

Transformation of Local Wisdom Values in Social Studies Learning at SMPN 2 Genteng

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ABSTRACT

The level of student delinquency has increased and has an effect on moral degradation. Transformation of values of local wisdom through learning in schools is seen as an alternative to solving these problems. The purpose of this ethnagogy study of the Banyuwangi local cultural tradition is to find a conceptual framework for learning based on local wisdom values. This study uses a qualitative approach. Data is collected by techniques, namely: participant observation, in-depth interviews, and documentation studies. The results of the study show: (1) the process of internalizing local wisdom values in social studies learning through three stages including planning, implementation, and evaluation; (2) student identity formation with local wisdom values in social studies learning is done by familiarizing certain positive behaviors in everyday life. Character development through habituation is carried out on a scheduled or unscheduled basis both inside and outside the classroom; (3) the application of the values of local wisdom to students in social interactions in schools includes the behavior of courtesy and respect for friends, teachers and employees. Good attitude and behavior, say well with good thoughts so that the relationship takes place harmoniously, harmoniously, calmly, peacefully without any disputes and conflicts. Based on the results of the above research it can be concluded that the transformation of values of local wisdom can be done in social studies learning at Genteng 2 Public Middle School.

Keywords: Character education, Local Wisdom, Social Studies Learning, Transformation.

INTRODUCTION

Transformation is the movement or shift of a thing in another direction or new without changing the structure contained in it, even though in its new form it has undergone changes.

The framework of cultural transformation is structure and culture. The cultural transformation is a form of preservation of local wisdom in a particular community with the main goal so that the culture is not extinct crushed by the flow of global culture.

It needs to be realized that in an effort to integrate character values in education, the school becomes the main space for forming student character. Schools must develop a culture of character education in the learning process as a school culture. Therefore, the teachers are expected to be able to transform the values of local wisdom in each learning process. Integrating character values in the learning process in an effort to reduce global influences that can damage student character along with the current flow of modernization.

School is an institution that plays an important role in forming student character. This is in accordance with the national education goals, namely to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and are responsible and democratic citizens (2003). In line with that, Ki Hajar Dewantara also argued that education is an effort to advance the growth of character (inner strength, character), intellect, and body of the child. These components cannot be separated in order to advance the perfection of a child's life. This can be interpreted that character education is an integral part that is very important in education (Samani and Hariyanto, 2012). Character building is currently a major issue in the world of education in Indonesia. Aside from being part of the process of moral formation of the nation, character education is also expected to be able to instill national cultural values which have been eroded by the global era. This is in line with Law No. 20 of 2003 concerning the National Education System in Article 3, stating

that national education functions to develop capabilities and shape dignified national character and civilization in order to educate the life of the nation.

Concerns that are of concern at present are negative trends in the lives of adolescents today such as frequent fights, fights of school children, a sense of concern for others that are beginning to diminish, and manners towards teachers and parents that are increasingly rare (Setyowati, 2009). A small part of this deviant behavior among junior high school students is due to lack of manners in daily life. As a result, negative external cultures are easily absorbed due to the absence of a strong enough filter. Modern consumeristic lifestyles that are not in accordance with the noble character of the Indonesian nation, will quickly enter and be easily imitated by the younger generation. According to Setyowati (2009) adolescent negative behaviors such as brawls, vandalism, and hedonism are caused by a lack of running of character education or character in schools.

Given the importance of character education in building strong human resources, the application must be implemented with careful planning. Therefore, care from various parties is needed in developing character education. This condition can be achieved if all parties concerned have shared awareness in building character education. Character education must accompany all aspects of life including the institution of education. This is in line with the statement of Hidayatullah (2010) who explained that character education is something that cannot be separated from life, therefore character education must accompany all aspects of life, including in educational institutions. Ideally the application of character education in educational institutions is integrated with subjects that have the content of local wisdom as part of the formation of national character. One subject that has local wisdom is IPS.

