics. Describing that KH Idham Chalid's political career was outstanding, it was proven by when he served as chairman of the DPR / MPR RI, Muhaimin Iskandar said that KH Idham Chalid brought significant changes in the leadership system, so far it can be seen that his work has built a system Parliament is very advanced. KH Idham Chalid is a person who plays a role in the parliamentary system in Indonesia because he wrote a work on Parliament entitled "Parliament, Organization and Bekerdjanja Methods".

B. Representation of Deep Nationalism Values character

Dr. KH Idham Chalid

Nationalism, etymologically, comes from the words nationalism and nation in English. In semantic studies, the word nation comes from the Latin word nation, which is rooted in the word nascor, which means 'I was born', or natus sum, which means 'I was born'. In its development, the word nation refers to the nation or group of people who are the official residents of a country. Hans Kohn provides terminology that is still relevant today: "nationalism is a state of mind in which the supreme loyalty of the individual is felt to be due to the nation-state" (Kohn, 1984). At the same time, nationalism

is an understanding that the highest individual loyalty must be left to the nation-state. Nationalism is an ideological movement to achieve self-government and independence for a group or part of a group that presents itself as an entire nation or a future nation like other nations. The three things that make up nationalism are self-determination as a group, affirming the personality and characteristics of the nation, and dividing the world into separate nation-states (Syaharuddin, Handy, Mutiani, Abbas, & Subiyakto, 2021; Malisi, 2018). Related to the exposure in this article, describing the value of nationalism through the figure of KH Idham Chalid is described as follows; The three things that make up nationalism are self-determination as a group, affirming the personality and characteristics of the nation, and dividing the world into a separate nation-state (Syaharuddin, Handy, Mutiani, Abbas, & Subiyakto, 2021; Malisi, 2018). Related to the exposure in this article, describing the value of nationalism through the figure of KH Idham Chalid is described as follows; The three things that make up nationalism are self-determination as a group, affirming the personality and characteristics of the nation, and dividing the world into a separate nation-state (Syaharuddin, Handy, Mutiani, Abbas, & Subiyakto, 2021; Malisi, 2018). Related to the exposure in this article, describing the value of nationalism through the figure of KH Idham Chalid is described as follows;

1. Religious

KH Idham Chalid is a person who is very fond of and diligent in worship; he is also able to maintain good morals and deeds and iqamah. He regularly qiyamul lail and reads Dalailul Khairat. He always conveyed this and reminded his students. He said if you want to be a good person, do good deeds. After every morning prayer, he routinely for dhikr until sunrise; apart from that, he read special wirids, blessings, asmaul husna, istighfar, and others. He also practices remembrance of 7 laksa. Even when he was in the car and at work, he often recited dhikr, recited recitatively nor Sir, as seen from the movement of his fingers, prayed five times a day; he always makes time to pray in congregation at the mosque at the beginning of time. KH Idham Chalid made da'wah a means of formulating nationalist future leaders and cadres when he served as a Member

of the Presidential Advisory Team regarding the Guidelines for the Implementation of Pancasila Understanding and Practice (P4)—in providing advice and advice in grounding Islamic teachings P4, always based on the instructions of the Koran and Hadith. KH Idham Chalid, in his attitude and in deciding issues and policies, always made *istikharah* first, often when dealing with a religious issue, even in matters of state, he weighed it up with the rules of *fiqh*.

2. Willing to sacrifice

On 27 March 1949, KH Idham Chalid was arrested and detained by NICA troops; the Dutch accused him of being an adviser, trainer, and mastermind guerrilla. The accusation was based on the fact that Hasan Basry, the leader of Guerrilla, was his student. In addition, they found a photo when they raided a photo studio in Banjarmasin. The photo depicts Idham Chalid with J Hamdi and Chairul Limawearing uniform as coach, leader, and writerQuarterThe Indonesian People's Association (KRI) branch in Amuntai where the three of them accused of being a group of underground movementsGerpindom(Nur, 2016, pp. 33-34). After the arrest of KH Idham Chalid, he had to be willing to be put in jail; in that prison, KH Idham Chalid remembered his father's warning because, seeing the way he fought, his father said, "your way is a prison candidate". His choice of struggle is indeed a consequence for an educated scholar. On the other hand, he is needed by the world of politics to educate the public; in the world of political movements of guerrillas fighting physically, they also need it. Not only that, KH Idham Chalid must be willing to make sacrifices to be put in prison, but he also has to feel the cold of prison. Moreover, he only wore shorts without a shirt; not only that but he was also tortured until his bones were crooked.

3. Love the Motherland

During his active period in the KH movement, Idham Chalid became the target of NICA. In the new era of Indonesian independence, the Dutch army (NICA) had returned, resulting in an uncertain situation. The Japanese troops had returned, and armed NICA troops appeared. Even at the end of 1945, there was news that the NICA troops had arrested prominent figures and youths who had euphoria welcoming independence. NICA easily paralyzed

several soldiers who tried to attack NICA soldiers armed with machetes. At that time, the people and youth fighters for independence carried out actions supporting independence. However, their movements were always detected by NICA spies, so many were arrested, so NICA became increasingly fierce. Anyone who bears for the Republic and supports independence will face significant risks (Ahmad, 2015, pp. 15-17). Even though NICA has said this, because of KH Idham Chalid's love for this country, he remains active in political movements by giving religious lectures in various layers of society to build a spirit of struggle to maintain Indonesian independence. For KH Idham Chalid, this was very important because as the NICA troops returned, many elites and people doubted Indonesia's independence.

4. Proud of Indonesia

At Amuntai KH, Idham Chalid was often asked to translate short writings from Indonesian into Japanese and Japanese into Indonesian. A Japanese official, Hyodo san is also an expert in English, so he often talked with KH Idham Chalid because he mastered English he had learned while studying at Gontor. According to Yusni Antemas, because KH Idham Chalid was fluent in Japanese and was close to Japanese officials, some of his friends were shy of him (Ahmad, 2015, pp. 97-98). At that time, KH Idham Chalid tried to awaken the spirit of independence in the community and students by translating the Indonesia Raya song and other struggle songs into Arabic.

C. Global Education; Values Education Challenges and Opportunities

Global education is an attempt to instill a view of the world in students by focusing on the interrelationships between cultures, humanity, and the conditions of the planet earth (Kniep, 1986). In general, the goal of each education is the same, namely to encourage students to think critically. However, in global education, the focus of the substance comes from global matters characterized by pluralism, interdependence, and change (Mutiani, Supriatna, Abbas, Rini, & Subiyakto, 2021). Global education is a way to convey to students that in this world, many differences are interdependent ones that cannot be separated from one another.

Such comments that global education is a path taken to instill a view of the world with many interdependent differences that cannot be separated. Global education dramatically takes advantage of global advantages in various aspects, such as human resources, language, arts and culture, economy, information and communication technology, ecology, and so on, which are included in the educational curriculum (Mutiani, Supriatna, Wiyanarti, Alfisyah, & Abbas, 2021). Global education is needed because the impact of information and communication technology makes the more expansive world seem narrower. The boundaries between countries also look blurry. The process of universalization is rampant in many aspects of life. Global education tries to open barriers between cultures globally and make them more inclusive. This shows that global education tries not to trigger resistance but tries to prepare for it. In response to this, it is necessary to strengthen the value aspect. Of course, values are described in the form of abstraction of good and bad meanings. Therefore, the practice of value education is integrated into global education. Values education is integral to the context of his life (Wening, 2012). Values education functions to help students understand, appreciate, and make the right decisions in various personal, family, community, and state problems which are expected to eliminate arrogance that often occurs. In other words, value education is humanizing human beings.

There are two views of value. The first holds that value is the highest measure of human behavior, is upheld by a group of people, and is used as a guide in attitude and behavior. The second assumes that value depends on the capture and feelings of the person who is the subject of something or a particular phenomenon (Qiqi & Rusdiana, 2014). Here the value is the goal, or humans will be arranged according to its level. Some arrange from the bottom up. First, the hedonic value (enjoyment), then the utility value (usefulness), educational value, socio-cultural value, economic value, then the aesthetic value (beauty), moral value, and the highest is religious value.

Knowingly or unknowingly, value education is widely used in various societies, especially in inculcating religious values and cultural values. Therefore, religious adherents use this approach to implement religious education

programs. The cognitive development approach and its characteristics emphasize cognitive aspects and their development (Mutiani, Sapriya, Handy, Abbas, & Jumriani, 2021). This approach encourages students to think actively about moral issues and make moral decisions. According to this approach, moral development is seen as the development of the level of thinking in making moral judgments from a lower level to a higher level. There are two main goals to be achieved by this approach. First, assist students in making more complex moral judgments based on higher values. Second, it encourages participants to discuss their reasons when choosing values and positions in a moral issue (Fakhruddin, 2014).

The value that a person has can express what he likes and dislikes. Thus, it can be said that values cause attitudes. Value is a determining factor for the formation of attitudes. However, a person's attitude is determined by the number of values that a person has. The value of someone knowing what to do (Inglehart, 2006). Thus, values have a basis for justification or a source of views from various things, such as metaphysics, theology, ethics, aesthetics, and logic. The goal of value education is to inculcate noble values in students. Practical goals, objectives, approaches, models, and methods can be used in values education. It is important to provide variety to education so that it is exciting and not dull for students (Abbas, 2020).

In education for life, the main thing to do is instill values. Values education is not only necessary because it can restore the basic philosophy of education that should be non-scholar sed vitae discimus, but it is also necessary because the hallmark of a good life lies in a commitment to values: the values of togetherness, honesty, solidarity, decency, and so on. In line with this thought (Qiqi & Rusdiana, 2014). Value is the addressee of a yes, which we always agree with (Fakhruddin, 2014; Greenbank, 2003). Values education is a manifestation of non-scholae sed vitae discimus. Value is the actual truth or reality that individuals continue to seek (Gold, 2003). Since man was born, He began to search. He wants to interact with the surrounding environment.

IV. CONCLUSION

KH Idham Chalid, born in Setui, South Kalimantan, on 27 August 1922, is a scholar and politician. KH Idham Chalid is a graduate of Ma'had Rasyidiyah Amuntai, South Kalimantan, Madrasah Muallimin Tinggi Pondok Modern Gontor, Ponorogo, East Java, and at the Honorary Doctorate Causa Al-Azhari University, Egypt.

KH Idham Chalid has served as Prime Minister in the Ali Sastroamidjojo II Cabinet and the Djuanda Cabinet. He has also served as chairman of the DPR and MPR. Through Idham Chalid's biography, there is a value of nationalism that belongs to Idham Chalid. KH Idham Chalid's nationalist values are religious, willingness to sacrifice, love for the motherland, and pride as the Indonesian nation. Religious attitude is the most critical value integrated into everyday life. For example, KH Idham Chalid's willingness to sacrifice was shown by being willing to arrest him so that he was put in prison. This happened because he fought to be able to defend Indonesia's independence. Continue to be active in politics and give lectures to the public to arouse the spirit of struggle. Another value of nationalism, namely being proud as the Indonesian nation, was carried out by KH Idham Chalid by always singing the Indonesia Raya song and always using Indonesian even though he controlled various foreign languages.

Related to the moral value of nationalism from the figure of KH Idham Chalid, it is ideal to be integrated into global education. However, such a global education leads to the strengthening of value education. Values education places an integral part in the context of his whole life. Values education functions to help students understand, appreciate, and make the right decisions in various personal, family, community, and state problems which are expected to eliminate arrogance that often occurs. In other words, value education is humanizing human beings. Humans only become human when they are virtuous, have goodwill, and can actualize themselves and develop their minds.

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5. Strengthening the Content of Local History in Social Studies

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ABSTRACT

This study aims to analyze the importance of incorporating local content in teaching materials and provide relevant examples. A comprehensive analysis of the existing literature was conducted to describe the research findings. The study results depict the content related to the lives of Indonesian people during the Islamic period, addressing essential competencies. The findings also highlight the necessity for additional material descriptions and examples derived from local and regional history. Social studies learning can be further developed by reinforcing social studies teaching materials with local content. Therefore, local historical sources from Banjar are incorporated into social studies learning materials used in the classroom. These include the establishment of the Banjar Sultanate, the kings of Banjar, and the development of Banjar culture. The selection of the Banjar Sultanate as local content is based on its alignment with the periodization in Indonesian history.

Keywords: Local History, Teaching Materials, Social Studies Learning

I. INTRODUCTION

Learning materials are the fundamental components of the learning process. The learning process can only occur when appropriate learning materials are available. Therefore, teachers must comprehensively understand the learning materials to convey them to students effectively. (Pane & Dasopang, 2017). These materials are considered learning resources that contribute to achieving learning goals. The presentation of materials should capture students' attention, and teachers must comprehensively understand the learning material to present it engagingly. Additionally, incorporating local content into the materials can enhance students' understanding and make learning easier.

The learning materials should align with the essential competencies to support students in the learning process and effectively facilitate their education (Lefudin, 2017). These materials require the implementation of various strategies, media, and assessments. Considering the learning material's depth, following the competence level is crucial. The learning process should be guided, following a sequential approach to the learning materials, and teachers should deliver materials adapted to the student's development.

Social studies is a subject taught at the high school level, and it is essential to note that social studies learning is distinct from the social sciences (Abbas, 2017). Social studies emphasize the educational aspect encompassing various concepts, aiming for students to comprehend and develop their knowledge, attitudes, morals, and skills related to social studies. Consequently, the development of social studies should include local materials based on noble values and culture, contributing to the formation of the nation's generation. This preparation equips students to effectively engage with their community, become responsible citizens, and understand and fulfill their roles. In this context, it is crucial to develop social studies teaching materials based on the local historical content of the Banjar people in South Kalimantan as a valuable source of learning resources (Handy et al., 2020; Syaharuddin, 2020).

The learning materials for social studies can be found in the seventh-grade Social Studies student book, published by the Ministry of Education and Culture of the Republic of Indonesia. This book was revised in 2017 and includes Chapter IV, which contains sub-chapter materials on the Life of Indonesian Society in the Islamic Period. (Setiawan et al., 2017). This learning must align with the essential competencies to achieve the learning objectives. However, the current materials lack comprehensive explanations and local examples, especially in historical context, vital in reinforcing students' understanding. Therefore, developing social studies learning materials requires the skills of a knowledgeable teacher. This study aims to analyze the need for local content in teaching materials and incorporate relevant examples.

Concerning the necessity of fundamental competencies and the incorporation of local materials, it is essential to complement them with engaging material design. This can be achieved by implementing gamification techniques (Kim et al., 2018). This aligns with the spirit of learning in the era of the Fourth Industrial Revolution (Cheong et al., 2014). The spirit of learning necessitates that students possess skills, knowledge, and abilities in technology, media, and information. Additionally, they should develop learning and innovation skills and problem-solving skills that can be applied in real-life situations (Faiella & Ricciardi, 2015). In line with this, the Ministry of Education and Culture has formulated that the learning paradigm in the era of the Fourth Industrial Revolution emphasizes students' ability to explore information from diverse sources, formulate problems, think analytically, and collaborate effectively in problem-solving.

II. METHOD

The method employed for writing this article involves conducting a literature review specifically focused on the material of Indonesian Community Life during the Islamic period. This review draws upon the works of Cooper and Creswell (Creswell, 2010). This study aims to inform readers who have conducted research by filling a gap and connecting previous studies. The sources for this research include data collected from libraries,

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both physical and digital books, as well as data obtained through searching on Google Scholar. The data search involved specific keywords such as social studies learning materials, Islamic community life, Banjar people, Banjar history, and essential competencies (KD).

In addition, the literature used, such as the “Sejarah Banjar” (Sjarifuddin, 2003) written by Sjarifuddin and South Kalimantan historians, which is used as a reference for writing this article which has become an essential book in writing the history of the Banjar people to date, is further supported by the book “Islamisasi Banjarmasin Abad Ke-15 Sampai Ke-19” by Yusliani Noor (Noor, 2016), research from Sahriansyah (Sahriansyah, 2015) “Sejarah Kesultanan dan Budaya Banjar” as well as an article by Syaharuddin (Syaharuddin, 2017) entitled “Pembelajaran IPS Berbasis Nilai-Nilai Sejarah Banjar” also be a part of the development of local content where social studies itself has the power of value in learning. This study is further bolstered by numerous additional sources and literature, enhancing the strength of the analysis presented in this paper (Zed, 2008).

III. RESULT AND DISCUSSION

The material concerning the life of Indonesian people during the Islamic era is found in Chapter IV of the social studies textbook for seventh-grade students, revised in 2017. This sub-chapter covers five topics: the introduction of Islam into Indonesia, its spread throughout the country, the influence of Islam on Indonesian society, the Islamic kingdoms in Indonesia, and the historical legacy of the Islamic era (Setiawan et al., 2017).

This analysis elucidates the relationship between essential competencies and social studies learning materials. The Essential Competencies (KD) are derived from the Core Competency (KI). KD encompasses attitudes, knowledge, and skills that originate from KI, and students must master these competencies to foster individual character development and proficiency in each subject (Rachmawati, 2020)

Table 1. KI, KD, and Materials of Indonesian Society's Life in the Islamic Period

Core Competencies	Basic competencies	Material
KI.3 entails developing an understanding of knowledge (factual, conceptual, and procedural) driven by a curiosity about science, technology, art, and culture, particularly about observable phenomena and events.	3.4. Understanding the chronology of change and continuity in the life of the Indonesian nation encompasses the political, social, cultural, geographical, and educational aspects from pre-literacy to the Hindu-Buddhist and Islamic periods.	The material on the change and continuity of Indonesian society during the Islamic period is presented chronologically, encompassing several discussions, including: 1. The Entry of Islam to Indonesia 2. Spread of Islam in Indonesia 3. The Influence of Islam on Indonesian Society 4. Islamic Kingdoms in Indonesia 5. Relics of the History of the Islamic Period
KI.4 Applying, practicing, and employing skills in both concrete realms (such as using, parsing, assembling, modifying, and creating) and abstract domains (like writing, reading, calculating, drawing, and composing) based on what is learned in school and other relevant sources, which share similar perspectives or theories.	4.4 This study aims to describe the chronology of change and continuity in the life of the Indonesian people across various aspects, including political, social, cultural, geographical, and educational dimensions, from pre-literacy to the periods of Hindu-Buddhist and Islamic influences.	

Source: Researchers [data processed in May 2021].

The first topic, based on the table above, is the entry of Islam into Indonesia. During the 7th-13th century AD, Indonesia was referred to as Nusantara as the term “Indonesia” did not exist yet. Through this learning, students can learn about the history of Nusantara, the archipelago described in the concept of the Majapahit kingdom from the 12th to the 16th century AD, encompassing the region from Sumatra to Papua. In the 19th century AD, the archipelago was called the Malay Archipelago in English literature. In the 20th century AD, Ki Hadjar Dewantara used the term “Nusantara” to denote the territory of the Dutch East Indies, which comprises the islands now known as Indonesia. Therefore, “Nusantara” is synonymous with Indonesia (Luthfi, 2016; Susanto, 2014).

However, in this context, social studies teachers play a crucial role in prioritizing including local history content as a strength in social studies learning. Through their expertise, teachers can provide contextual examples related to the local history of Banjar, such as the entry of Islam to South Kalimantan in 1526 AD, highlighting the significant role of Sultan Suriansyah. Additionally, they can explain the assistance provided by the Demak Sultanate during the war for the royal throne, which led to the establishment of the Banjar Sultanate (Noor, 2016; Sahriansyah, 2015; Sjarifuddin, 2003).