There are various efforts that can be done as strengthening character values. One of them is to re-instill the values of local culture to students through the learning process. Students should be introduced to the culture that is closest to them. The goal is that students return to their identity according to the values of local cultural wisdom. Local wisdom that is explored, polished, packaged in the learning process well can function as a reinforcement of students' character to filter new / foreign values so as not to conflict with the national personality.

Reflecting on ancestral wisdom can help students strengthen their strong character in this global era.

Local wisdom is usually seen from people's daily lives. Presence is seen in the values that exist in certain societies. These values become the basis of life for the community and then become an inseparable part of the community. Then, local wisdom will appear in people's daily lives. The local wisdom of the community can be found through local history, oral traditions and regional slogans that are inherent in the daily behavior of the community.

One of the educational institutions in Banyuwangi Regency is SMPN 2 Genteng which is the selected secondary school in Banyuwangi district. The implementation of character education can be seen from the vision and mission of "Intellectual Intelligence, Spiritual, social, and foster awareness and instill a culture of habituation relating to environmental preservation, prevention of pollution, and damage to nature based on Noble Morals" and Mission is 1) Realizing education that produces graduates who are intelligent, skilled, faithful, devoted, character and have a competitive advantage. 2) Realizing a complete and forward-looking curriculum device 3) Realizing the implementation of Active, Innovative, Creative, Effective and Enjoyable Learning, Scientific and information technology-based 4) Realizing an authentic assessment system in accordance with the competencies that must be mastered by students 5) Realizing increased competence and qualifications of educators and educators who have high ability and work ability 6) Realizing strong and competitive non-academic achievements 7) Realizing Adiwiyata-based schools, Trias UKS and Green and Clean by cultivating tree planting habits and maintaining environmental cleanliness 8) Getting used to throwing away rubbish in its place 9) Realizing an increase in discipline, order, solidarity, attitudes and cultured behavior based on noble character 10) Realizing character as a movement 11) Growing the School Literacy Movement 12) Realizing increased appreciation and practice in practicing worship as one i with his religion and belief.

The vision and mission mentioned above are the main objectives of the education process. The vision and mission, in general, is to create human beings who have noble character in the current global era. In other words, creating

human beings who have character in accordance with the values of character and noble values of the Indonesian people.

The real conditions that occur in the field actually show, students begin to experience a slight shift in value in the current Global era. Most students begin to lose their manners towards others. Globalization also shifts the value of mutual cooperation which is the main pillar of Indonesian culture. Mutual cooperation has now turned into an individualistic attitude. This is evident from the initial observations made by researchers. When class cleaning and school environment activities, only a few students are active in activities while the majority of students do not participate in the activity. Another thing found by researchers is the problem of discipline in worship. When Friday prayers congregated in the school hall, the students there did not rush to ablution and immediately entered the hall. However, many of them sat and talked in front of the class. This is certainly not expected by the school, because it is contrary to the school's vision and mission to realize a man of faith and devotion.

Judging from the phenomena above, it can be concluded that students begin to experience a shift in character. Therefore, current learning should not only be oriented towards transferring knowledge but must also be oriented towards strengthening the character of students. Strengthening the character of students must be carried out as an effort to face the threat of the global era. One effort to strengthen national character can be done through historical education that is integrated with local wisdom values. This is because it provides insights relating to events from various periods in an effort to establish student attitudes and behavior.

Social studies learning that is integrated with local wisdom is very appropriate to be used as a medium to strengthen the character of students. The teacher must be able to incorporate the values of local wisdom into the learning process. Local wisdom-based learning will certainly succeed if the history teacher understands the insights of local wisdom itself. Teachers who do not understand the meaning of local wisdom tend to be less sensitive to local cultural wisdom.

One way to get students closer to the material is to contextualize the local sources where the student lives. These sources are not only conveyed as limited as knowledge, but are able

to instill affective in students. Local sources made

METHODS

This research is descriptive qualitative research. Qualitative research is also called artistic methods because the research process is artistic (less patterned), and is called an interpretive method because the research data is more concerned with the interpretation of data found in the field, often called naturalistic research methods because the research is carried out under conditions that natural (Soepeno, 2017).