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The material regarding the entry of Islam aligns with KD 4.4, which expects students to acquire specific skills through learning materials (Sari et al., 2021). Students can engage in group activities, which serve as learning activities aimed at collectively addressing problems or questions by engaging in discussions to find answers (Juniar et al., 2019). Group activities are intended to enhance students' skills in expressing opinions and developing critical thinking abilities.

In the material regarding the spread of Islam in Indonesia, students are tasked with understanding and describing this content through individual activities, such as outlining the map depicting the distribution of Islam in Indonesia. Following group activities, the teacher can guide students to engage in individual activities to enhance their knowledge and chronologically describe the entry of Islam. The material covers the geographical aspect, explaining the archipelago trade and shipping routes. This individual activity aligns with KD 3.4 and 4.4, aiming to foster skills relevant to the 21st century, including critical thinking, problem-solving, communication, collaboration, creativity, and innovation. By emphasizing these principles, students can develop competitiveness in the era of globalization (Aslamiah et al., 2021; Mariati et al., 2021).

The material discussing the influence of Islam on Indonesian society, aligned with KD 3.3 and 4.4, requires students to comprehend and describe the chronological aspects. Following the indicators of achievement and learning objectives, students are expected to gather information regarding the impact of Islam on the people of the archipelago. This process aligns with the characteristics of social studies, which combines five components: time, space, issues, concepts, and relationships. Developing this understanding is essential in social studies learning as it provides students with foundational knowledge (Abbas, 2013; Nasution, 2020; Susanto, 2014).

The material on Islamic kingdoms in Indonesia starts with initiating a group discussion on Islamic kingdoms within the archipelago. However, the material about Islamic kingdoms in the student's book is not organized chronologically based on the year of establishment. Instead, in KD 4.4, students are tasked with describing information obtained from various sources about each Islamic kingdom. This includes providing an initial description of the kingdom's formation, discussing its heyday, and examining the period of decline. During the analysis stage, students take steps to communicate and present the results of their discussions (Handy, 2015).



Figure 1. The Tomb Complex of Sultan Suriansyah Banjarmasin
Source: South Kalimantan Religious Tourism (2018).



Figure 2. Tomb of Sultan Adam Al Watsiq Billah
Source: Indonesian Ministry of Education and Culture Cultural Heritage (2014).

Teachers can provide examples from the local area surrounding students, such as the formation of the Banjar Sultanate, by explaining its establishment, heyday, and period of decline. These examples, which are related to local content, contribute to students' understanding of the material. By examining the periodization and chronology of the Banjar sultans' reign, students can gain valuable insights from the tomb complex of Sultan Suriansyah in Muara Kuin, Banjarmasin, or the Tomb Complex of Sultan Adam Al Watsiq Billah in the city of Martapura. These

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historical sites serve as tangible evidence that a sultanate once existed within their territory, providing students with a deeper understanding of their local history. This is in South Kalimantan (Azmi, 2017; Handy, 2016; Rahmah et al., 2021; Sjarifuddin, 2003). Historical relics from the Islamic period include artifacts with distinct Islamic characteristics, such as mosques, tombs, and artistic fields like calligraphy. The material initially presents pictures of mosques from the Aceh region. However, the teacher can also showcase relics from mosques in South Kalimantan, such as the Sultan Suriansyah Mosque located in the Muara Kuin area of Banjarmasin, Al-Mukkaromah Mosque in Banua Halat Rantau, or Abdul Hamid Abulung Jami Mosque in Martapura. This is an engaging introduction to learning activities, sparking students' curiosity. Teachers' skills in opening learning sessions are crucial to ensure students remain focused and ready to learn (Wahyulestari, 2018).

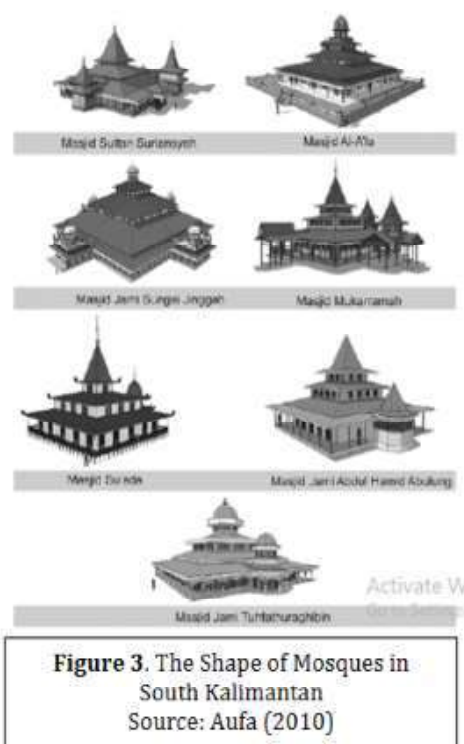


Figure 3. The Shape of Mosques in South Kalimantan
Source: Aufa (2010)

KD 4.4 is suitable as it involves group activities where students describe and explain the history of Islamic heritage, fostering understanding at the comprehension level of Bloom's Taxonomy (Oktaviana & Prihatin, 2018). This material incorporates visual aids, such as pictures, to provide students with new information. For instance, when discussing the legacy of Islam, an art section can include pictures of the Baayun Maulid celebration held by the Banjar community in the city of Rantau, Tapin Regency. Pictures of cultural dances like Baksa Kembang,

Radap Rahayu, Japin, or other local content can be showcased, highlighting their significance in learning. Furthermore, historical events like Hikayat Banjar by JJ Ras or performances featuring Banjar puppets with vital Islamic elements originating from South Kalimantan can also be included (Sahriansyah, 2015; Syaharuddin, 2017).



Figure 4. Baayun Maulid Traditions
Source: Tribunnews (2018).



Figure 5. Baksa Kembang Dance
Source: InfoPublik.id (2020).

The entire content mentioned above can be integrated into one engaging platform. One such platform is Kahoot. Traditionally, history learning is often presented verbally, which may lead to student boredom. However, student participation can be enhanced by developing local history materials and integrating them with interactive media like Kahoot. Kahoot provides a learning style that emphasizes active engagement among students and encourages competition to achieve the best results in the lessons they have learned. Integrating Kahoot and local materials can positively impact students' mental, social, and emotional development by fostering peer competition and collaboration. However, understanding educational technology extends beyond learning media development; it also entails recognizing the importance of incorporating local content and ensuring its relevance to the material. This comprehensive approach is fundamental in discussions related to educational technology. This refers to implementing a scientific approach, the TPACK (Technology et al. Knowledge) framework. TPACK provides a framework for integrating technology, pedagogical, and content knowledge within a learning context.

All of the local teaching materials mentioned above can be incorporated into gamification. A gamification is a practical approach within the field of education, and employing gamification techniques in instructional design dramatically enhances understanding, specifically by increasing student enthusiasm (Kim et al., 2018). When integrating the material on the influence of Islam on Indonesian society into gamification, two aspects should be considered: avatars and social graphs. Avatars, which game makers widely use, are images chosen or created by users to represent themselves or convey their emotions. On the other hand, social graphs depict the relationships between users on a social network. (Sanchez et al., 2020). Many social graphs have been formed due to the prevalence of numerous social networks today. These social graphs play a crucial role in disseminating information through user accounts, contributing to the distribution of content and the speed at which it spreads.

Creating effective gamification involves designing a game that is motivating, addictive, and provides stimulation through short missions. This allows players to experience failure and try again until they succeed. Such an experience fosters a sense of competition among students (Miller, 2013). Implementing gamification in social studies learning engages both cognitive and psychomotor aspects. Games that simulate real-world cognitive and motor skills are more likely to yield successful learning outcomes than more abstract games. Students require opportunities to experience failure to learn, such as making mistakes due to neglecting a procedure, using the wrong tool, applying an incorrect method, or encountering significant challenges. Shifting the focus of gamification towards strengthening local content in social studies learning contributes to a more tangible comprehension of concepts and examples. As a result, students become more acquainted with each region's unique attributes and potential.

Effective gamification is characterized by a motivating and addictive game design that offers stimulation through short missions. This allows players to experience failure and make subsequent attempts until they succeed. Such an experience fosters a sense of competition among students (Miller, 2013). Integrating gamification into social studies learning engages both cognitive and psychomotor aspects. Games that simulate real-world cognitive and motor skills are more likely to result in successful learning outcomes than more abstract games. Students benefit from experiencing learning failures, such as making mistakes by neglecting a procedure, using the wrong tool, applying the wrong method, or encountering significant challenges. Shifting the focus of gamification towards strengthening local content in social studies learning contributes to a more tangible comprehension of concepts and examples. As a result, students become more familiar with the potential of their respective regions.

Based on the explanation in this article, local historical content, such as the Tomb of Sultan Suriansyah and the Baksa Kembang Dance during the celebration of Prophet Muhammad's birthday, can be incorporated as

teaching materials. Examples of implementing gamification in social studies (IPS) could include:

1. **Points and Ranking System:** Teachers can assign points or ratings to students based on their performance in social studies assignments. Students who reach a certain point threshold or achieve the highest ranking can receive awards or prizes.
2. **Class Scoreboard:** Creating an in-class scoreboard that displays the points earned by individual students or teams in social studies activities or assignments can foster healthy competition among students and boost their motivation to strive for better results.
3. **Challenges and Levels:** Introduce specific challenges or missions for students to complete within social studies learning. For instance, assign students to explore and study the history of a particular place or task them with solving social problems by applying their acquired knowledge in social studies.
4. **Virtual Awards:** Provide virtual awards, such as badges or certificates, to students who complete social studies assignments. These awards can enhance motivation and instill a sense of achievement among students.
5. **Simulation and Role-Based Games on Banjar historical events:** Incorporate simulations or role-based games into social studies learning. For instance, assign students to take on the roles of political leaders, economists, or specific historical figures to gain a more practical understanding of social, economic, or political dynamics.

IV. CONCLUSION

Based on the results and discussion, it can be concluded that the material on the Life of Indonesian Society during the Islamic period is covered in the Social Studies student book for class VII, published in 2017. Chapter IV of the book includes five discussions, which encompass the entry of Islam into Indonesia, the spread of Islam in Indonesia, the

influence of Islam on Indonesian society, Islamic kingdoms in Indonesia, and historical relics of the Islamic era. This material aligns with the Basic Competencies, and learning activities are conducted through individual and group tasks. However, some aspects of the material and accompanying examples may need further elaboration. Therefore, teachers need to possess the ability to provide contextual examples during the learning activities to enhance students' understanding. In social studies learning, particularly for class VII, the material on the entry of Islam into Indonesia can be enriched by incorporating local historical sources from Banjar. This integration of Banjar's historical content into social studies teaching materials covers various aspects, including the establishment of the Sultanate of Banjar, the kings of Banjar, and the development of Banjar culture.

The selection of the Sultanate of Banjar as local content is based on its alignment with the periodization in Indonesian history. Consequently, including local historical content and local wisdom in social studies teaching materials strengthens students' understanding and engagement in the subject. This selection of the Sultanate of Banjar as local content is based on its alignment with the periodization in Indonesian history. Therefore, including local historical content and local wisdom, such as the kings of Banjar and the development of Banjar culture, in social studies teaching materials strengthens students' understanding and engagement in the subject. The selection of the Sultanate of Banjar as local content is based on its alignment with the periodization in Indonesian history. Therefore, including local historical content or local wisdom in social studies teaching materials strengthens students' understanding of the subject. Specifically, when integrating the material on the influence of Islam on Indonesian society into gamification, two aspects should be considered: avatars and social graphs. Gamification in social studies learning engages students' cognitive and psychomotor aspects. The transformation of gamification's purpose to reinforce local content in social studies learning contributes to a more tangible comprehension of concepts and examples. As a result, students gain a deeper understanding of each region's unique characteristics and potential.

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6. The Existence of Water Transportation Towards Improving The Community Economy

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ABSTRACT

The meaning of transportation is not only limited to the transportation of people but also includes goods. The importance of the role of transportation is reflected in the implementation of the role and function of transportation. The existence of water transportation for the community functions as part of the livelihood to provide stability for family income. This article aims to analyze the existence of water transportation, namely klotok, in supporting community needs. Klotok is used as river transportation that can last more than six decades. Qualitative methods used to obtain descriptive data from research subjects. For data validity, the researcher asked academics from one university to check whether the year determination of water transportation is in line with the government's administrative documents. The study results describe that the existence of water transportation, in this case, the river is vital for service providers and users. The two are related. However, to maintain this relationship, the role of the government is needed to provide legality and policies for the operational mechanism of river transportation. This research actively provides data transparency on whether the operational mechanism of river transportation supports the welfare of the perpetrators. Thus, related parties, especially researchers and stakeholders, can develop the potential of klotok in a broader framework.

Keywords: Existence, River transportation, community needs, government, legality, and policy

1. INTRODUCTION

Transportation is a crucial activity sector for meeting community needs. A simple description of the fulfillment of needs is exemplified, such as; efforts to reach work sites, schools, visits to places of entertainment, and services (Miller, 2018). The meaning of transportation is not only limited to the transportation of people but also includes goods. The importance of the role of transportation is reflected in the implementation of the role and function of transportation itself. It affects all aspects of the life of the nation and state. There is an increasing need for transportation services to mobility people and goods in the country (He & Haasis, 2019). In addition, transportation plays a role as a supporter, driver, and driver for the growth of regions with significant natural resource potential but are not yet developed (Wang & Sun, 2019).

In developed countries, transportation-related research enters the complexity of studies, such as; transportation review in management electronics, environmentally-friendly transportation innovation, to efforts to increase state income through tourism-based transportation (Anizal & Aziz, 2021; Bigith & Kumara, 2019; Markolf, Hoehne, Fraser, Chester, & Underwood, 2019; Nazarnia, Nazarnia, Sarmasti, & Wills, 2020; VB & Kumara, 2020) However, this research has not answered whether external challenges only drive transportation in developing countries. Therefore, this study provides a chronological analysis of how local transportation in Indonesia has survived more than six decades but remains a promising source of livelihood.

As it is known that Indonesia's landscape has puff characteristics, causes the transportation used is not only limited to land transportation. One of the exciting things to describe is water transportation (rivers) which plays a role in connecting regions in river waters (Budiman, Sadewa, Handayani, & Nurzaman, 2019; Surya, Syafri, Sahban, & Sakti, 2020). The navigable river water system must meet the technical requirements: a certain depth, slope, and current speed, so that it is safe and easy to navigate.

River transportation is very prominent in Kalimantan, Sumatra, and Papua. In Kalimantan, river transportation is mainly used for local and urban transportation needs, especially in areas where road transportation infrastructure is unavailable (Subiyakto, 2005a).

There are several types of river transportation, including stamps, boats, speedboats, klotok, timestamps, boats, speedboats, klotok, and various types of jukung (Angriani, Sumarmi, Ruja, & Bachri, 2018; Subiyakto, 2005a). Almost half of South Kalimantan is a river water area, 17,610 square kilometers or about 47.62% covering river waters (Subiyakto, 2005b). For the Banjarese, the river does not only function as a fulfillment of physiological needs (Norhayati, Abbas, & Putra, 2019; Normelani, 2016; Subiyakto & Mutiani, 2019). Rivers become a traffic infrastructure connecting areas not touched by land infrastructure. The most popular means of river transportation for the people of Banjar is the klotok. Klotok is a multifunctional transportation service facility, namely, goods, fishers' products, and merchandise to passengers.

Water transportation has become an icon in South Kalimantan, especially Banjarmasin, since 1950. In Banjarmasin stretches the Martapura River, which crosses two areas namely: Banjar Regency and Banjarmasin City area. The Martapura River has an overall length of 80km, while the navigable is about 45km with an average width of 150m. The highest water depth is 4m, and the lowest is 2.4m. The Martapura River is navigable by riverboats, transporting passengers and goods and agricultural and fishery products. The river transportation network pattern operating in the City of Banjarmasin serves two routes/routes: (1) inter-city river transportation routes between provinces and (2) river transportation routes within the city. In addition, the river route for the community is used as a public transportation route. In Banjarmasin, when you want to see the appearance of busy river transportation routes, among others, the Barito River and Martapura.

The development of klotok also experienced ups and downs. River as in 1950 – 1980, functioned as a highway (Subiyakto & Mutiani, 2019). Every day, residents are busy going back and forth from one river to another and then to a more significant river. This condition lasts up to three decades. The vitality of the river function encourages transportation activities with the klotok fleet. In 1950, machines to support the movement of the klotok facility made the popularity of the klotok unable to be shifted by other means of land transportation. Klotok can carry more passengers and goods than the capacity of cars and land routes in 1950–1980). This article aims to analyze the existence of klotok in supporting community needs. Klotok is used as river transportation that can last more than six decades. Analysis of river transportation in the context of cross-social science is expected to provide input for broadening stakeholder insights in developing policies on cross-country local transportation potential.

II. LITERATURE REVIEW

2.1 Water transportation and its relation to river transportation

Transportation is defined as a transportation activity emphasizing the movement or movement of people or goods from one place to another. The movement or movement of goods or people occurs due to differences in utility levels, both in the form of place value and time value. Transportation is a means to facilitate the economy (Lane & Pretes, 2020; Rybeck, 2018). Transportation activities indirectly support the movement of meeting community needs. The importance of transportation is reflected in its implementation, which affects all aspects of the life of the nation and the state, as well as the increasing need for transportation services for the mobility of people and goods both domestically and abroad (Fachrudin & Lubis, 2016). In addition, for the growth of regions that have significant natural resource potential but have not yet developed, to increase and equalize development and its results.

Transportation is a concept that emphasizes human mobility (Feng et al., 2019; Mateescu et al, 2020). The traditional meaning of transportation is only limited to movement by transporting and carrying. The concept has expanded to all parts of the world with a broad definition: a straightforward “product” tool is needed to transport the goods. In general, the means of transportation only touch three things: land, sea, and air (Chen & Chen, 2018; Jin & Chen, 2019; Kelobonye et al, 2019). As described above, transportation can support the success of development, especially in supporting community economic activities. In addition, transportation can improve population mobility services and other resources supporting economic growth in an area (Hutagalung et al, 2019). Transportation is hoped to eliminate isolation and provide a stimulus for development in all areas of life, be it trade, industry, or other sectors (Rochwulaningsih et al, 2019).

Several factors influence the magnitude of transportation generation; income, ownership of transportation modes, household structure, land value, distance to the center of activity, the density of settlements, and accessibility. The generation of transportation is capable of causing two types of trips (transport) (Adegbenle & Olatunji, 2016; Hermawan, 2017). The first type is known as home-based transportation; the second is not home-based. Home-based transportation makes the home a point of departure or destination. Meanwhile, non-home-based transportation makes a point of origin and destination a benchmark for travel (Fitri, 2018; Tian & Sun, 2018).

The dualism of transportation functions for river transportation is used as the basis for strengthening vitality. Home-based and non-house-based transportation is used as a reference for the generation of river transportation. The implementation of river transportation is not only charged with meeting the needs of the community to reach their homes but also for personal needs such as chartering (Banerjee et al, 2020). River transportation has specifications for goods and passenger transportation services. Thus, river transportation is given a clear route to provide a fixed and regular route (Kanwal et al, 2020; Rao, 2019; Zheng & Kim, 2017).