The subject of this study is grade VII teacher, the technique in this study is interview, namely the process of obtaining information for research purposes by way of question and answer, face to face between the person or interviewer with the answerer or informant using a tool called an interview instrument (Nazir, 2005) The purpose of this type of interview is to find problems more openly, where the parties invited to interview are asked for their opinions and ideas (Sugiyono, 2011), observations are how to take data using the eyes without any other standard tools for this purpose (Nazir, 2005) and documentation that is looking for data about things or variables in the form of notes, theories, propositions, and so on. The reason for using documents is used as a source of data because it can be used to test, interpret, and even predict (Moleong, 2007).

To obtain objective data about efforts to strengthen character values through internalizing the values of local wisdom in learning, there are many components of values that are set as the basis for obtaining data objectively, including peace, tolerance, respect for religious differences and beliefs, firm stance, confidence, cooperation between followers of religions and beliefs, antibodies and violence, friendship, sincerity, not imposing the will, loving the environment, protecting the small and marginalized, appreciation of the nation's own culture, preserving the richness of the nation's culture, willing to sacrifice, excel, and excel love the homeland, protect the environment, obey the law, discipline, respect the diversity of cultures, tribes, and religions, work ethic (hard work), resilient resilience, fighting power, professional, creative, courage, and become learners throughout life, respect, work same, inclusive, commitment to joint decisions, consensus agreement, please help, solidarity, empathy, anti-discrimination, anti-violence, and attitude of volunteerism, honesty, love of truth,

loyalty, moral commitment, anti-corruption, justice, responsibility, exemplary, and respect for the dignity of individuals (especially people with disabilities). This value is reduced to five main characters, namely 1. Relegius, 2. Nationalist, 3. Independent, 4. Mutual cooperation, 5. Integrity. Data collection techniques using observation, interview and documentation techniques. In determining the validity of the data, this study is using source triangulation. The data analysis technique used is an interactive model that includes three things, namely data reduction, data presentation, and conclusion or verification. The researcher draws conclusions supported by valid and consistent evidence. This is done when the researcher returns to the field to collect data. The goal is that the conclusions put forward are credible conclusions. Stages of data analysis:

- Data collection
- Presentation of data
- Data verification
- Data reduction

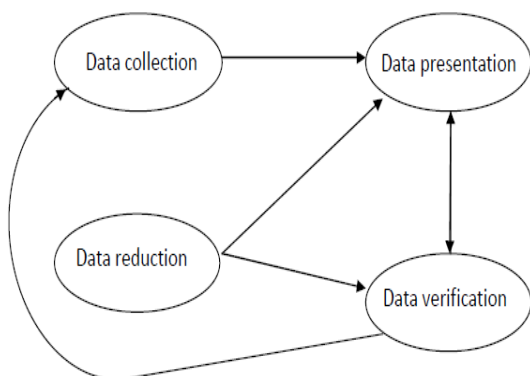


Figure1. Components in data analysis

FINDING

Research results from observations or observations of social studies learning and teachers as research subjects, various results of interviews, and documentation studies of the state of the school are related to strengthening character values in schools.

Internalization of Local Wisdom Values in Learning

Social studies subjects are very important subjects in supporting the planting of character values. Besides the material in the material there are also local wisdom values that can be used as material to strengthen the planting of character values. In Permendikbud No.20 Year 2016 Concerning Competency Standards for Graduates of Primary and Secondary Education,

SKL is the criteria for qualifying graduates who include attitudes, knowledge, and skills. SKL is used as the main reference for the development of content standards, process standards, educational assessment standards, educator standards and education staff, standards for facilities and infrastructure, management standards, and financing standards.

In principle, cultural and character development is not included as a subject but is integrated into subjects, self-development, and school culture. Therefore, teachers and schools need to integrate the values developed in cultural education and national character into the 2013 Curriculum, Syllabus and Learning Program Plans. This also applies to the values of local wisdom which is included in the development of culture and character.

The process of internalizing local wisdom values in learning through three stages, namely planning, implementing, and evaluating.

Learning Planning

The preparation of lesson plans is in accordance with the school identity, namely the name of the education unit; identity of subjects or themes / sub-themes; class / semester; subject matter; the time allocation is determined according to the need for achieving KD and the learning burden by considering the number of hours of lessons available in the syllabus and KD that must be achieved; learning objectives are formulated based on KD, using operational verbs that can be observed and measured, which includes attitudes, knowledge, and skills; basic competencies and competency achievement indicators; learning material, contains relevant facts, concepts, principles and procedures, and is written in the form of items in accordance with the formulation of indicators of competency achievement; learning method, used by educators to realize the learning atmosphere and learning process so that students reach KD which is tailored to the characteristics of students and the KD to be achieved; learning media, in the form of learning process aids for delivering subject matter; learning resources, can be books, print and electronic media, the environment, or other relevant learning resources; the steps of learning are carried out through the preliminary, core, and closing stages; and assessment of learning outcomes is approved by the principal.

Preparation of learning plans which are integrated with character values based on

Competency Standards and Basic Competencies in accordance with Minister of Education and Culture Regulation No. 22 of 2016 concerning Standard and Secondary Education Process Standards, stated that the Learning Implementation Plan (RPP) is a plan of learning activities face to face for one or more meetings. RPP is developed from syllabus to direct learning activities of students in an effort to achieve Basic Competency (KD). RPP developed in detail refers to syllabus, textbooks, and teacher manuals. RPP that is tailored to the school program by integrating character education.

Learning Implementation

Initial Activity

The initial learning activities are in accordance with the lesson plan starting with conveying greetings and praying with students, preparing students psychologically and physically to condition a pleasant learning atmosphere, checking previous competency mastery, asking about learning materials related to ethnic and cultural diversity in Indonesia, and giving motivation to learn, convey the competencies to be achieved, and show their benefits in daily life, provide information about topics and learning objectives, deliver an outline of the scope of material and activities to be carried out, convey the scope of assessment, and assessment techniques to be used.

Core Activities, using scientific methods and inquiry model / discovery learning models, the learning steps are as follows:

Stage-1-Formulate Questions

Stage-2 Plan

Stage-3- Collect and analyze data

Stage 4- Draw conclusions

Stage-5- Application and Follow-up

In these learning steps integrated values of local wisdom both begin to observe, ask questions, collect data, analyze data and communicate in discussion activities. The character values to be achieved in learning are strengthened in this core activity.

Final activity or closure

The final activity of learning does not merely end with the teacher's greeting, but the teacher reflects the material of what has been learned in the core activities, then draws conclusions together with the students.

Based on the results of observations, in the last activity that reflects the subject matter to draw conclusions with students, the activity continues to provide reinforcement in the form of suggestions for having strong character, giving assignments and closing learning with prayer, and greetings. the last hour students learn to get out of class with salim activities to the teacher.

Learning Evaluation

The results of observations and interviews on November 5 - November 23, 2018 show that learning evaluation includes several aspects, namely aspects of attitudes, knowledge, and skills. So it is not only guided by the value of the daily exam results and the repetition of the midterm exam or the end of the semester, but the attitude of students is also a reference for assessment by the teacher. This is like an EP statement, that:

"To evaluate student learning outcomes, using three aspects, namely attitudes, knowledge, and skills. So the test scores are not only considered as the final score, but the attitude of students in the class is also assessed."

As practiced by each teacher, it also conducts improvement programs for students whose test scores and grades do not reach the Learning Completion Criteria (KKB). Remedial is usually done by the teacher when returning home from school or during class hours. This is done by students until students reach the KKB limit.