The water transportation system cannot be separated from the general transportation system, as well as other activities owned by the region and has a regional development process that wants to expand the marketing reach of service funds in supporting various sectors of socio-economic activity at every point and stimulate the emergence of new activities in the regional economy (Fathoni et al, 2017). The river and inter-island traffic system in Indonesia is a transportation system that is traditionally used for various purposes, both from the interior (rural) to the mouth of the river. It will Global Journal of Entrepreneurship and Management – Volume 3, Issue 1 16 then be connected with small-scale ship traffic between islands (Fachrudin & Lubis, 2016) As for the context in the planning framework, infrastructure improvements and suggestions are made so that public services can be revived and become the mainstay of public transportation in areas where access to other areas must be via rivers (Wahono et al, 2021).

III. METHODOLOGY

The characteristics of the research in revealing the phenomenon of the Banjar people utilizing water transportation, of course, are in line with qualitative research methods. Qualitative research is feasible to study informants' experiences (Callao & Ruisánchez, 2018). Researchers use the case study method to get the meaning of data collection activities, data analysis related to the existence of water transportation (Lefèvre et al, 2019; Edwards & Holland, 2020). This study aims to reveal the existence of water transportation that can support the community's economic needs. Research is based on field experience in the riverbank area. Given the area, this study focuses on the Barito Hilir locus, to be precise, the West Banjarmasin District (Aveling et al, 2015). The location determination is based on the existence of water transportation since 1960 for the people of Banjar. Design explores informants' experiences regarding research subjects, including water transportation business actors and daily passengers, namely: Trisakti Klotok Pier in Telaga Biru Village, District of North Banjarmasin. In maintaining the existence of water transportation, researchers analyze data from various perspectives.

3.1 Informant

Data regarding the existence of water transportation were obtained from nine sources, namely: 1) the resource tables are mentioned and compiled using the pseudonym of the subject's identity, as follows:

Table 1 List of Informants

No	Name (Pseudonym)	age (year-old)	Information
1	MY	60	Chairman of the Trisakti Water Transportation Jetty (<i>Klotok</i>) Management
2	MI	41	<i>Klotok</i> owner, subject in the water transportation business for 26 years
3	HI	37	<i>Klotok</i> owner, subject in the water transportation business for 18 years
4	KA	51	<i>Klotok</i> owner, subject in the water transportation business for 37 years
5	MIR	54	<i>Klotok</i> owner, subject in the water transportation business for 34 years
6	AR	30	Elementary school teacher, using river transportation for 7 years
7	RQ	30	Community Health Center employees have used river transportation for 5 years
8	RD	47	Puskemas employees have used river transportation for 24 years
9	ED	30	Community Health Center employees have used river transportation for 5 years.

Source: Data processed by researchers (2022)

Based on the informant's data above, MY was chosen as the primary data source because, as the head of the water transportation dock management (*klotok*) in Trisakti, he has been involved in *klotok* transportation for four decades. The basis for why MY was then appointed as chairman of the dock management for two periods (2015 to 2025). Then, to support the research data, eight sources provided data support to describe how the existence of water transportation affects the community's economy (Aveling et al, 2015; Nigar, 2020).

3.2 Instruments, Data Validation, and Data Analysis

In the first stage, the researcher made participatory observations as passengers by following the water transportation route from Trisakti *Klotok* Pier in Telaga Biru Village to the Savings Village. Second, the informants were interviewed using in-depth interview techniques to get exposure to the data written descriptively. Third, the research data was also supported by researcher documentation in regulations that legalized The *Klotok* Trisakti Pier in Telaga Biru Village is operational and some other photos. However, not all data are presented because the researcher has reduced the data based on the research objectives (Mohajan, 2018). Fourth, for data validity, the researcher asked BS and SY academics (pseudonyms) from a university in

South Kalimantan to check whether the year determination of water transportation is in line with administrative documents owned by the Banjarmasin Government (Hamilton & Finley, 2019). Finally, a discussion extract was carried out in one study program at Lambung Mangkurat University to minimize bias during the analysis. After the results show data saturation, it is concluded that the data is reliable or consistent (Hill et al, 2019; Williams & Moser, 2019).

IV. RESULTS AND DISCUSSION

River transportation category, the number of klotok dominates compared to other river transportation. In 2015, the number of klotok reached 49 units. However, there was a decrease in 2016 to 34 units. Then, in 2017 it increased to 41 units and ranks second for river transportation in Banjarmasin. In 2021, the Banjarmasin City Transportation Service launched a 115% increase in the number of klotok operating and having legal permits to operate with 88 units. As reported from the latest data from the Central Statistics Agency of South Kalimantan Province in 2018, the existence of klotok as river transportation in Banjarmasin can be seen as follows;

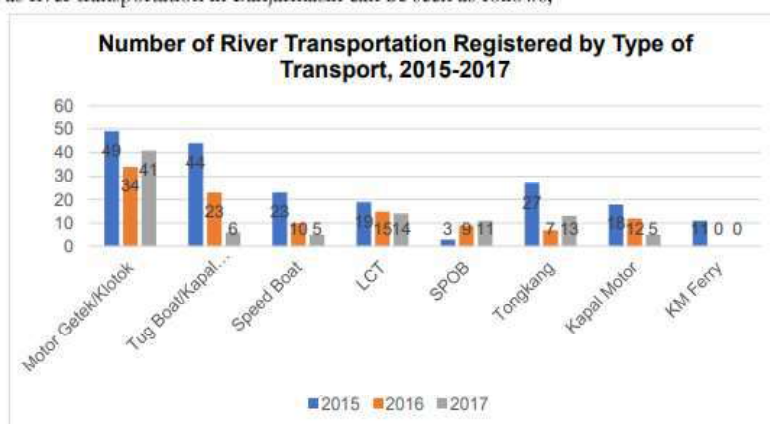


Figure 1 Statistical Data on Total River Transport 2015-2017

Source: Central Bureau of Statistics, 2018)

Klotok in South Kalimantan, especially in Banjarmasin, until now it is still used by the community as public transportation to support their daily needs. This can be proven by several docks in Banjarmasin, including Siring Pier of Menara Pandang, Siring Proboscis Pier, Klotok Komatsu Taxi Trisakti Klotok Pier. Research describes the existence of klotok water transportation located at Trisakti Klotok Pier. This pier has existed since 1979 until now. It has obtained a permit from the Village, which the LKMD manages (Village Community Resilience Institute) with a permit number (No. K 347/D/PKY/DD/XII/1979). Since 1979, Trisakti Klotok Jetty has provided public transportation services. Based on the results of interviews with MY (60 years) revealed that:

“This pier has been around since 1979, and the permit is managed by the Village Community Resilience Institution (LKMD). That year, we still had limited licensing because it only included a klotok tethering permit, not an operational permit.

As for the impact of the limited scope of the permit, klotok owners are sometimes asked for illegal levies by irresponsible persons. However, from 1979 – to 1990, klotok owners could reap daily profits of up to Rp. 25,000 – 50,000 per day, if accumulated per month, Rp. 1,500,000. The opinion in that year is included in the very prosperous category, considering that there has been inflation in the rupiah exchange rate of 10.7% over the last two decades. Based on the results of interviews with KA (50 years):

“In 2000, the Trisakti Klotok Jetty was administratively under the supervision of Trisakti Port, so the total number of klotok must be recorded. It is intended to avoid the struggle for the klotok operational route.”

The change-in supervisor instructed the klotok owner to arrange the management structure of the Trisakti Klotok Jetty. Based on the results of an interview with one klotok owner who is a member of the Trisakti Klotok Jetty association, MD (41 years old) said that:

“We are here to manage the pier with our capital or the proceeds from the parking fees for the passengers that we collect every day. However, we also have a monthly fee of 5000 rupiahs. So if there is one from the pier that must be repaired using that money, because there is no financial assistance from any party.”

Klotok Tri Sakti Pier focuses on providing public transportation services using klotok. At Trisakti Klotok Pier, there is an organizational structure made by the klotok owner with several regulations, one of which is the policy in regulating the order of the klotok, which operates every day. Transportation of passengers by klotok owners is based on writing the arrival number sequentially. Thus, those who tether their klotok first will get the first order in operation. In 2021, it was recorded that 31 klotoks were registered at the Trisakti klotok jetty. This figure will not increase in 2021, considering maintaining the income stability of klotok owners.

Described chronologically, the years 1979 to 1990 were the heyday of klotok as the transportation of choice for the people. Several things, such as 1, influence this) the lack of competitors for land public transportation, 2) river accessibility is more effective than land routes, 3) the cargo of passengers and goods is more than land transportation, 4) the costs incurred are cheaper, 5) departures are not bound by operational time because passengers can negotiate openly with drivers and klotok owners, and 6) six Plywood companies have 300 employees, who need klotok every day to reach the company's location.

Entering the year 2000, Banjarmasin is overgrowing, especially in infrastructure. The government provides ample space for the massive opening of land route access so that the presence of klotok has decreased significantly. It is factual, conveyed by HH (37 years old), that more than 40% of klotok coowners change professions and sell assets (klotok) to meet their daily needs. It became even more severe in the same year that wood exports declined, and found several Plywood companies such as; PT Hendratna Plywood, Surya Satria Timur, Gunung Meranti, Wijaya Plywood, and PT Basirih Plywood laid off up to 67% of employees.

Struggle over a decade, 2014 to 2022, an increase due to top Klotok service users are no longer dominated by traders and plywood employees but have turned into people who work in Tabunganen Village with the professions of teachers, puskesmas employees, and village officials. In

addition, a positive influence is also obtained because The Banjarmasin City Government then initiated the Mayor's Regulation Number 25 of 2016 Article 2, which explains that the purpose of managing and developing river-based tourism is to increase the number of visits and be able to become a means of opening up business opportunities. Furthermore, this regulation gives klotok owners the flexibility to offer public transportation services to private transportation for the community through a charter mechanism.

The existence of klotok transportation as river transportation is used as the primary source of livelihood and as a support for public transportation for the community. An indicator of improving the community's economy, especially klotok owners, in utilizing klotok transportation as a source of income is the number of klotok service users. Calculate the income of the owners of this klotok water transportation. It can be seen from how many passengers each day. Passengers who are teachers, health center staff, or village officers, pay for a monthly klotok service of IDR 350,000 per person. Based on observations, every day, passengers per klotok reach 24 people. Thus, the income received by klotok owners reaches Rp. 8,400,000 (excluding charter services per week). This data shows that the cash flow received by klotok owners per month is above eight million rupiahs. The following is a picture of using klotok services at Trisakti Klotok Pier:



Figure 2. Klotok Services at Trisakti Klotok Pier

Source: Personal Documentation (2022)

The need for movement is a hereditary need. Movement occurs because of the process of meeting needs. Movement will not occur if all these needs are integrated with settlements. However, in reality all human needs are not available in one place. In other words, the location of the activity is spread heterogeneously in space. Thus, there is a need for movement in order to meet the needs. Based on the research results, the existence of the klotok as river transportation is supported by three components: the owner of the klotok as a service provider, the community as a service user, and the government that provides legality and policies so that the klotok continues to exist. These three components cannot be separated because they influence each other (Ortega et al, 2019). Transportation, as an activity of moving or transporting an object that wants to be transferred from one location to another, applies the concept of supply and demand (Arabi et al, 2018; Liu et al, 2018).

In this case, the supplied context that binds the service provider, the klotok owner, plays a role in maintaining the availability of services so that there are no gaps. The context of demand that binds to the user positions river transportation as a request for travel. It has a great relationship with existing activities in society (Feng et al., 2019; Ortega et al., 2019). The demand for transportation services reflects the need for transportation from users of the system, both for human transportation and goods transportation, and therefore the demand for services (Rao, 2019; Razi, 2014). Thus, there will be no arbitrarily increasing tariffs. Meanwhile, the government evaluates both planning and practice, mainly providing standardization so that service users feel safe and comfortable (Biolini et al, 2021). Based on this explanation, it is interpreted that the existence of river transportation cannot be underestimated. It is because it has implications for people's lives.

V. CONCLUSION

The study results concluded that the existence of water transportation, in this case, the river is vital for service providers and users. The two are

related. However, to maintain this relationship, the role of the government is needed to provide legality and policies for the operational mechanism of river transportation. This research contributes to the perspective of maintaining river transportation, especially in areas with similar characteristics to the research location. In social research, this research actively provides data transparency on whether the operational mechanism of river transportation supports the welfare of the perpetrators. Thus, related parties, especially researchers and stakeholders, can develop the potential of klotok in a broader framework. The recommendations given in this study are related to revitalizing transportation management in an area. It means that river transportation is not only used by limited communities but can be used as public transportation. However, of course, this research has limitations where it only focuses on the existence of river transportation. Researchers have not provided exposure and review of changes in river transportation management. Of course, this change is influenced by the dynamics of the development of river transportation. So that further research can explore the dynamics of river transportation development and its influence on society..

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7. Development of Integrated Service Approach in Department of Social Studies Education

Mina Holilah, Dadang Sundawa

ABSTRACT

The objective condition of the institution regarding the need for department professional services to students based on established quality standards. Higher education is not only seen as a center of knowledge, a center of research, and a center of community service, but also an institution that needs to compete to guarantee services to users in this case are students. The tight competition of tertiary quality and the demands of the community for quality that is oriented to the value of service users (customer value) ultimately pressures the organization to be able to respond quickly (responsiveness) including prioritizing student satisfaction which is currently used as a benchmark for excellence in higher education competitiveness. The education services of the Social Studies Study Program in this study are focused on the performance of the Head of Study Program, the performance of teaching lecturers, and the performance of administrative staff services. In connection with its function which is always related to students, the Study Program service is expected to realize quality education. However, this ideal condition is inseparable from the factual conditions in the field which shows that there are still some shortcomings of services that are complained of by students and requires further research.

Keywords : Study Program Services, Integrated Service

I. INTRODUCTION

The new paradigm of higher education management refers to five pillars: quality, autonomy, accountability, accreditation, and evaluation (Dirjen Dikti, 2016). The application of this paradigm serves to realize the ultimate goal of improving quality on an ongoing basis. Management of higher education quality improvement is defined as public professional services that are run and directed to the maximum extent possible to provide services that meet or exceed the standards. This means that the services provided by tertiary institutions must be quality in order to gain public or public trust. This means at least universities must have service criteria and standards or take measurements of services to customers in order to improve the quality of their education.

Higher education service quality control management system is divided into two, namely internal and external. In the internal sphere, it includes the supervision of tertiary education by the tertiary institution in order to realize the vision and mission and to meet the needs of stakeholders (customers) through the organization of Higher Education Tridharma. The external scope is now commonly carried out through quality standard assessments by BAN-PT (National Accreditation Board for Higher Education) and ISO (International Organization For Standardization). ISO Quality Management System generally uses eight main clauses / principles, namely: customer focus, leadership, participation of everyone in the organization, process approach, system approach, continuous improvement, decision making with fact approach, and good relations with suppliers.

According to Evans & Lindsay (2005: 12), quality includes perfection, consistency, eliminating waste, speed of delivery, compliance with policies and procedures, providing a good, usable product, doing it right the first time, delighting or pleasing customers and total customers service and satisfaction. Second understanding

The above opinion leads to customer service and satisfaction. Service can be interpreted as a business carried out by an institution in order to meet customer needs. It is stated in one of the ISO principles that the measurement

of customer satisfaction must be done as feedback from the customer to the system that is applied. This means that the success of an institution is largely determined by the quality of services provided. Quality service can be identified through customer satisfaction.

As an educational institution, the academic process is a core process, therefore measuring customer satisfaction in this process must be done periodically. Based on the understanding of quality above, it can be said that currently education is no longer limited to the ability to produce graduates that are measured academically, but has led to a form of overall quality education (Total Quality Education) oriented to customer satisfaction.

Based on this reality, universities as educational service provider institutions must improve their services in order to gain public recognition and be able to compete. Educational services provided must pay attention to the quality of education and institutions. The aspect of successful education appraisal can be indicated as an educational service that is able to produce educational output that is in accordance with the demands of the community. The client-oriented educational quality paradigm is defined as a measure of the extent to which the program and outputs have met the needs and expectations of the client. There are three things that need to be understood by educational institutions to meet the needs and expectations of clients, namely: what are the needs of clients, how to know the needs of clients, and what makes them satisfied.

Empirical research regarding service quality to measure overall company performance is focused on the issue of consumer service (consumer service quality). The results of the study conducted by Renata Arimawati (2013) showed that physical / real evidence variables, reliability / reliability, responsiveness / responsiveness, assurance, empathy, all had a positive and significant effect on student satisfaction. Customers are people who use or use products from institutions. Products can be in the form of goods or services, specifically colleges that provide educational services. The focus of higher education services in the form of efforts to meet the needs of students through quality management / quality of educational services. Students become very

important besides being the main customer is because the success of the learning process is very dependent on student participation. In accordance with the concept of higher education quality management, that the implementation of education must carry out monitoring and evaluation, it is necessary to know how student satisfaction with the services that have been provided. Surely it will affect the quality of education services provided.

Specifically to find out the success of the service, it is necessary to have a measurement. Furthermore satisfaction measurement according to Philip Kotler is based on quality determinants which include aspects of: 1). Tangible (Tangibles) in the form of physical facility appearance, equipment, personnel and communication media; 2. Responsiveness or ability to help customers and provide services quickly; 3). Trust or reliability in the form of the ability to carry out the promised service accurately and reliably; 4. Empathy (Empathy) is a requirement to care, give personal attention to customers; and 5. Assurance of officers' knowledge and politeness and their ability to generate trust and confidence in students.

The education services of the Social Studies Study Program in this study are focused on the performance of the Head of Study Program, the performance of teaching lecturers, and the performance of administrative staff services. In connection with its function which is always related to students, the Study Program service is expected to realize quality education. However, this ideal condition is inseparable from the factual conditions in the field which shows that there are still some shortcomings of services that are complained of by students and requires further research.

II. LITERATURE REVIEW

1. Educational Management Quality

The application of education quality management is increasingly developing towards the industry-based management model. This management model is popularly referred to as Total Quality Education (TQE). The basis of this management is based on the concept of Total Quality Management (TQM)

in the business world which is then adapted to the world of education. Philosophically this concept emphasizes the search consistently for continuous improvement to achieve customer needs and satisfaction. This integrated quality management strategy positions educational institutions as a service industry. Institutions provide services (service) in accordance with what is desired by the customer (customer). The service or service desired by the customer is of course something of quality and gives satisfaction. That's when a management system is needed that is able to empower educational institutions to be of higher quality.

Quality management needs to pay attention to the quality dimension, because there are considerable differences between the quality of goods and service quality. Differences in the quality of goods and services include: consumer needs, service production, service system outputs, service products, consumer presence, consumer producer interactions, and transactions (Purnama, 2006: 15). Integrated quality management is based on customer satisfaction as the main target. Organizations that take quality achievement seriously, understand that some quality secrets are rooted in listening to and responding sympathetically to customer needs (Edward Sallis, 2006: 31).

Customer needs and performance standards are often difficult to identify and measure, because each customer provides a definition of quality according to its own size. This relates to the type of product each service. The goal of producing goods is uniformity, while service production demands diversity. Products are produced before consumption and can be stored, while service products are produced and consumed simultaneously. The customer is present when the service is formed, while the product is not being produced. Service organizations, including educational services, must handle many consumer transactions (Marzuki Mahmud, 2006: 9). Customers can be divided into internal and external customers. In the world of education, internal customers are managers of educational institutions (leaders, educators, staff, and organizers). External customers are the public and the business and industrial world. Students in the world of education are considered active customers, because they participate in the organization of educational programs.