Establishment of Student Identity

The perceptions of each individual and school institution regarding character values are very diverse. There are several character formation values issued by the Ministry of Education and Culture which are the main values and prioritized in the implementation of schools, namely 1. Sub-religious values; peace, tolerance, respect for differences in religion and belief, firm stance, self-confidence, cooperation between followers of religion and belief, antibodies and violence, friendship, sincerity, not imposing will, loving the environment, protecting the small and excluded. 2. Nationalists with sub-values; respect for the nation's own culture, maintain the richness of the nation's culture, be willing to sacrifice, excel and excel, love the country, protect the environment, obey the law, discipline, respect cultural, ethnic and religious diversity. 3. Sub Mandiri value; work ethic (hard work), strong fortitude, fighting power, professional, creative, courage, and a lifelong learner. 4. Collaborate

sub-values; respect, cooperation, inclusiveness, commitment to joint decisions, deliberation and consensus, please help, solidarity, empathy, anti-discrimination, nonviolence, and an attitude of volunteerism. 5. Integrity of sub value; honesty, love of truth, loyalty, moral commitment, anti-corruption, justice, responsibility, exemplary, and respect for the dignity of individuals (especially people with disabilities).

From the various values of school character, it is given the freedom to choose and develop character values according to the needs of the school and the background of the school itself.

Determination of character values is strongly influenced by cultural conditions and their development in the community around the school. This is done because the cultivation of character values exceeds so that students can apply character values in the lives of people who experience continuous changes. Thus, the school has the right to determine the character values that will be instilled in students through character education at school.

Based on observations and studies of documentation, the character values developed in character education in schools are as follows:

Religious

Religious attitudes reflect the faith and godliness of the Almighty God. Here students are emphasized to be devout followers without having to demean other believers. Moreover, when this anti-terrorism curriculum is being discussed, we must welcome it by training students to always prioritize inter-religious tolerance.

Religious values are instilled by the school through special study of religious studies. Based on observations, religious values are instilled in learning and school activities such as commemorating religious holidays.

Nationalist

Nationalist means placing the interests of the nation and state above personal and group interests. To grow a nationalist spirit, it needs to start with small things. Like obeying school rules, maintaining cleanliness of the environment, and following the flag ceremony in earnest. It aims to educate students to always be disciplined.

The character values of the discipline in the rules of school discipline cover various things.

Among them are going to school before the bell at the first lesson sounds, parking the bicycle in a parking lot neatly, removing the jacket when entering the school environment, and discipline in participating in teaching and learning activities.

This character value formation is usually through flag ceremony activities every Monday and on national holidays.

Independent

Mandiri means not relying on others and using energy, mind, and time to realize hopes, dreams, and dreams. Mandiri is closely related to one's success. People who live independently from childhood tend to be successful when they reach adulthood. That is the reason for being a leading character that must be owned by school children.

Regarding the value of creative characters, the school instilled it through various diverse extracurricular activities. There are various extracurricular activities that can be followed by students, scouts, PMR, dance, various sports activities, martial arts, karate, taekwondo, arts and scientific work.

Mutual cooperation

Mutual cooperation reflects the act of appreciating cooperation and working together to solve common problems. Obviously, the tradition of mutual cooperation is increasingly lost due to the flow of technology that makes anyone able to complete their own work. This must be decided, one of which is through habituations in school such as community service, promoting deliberation and mutual respect between friends.

Integrity

Integrity means always trying to make himself a person who can be trusted in words, actions, and work. Students with integrity will be careful in establishing relationships, because the trust given by their friends is expensive.

With the widespread practice of bullying and abuse, schools need to make a firm policy that students in schools must say and act positively between friends as part of the habit of training character integrity.

Regarding the habitual value of honest character, the school planted by establishing honesty canteens. In addition, in learning students are also trained to behave honestly by prohibiting students from cheating on tests and

examinations. The aim is to train students to behave honestly.

Actualization of Local Wisdom Values in the Mind and Self of Students in Social Interactions

Five interrelated main character values form a value network that needs to be developed by strengthening local wisdom values:

Religious value

Religious value is the value of religious character reflects the belief in God Almighty which is manifested in the behavior of carrying out religious teachings and beliefs that are adhered to, respecting religious differences, upholding a tolerant attitude towards the implementation of religious and other religious practices, living in harmony and peace with other religions.

Based on the results of observations and interviews, strengthening religious values with the local wisdom values of local culture, the art of seblang dance, gandrung and kuntulan hadrah in ethnic and cultural material. There is a content of religious values in the three dances.