Educational institutions are called quality if between internal and external customers have established satisfaction with the services provided. Education as a service industry, must meet quality standards in accordance with established specifications.

Operationally quality is determined by two factors, namely the fulfillment of specifications that have been determined, and the fulfillment of specifications expected according to the needs of service users. The first quality is called quality in fact (real quality) and the second is called quality in perception (quality of perception). Production and service quality standards are measured by criteria in accordance with specifications, match the purpose of manufacture and use, without defects (zero defects) and always good from the start (right first time and every time). Quality in perception is measured by customer satisfaction, increased interest, expectations and customer satisfaction. In the implementation of quality in fact is a profile of graduates in accordance with the qualifications of educational objectives, in the form of basic ability standards in the form of minimum academic qualifications mastered by students. Whereas the quality in perception of education is satisfaction and the increasing interest of external customers towards the graduates produced.

The main thing in the integrated quality management of education is continuous improvement (continuous improvement). This concept implies that the management always makes various improvements and improvements continuously to ensure all components of the implementation of education have reached the specified quality standards. This means that education must pay attention to the development of customer demands and needs. This is commonly referred to as quality assurance. Educational quality standards for example in the form of acquisition of basic skills in the fields of learning, curriculum, and service evaluation standards. The other most important thing is to clarify what is offered by the institution and what is expected by students (Edward Sallis, 2006: 83).

2. Excellent Education Services

Education is included in the category of services carried out by educational institutions or educational units for and for the benefit of the

community. Services have different meanings, depending on the context. The word service has several meanings, from personal service to service as a product. Education is a service that is intended for the public, so the orientation of educational services also leads to the general public. Public services can be interpreted as providing services (serving) the needs of people or communities who have an interest in the organization in accordance with the basic rules and procedures that have been determined. Education as a service product is something that is intangible but can meet the needs of consumers who are processed using or not using physical product assistance where the process that occurs is the interaction between service providers with service users who have properties that do not result in the transfer of rights or ownership. Thus it can be said that education is a public service that provides services or produces services for the public or consumers.

Viewed from the intensity of the relationship between the service provider and the service provider, education is included in the high contact service category, because the interpersonal skills of the service provider staff are crucial aspects, for example teacher performance is the main emphasis that in educational services there is a very intense interaction between students as a customer with teachers and other educators. According to Fitzsimmons in Yahya Sudarya (2007) The implementation of education specifically mentioned as an activity that emphasizes the professional aspects of service, besides there are still three other dimensions, namely service factory, mass service, and service shop. Educational activities ranging from elementary to tertiary level are basically activities or service industries, namely providing educational services to students / students as customers.

The delivery of education starting from the elementary level up to tertiary institutions, should pay close attention to the quality of services provided to students and / or their stakeholders. Educational activities, not only oriented to the end result of the education process by giving birth to a number of graduates, but also the focus of attention must begin to be directed to the quality of service in the implementation of the teaching and learning process. The quality of education services needs to be considered not because it affects

the educational outcomes, but it is also important from the aspect of competition among educational providers to get new students, it is believed that the quality of service will affect the interest of new students.

Higher education in implementing education aims to produce quality academic people. Quality is measured in terms of mastery of science and technology, as well as noble, active, creative, and innovative attitude and character. These goals are difficult to achieve because they are constrained by various factors, both student factors and external factors related to student services provided (Mahmud, 2012: 57). One obstacle to achieving these goals is student dissatisfaction with the services provided. This can be caused by students themselves who do not know and are reluctant to know the institution as a whole so they do not know how their rights and obligations to get good service. The opposite can be caused by the staff, lecturers, and other personnel. These conditions indicate that to realize the goal of higher education requires a service that is able to facilitate students and also the lecturers, administrative staff, and other supporting parties. This service is commonly referred to as excellent education services.

Excellent service is an excellent service and or the best service, in accordance with applicable standards or owned by agencies that provide services so that they are able to satisfy the party being served (LAN-RI, 2004). Excellent Service is caring for customers by providing the best service to facilitate the fulfillment of needs and realize their satisfaction, so that they are always loyal to the organization / company (Barata, 2004: 27). Excellent service is giving customers more than what was expected when they need it the way they want. Based on the above opinion it can be said that excellent service is a service provided to customers that is carried out in accordance with or exceeds established standards, or the best service provided in accordance with customer needs and wants. In tertiary institutions where the majority of customers are excellent service students aim to provide services that can meet and satisfy students according to their needs in order to empower students as the main customers of educational services and to rebuild and reestablish public trust in institutions through students.

II. RESULTS AND DISCUSSION

Based on the results of the study showed the form of integrated services consisted of oral services, written services, and deeds services. All three can stand alone, but more often combined. Verbal services are usually carried out by information officers who directly deal with customers. Verbal services are said to be successful if the service provider meets the requirements:

- a. Understand correctly the problems that fall within the scope of their assignment.
- b. Able to explain what is necessary, smoothly, briefly, and clearly so as to satisfy and explain customer needs.
- c. Be polite, and friendly, even if in a lonely situation do not talk because it will cause the impression of undisciplined and neglect the task.
- d. Does not serve people who want to just chat in a polite manner.

Another service that is most often found and most influential in tertiary institutions is writing services. This service consists of two groups, namely services in the form of information instructions aimed at those who are interested, and services in the form of written reactions to requests, reports, complaints, notifications, and the like. Other services are information services in the form of responses to complaints submitted by customers. This response is the most important in realizing excellent service. This is important because basically people who present a problem to a person or body, want a response to what is expressed. Although only a thank you.

Based on the three types of services in realizing excellent service the most influential are services in the form of deeds or verbally. The staff's skill and expertise factor is crucial to the customer's results and responses. Service delivery in terms of speed and service is the most important point of every customer accompanied by adequate quality of results. Furthermore, the concept of excellent service is realized in the form of 6A consisting of abilities, attitudes, appearances, attention, actions, and accountability. The concept is expected to realize excellent quality service. Excellent service is said to be of the least quality if the officer behaves:

- a. Putting the customer's interests first
- b. Service with all my heart
- c. Excellent service culture
- d. Excellent service attitude
- e. A personal touch of service
- f. Excellent service in accordance with excellent personal

Service quality is determined by the expected level of excellence and control over the level of excellence to meet customer desires. Thus there are 2 main factors that affect the quality of service / service, namely: expected service and perceived service. If the services (services) received or perceived (perceived service) are as expected (expected service), then the quality of the service is perceived as good and satisfying. If the service received exceeds customer expectations, the service quality is perceived as the ideal quality. Conversely, if the service received is lower than expected, the perceived quality of service is poor. Whether or not service quality depends on the service provider consistently meeting the expectations of its customers.

Based on some of the opinions above it can be said that satisfaction is the conformity of expectations or things felt by customers with the treatment they receive when requesting services from an institution. This means that customer satisfaction is influenced by employee performance in providing services. This certainly affects the existence of these institutions in the eyes of its customers.

Efforts to achieve total customer satisfaction may not be achieved even for a while, but efforts to improve or improve satisfaction can be done with a variety of strategies. Customers as users or service recipients. Within the scope of tertiary institutions one of the main service recipients is students. Students are those who study in college. Student satisfaction is the positive attitude of students towards the service of higher education institutions because there is a match between the expectations of the service compared to the reality it receives (Sopiatin, 2010: 33). Student satisfaction is a comparison between students' desired expectations about employee services, lecturer competencies supported by infrastructure and leadership with what students feel after getting service (Sarjono, 2007). The definitions above lead to an

understanding that student satisfaction is a feeling of excitement or attitude of students towards all elements of service in the college they receive because it is in accordance with their expectations.

Factors that determine customer expectations include personal needs, past experience, word of mouth recommendations, and advertising (Tjiptono, 2001). Service satisfaction is manifested by the following factors:

- a. Word of mouth communication, information obtained from people who obtain satisfactory services or not, will be information that can be used as a reference for using or choosing services.
- b. Personal needs, people always need the services available as personal needs available at the time and place according to need.
- c. Past experience, people who have had satisfactory services will return to obtain satisfying services according to their needs based on their experience.
- d. External communication, extensive socialization of the service system regarding facilities, human resources, and the advantages of an institution will affect the use of services by the community.

The factors above that cause customer assessment of the satisfaction it receives. Rating can be positive or negative. Dissatisfaction depends on the customer's attitude towards non-conformity (happy or not happy) and evaluation for him. In the scope of higher education, the main customers are students. A student is said to be a customer because he pays educational services to study. This is of course accompanied by the desired expectations in the education process. Students' expectations as the main customers are expectations relating to hardware (non-human elements), software (human elements), hardware quality and software quality and the added value of the learning process.

This feeling of dissatisfaction, satisfaction or extreme satisfaction will affect further actions. Students who are satisfied will convey positively about the services they use / consume. Students who are dissatisfied will react differently. Students who are dissatisfied they might try to reduce

dissatisfaction by leaving or moving to another tertiary institution or they try to reduce dissatisfaction by finding information that can strengthen the high value of the service (avoiding information that might strengthen their low value). If the institution raises student expectations too high, students may be disappointed if the institution fails to fulfill them. Institutions set student expectations too low, so the institution cannot attract enough prospective students.

A high level of satisfaction or pleasure will create a high emotional bond. Institutions need to shape their culture so that people in the institution aim to serve and meet students. Leaders / management can take steps to minimize the amount of student dissatisfaction, for example by holding periodic communication. Communication with students can be done by providing a good communication forum for student complaints and handling these complaints quickly.

III. CONCLUSION

Services in general are activities offered to consumers or customers served, which are intangible and cannot be owned. Judging from its intangible and inaccessible nature, services can also be called services. Based on these definitions it can be said that education is a product of services. Higher education is one of the providers of educational services. In general, the objective of providing education including in tertiary institutions is the creation of quality and competitive human resources. All of these goals will be accumulated through the learning process. The product is the ability and achievement of students. These products can be in the form of high graduate grades, high graduate employment rates with low waiting periods, as well as many graduates working in fields relevant to their majors. The product will indicate the quality or service quality of the college. Based on the explanation above, education is said to be of good quality if it is able to produce good output. Output is produced through an educational process which is nothing but an educational service.

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8. Kearifan Ekologis Budaya Lokal Masyarakat Adat Cigugur Sebagai Sumber Belajar IPS

Mina Holilah

ABSTRACT

Cara pandang antroposentris menempatkan manusia untuk mengeksploitasi alam dengan mengabaikan keberlangsungan sistem ekologi. Penanaman nilai-nilai kearifan ekologis melalui budaya lokal masyarakat Cigugur merupakan salah satu upaya pewarisan nilai luhur untuk menjaga keseimbangan sistem ekologi khususnya bagi masyarakat Kabupaten Kuningan. Kajian utama penelitian ini adalah identifikasi nilai-nilai kearifan ekologis budaya lokal masyarakat Cigugur Kuningan dan bagaimana mengimplementasikan nilai-nilai tersebut dalam pembelajaran IPS di SMP N 2 Garawangi Kelas VII A. Hasil penelitian menunjukkan bahwa masyarakat adat Cigugur memiliki nilai-nilai kearifan ekologis yang dapat digunakan sebagai sumber belajar IPS meliputi nilai pelestarian lingkungan, mitigasi bencana, dan pola konsumsi ramah lingkungan. Nilai pelestarian lingkungan terdiri dari pola pertanian, penjagaan leuweung larangan, pelestarian mata air/cainyusu, serta nilai filosofis upacara Seren Taun. Nilai mitigasi bencana dan pola konsumsi ramah lingkungan terdapat dalam petuah/larangan yang masih digunakan sebagai pedoman kehidupan sehari-hari. Implementasi nilai kearifan ekologis budaya lokal masyarakat adat Cigugur dalam pembelajaran IPS di SMPN 2 Garawangi kelas VII A menunjukkan hasil yang baik. Peserta didik memiliki antusiasme dan rasa ingin tahu mendalam terhadap budaya lokal masyarakat adat Cigugur untuk menanamkan nilai-nilai kearifan ekologis dalam kehidupan sehari-hari mereka. Penelitian ini merekomendasikan supaya dijadikan rujukan bagi pengembangan pembelajaran IPS berbasis budaya lokal di berbagai sekolah khususnya Jawa Barat.

Kata kunci : Kearifan Ekologis, Budaya Lokal, Cigugur Kuningan, Pembelajaran IPS.

I. PENDAHULUAN

Dinamika kehidupan manusia mengharuskan terjadinya pola interaksi dan adaptasi dengan lingkungan alam sekitar. Mereka hidup di bumi bersama makhluk hidup lain terkait erat dalam hubungan yang berlangsung harmonis. Manusia berupaya memenuhi kebutuhan hidupnya dengan memanfaatkan alam sekitarnya, namun pada level tertentu mereka melakukan eksploitasi berlebihan terhadap alam yang menyebabkan kerusakan alam. Hubungan harmonis tersebut pada akhirnya terganggu dengan adanya tindakantindakan manusia merusak lingkungan demi kepentingannya sendiri. Terjadi kerusakan alam berupa pencemaran unsur-unsur biotik dan abiotik sehingga keseimbangan mulai terganggu. Kondisi ini sangat mengkhawatirkan bagi kelangsungan hidup manusia di masa mendatang karena harus diakui kehidupan manusia sangat bergantung pada lingkungan sekitarnya. Chew (2001, hlm. 11) bahwa cara pandang antroposentis yang menempatkan manusia sebagai pusat di muka bumi ini menyebabkan terjadinya degradasi lingkungan berbagai kawasan dunia. Akibatnya alam menunjukkan kemurkaan berupa bencana yang mengancam kehidupan manusia di bumi. Tindakan manusia mengeksploitasi alam membawa konsekuensi terganggunya keseimbangan ekosistem, seperti diungkapkan oleh Kahn (2010, hlm. 3) sebagai berikut :

Over the last fifty to sixty years, then, a particularly noxious economic paradigm has unfolded like a shock wave across the face of the earth, one that has led to an exponential increase of global capital and startling achievements in science and technology, but which has also devastating effects upon ecosystems both individually and taken as a whole.... environmental degradation results from fundamental sociocultural, political, and economic inequalities.

Kerusakan lingkungan seharusnya dapat diminimalisir dengan cara mengendalikan keserakahan manusia dalam mengeksploitasi alam. Manusia harus ditempatkan sebagai bagian dari alam ini dan bukan sebaliknya terpisah dari alam seperti menurut Costanza (2007, hlm. 522) "humans are part of nature not separated from it".

Eksplorasi nilai-nilai kearifan ekologis dilatarbelakangi oleh semakin meningkatnya kerusakan lingkungan seperti polusi udara, air, dan tanah yang disebabkan oleh tindakan manusia. Perusakan alam yang berdampak buruk bagi keseimbangan ekosistem harus segera diatasi melalui pengembangan pendidikan berbasis lingkungan. Kesadaran lingkungan diperlukan agar masyarakat memiliki pengetahuan, sikap, dan keterampilan hidup yang ramah dengan lingkungan. Kesadaran akan hidup selaras dengan alam tidak hanya termanifestasikan dalam slogan semata melainkan harus diimplementasikan dalam kehidupan sehari-hari masyarakat.

Kearifan ekologis dapat dikembangkan melalui proses pembelajaran dengan menggunakan sumber belajar yang digali dari budaya lokal masyarakat tradisi. Berbagai suku di Indonesia memiliki tradisi yang di dalamnya mengandung unsur budaya lokal. Budaya lokal seperti itu memiliki nilai yang sangat tinggi untuk diangkat oleh masyarakat modern pada masa kini yang dihadapkan pada ancaman kerusakan lingkungan. Budaya lokal dalam masyarakat tradisi di berbagai daerah dapat digali sebagai sumber belajar, dikaji, dan dikembangkan untuk mengembangkan kearifan ekologis. Adimihardja (2008:72), “Budaya lokal secara dominan diwarnai nilai-nilai adat, seperti bagaimana suatu kelompok sosial melakukan prinsip-prinsip konservasi, manajemen dan eksploitasi sumber daya alam. Hal ini tampak pada perilaku mereka yang memiliki rasa hormat begitu tinggi terhadap lingkungan alam yang menjadi bagian tidak terpisahkan dari kehidupannya.

Cigugur merupakan salah satu kecamatan di Kabupaten Kuningan dimana masyarakatnya masih mempertahankan nilai-nilai budaya lokal dalam menjaga keselarasan hidup dengan lingkungan. Diantaranya terdapat ritual Adat Seren Taun yang sudah berlangsung sejak 1937, bermakna syukuran atas karunia panen padi yang melimpah. Selain itu, terdapat nilai dan norma dalam menjaga lingkungan seperti konsep pamali, papatah karuhun, dan lainnya yang dijadikan pedoman dalam kehidupan sehari-hari masyarakat.

Masyarakat Cigugur memiliki akar budaya lokal yang erat kaitannya dengan pola hidup selaras paradigma ecosentrisme. Budaya lokal tersebut berupa kearifan dalam pemilihan bentuk arsitektur rumah, konsep leuweung

larangan, cara menjaga air hulu dan hilir, keyakinan pada tanda-tanda alam, konsep “ci” atau “lemah cai”, pola tanam, pola konsumsi, pola kehidupan ekonomi, dan hubungan interaksi sosial. Nilai-nilai luhur yang dipegang teguh menjadi pedoman pelaksanaan kehidupan sehari-hari. Lingkungan sekitar berupa pesawahan, hutan, dan gunung menjadikan mereka bertindak secara arif dalam berinteraksi dan beradaptasi dengan alam. Budaya lokal menjadi manifestasi ide dan perilaku masyarakat adat Cigugur yang sarat nilai-nilai kearifan ekologis. Local genius masyarakat Cigugur memiliki kelebihan untuk beradaptasi dengan lingkungan, sehingga alam tidak lagi menjadi musuh mereka melainkan dijadikan sebagai sahabat untuk hidup selaras. Kemampuan masyarakat Cigugur dalam membaca tanda-tanda alam menjadi sebuah kekuatan masyarakat lokal sebagai implikasi seperti diungkapkan Goleman (2012:13) sebagai *community practice*.

Implementasi nilai-nilai budaya lokal berkaitan dengan kearifan ekologis sebagai sumber belajar IPS diharapkan dapat memberikan pengalaman belajar lebih bermakna bagi peserta didik. Mereka akan lebih dekat dengan lingkungan sekitar dalam kehidupan sehari-hari yang lebih nyata. Implementasi nilai budaya lokal masyarakat dalam pembelajaran IPS dikembangkan di SMP sebagai upaya mentransformasikan nilai-nilai budaya yang mengakomodir segala kebutuhan peserta didik baik pewarisan nilai budaya, pengembangan intelektual, serta mempersiapkannya menjadi warga masyarakat mampu berpartisipasi positif di lingkungannya.

Implementasi tersebut sifatnya sangat penting karena masih terdapat permasalahan yang berkaitan dengan pengembangan pembelajaran IPS di sekolah, seperti masih terbatasnya sumber belajar IPS yang masih terpaku pada buku teks dan LKS. Pembelajaran yang terpaku pada buku teks menjadikan pembelajaran IPS hanya berorientasi pada materi, sementara peserta didik dijauhkan dari fenomena di lingkungan sekitar tempat tinggalnya. Inovasi pembelajaran IPS sangat diperlukan untuk mengembangkan pembelajaran bermakna. Guru perlu mengembangkan kreativitas dalam mengelola pembelajaran IPS dengan kemasan menarik seperti mengimplementasikan metode pembelajaran berbasis lingkungan.

Nilai-nilai kearifan ekologis dalam budaya lokal masyarakat Cigugur Kuningan menjadi salah satu alternatif sumber belajar IPS yang mumpuni untuk menciptakan pembelajaran IPS bermakna. Penggunaan budaya lokal sebagai sumber belajar IPS memfasilitasi peserta didik memahami secara langsung konten materi yang dikorelasikan dengan kondisi kehidupan sehari-hari di sekitar tempat tinggal peserta didik. Dengan demikian nilai-nilai kearifan ekologis menjadi salah satu sumber nilai dalam mengembangkan pembelajaran IPS yang bertujuan untuk meningkatkan kepedulian peserta didik dalam pelestarian lingkungan.

II. HASIL DAN PEMBAHASAN

Deskripsi Masyarakat Adat Cigugur Masyarakat Adat Cigugur ditujukan pada kelompok masyarakat adat yang tinggal di lingkungan Paseban Tri Panca Tunggal Kecamatan Cigugur. Keberadaan masyarakat Adat Cigugur tidak terlepas dari rangkaian historis perlawanan terhadap penjajahan Belanda di Kabupaten Kuningan. Secara historis masyarakat adat Cigugur diprakarsai oleh Pangeran Sadewa Alibasa atau lebih dikenal sebagai Madrais. Madrais merupakan keturunan Pangeran Gebang, yaitu wilayah pecahan dari Kesultanan Cirebon yang kini menjadi wilayah Kabupaten Kuningan. Pemaparan mengenai asal usul madrais ini diuraikan dalam dokumen masyarakat adat Cigugur yang disusun kembali oleh Yayasan Trimulya Cigugur (1998, hlm. 3). Dokumen tersebut menguraikan sebagai berikut :

Madrais bernama Sadewa Alibassa Wijayakusuma Ningrat atau dikenal dengan nama Pangeran Surya Nata. Saat berusia 10 tahun, Madrais bekerja pada Kuwu Sagarahieng sebagai penggembala kerbau. Baru sekitar 1840 nama Kiai Madrais mulai dikenal di Cigugur. Pada masa itu, Ki Madrais sering berkelana keluar masuk Cigugur hingga akhirnya menetap di desa itu. Di desa inilah Kiai Madrais mendirikan pesantren dengan mengajarkan agama Islam. Kepada santri-santrinya, dia selalu mengingatkan untuk dapat lebih menghargai cara dan ciri kebangsaan sendiri Jati Sunda.

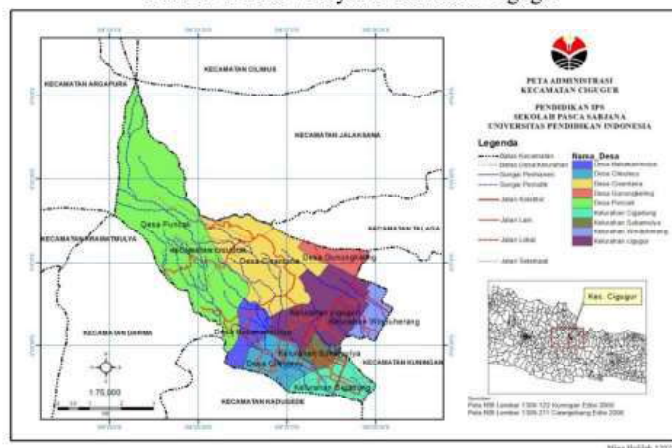
Peranan Madrais sebagai pemrakarsa pertama Tri Panca Tunggal, pengaruhnya cukup luas di masyarakat bukan hanya dalam sistem kepercayaan, melainkan juga dalam berbagai aspek kehidupan kemasyarakatan. Madrais mampu merangkul masyarakat pribumi dari berbagai agama dan juga aliran kepercayaan. Dalam sejarahnya ajaran Madrais ini sempat dinyatakan sesat karena selain mengajarkan agama Islam, diuraikan pula ajaran dari agama lain dan mencapai titik temu pada Ketuhanan yang Maha Esa. Selain itu, ajarannya juga senantiasa dikaitkan dengan jati diri kebanggaan masyarakat Sunda yang memiliki budaya dan karakter yang khas. Karena banyaknya masyarakat yang berminat untuk belajar pada Madrais, lama kelamaan terbentuklah kelompok masyarakat adat Cigugur.

Kepemimpinan masyarakat adat kemudian dilanjutkan oleh anak Pangeran Tedjabuana yaitu Pangeran Djatikusuma yang pada tanggal 11 Juli 1981 mendirikan Paguyuban Adat Cara Karuhun Urang (PACKU). Saat ini Pangeran Djatikusuma telah mempersiapkan anak laki-laki satu-satunya, yaitu Pangeran Gumirat Barna Alam untuk meneruskan ajaran ini. Menurut ajaran Kiai Madrais anak lelaki harus bersikap netral, dan dapat mengerti semua agama. Sementara anak-anak Djatikusuma lainnya bebas memilih agama ataupun kepercayaan lain. Perkembangan berikutnya setelah wafatnya Madrais, para keturunannya meneruskan apa yang telah diwariskan kepada mereka. Anak cucu Madrais semakin terbuka dalam masyarakat adat tidak lagi terfokus pada ajaran-ajaran berkaitan religi, melainkan juga terlibat aktif dalam kehidupan kemasyarakatan lainnya yang lebih luas.

Melalui surat keputusan Direktur Direktorat Sejarah dan Purbakala RI tanggal 14 Desember 1976, No. 3632/C.1/DSP/1976 yang menetapkan Gedung Paseban Tri Panca Tunggal sebagai Cagar Budaya dilindungi, maka masyarakat adat Cigugur turut pula dijadikan sebagai masyarakat adat yang memiliki karakteristik budaya lokal yang khas. Keberadaannya hingga kini menjadi masyarakat adat yang memiliki sistem budaya dan perilaku hidup berkarakter lokalitas masyarakat sunda yang dipertahankan. Karakter budaya sunda tersebut berimplikasi pada karakter lain yang mengiringinya berupa tata aturan dan perilaku kehidupan sehari-hari yang disepakati bersama oleh masyarakat adat Cigugur termasuk nilai-nilai kearifan ekologis untuk menunjang keberlangsungan alam sekitarnya yang dipertahankan hingga saat ini.

Keberadaan masyarakat adat Cigugur memiliki peranan penting (power of society) bagi masyarakat sekitar khususnya bagi masyarakat Kecamatan Cigugur, umumnya masyarakat Kabupaten Kuningan Jawa Barat. Saat ini keberadaan masyarakatnya menjadi sentral pengembangan kebudayaan di Kabupaten Kuningan dengan berbagai ritual budaya diantaranya Upacara Seren Taun yang rutin dilaksanakan tiap tahun pada tanggal 18-22 Rayagung sebagai wujud syukuran atas nikmat panen yang melimpah. Selain ritual budaya yang rutin dilaksanakan, masyarakat adat Cigugur juga memiliki nilai kearifan ekologis dalam praktik kehidupan sehari-hari dan nilai-nilai makna filosofis yang diyakini oleh masyarakat.

Gambar 1. Peta Wilayah Kecamatan Cigugur



Kondisi Geografis

Kecamatan Cigugur terletak di sebelah barat Kabupaten Kuningan. Wilayahnya terdiri dari lima desa dan lima kelurahan yaitu Desa Puncak, Cileuleuy, Babakan Mulya, Cisantana, dan Gunung Keling serta Kelurahan Cigugur, Cigadung, Sukamulya, Winduherang, dan Cipari. Ketinggian ± 700 meter dari permukaan laut di kaki Gunung Ciremai, berjarak 3,5 KM dari pusat Kota Kuningan. Sebelah utara berbatasan dengan Kecamatan Karamatmulya, sebelah selatan berbatasan dengan Kecamatan Kadugede, sebelah barat berbatasan dengan Kabupaten Majalengka, dan sebelah timur berbatasan dengan Kecamatan Kuningan.

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Kecamatan Cigugur memiliki iklim tropis dengan curah hujan mencapai 2000-4000 mm/tahun. Letaknya berada di perbukitan sebagai daerah resapan air hujan sehingga terdapat banyak mata air atau disebut masyarakat sekitar sebagai cainyusu. Cainyusu tersebar di beberapa daerah seperti di Cigugur, Citiis (Kelurahan Cileuleuy), Palutungan, Ciputri (Desa Cisantana), dan Cipari. Mata air tersebut digunakan untuk memenuhi kebutuhan hidup masyarakat seperti minum, irigasi, dan perikanan. Menurut data BPS Kabupaten Kuningan (2013:21) wilayah Kecamatan Cigugur memiliki luas 3.357.556 Ha dengan rincian pemanfaatan lahan 692.843 Ha sebagai area pertanian produktif, area tanah kering/ tegalan seluas 1.555.935 Ha, dan wilayah hutan 950.685 Ha. Pemanfaatan lahan tersebut menjadikan wilayah Kecamatan Cigugur menjadi wilayah hijau yang diperuntukkan untuk lahan pertanian dan ladang.

Melalui visi “terwujudnya Cigugur sebagai daerah wisata dan budaya berbasis pertanian yang tangguh dengan berlandaskan kerukunan umat beragama yang berorientasi kepada agribisnis dan agrowisata”, Cigugur menekankan konsentrasi kehidupan masyarakat pada lingkungan alam sekitarnya. Menurut Camat Cigugur, Beni Prihayatno (wawancara 28 Maret 2014) menyatakan bahwa kondisi geografis Cigugur memungkinkan sebagian besar masyarakat bergantung kehidupannya pada sektor pertanian. Selain itu kawasan hutan yang luas memberikan dampak positif ketersediaan sumber daya alam yang melimpah bagi kebutuhan hidup masyarakat. Alam memiliki fungsi yang sangat penting bagi kehidupan sehari-hari masyarakat, meskipun sebagian masyarakat sudah bekerja di sektor publik non-agraris akan tetapi alam masih menjadi faktor dominan penunjang keberlangsungan hidup masyarakat.

Data BPS Kabupaten Kuningan (2013:96) jumlah penduduk Kecamatan Cigugur tahun 2012 adalah 44.573 jiwa dengan usia produktif antara 15-49 tahun sebanyak 26.064 jiwa. Dengan demikian, 50% penduduk memiliki potensi produktif untuk mengelola sumber daya alam yang ada di wilayah ini. Penduduk yang produktif menjadi modal dasar dalam pembangunan dan kemajuan suatu daerah. Diharapkan Kecamatan Cigugur menjadi salah satu kecamatan yang berkembang dan maju namun tetap memperhatikan keselarasan hidup dengan sesama dan lingkungan. Berikut

data BPS Kabupaten Kuningan mengenai jumlah penduduk di Kecamatan Cigugur pada tahun 2012 berdasarkan jenis kelamin dari tiap desa dan kelurahan.

Tabel 1. Penduduk Kecamatan Cigugur Berdasarkan Jenis Kelamin

No	Nama Desa/Kelurahan	Jumlah		Total
		Laki-laki	Perempuan	
1.	Puncak	2.077	1.955	4.032
2.	Cileuleuy	1.927	1.848	3.775
3.	Babakan Mulya	1.986	1.338	3.324
4.	Cisantana	3.199	2.985	6.184
5.	Gunungkeling	1.284	974	2.258
6.	Cigugur	3.403	3.091	6.494
7.	Cigadung	2.970	2.604	5.574
8.	Sukamulya	2.785	2.841	5.626
9.	Winduherang	2.103	1.956	4.059
10.	Cipari	1.815	1.432	3.247
	Jumlah	23.549	21.024	44.573

Sumber : BPS Kabupaten Kuningan (2013, hlm. 96)

Tabel 1 menunjukkan proporsi jumlah penduduk berdasarkan jenis kelamin berada pada posisi setara antara laki-laki dan perempuan. Hal ini memberikan gambaran bahwa masyarakat Cigugur memiliki sumber daya manusia cukup mumpuni dan merata dalam mengelola potensi alam yang tersedia. Jumlah penduduk Kelurahan Cigugur sebagai lokasi keberadaan masyarakat adat Cigugur, memiliki jumlah penduduk yang sedikit lebih dominan dibandingkan desa dan kelurahan lainnya di Kecamatan Cigugur yaitu sebanyak 6.494 jiwa. Jumlah tersebut menjadi salah satu indikator tingginya kebutuhan masyarakat dalam memenuhi kebutuhan hidup sehari-hari. Dengan demikian, potensi alam yang dimiliki akan dimanfaatkan seoptimal mungkin oleh masyarakat sekitar. Pemanfaatan alam tersebut memberikan dampak secara bersamaan baik dampak positif maupun dampak negatif. Dampak positif yang ditimbulkan adalah pengelolaan alam dapat dilakukan secara optimal oleh masyarakat, namun di sisi lain terdapat kekhawatiran di masa yang akan datang kelestarian alam dapat terancam akibat semakin meningkatnya pengeksploitasian alam. Oleh karena itu masyarakat adat Cigugur memiliki peranan penting sebagai local society control dalam pengelolaan alam. Keberadaan sumber daya alam yang melimpah berbanding lurus dengan mata pencaharian masyarakat yang mayoritas bekerja di bidang pertanian.

Pada tabel 2 menunjukkan masyarakat Kecamatan Cigugur mempunyai jenis pekerjaan beragam. Namun, jenis pekerjaan yang dominan diantaranya pertanian, perdagangan, dan jasa. Bidang pekerjaan lainnya masih berada di bawah ketiga bidang pekerjaan tersebut. Kondisi ini dapat dijelaskan bahwa masyarakat Kecamatan Cigugur masih mengandalkan sektor pertanian sebagai pekerjaan utama mereka. Adapun sektor jasa menjadi bidang pekerjaan yang diminati berikutnya, berkaitan dengan semakin tinggi tingkat pendidikan masyarakat sehingga diantaranya mereka dapat bekerja menjadi guru, konsultan, atau teknisi di perusahaan perusahaan di kota besar. Sementara itu perdagangan menjadi jenis pekerjaan yang diminati berikutnya. Kabupaten Kuningan sudah mulai mengembangkan program penggiatan pemberdayaan UKM yang ada di masyarakat. Sehingga usaha kecil menengah semakin bertambah disamping sebagian besar masyarakat yang sudah lama bergerak di bidang perdagangan.

Tabel 2. Jenis Pekerjaan Masyarakat Kecamatan Cigugur di Usia 10-59 Tahun

No	Jenis Pekerjaan	Jml Penduduk
1	Pertanian	6710
2	Pertambangan dan Penggalian	240
3	Industri Pengolahan	1831
4	Listrik dan Gas	354
5	Konstruksi/Bangunan	2167
6	Perdagangan	5029
7	Hotel dan Rumah Makan	350
8	Angkutan dan Pergudangan	1875
9	Informasi dan Komunikasi	440
10	Keuangan dan Asuransi	713
11	Jasa	5620
12	Lainnya	735

Sumber : BPS Kabupaten Kuningan (2013, hlm.117)

Pekerjaan bidang pertanian yang mendominasi jenis pekerjaan masyarakat Cigugur menjadi sebuah indikator tingginya kebutuhan masyarakat akan sumber daya alam yang tersedia. Kondisi ini Selaras dengan kondisi topografi Kecamatan Cigugur, masyarakat memanfaatkan kondisi alam yang subur untuk diberdayakan sebagai lahan pertanian. Letak Kecamatan Cigugur yang berada di bawah kaki gunung Ciremai menjadikan kondisi tanah pertaniannya subur, fasilitas yang disediakan alam inilah yang dimanfaatkan

sebaik-baiknya oleh masyarakat. Sejauh ini pemanfaatan lahan sawah dilakukan dengan baik sehingga masyarakat dapat memenuhi kebutuhan bahan pokok secara mandiri bahkan dapat dijual ke kota-kota lainnya di wilayah Jawa Barat. Namun demikian seiring bertambahnya jumlah penduduk, maka semakin meningkat pula kebutuhan akan bahan pokok beras. Kondisi inilah yang saat ini perlu diantisipasi dengan tepat dan berupaya dipecahkan oleh masyarakat di Kecamatan Cigugur.

Tingkat pendidikan masyarakat menjadi analisis berikutnya dalam memaparkan demografi penduduk Kecamatan Cigugur. Sebagian besar penduduk merupakan tamatan SD sebanyak 17.740 jiwa. Data tersebut menunjukkan indikator bahwa pendidikan di Kecamatan Cigugur berada pada taraf rendah. Namun demikian, secara berturut-turut jumlah penduduk lulusan SMP dan SMA berada pada posisi hampir berimbang yaitu 5.206 jiwa pada tingkat SMP dan 5.554 jiwa pada tingkat SMA. Kesadaran pentingnya melanjutkan pendidikan pada jenjang yang lebih tinggi sudah mulai timbul di masyarakat. Adapun jumlah tamatan Perguruan Tinggi hanya sebesar 1.248, jumlah tersebut tidak terlalu besar namun jika dilihat dalam skala kecamatan dapat dikatakan cukup tinggi. Jumlah ini menjadi modal yang cukup untuk membangun sumber daya manusia yang berkualitas, disamping itu masih terdapat harapan pada jumlah penduduk yang belum bersekolah sebanyak 7.334 jiwa dapat menjadi modal sumber daya manusia di masa depan.

Pengelolaan lingkungan alam dan peningkatan kualitas masyarakat di masa mendatang dapat dijelaskan melalui tingkat pendidikan masyarakat sebagai modal sumber daya manusia dalam pembangunan.

Pelaksanaan Nilai-Nilai Kearifan Ekologis

Nilai kearifan ekologis masyarakat adat Cigugur untuk melestarikan lingkungan diantaranya terimplementasikan pada nilai-nilai yang terkandung dalam upacara seren taun dan pola hidup sehari-hari masyarakat memperlakukan alam dengan memperhatikan sustainable development atau pembangunan berkelanjutan. Sudut pandang ekologi manusia menunjukkan tindakan-tindakan tersebut sebagai hubungan timbal balik (interaksi dan interelasi) antara masyarakat lokal dengan lingkungannya. Sumaatmadja

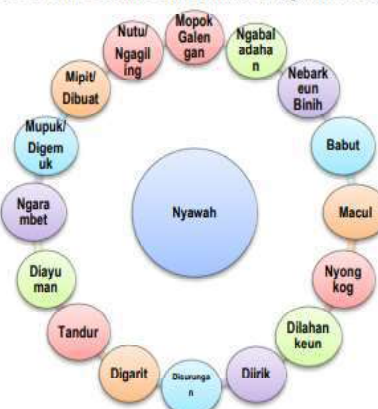
*Kearifan Ekologis Budaya Lokal Masyarakat Adat Cigugur
Sebagai Sumber Belajar IPS*

(2010:8) menyatakan bahwa unsur lingkungan yang terlibat di dalam hubungan interaksi dan interelasi tersebut meliputi lingkungan alam (lingkungan fisik), lingkungan sosial, dan lingkungan budaya. Lingkungan alam merupakan kondisi alamiah suatu wilayah, dalam hal ini meliputi kondisi iklim, tanah, fisiografi, dan batuan di lingkungan sekitar masyarakat adat Cigugur. Hubungan interaksi masyarakat adat Cigugur dengan lingkungan alamnya dapat dilihat dari sistem pertanian, penjagaan leuweung larangan, pelestarian sungai, dan mata air/ cainyusu, serta nilai-nilai filosofis pelestarian lingkungan yang terkandung dalam upacara seren taun.