Nationalist Value

Nationalist is the value of nationalist character is a way of thinking, behaving, and acting that shows loyalty, caring, and high appreciation of the language, physical, social, cultural, economic and political environment of the nation, placing the interests of the nation and state above the interests of themselves and their groups .

In an effort to strengthen nationalist values, in the interview said that with the material of ethnic diversity and local culture seblang dance, gandrung and hadrah kuntulan. Students take the appreciation of their own culture, maintain the richness of the nation's culture, be willing to sacrifice, excel, and excel, love the country, protect the environment, obey the law, discipline, respect the diversity of cultures,

ethnicities and religions.

Independent Value

Independent character values are attitudes and behaviors that do not depend on other people and use all energy, mind, time to realize hopes, dreams and ideals.

Based on the results of observations and interviews, in strengthening the value of independent character using material of ethnic diversity and local culture seblang dance, gandrung and hadrah kuntulan. This character is intended so that students have a work ethic (hard work), strong resilience, fighting power, professional, creative, courage, and become lifelong learners.

Mutual Cooperation

To strengthen this value, by fostering respect, cooperation, inclusiveness, commitment to joint decisions, deliberations of consensus, help, solidarity, empathy, anti-discrimination, anti-violence, and an attitude of volunteerism. This value is a form of reinforced character instilled through learning based on local wisdom values.

Based on the interview with the EP, that to strengthen the character of mutual cooperation teachers provide group assignment activities. the goal is that students have the nature of deliberation of consensus, help, solidarity. The teacher gives it during the discussion.

Integrity Value

The value of the character of integrity is the underlying value of behavior based on efforts to make himself a person who can always be trusted in words, actions, and work, has a commitment and loyalty to human values and morals (moral integrity)

In strengthening the value of the character of integrity, it is planted with material on ethnic diversity and local culture of seblang dance, gandrung and hadrah kuntulan. There are values that teach students to dare to be honest without hiding the truth.

Table1. Local Wisdom Values Seblang, Gandrung and Hadrah Kuntulan

No	Value Of The Main Character	Sub Value of the Main Character	Seblang	Gandrung	adrah K.
1	Religious	1. tolerance,			✓
		2. love the environment,	✓		
2	Nationalist	3. safeguarding the richness of the nation's culture,		✓	
		4. love the country,		✓	✓
		5. protecting the environment,	✓		

		6. discipline,	✓		✓
		7. respect the diversity of cultures, ethnicities, and religions	✓	✓	✓
3	Indendent	8. power struggle,		✓	
		9. creative,			✓
4	Mutual cooperation	10. cooperation,	✓		
		11. mutual help,	✓		
5	Integrity	12. responsible,		✓	✓

CONCLUSION

The results of social studies learning through observation of the activities of teachers in students have been completed the results are 77% complete character and the results have not yet finished 13%. The results of student self assessment questionnaire data obtained percentage of the number of students who gave a positive response was 77%. Based on the results of attitude assessment analysis, attitude assessment analysis by teachers and student self-assessment questionnaires, from data analysis showed that from the students' self-assessment the values of local wisdom were accepted 76% and 24% had not yet been received while data analysis from educators showed wisdom values locally accepted 78% and those not yet received 22%. It can be concluded that the learning devices that have been developed have met the effectiveness criteria, so that the learning devices developed can be concluded to meet the criteria for practical and effective learning tools.

The formation of karkater with the values of the

local wisdom of the students observed during the study experienced success. So that it can be concluded that learning based on local wisdom of the Using Banyuwangi community through planning is able to foster the strengthening of character education of students.

ACKNOWLEDGEMENTS

I thank Dr. Sukidin, M.Pd and Prof. Dr. Bambang Supeno, M.Pd for guidance in completing research.

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Citation: Muhamad Dharmawan." Transformation of Local Wisdom Values in Social Studies Learning at SMPN 2 Genteng". (2019) *International Journal of Research in Humanities and Social Studies*, 6(3), pp. 63-70

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