Sistem Pertanian Masyarakat Adat Cigugur

Mayoritas masyarakatnya mengelola lahan sawah sebagai sumber pemenuhan beras untuk kebutuhan pokok masyarakat. Lahan sawah seluas 692.843 Ha terhitung sangat memadai, namun pertumbuhan penduduk dari waktu ke waktu mengharuskan masyarakat memperhatikan aspek pengelolaan keberlanjutan. Masyarakat adat Cigugur memiliki kearifan lokal dalam melakukan pola tanam sawah dengan prinsip berkelanjutan. Pola tanam sawah yang dilakukan meliputi : mopok galengan, ngabaladahan, nebarkeun binih, babut, macul, nyongkog, dilahankeun, diirik, disurungan, digarit, tandur, diayuman, ngarambet, mupuk (digemuk), mipit/dibuat, dan Nu/tu/Ngagiling pare. Berikut siklus urutan pola tanam sawah yang dilakukan oleh masyarakat.

Gambar 2. Siklus Urutan Pola Tanam Masyarakat Adat Cigugur



Sumber : Wawancara dengan Bapak Sunaryo 67 Tahun (12 Maret 2014)

Masyarakat adat Cigugur memiliki nilai-nilai pelestarian lingkungan yang diimplementasikan dalam sistem pertaniannya. Peneliti menemukan nilai-nilai tersebut tidak hanya berupa ritual-ritual budaya kearifan lokal masyarakat yang sarat akan nilai-nilai luhur semata, melainkan juga sistem pengetahuan dan tindakan nyata masyarakat dalam pengolahan sawah. Nilai-nilai pelestarian tersebut dapat dilihat dari teknologi yang digunakan, proses pengolahan sawah, penggunaan pupuk, dan sistem pertanian berbasis lingkungan lokal (local eco-farming). Local Eco-Farming atau Pertanian Ramah Lingkungan (PRL) merupakan sistem pertanian yang mengelola seluruh sumberdaya pertanian dan input usaha tani secara bijak, berbasis inovasi teknologi lokal untuk mencapai peningkatan produktivitas berkelanjutan dan secara ekonomi menguntungkan serta diterima secara sosial budaya dan berisiko rendah atau tidak merusak/ mengurangi fungsi lingkungan.

Pertanian masyarakat berbasis sumber daya lokal memiliki kapasitas adaptif sebagai suatu sistem pertanian berkelanjutan yang ramah lingkungan. Antara lain, mereka berhasil mengembangkan sendiri atau mengadopsi cara-cara pengembangan ekonomi pertanian ramah lingkungan dari lembaga supra lokal berbasis ketersediaan sumberdaya alam sekitar (lokal). Aspek-aspek dari pengetahuan dan kelembagaan lokal di bidang pertanian mencakup beberapa aspek, antara lain pengetahuan teknik produksi, kesepakatan komunitas, dan proses pengambilan keputusan dalam kaitannya dengan pilihan sistem pertanian ramah lingkungan, dan nilai-nilai sosio-budaya. Secara kongkrit seperti nilai-nilai dan norma-norma dalam sistem pertanian organik. Aspek-aspek tersebut digunakan oleh individu atau komunitas untuk menentukan pilihan terbaik dalam usaha pertanian organik guna memperoleh hasil terbaik pula. Karena itu, bagaimanapun pengetahuan dan kelembagaan lokal memiliki kemampuan lebih baik daripada pengetahuan ilmiah bila digunakan untuk menilai faktor-faktor resiko yang menyangkut keputusan-keputusan usaha pertanian lokal petani.

Pengetahuan organik secara lokal tersebut diperoleh dari hasil proses sosialisasi antar generasi, yakni pengetahuan yang telah dimiliki dan digunakan secara intensif oleh para orang tua (generasi sebelumnya) kemudian digunakan

terus menerus pada generasi sesudahnya hingga saat ini. Contohnya membuat pupuk kompos dari sisa makanan dan kotoran ternak dan limbah hasil panen padi (jerami) sudah dilakukan masyarakat adat Cigugur secara turun temurun. Dilihat dari konteks ini, maka sebenarnya istilah mengembangkan pertanian organik pada intinya bukan menemukan pengetahuan yang baru sama sekali, tetapi para petani kembali pada sistem pengetahuan lama yang sudah digunakan oleh nenek moyang mereka di dalam aktivitas pertanian.

Pola Penjagaan Leuweung Larangan

Masyarakat adat Cigugur mendiami wilayah sekitar kawasan Taman Nasional Gunung Ciremai. Kehidupan sehari-hari mereka tidak terlepas dari kondisi alam pegunungan yang memiliki multimanfaat bagi kehidupan masyarakatnya. Gunung Ciremai menjadi kekayaan alamiah yang dimiliki oleh masyarakat adat sebagai sumber penghidupan sekaligus sarana interaksi manusia dengan alam sekitarnya. Hutan yang terbentang luas di sekitar kawasan gunung Ciremai menjadi sumber daya alam yang menjanjikan bagi masyarakat sekitar. Dengan demikian kondisi ini memungkinkan terjadinya pemanfaatan hutan secara berlebihan yang mengarah pada eksploitasi yang menimbulkan kerusakan hutan. Seperti pernah terjadi kasus kebakaran di hutan kawasan gunung Ciremai akibat penebangan liar pada 4 Oktober 2012 silam (Sumber: <http://www.republika.co.id/berita/nasional/nusantara-nasional>, diakses 24 Mei 2014). Pelaku penebangan liar adalah masyarakat tidak bertanggungjawab dan luput dari pengawasan petugas.

Ancaman eksploitasi hutan mendorong tindakan-tindakan preventif semakin digalakan untuk menjaganya agar tetap lestari. Pemerintah Kabupaten Kuningan bekerjasama dengan masyarakat menggiatkan disiplin penjagaan kelestarian hutan di kawasan gunung Ciremai. Masyarakat adat Cigugur sebagai salah satu komponen masyarakat Kabupaten Kuningan yang masih memegang teguh pikukuh adat istiadat leluhur turut serta menjaga kelestarian hutan di kawasan Gunung Ciremai. Sebagai salah satu stakeholder yang berperan sebagai control of society, masyarakat adat Cigugur turut serta memberikan peranan baik dalam pengawasan penegakkan hukum bagi masyarakat yang melakukan pelanggaran maupun sebagai kekuatan lokal yang konsisten memegang teguh

prinsip kelestarian hutan. Melalui kearifan budaya lokal yang dimiliki, masyarakat adat Cigugur menegakkan aturan pikukuh leluhur khususnya untuk anggota masyarakat adat dan umumnya untuk masyarakat sekitar.

Aspek kekuatan lokal yang dipertahankan oleh masyarakat adat Cigugur adalah mereka telah sejak lama memiliki nilai-nilai kearifan lokal untuk menjaga kelestarian hutan. Berdasarkan wawancara dengan Gumirat Barna Alam (50 tahun), masyarakat adat Cigugur memiliki aturan dalam menjaga kelestarian hutan dengan mengklasifikasikan fungsi hutan. Hutan (leuweng) dibagi menjadi tiga kategori yaitu leuweng geledegan, leuweng sampalan dan leuweng titipan. Tiga kategori tersebut mengacu pada ketentuan adat mengenai boleh atau tidaknya hutan tersebut untuk digarap. Leuweng geledegan/ leuweng kolot, merupakan hutan tua yang biasa dicirikan dari jenis hutannya yang masih lebat dengan berbagai jenis pohon besar dan kecil yang tumbuh secara alami. Ciri-ciri jenis hutan tersebut pepohonannya rimbun. Kerapatan pohon sangat tinggi dan masih banyak binatang hutan yang hidup didalamnya.

Daerah leuweng geledegan merupakan bagian tata guna lahan yang berada pada dataran paling tinggi di gunung Ciremai dan memiliki kelerengan lahan yang cukup curam. Kawasan ini juga berfungsi sebagai daerah resapan air, oleh karena itu daerah ini merupakan kawasan penyedia air bagi masyarakat dengan sumber mata air atau cainyusu didalamnya. Kawasan ini menjadi habitat atau tempat hidup berbagai macam binatang dan tumbuhan khas hutan alam gunung Ciremai yang dapat mendukung kehidupan di dataran di bawahnya. Apabila kawasan ini rusak maka keseimbangan alam akan terganggu dan bisa jadi terjadi bencana yang mengancam masyarakat. Bagi warga masyarakat adat hutan tersebut tidak boleh digarap secara adat hutan ini juga disebut sebagai leuweng tutupan.

Leuweng titipan merupakan hutan yang tidak boleh di ganggu atau dibuka karena dianggap keramat. Hutan ini tidak boleh dieksploitasi sama sekali, kecuali atas izin sesepuh adat. Leuweng titipan ini bagi warga masyarakat adat merupakan titipan dari para karuhun yang harus dijaga kelestarian dan keasliannya. Namun demikian, hutan ini dapat JPIS, Jurnal Pendidikan Ilmu Sosial, Vol. 24, No. 2, Edisi Desember 2015 163 digarap

dan dimanfaatkan jika telah mendapat izin dari sesepuh adat pada waktu-waktu keramat. Kawasan leuweung titipan masyarakat adat Cigugur terletak di Desa Palutungan Cigugur, di tempat tersebut terdapat tempat keramat yang diselimuti mitos adanya penunggu yaitu pasukan Prabu Siliwangi yang menghilang dan menunggui tempat tersebut. Pemerintah Kabupaten Kuningan melindungi situs ini untuk dijadikan salah satu cagar alam yang bisa menjadi salah satu khazanah budaya lokal. Selain itu secara khusus pemerintah menjadikannya sebagai salah satu komponen pendukung untuk menjaga kelestarian hutan.

Leuweng sampalan adalah jenis hutan yang dapat dikelola oleh masyarakat adat secara luas. Hutan tersebut dapat digarap dan dimanfaatkan seluas mungkin namun tetap dalam rambu-rambu adat. Warga boleh membuka huma ladang, kebun, menggembala ternak, mengambil kayu bakar dengan bebas. Hutan ini berada tidak jauh dari pemukiman penduduk. Berdasarkan pemahaman dan klasifikasi tentang hutan tersebut, warga masyarakat adat tidak boleh mengeksploitasi sembarangan hutan yang ada di wilayahnya. Mereka hanya boleh leluasa menggarap di dalam areal leuweung sampalan dan disitulah warga masyarakat adat Cigugur bercocok tanam dan berkebun untuk memenuhi kebutuhan hidupnya. Kawasan hutan tersebut boleh dimanfaatkan kapan saja dan berapapun luasnya. Hal tersebut tergantung kemauan dan kemampuan masyarakat dalam menggunakannya. Pembagian kawasan hutan oleh masyarakat adat secara nyata telah memberikan kontribusi bagi keutuhan dan kelestarian ekosistem hutan.

Pembagian hutan masyarakat adat Cigugur ini juga sesuai dengan ilmu kehutanan yang membagi hutan menjadi hutan produksi, hutan produksi terbatas dan hutan lindung. Hal itu menjadi bukti bahwa kearifan lokal masyarakat adat Cigugur dalam mengelola sumberdaya hutan bisa diaplikasikan dalam sistem pengelolaan modern. Hasil wawancara yang dilakukan oleh peneliti pada tanggal 24 Mei 2014 dengan Barna Alam (50 tahun) menyebutkan bahwa masyarakat adat Cigugur memiliki beberapa aturan adat yang tidak tertulis dalam pengelolaan hutan. Aturanaturan tersebut mendukung pengelolaan sumberdaya hutan bisa memberikan manfaat yang berkelanjutan. Diantaranya : 1) Pelarangan Menggunduli Hutan. Masyarakat adat Cigugur mempunyai

aturan tidak boleh menggunduli hutan yang ada di kawasan mereka. Hutan harus dijaga kelestariannya karena menurut warga apabila bumi ini gundul maka langit yang dianggap sebagai bapak tidak akan hidup rukun atau harmonis sehingga proses perkawinan tidak akan terjadi. Dengan demikian tidak akan terjadi hujan yang sangat diharapkan oleh masyarakat yang bermata pencaharian pokok bertani baik di lahan basah (sawah) maupun lahan kering (ladang/huma) yang membu-tuhkan curah hujan.

Aturan pelarangan menggunduli hutan dikeluarkan untuk menjaga kawasan hutan sekitar lingkungan masyarakat adat Cigugur agar tetap lestari; 2) Pelarangan Penggunaan Pohon Rasamala. Masyarakat Adat Cigugur melarang meng-gunakan pohon Rasamala untuk bahan bangunan rumah, baik rumah penduduk maupun rumah adat. Pelarangan ini merupakan aturan leluhur karena menurut leluhur penggunaan pohon rasamala apalagi secara berlebihan dilarang bagi masyarakat adat. Kayu rasamala hanya dapat digunakan untuk membuat tempat peristirahatan atau saung, diambil daunnya untuk lalap dan diambil bibitnya untuk ditanam. Pelanggaran Mina Holilah, Kearifan Ekologis Budaya Lokal... 164 terhadap aturan ini akan memberikan dampak yang cukup berat seperti kebakaran dan kerusakan bangunan. Pelarangan penggunaan pohon Rasamala untuk bahan baku bangunan memberikan dampak positif terhadap kelestarian hutan. Hal ini karena keberadaan pohon Rasamala akan tetap utuh dan bisa mencapai umur puluhan bahkan ratusan tahun; 3) Pelarangan Menjual Hasil Hutan. Aturan lain yang dimiliki oleh masyarakat adat Cigugur dan sampai sekarang masih dipegang teguh adalah pelarangan menjual hasil hutan dari hutan titipan untuk dijual. Hasil hutan seperti kayu, rotan, dan bambu hanya diambil untuk keperluan sendiri, alat-alat memasak, kerajinan tangan, pagar dan lainnya, bukan untuk dijual. Pelanggaran terhadap aturan ini menurut cerita akan mendatangkan kualat atau kabendon. Aturan ini jika dipegang teguh secara nyata akan memberikan dampak positif bagi kelestarian hutan; 4) Ronda Gunung, secara bergiliran warga masyarakat adat Cigugur memiliki jadwal untuk melakukan ronda gunung secara berkala. Ronda gunung dimaksudkan untuk mengawasi lahan hutan mereka dari ancaman bahaya baik yang disebabkan oleh manusia maupun oleh hewan seperti babi yang banyak dijumpai di kawasan hutan gunung Ciremai. Ronda

ini juga dimaksudkan untuk mencegah terjadinya pencurian kayu dan pelanggaran adat lainnya yang dilakukan oleh oknum-oknum di luar masyarakat adat yang tidak bertanggungjawab; 5) Pelarangan Menjual Tanah Ke Masyarakat Luar Cigugur. Warga masyarakat adat Cigugur secara adat tidak boleh untuk menjual tanah mereka keluar dari wilayahnya. Peraturan ini secara tidak langsung tetap menjaga kawasan dan wilayah mereka tetap berada dalam ruang lingkup aturan adat. Aturan ini juga memungkinkan warga untuk tetap mengelola tanahnya sesuai dengan aturan adat. Larangan ini menjadi tindakan nyata untuk menjaga keberlangsungan hidup masyarakat adat sekitar. Dikhawatirkan jika tanah dijual ke masyarakat luar, maka keberlangsungan nilai dan adat istiadat sekitar akan terancam dengan masuknya pengaruh luar.

Nilai-nilai yang terkandung dalam pola penjagaan leuweung larangan sangat bermakna bagi masyarakat adat Cigugur. Dari waktu ke waktu nilai-nilai tersebut terus dilestarikan sehingga memiliki derajat yang tinggi bagi masyarakat adat sekitar. Dengan demikian masyarakat adat Cigugur semakin menjunjung tinggi nilai-nilai yang diwariskan pada mereka mengenai pola penjagaan leuweung larangan. Kesadaran masyarakat adat Cigugur dalam menjaga kelestarian hutan ditanamkan juga dalam pepatah sehari-hari yang diajarkan secara turun temurun. Terdapat sebuah pikukuh yang diturunkan dari generasi ke generasi, salah satunya berbunyi “Gunung teu meunang dilebur, Lebak teu meunang diruksak, Larangan teu meunang dirempak, Buyut teu meunang dirobah”. Pepatah tersebut memiliki arti gunung tidak boleh dihancurkan, lembah tidak boleh rusak, larangan tidak boleh langgar, dan amanat tidak boleh dirubah. Makna pikukuh itu antara lain tidak mengubah sesuatu atau dapat juga berarti menerima apa yang sudah ada tanpa menambahi atau mengurangi yang ada.

Pola Penjagaan Sungai dan Mata Air

Sumberdaya air yang terdapat di kawasan adat Cigugur digunakan dalam dua fungsi yaitu untuk memenuhi kebutuhan sehari-hari dan untuk ritual adat. Air diperlukan untuk memenuhi kebutuhan sehari-hari seperti untuk minum, masak, MCK (mandi, cuci, kakus), mengairi sawah, kolam ikan, dan memenuhi kebutuhan hewan ternak diambil dari sumber air bersih yang berasal dari empat mata air yaitu Citiis (Kelurahan Cileuleuy), Palutungan, Ciputri (Desa Cisantana),

dan Cipari. Untuk mengalirkan air dari mata air ke tempat pemandian umum, menggunakan selang plastik/paralon dan bambu. Pemandian umum dan jamban terletak di atas kolam ikan sehingga rantai kehidupan berjalan baik.

Meskipun saat ini sebagian besar masyarakat sekitar sudah memiliki kamar mandi di dalam rumah, namun penggunaan pengelolaan sistem pembuangan masih menggunakan aturan lokal ramah lingkungan. Sebagian masyarakat sudah ada yang menggunakan jet pump untuk menarik air. Namun mata air yang ditarik adalah mata air Citiis dan penggunaannya masih terbatas. Penggunaan air secara berlebihan dianggap melanggar aturan masyarakat lokal karena secara tidak langsung mengurangi hak masyarakat lainnya yang membutuhkan. Selain penggunaan air yang berlebihan dikhawatirkan akan merusak cainyusu karena mengeksploitasinya tanpa pertimbangan persediaan untuk masa yang akan datang. Penjagaan cainyusu merupakan bagian dari budaya pamali yang memiliki norma-norma dan merupakan suatu bentuk konservasi sumber mata air yang dilakukan hingga saat ini oleh masyarakat adat Cigugur. Pengelolaan sumberdaya air di dalam Hutan Keramat tidak dimanfaatkan untuk memenuhi kebutuhan masyarakat sehari-hari. Hal ini disebabkan adanya larangan dalam memanfaatkan sumberdaya yang ada di dalam Hutan Keramat demi kelestarian Hutan Keramat.

Adanya Budaya pamali dalam pengelolaan cainyusu terbukti menjaga kelestarian ekosistem di dalamnya maka sumberdaya air yang ada di dalamnya pun terjaga dengan baik. Budaya pamali di masyarakat adat Cigugur tidak mengalami perubahan dan peluruhan kearifan lokal. Hal ini dikarenakan masyarakat masih memegang teguh amanah yang disampaikan oleh leluhur mereka dan budaya pamali sudah menjadi landasan bagi kehidupan masyarakat adat Cigugur. Kearifan lokal budaya pamali diturunkan dari generasi ke generasi, yaitu dari generasi tua ke generasi muda sejak mereka kecil. Modal transfer of knowledge dilakukan dengan lisan/oral melalui cerita-cerita yang disampaikan dari generasi ke generasi. Pendekatan melalui keluarga menjadi bentuk sosialisasi yang efektif untuk kelanggengan kearifan lokal pamali. Kearifan lokal yang berupa budaya pamali berhasil menjaga kelestarian hutan dan sumberdaya air di Cigugur. Kearifan lokal ini merupakan suatu bentuk aplikasi konservasi

hutan dan air. Masyarakat secara sadar melakukan pengelolaan hutan dan air dengan berlandaskan budaya pamali yang telah dilakukan secara turun-temurun.

Pola Konsumsi Masyarakat dan Aplikasi Reuse, Reduce, Recycle dalam Aktifitas Sehari-hari

Konsep reuse, reduce, dan recycle (3R) merupakan konsep yang dikembangkan oleh Golleman (2012) sebagai upaya untuk meminimalisir pencemaran lingkungan. Ketiga konsep ini telah banyak digiatkan oleh para aktivis lingkungan sebagai media sosialisasi pelestarian lingkungan di masyarakat. Secara konseptual 3R dikenalkan pada masyarakat dunia dalam kurun waktu yang terhitung masih baru. Namun ternyata masyarakat adat Cigugur telah menerapkan konsep 3R dalam kehidupan sehari-hari mereka dengan nama lokal yang berbeda. Masyarakat adat Cigugur sebagai masyarakat yang memiliki nilai budaya lokal khas telah memiliki aturan dalam mengatur kehidupan sehari-hari mereka. Termasuk pelaksanaan konsep reuse, reduce, dan dalam menanggulangi pencemaran lingkungan di sekitar masyarakat adat Cigugur.

Paradigma masyarakat adat Cigugur yang mengedepankan keharmonisan dalam hidup (Tri Panca Tunggal) sangat selaras dengan konsep pembangunan yang berkelanjutan. Tri yang terdiri rasa-budi-pikir, panca adalah panca indera, dan tunggal adalah yang Maha Tunggal. Arti filosofisnya ketika manusia bisa mengharmoniskan, menyelaraskan atau menyeimbangkan rasa-budi-pikir lalu menerjemahkannya melalui panca indera ketika mendengar, melihat, berbicara, bersikap, bertindak, melangkah, maka itulah yang akan memanunggalkan manusia dengan Yang Maha Tunggal. Konsep filosofis tersebut berdampak pada keselarasan hidup masyarakat dengan alam, mereka menempatkan dirinya bagian dari alam untuk mencapai kedekatannya dengan Tuhan Yang Maha Esa. Nilai filosofis tersebut mampu meningkatkan kesadaran masyarakat untuk menyelamatkan masa depan masyarakat adat Cigugur diantaranya dengan menjaga lingkungan alam.

Konsep 3R dilaksanakan oleh masyarakat adat Cigugur dengan gerakan mengurangi timbunan sampah atau limbah secara konsisten dan berkelanjutan. Strategi tersebut dilakukan dengan mengimplementasikan 3R dalam setiap bidang kehidupan masyarakat. Masyarakat digalang untuk

mengurangi (reduce) pemanfaatan sumber daya dalam berbagai aktivitas kehidupan. Dalam kehidupan sehari-hari masyarakat diajak untuk dapat memanfaatkan kembali (reuse) benda yang telah dikonsumsi dan kalau memungkinkan melakukan upaya daur ulang (recycling) terhadap barang-barang yang telah dimanfaatkan.

Masyarakat adat Cigugur selalu memanfaatkan kembali limbah/sampah yang dihasilkan baik limbah rumah tangga maupun pertanian yang berupa bahan organik menjadi pupuk (recycling), menggunakan kembali bahan-bahan atau alat-alat yang ada setelah dipakai (reuse), serta paling utama dilakukan adalah mengurangi (reduce) penggunaan barang-barang yang berpotensi mencemari lingkungan seperti plastik, pupuk kimia, dan lain-lain. Masyarakat adat memiliki pembagian pengelolaan sampah yang terdiri dari sampah organik dan anorganik dalam “bank sampah” yang dikelola oleh masyarakat. Sampah organik berupa sampah yang mudah terdegradasi secara alami, berasal dari makhluk hidup dan dapat dimanfaatkan untuk pembuatan pupuk kompos. Sampah Anorganik berupa sampah yang tidak dapat terdegradasi secara alami dapat dimanfaatkan kembali dengan cara di daur ulang. Pengelolaan sampah dilakukan melalui tahap pengumpulan, pengangkutan, pemrosesan, pendaur-ulangan, atau pembuangan pada material sampah yang dihasilkan dari kegiatan manusia. Tujuan pengelolaan adalah untuk mengubah sampah menjadi material yang memiliki nilai ekonomis dan mengolah sampah agar menjadi material yang tidak membahayakan bagi lingkungan hidup.

III. PENUTUP

Kearifan lingkungan (ecological wisdom) merupakan pengetahuan yang diperoleh dari abstraksi pengalaman adaptasi aktif terhadap lingkungannya yang khas. Pengetahuan tersebut diwujudkan dalam bentuk ide, aktivitas dan peralatan. Kearifan lingkungan yang diwujudkan ke dalam tiga bentuk tersebut dipahami, dikembangkan, dipedomani dan diwariskan secara turun-temurun oleh komunitas pendukungnya. Kearifan lingkungan dimaksudkan sebagai aktivitas dan proses berpikir, bertindak dan bersikap secara arif dan bijaksana dalam mengamati, memanfaatkan dan mengolah alam sebagai suatu lingkungan hidup dan kehidupan umat manusia secara timbal balik.

*Kearifan Ekologis Budaya Lokal Masyarakat Adat Cigugur
Sebagai Sumber Belajar IPS*

Pengetahuan rakyat yang memiliki kearifan ekologis itu dikembangkan, dipahami dan secara turun-temurun diterapkan sebagai pedoman dalam mengelola lingkungan terutama mengolah sumberdaya alam. Pengelolaan lingkungan secara arif dan berkesinambungan itu dikembangkan mengingat pentingnya fungsi sosial lingkungan untuk menjamin kelangsungan hidup masyarakat. Pengetahuan lokal yang sudah menyatu dengan sistem kepercayaan, norma dan budaya, dan diekspresikan di dalam tradisi dan mitos, yang dianut dalam jangka waktu cukup lama inilah yang disebut 'kearifan budaya lokal'. Pada makna yang sama berlaku diberbagai bidang yang berkembang di masyarakat, seperti bidang pertanian, pengelolaan hutan secara adat, pelestarian sumber air, secara umum dinyatakan sebagai kearifan lokal. Kearifan lingkungan dimaksudkan sebagai aktivitas dan proses berpikir, bertindak dan bersikap secara arif dan bijaksana dalam mengamati, memanfaatkan dan mengolah alam sebagai suatu lingkungan hidup dan kehidupan umat manusia secara timbal balik. Kearifan lingkungan dapat digali dari kearifan lokal yang fungsinya untuk konservasi dan pelestarian sumberdaya alam. Pengelolaan lingkungan dengan tetap mem-perhatikan kearifan lokal dapat merupakan upaya mempertahankan kearifan lingkungan. Perkembangan nilai-nilai kearifan ekologis dalam budaya lokal masyarakat Cigugur Kuningan terlihat dari sistem budaya masyarakat adat Cigugur dan aturan dan norma masyarakat dalam menjaga lingkungan alam sekitarnya. Aturan dan norma yang disepakati masyarakat adat Cigugur dalam menjaga lingkungan alam sekitarnya berupa budaya pamali yang sudah diwariskan oleh leluhur. Pamali merupakan aturan dan norma yang mengikat kehidupan masyarakat adat Cigugur yang terungkap dalam prinsip-prinsip utama dikemukakan ketua adat sebagai aturan adat yang harus dipatuhi dan diyakini kebenarannya. Budaya pamali memiliki aturanaturan yang harus ditaati oleh masyarakat adat Cigugur. Setiap orang yang melanggarnya selalu mendapatkan balasan yang diyakini berasal dari karuhun. Aturan pamali mengandung nilai etika sosial, kesederhanaan, dan upaya menjaga kesehatan tubuh serta lingkungan.

Penggunaan masyarakat lokal sebagai sumber belajar IPS telah memberikan dampak positif bagi pengembangan kegiatan pembelajaran di kelas.

Permasalahan yang seringkali dihadapi oleh guru mengenai keterbatasan sumber buku paket IPS dapat ditanggulangi dengan menjadikan sumber belajar tidak kaku hanya terfokus pada buku teks. Sumber belajar dalam IPS bisa diartikan secara lebih meluas diantaranya lingkungan sosial, budaya, ekonomi peserta didik sehari-hari. Pendekatan kontekstual menjadi alternatif yang bersifat kekinian untuk mengkorelasikan materi IPS dengan isu-isu sosial kontemporer di sekitar lingkungan tempat tinggal peserta didik. Selain itu penggunaan masyarakat lokal sebagai sumber belajar merupakan alternatif inovasi pembelajaran yang menarik perhatian peserta didik. Metode dan strategi pembelajaran yang dianggap monoton seringkali menimbulkan kebosanan bagi peserta didik.

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9. The Innovation of Online-Based Social Studies Lesson Plan Models to Face the Industrial Revolution 4.0

Erlina Wiyanarti, Mina Holilah

ABSTRACT

The 4.0 industrial revolution brought significant changes to the practical and efficient modern human life through the acceleration of online-based digital technology. This condition must be responded quickly by the education system as one of the critical elements in society. This study aims to suggest the development of online-based social studies lesson plan models as learning innovations in the era of the industrial revolution 4.0. The research method used comparative descriptive with observation, interviews, and literature study of data collection techniques. The results showed that the development of online lesson plan models for social studies learning tools was carried out by teachers to answer the needs of an efficient future learning system. The model must pay attention to the availability of technology, infrastructure, and qualified human resources. Developing achievement indicators, materials, models, methods, media, and learning evaluations that contain aspects of knowledge, attitudes, skills in utilizing digital devices to support the online lesson plan progress. Constraints faced are a lack of human resources' ability to operate online devices, limited infrastructure, and difficulties in adjusting learning devices that accommodate current curriculum goals. It concluded that online-based learning planning models implemented with the support of government, schools, and teacher's abilities.

Keywords: Social Studies, Online Based Lesson Plan, Industrial Revolution 4.0

I. INTRODUCTION

Based on the survey results of the Center for Information and Communication Technology Education and Culture in 2018, revealed that only 40% of teachers in Indonesia are literate in Information and Communication Technology (ICT). The rest are still stuttering with advancements in the digital era [1]. These conditions are issues that must be dealt with quickly so that education in Indonesia can adjust to the demands of the times in the current industrial revolution 4.0 era. The Industrial Revolution 4.0 was born as a digital era, marked by the acceleration of distributed technology information faster and faster throughout the world and led to an increase in the knowledge of internet users. Thus the education system must be able to adapt to the needs of this digital era, one of which is by developing online-based study plan innovations.

An online-based social studies lesson plan is a learning innovation that carried out while still referring to the Minister of Education and Culture Regulation No. 22 of 2016 concerning the standards of the primary and secondary education process. The principle of the social studies lesson plan in schools held interactively, inspirational, fun, challenging, motivating students to actively participate, responsive to technological developments, as well as providing ample space for the development of creativity and independence of students. For this reason, social studies lesson is designed to improve the efficiency and effectiveness of the achievement of graduate competencies by paying attention to the development of digital technology and the demands of the needs of society in the current global era.

The 2013 curriculum (K.13) applied in the Indonesian education system has qualification criteria for graduate competencies, which include aspects of knowledge, attitudes, and skills. Every student must be able to develop these abilities, as well as in developing their abilities in the digital age of this modern life. Thus, as a positive response to these conditions, the author researched the online-based social studies lesson plan in the 2013 Curriculum at Middle School as one of the learning innovation references in the face of

the industrial revolution 4.0. Specifically, in this study lesson plan is not designed full online; there is a division of time proportions between face to face and online.

In a simple paradigm, the development of online-based lesson plan as developed by researchers (2019), illustrated in the flowchart as follows:



Figure 1 Framework for Developing an Online-Based Lesson Plan

The design in chart 1 illustrates that the existence of digital work patterns, digital citizens, digital-physical systems, which then formed a digital society, is marking the industrial revolution era 4.0. This condition has implications for the importance of developing 21st century skills which include: (1) learning skills, (2) literacy skills from technology-media information, and (3) life skills or more broadly stated by [14] as ways of thinking, ways of working, tools for working, and living in the world. The lesson is expected to develop 21st century skills by stimulating students to be able to learn, innovate, use technology and information media, and have life and career skills to be able to survive, compete, and successfully live their lives. Then an alternative solution is to develop social studies lessons through innovative lesson plan design tools, lesson process collaboration, and evaluation sets that are carried out online to support efforts to achieve 21st century skills.

The lesson plan is an essential part of teaching, which consists of several aspects, which include goals, objectives, activities, media, and assessment. The document contains the design of what, when, where, and by which method participants must learn and how they should be assessed [3]. Teachers can use lesson plans to interpret it as a guide about what students

need to learn and how it will be done effectively during class learning [4]. Before the lesson plan, teachers must identify the lesson objectives to be achieved, then design appropriate lesson activities to get feedback from students. The success of the lesson plan shown if he can discuss and integrate the three main components, which include the lesson objectives, lesson steps, and achievement of the lesson objectives themselves that identified through the evaluation tools used and teacher observations during the lesson process.

Based on the previous study on the development of lesson plans, the results of [5] study show that unplanned lesson and not adapted to the diversity of students' abilities will impact on the limitations of achieving cognitive activation of students. Therefore the teacher must design a lesson plan by paying attention to students 'thinking skills, studying students' opinions so that lesson objectives can be achieved. The teacher must be able to answer the question of what a lesson plan is? Do she/he have to prepare a lesson plan? How can she/he prepare a lesson plan? Moreover, what are the essential elements of the lesson plan? [7]. Lesson plans must design in detail based on the needs of each education/school unit, including the hours available for the subject, the specificity of the school, as well as the teaching methods and technology that will be used [8].

The importance of developing online-based lesson plans is based on a desire to improve the digital literacy skills of social studies teachers in Indonesia. Based on [9], he suggested that the internet is a valuable source of information as a valuable additional lesson tool. The internet can motivate students, make teaching more enjoyable, and allow variations in the vital lesson. However, the internet has significant weaknesses, namely student cheating, unreliable reference information, and technical problems using the internet both by students and teachers. It is essential to hold a special workshop to train teachers to design online-based lessons by utilizing existing internet facilities, of course, by paying attention to these weaknesses [10].

Online-based lesson has implications for teacher must be able to decide on the appropriate application or web in the preparation of the lesson by

adjusting the lesson plans prepared. This implementation can be done by creating new online-based lesson plans or modifying lesson plans that have prepared in a conventional lesson with an online lesson. Besides, it must observe cases and needs that are typical in the class [11].

In online social studies lesson plans, teachers must also pay attention to elements of the description of lesson activities that include internet technology usage, the time period needed, a description of the lesson plan that has been set according to the template, and the possibility of using flexible information [12]. The online lesson plan aims to integrate rich learning content into a digital-based framework. It is a planning model to help teachers develop learning through a simple web that allows them to search, select, order, and quickly collect learning content that is relevant to the topics they want to teach [13].

II. METHOD

The research method used comparative descriptive with observations, interviews, literature study of data collection techniques. This study conducted on students' class of 2016 who contracted the Curriculum Study and Study Plan courses in the even semester of the 2018/2019 school year at the Social Sciences Study Program, Social Science Education Faculty of Universitas Pendidikan Indonesia. The author used a comparative descriptive method to get a picture of the differences in lesson plans made by students as prospective social studies teachers with two approaches, namely conventional lesson approaches, and online-based lesson approaches. The intended online is not fully online, but there is an equal division between face-to-face and online meetings. Data collection techniques through observation, interviews, and literature study to obtain a complete picture of how students develop online-based lesson plans based on needs analysis in schools and current technological developments. Of course, by using 2013 curriculum documents and remain guided by the Ministry of Education and Culture regulations No. 22 of 2016 concerning the status of secondary and a lesson plan is education processes.

III. RESULTS AND DISCUSSION

The results showed that the development of online-based lesson plans in social studies lessons became one of the alternative innovations of effective lesson systems in the future. Implementing a fully online or half-online system with the division of face-to-face proportions in class. As for what primary in this research is the lesson plan for the benefit of half-online with the consideration that the lesson process still requires a face-to-face process in class. The lesson plan refers to Curriculum 2013, designed for one or more meetings in the form of development of the syllabus to achieve Basic Competence (BC). The framework for the preparation of online-based lesson plans illustrated in Figure 2 below.



Figure 2 Framework for Developing an Online-Based Lesson Plan

Based on fig. 2, the 2013 curriculum is the leading spirit in the development of the Social Studies Study Plan. The study plan document is structured based on the mapping of achievement of Core Competencies and Basic Competencies. A unique characteristic of an online-based study plan is that they use a digital framework both for tracking lesson plan resources, using digital technology as a medium, working on onlinebased tasks, and other aspects. Of course, this is inseparable from the teacher's competence in using digital technology and paying attention to students' needs for what developed in an online lesson. Next, the typical development of social studies lessons emphasizes contextual issues in society, especially digital society, along with the accompanying issues.

The lesson plan components are designed to refer to the lesson plan guidelines set by the Ministry of Education and Culture. The components

include (1) school identity, (2) identity of the subject or theme/sub-theme, (3) class/semester, (4) subject matter, (5) time allocation, (6) lesson objectives, (7) basic competency and indicators, (8) lesson materials, (9) lesson methods, (10) lesson media, (11) lesson resources, (12) lesson steps, and (12) assessment. A distinctive feature of the online-based lesson plan is to insert aspects of skills using technology both as lesson objectives and the use of several digital applications in lesson resources, media, and evaluation tools. It also designed a learning process with a teleconference system through the use of SPADA, Webinars, internal school websites, or other websites that support.

The study plan model must pay attention to the availability of technology, infrastructure, and teacher competencies in using digital technology. Developing online-based lesson now is no longer impossible; almost everyone has come into contact with digital technology. The issue of limited technology and infrastructure dealt with by utilizing smartphones because, in the modern era, almost everyone has a smartphone. Teachers and students can use computer or laptop devices that connected to the internet network, and even they can use tablets and smartphones that operated anywhere and anytime. The main problem is in the teacher's competence in operating the device. An online-based lesson is still a new thing in Indonesia, and therefore, there is a need for ongoing training to popularize online system with teachers. Technically, the flow of the preparation of online-based social studies lesson plans illustrated in the following figure 3 below.



Figure 3 Online-Based Social Studies Lesson Plan
Compilation, Research data source (2019) [1].

The first aspect that is done when creating an online-based social studies lesson plan is formulating lesson objectives. Lesson objectives are formulated based on BC, using operational verbs that can be observed and measured, which include attitudes, knowledge, and skills. Teachers can use operational words that stimulate students to think, create, and act wisely in combining mastery of social studies material with digital technology along with the contextual issues that accompany it. The lesson objectives accommodate not only the mastery of social studies material but also the students' skills in operating an online website. Besides, aspects of attitude must also be considered, including discipline, honesty in doing work, intellectuals as scientists in using reliable internet reference sources, anti-plagiarism, and others. The operational words that can be developed by the teacher can be seen in Table 1 below:

Table. 1 Operational Words Formulation of Lesson Objectives

Attitudes Aspects	Knowledge Aspects	Skills Aspects
Received	Understand	Try
Appreciate	Apply	Practice
Running	Analyze	Operate
Practice	Elaborate	Create
Appreciate, etc.	Evaluate, etc.	Modify, etc.

Research Data Sources (2019)

Mapping of learning material is carried out by containing facts, concepts, principles, and relevant procedures following the formulation of lesson indicators. Contextual material also needs to be related to issues that occur in the social environment in the digital age. Examples include the use of social media, cyberbullying, cybercrime, mental disorders due to online games, and others. Mapping the material needs to insert aspects of the discussion that encourage students to search independently from the internet. In mapping the material, the teacher must be able to package the description/independently interesting description not only in the form of hard files, but also in the form of soft files that can be loaded and accessed on the online web in the form of PPT material, PDF files, and educational videos.

The formulation of approaches, models, methods, and lesson techniques are used by educators to create a learning atmosphere and lesson process so that students reach basic competence that tailored to the characteristics of students. The choice of lesson approach has a unique character in online-based lesson plans. In addition to using scientific approaches and other lesson models suggested by the government in current lesson plans, teachers can develop their creative approaches, models, methods, and learning techniques. One example that developed is the approach of Science, Technology, and Society (STS), web-based lesson models, projectbased lesson, problem-based learning, and others.

The next component is the media and lesson resources, both of which become the primary key in the development of online-based lesson plans. Learning media is a tool for the lesson process to deliver subject matter. The source of the lesson is everything that contains information that supports the understanding of students in the lesson, can be in the form of books, the internet, print media, electronics, the environment, or other relevant lesson resources. In online-based lesson plans, teachers must, of course, use a unique website designed in full for lesson activities. Besides, teachers can also take advantage of specific sites in general, including Google Classroom, SPADA, and others. The following is an example of a web page used explicitly for online learning at Universitas Pendidikan Indonesia.

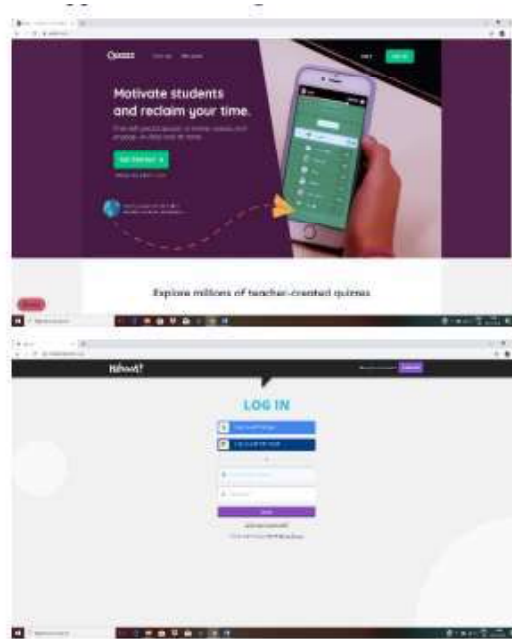


Figure 4 Online lesson SPADA Page at Universitas Pendidikan Indonesia

Source <http://spada.upi.edu/>

The development of online-based social studies lesson plan steps require the following principles; (1) looking at the background of the individual abilities of each student, (2) students are participating actively, (3) lesson activities centered on students, (4) the development of lesson activities to improve students' understanding and creativity using digital technology, (5) the follow-up after lesson activities, (6) the integration and relevance of basic competence to achieve lesson objectives, (7) accommodating thematic lesson with the integration of subjects, learning aspects and cultural diversity, (8) learning communication to convey information, and most importantly (9) Application of information and communication technology in an integrated, systematic and effective manner in accordance with the situation and conditions.

Specifically, for the type of evaluation used can be in the form of tests and non-tests, including by utilizing the web or digital-based test application as in Figure 5



Source: <https://quizizz.com/> and <https://create.kahoot.it/login>

Figure 5 Quizizz and Kahoot Web Pages

The two websites above are only web samples that can be used by teachers in developing tests in evaluating lessons in the classroom. There are still many websites and digital applications that can be used, including Edmodo, Edubox, Quizstar, Thatquiz, Quizzegg, and others. The existence of these websites and applications can make it easier for teachers to develop digitalbased tests, of course, in addition to the test content contained in online lesson websites owned by schools. Digital-based tests can make it easier for teachers to package engaging, useful, and efficient lesson evaluations. Teachers can carry out the test at the same time while simultaneously obtaining students' final scores directly, even for a large number of test participants. Besides, other benefits can overcome the limitations of space, time, and energy, enable students to learn independently, triggers students' learning enthusiasm, and designing attractive test designs.

Overall, online-based social studies lesson plans can provide benefits including the following; (a) motivate students to keep up their enthusiasm for learning according to the demands of the times, (b) attract students' interest and attention to technological advances in the field of lesson, (c) provide opportunity for students to explore situations when experiencing problems in the social environment due to the impact of technological developments in the era of the industrial revolution 4.0, (d) develop student independence, (e) train students to play an active role in real life, (f) equip participants students' knowledge, attitudes, and skills relevant to the needs of the industrial revolution era 4.0.

This online-based social studies lesson plan is one form of innovation in lesson activities aimed at enabling teachers to adjust learning activities following the times. In this digital era, teachers need to be creative with the online-based lesson. Although what has been described by this research is not significant online, at least it is one of the alternative innovations in developing lesson plans that needed in the current lesson system. As a reminder, researchers still Advances in Social Science, Education and Humanities Research, volume 458 21 emphasize that online lesson is only as an additional because educating is the formation of characters that obtained through face-to-face activities in class.

IV. CONCLUSIONS

It concluded that online-based social studies lesson plans could be implemented in social studies lessons in the classroom as one of the innovations to meet the challenges of developing lesson systems in the digital era of the industrial revolution 4.0. Teachers can make full use of digital devices in full online or half online by providing the required proportions between faceto-face and online-based lessons. This study plan can occur with the support of schools, digital technology devices, the ability of teachers to operate digital devices, and the needs of students. The ability and willingness of teachers, students, schools, parents, and the community are the primary keys to the success of the online-based lesson system.

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Ersis mendirikan Gerakan Persahabatan Menulis (GPM) berbasis dunia maya yang cabang daratnya berkembang di kota-kota Indonesia dengan pelibat di Singapura, Taiwan, Hongkong, Mesir, dan berbagai negara lainnya. GPM telah menerbitkan puluhan buku dan untuk itulah EWA sering bepergian ke berbagai kota untuk *sharing* menulis atau pelatihan menulis. **Tulis apa yang ada di pikiran bukan memikirkan apa yang akan ditulis.** Tulis apa yang hendak ditulis, pasti jadi tulisan.

EWA menerbitkan beragam buku berbagai tema menuju 200 buku, sebagai penulis atau penyunting, atau penulis dan penyunting bersama. Buku EWA perihal menulis :

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8. The Role of Historical Science in Social Studies Learning Materials for Increasing Values of Student's Nationalism

Aida Afrina, Ersis Warmansyah Abbas, Heri Susanto

ABSTRACT

The main concepts of this social studies learning material are related to time, change and sustainability. The science of history provides space for the story of human life in the past, present, and future, which only happened once without repeating itself. It is proven that the present situation results from a journey in the past to determine the future of human life. The results of this article aim to give meaning to the values of historical science material for the contribution of social studies, which contains the value of nationalism which plays a role in growing students' character. The research design used in this study is a literature study. Data search strategy by searching for books, ebooks, and journals through Google Scholar. Search data on Google Scholar using keywords by searching for research journals published on the internet, journals, books, or ebooks. This can be seen from the contribution of historical science, which contributes to social studies education which is historically related. The importance of studying social studies learning material that contains the concept of historical science, indirectly students can understand the meaning of the value of nationalism in students at school so that various social studies teaching materials related to history have an essential role in the teaching and learning process and contain the meaning of the values that exist in historical science, namely the value of nationalism so that students can apply them in everyday life.

Keywords: History Contribution, Social Studies Learning, and Nationalism Values.

I. PRELIMINARY

Education is an activity carried out by the family, community, and government through guidance, teaching, and training activities and takes place at school and outside school to prepare students to adapt to community life. Thus, education is interpreted as a process to provide direction to students so that they can adapt to their surrounding environment (Hamalik, 2013). Social studies education studies social science disciplines and studies the dimensions of space, time, values, and norms that study by interpreting social phenomena (Nasution, 2018). Learning is a combination composed of human elements, materials, facilities, equipment, and procedures that influence each other to achieve learning objectives according, meanwhile according to the language of learning is a process, a way to make people or living things learn (Nurochim, 2013; Hamalik, 2013).

There is a teaching and learning process in providing material for social studies learning. In other words, educators provide provisions for students to get to know the environment and the surrounding community (Anshori, 2014). Social studies learning utilizes certain concepts so that students can overcome and understand social and individual life problems so that they can become good citizens (Abbas, 2013). History is an eternal story of a journey that is considered a recorded life experience. Studying history means remembering the past memories and making lessons for life in the present and the future (Kuntowijoyo, 1995). Lessons that happened in the past can also be used to know future life (Anshori, 2014).

The science of history contributes to social studies education which is historically related. Edgar Bruce Wesley explained that Social Sciences, abbreviated as social studies, simplifies the social sciences, whose purpose is education. According to Barr, Barth, and Shermis, Social Studies is a social science consisting of social science disciplines such as history, economics, politics, sociology, anthropology, psychology, and geography. In practice, it is chosen for purposes in schools and universities. History contributes to social studies education where history is the basic concept of social studies, so that history is the main concept that discusses time, change, and sustainability (Anshori, 2014; Supardan, 2014; Sulaiman, 2014).

The science of history results from the reconstruction of events that have occurred so that the Indonesian nation is aware of itself as an independent nation in making its history. Social studies subjects are an essential task for the science of history in the context of practical learning at the elementary and secondary levels. History contains values, and values are interpreted as an essential foundation in determining the character of society and the nation. Values do not grow by themselves but through dissemination and awareness, one of which is through school education (Suparjan, 2019; Mutiani & Nugraha, 2019; Handy, 2021).

It is known that social studies education in Indonesia is inseparable from historical developments that occurred in Indonesia so that it is very sustainable from one another. History contributes to social studies education and social research that provides benefits, namely: Through history, students can understand past events. Experiences from the past can also be used as assets for future life (Anshori, 2014; Susanto, 2014).

The concept of historical science towards social studies education is known to have the concepts of time, change, and sustainability. It contributes to understanding past events and can be developed in social studies teaching materials to be used as lessons for students. So the purpose of writing this article is to describe the contribution of historical science in social studies education in junior high schools in social studies teaching materials in increasing the sense of nationalism in students.

II. METHOD

The design of this study used the literature review method. A literature study is a method used to collect data or sources related to a particular theme obtained from various sources such as journals, books, the internet, and other relevant libraries. The search strategy is to search for research journals published on the internet, either journals, books, or ebooks. The data search mechanism was carried out by researchers using Google Scholar. In this search, the data found in scientific journals, books/ebooks, and scientific articles were analyzed as literature material in research. This literature study uses a narrative

method by grouping search results data according to keywords and collecting similar data with results following the research objectives (Zed, 2004; Sugiyono, 2016; Cresswell and Poth, 2016).

III. RESULTS AND DISCUSSION

Social Science Education integrates the subjects of history, geography, economics, sociology, and other social sciences in practice selected for learning purposes in schools and colleges (Abbas, 2013; Nasution, 2018). The meaning of social studies education for higher education is a selection of social sciences and humanities disciplines and basic human activities that are organized and presented scientifically and psychologically for educational purposes. Social studies education at the college and junior high school levels and elementary schools have differences in content. The difference lies in terms of simplification and selection. Although the source of the study of the material is the same taken from the disciplines of the social sciences, the contribution that can be developed by the science of history itself in social studies learning has its characteristics. The educational function is also able to provide inspiration, instruction, recreation, and provide awareness about the concept of time to students in every history teaching material contained in social studies material at the school level from elementary, junior high to high school levels (Susanto, 2013; Hidayat, 2020; Samiah et al., 2021; Handy, 2021; Mutiani et al., 2021). Social studies education is not a combination of social sciences (IIS), but social studies make social sciences a source for pedagogical interests, not science for science (Madjid & Wahyudhi, 2014).

Social Studies is a subject that examines social problems that exist on a local, national and global scale to build knowledge, skills, and values to students that are useful for their lives in society. History is a science that examines the facts of relics in the past through the scientific method. History as a science has characteristics including empirical, object, theory, generalization, method, and history as a science that examines information from the past generated from a culture so that history can be said to be an art in its development that cannot be separated. The existence of history as a science in human life is

fundamental because it is from history that humans know every event that occurred in the past (Madjid, 2014).

According to James Banks, history is something that has happened to all events in the past. Therefore, history serves as a reference for understanding human behavior in the past, present, and future (Sanusi, 2013). Ismaun also argues in history and has agreed that history has a function and role, which has been divided into three parts, namely history as events, history as stories, and history as science (Sartono, 2014).

History is a discipline of the humanities and social sciences. According to Windschuttle, history as science has three goals: history records the truth about what has happened in the past, history builds knowledge about the past and is continuous, repetition, and change. In addition, history makes timing or periodization with the aim of each period easy to understand. Finally, through history, humans can develop all the potential that exists in themselves to avoid mistakes in the past or make the past a life experience. Previously, we can learn from what side can affect the decline and progress of a nation or civilization (Madjid, 2014; Handy, 2015; Hasan, 2015).

Values in the science of history can be used for the contribution of social studies material that can be used for life for the aspirations of students to appreciate the services of the heroes who have fought to defend the truth and human rights. Appreciating ancient relics or objects that are considered historic and students can study and examine the symptoms and problems of life-based on the historical process is a dynamic study (Nasution, 2018). In this social studies teaching, it can be used as a source and material to be studied by students; besides that, the values contained in social studies teaching materials that are historically based will be able to increase historical awareness of students at school (Handy, 2021; Anis et al. al., 2020).

The purpose of studying history is to interpret the present state through analysis and understanding of events in the past, present, and future using the concepts of time, change, and sustainability (Darsono, 2017). Where history provides space for the story of human life in the past, present, and future, it is proven that the present situation results from a past journey to determine the future

in human life. It is also said that history is an event in the past that only happened once (einmalig) without repeating it to continue a new life in the present and the future. Besides, the study of history itself in classroom learning can raise social problems that students can study so that the link between history and social studies itself can improve their cognitive abilities in developing social awareness in themselves (Anis, 2015; Mariati et al., 2021; Aslamiah et al., 2021)

Indeed, by studying social studies material that also contains the concept of historical science, students can indirectly understand the meaning of the value of nationalism. Values are something important and valuable, where people are willing to suffer, sacrifice others, defend, and even die for these values. Values give meaning or purpose, and direction to life and provide motivation (Darminta, 2006). The value of nationalism that needs to be internalized according to Aman, nationalism is a form of love for the homeland, willingness to sacrifice, pride of multiculturalism, respecting the services of the previous heroes by increasing their sense of historical awareness (Abbas, 2019; Lestari, 2018; Suparjan, 2019).

In harmony with that, history writes that dealing with life focuses on the past and learns the basic concepts of history, namely time, change, and continuity. The difference with other sciences is that the science of history focuses on people's lives based on the dimensions of time and is oriented to one another. However, one thing that cannot be denied is that history is only limited to the activities of human life related to specific events which, when arranged chronologically, include how the themes in learning at school can provide an overview of social studies learning on the historical material itself (Sulaiman, 2014; Mutiani et al., 2021).

There is a concept of time in history that includes development, continuity, continuity, repetition, and change. Change can be interpreted as the wheel of human life that is always dynamic to form a continuous series of events. In addition, in history, there is what is called the diachronic and synchronic concept, which can provide an overview in the form of where the historical journey is seen from successive times that influence each other and how events affect various elements in the social aspects of these historical

events (Handy, 2016; Anis et al., 2020). Studying history cannot be separated from periodization, an event from the beginning to the end. Events make history the key to understanding life in the past, present, and future. History is a process that provides a dynamic picture and action of human beings. The role of history is significant because it is believed that every event is a series of events in human life that are very meaningful. History can provide concepts about the growth, evolution, development of human civilization from century to century (Kochhar, 2008; Susanto, 2014; Anis, 2015; Suparjan, 2019; Anis, 2020; Mutiani et al., 2020).

IV. CONCLUSION

The history of social studies material provides provisions for students to be more familiar with the environment and the surrounding community. There is a contribution to social studies learning material, namely the science of history, providing benefits. By studying history, we can find out events that have occurred in the past to be used as lessons for life today. History science also contributes to social studies material because it can develop all the potential that exists in students to avoid mistakes in the past or make the past a life experience. It can be seen that the actual contribution to social studies learning materials in schools is the growth and development of nationalism values such as: love the homeland, willing to sacrifice, proud of multiculturalism, appreciate the services of previous heroes, the spirit of nationalism through learning history.

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Hari-hari hari ini
 Besok kita ketemu lagi
 Mari-mari mari berjanji
 Sogokkan janji bikin perih

Kajian-Kajian Lokal untuk Pendidikan IPS

Buku "Kajian-Kajian Lokal untuk Pendidikan IPS", sebuah proyek yang awalnya tidak terduga bagi kami. Awalnya, Jumriani menghubungi kami untuk meminta izin memublikasikan artikel-artikel kami yang berkaitan dengan kajian-kajian lokal dalam sebuah buku. Kami dengan senang hati menerima tawaran tersebut.

Dalam waktu kurang dari sepekan, buku dummy kami telah dibuat dan dikonfirmasi, dan pada bulan Januari 2024, buku tersebut resmi diterbitkan. Ini merupakan kejutan inspiratif bagi kami pada akhir tahun 2023, ketika buku kami terbit. Tidak kalah menarik, Prof. Ersis mengatakan, "Pada Musyawarah Nasional APRIPSI 2024, buku-buku yang diterbitkan oleh APRIPSI akan dipresentasikan sebagai topik diskusi bersama." Menurut Ketua Umum APRIPSI Indonesia, beberapa buku sedang dalam proses persiapan. Musyawarah Nasional APRIPSI akan menjadi panggung peluncuran buku-buku tersebut.

Seperti yang kami diskusikan dengan editor dan Ketua Umum APRIPSI, penerbitan buku "Kajian-Kajian Lokal untuk Pendidikan IPS" merupakan langkah awal yang akan memicu kegiatan serupa di tahun-tahun mendatang. Kami berharap setiap perguruan tinggi anggota APRIPSI akan semakin aktif dalam kegiatan akademik, terutama dalam menulis dan menerbitkan artikel serta buku.

Sebagai dosen muda yang merupakan anggota APRIPSI, kami merasa senang dan siap menerima tantangan tersebut, memulainya dengan penerbitan buku ini. Meskipun kami sadar akan kekurangan di sana-sini, kami percaya bahwa menulis dan menerbitkan tulisan merupakan bagian yang penting dari kehidupan akademik kami. Menurut istilah Prof. Ersis, ketika para akademisi mencari karya di Google Scholar, Socpus, Web of Science, dan indeks karya lainnya, kami berharap APRIPSI dapat menjadi sumber yang membanggakan melalui karya-karya yang kami hasilkan.