

Ethnopedagogy in Social Studies Learning Through The Approach of Local Wisdom Characters in Junior High School

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Abstract

Ethnopedagogy in Social Studies Learning with the concept of a character approach to local wisdom, sourced from several cultural diversity of local heritage. Local cultural values based on these character approaches aim to increase students' awareness as part of education concerning this junior high school. It strengthens character for students to be responsible and maintain good social harmonization towards fellow social beings and daily life environment. This research uses a qualitative method with an ethnographic approach and classroom action research. According to Elliot, it is hoped that this research can show that students and educators in the school environment can preserve local wisdom in the school environment based on character education that encourages virtue values such as cultural values and norms. Customs in the community. Everything that supports these activities can be used as a source of social studies learning. The character approach in social studies learning in junior high school is expected to show results in students applying the values of local wisdom in social studies learning both in the classroom and outside the community.

Keywords: Ethnopedagogy in Social Studies Learning; Character Education; Local Wisdom.

Preliminary

Although the curriculum in Indonesia has undergone several changes, learning includes ethnopedagogical content where learning activities are required to emphasize the local wisdom of students. Ethnopedagogy in schools is expected to emphasize learning resources with local wisdom. The 2013 curriculum concerning ethnopedagogy is based on the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 79 of 2014, explaining that learning from elementary school/madrasah level up to high school/vocational high school must have local content with study materials or subjects in the education section containing content and processes. Learning about local potential and uniqueness is meant to form a student's understanding of local excellence and wisdom in the area where they live.

In the regulation of the Minister of Education and Culture of the Republic of Indonesia Number 79 of 2014, article 2 paragraph (2) explains that local content is taught by equipping students with attitudes, knowledge, and spirituality in their area. Strengthening character education in the current context is also very relevant in overcoming the child's moral crisis, in addition to the role of the family as an informal educational institution. In education, a strategic role is needed to help the government overcome moral problems and children's character. Remembering the inherent character of each learner is reflected in everyday behavior without realizing it affects other people. So educators must think of various ways to solve students' character problems in schools. Another objective is to preserve.

Ethnopedagogy in Social Studies learning is essential to apply, considering that Indonesia is a country that consists of various ethnic groups and ethnicities, which of course, have different cultures. Globalization and the rapid development of technology have caused society also to experience changes in the culture of Indonesian society, so this situation shows that education in Indonesia needs to implement a learning system oriented to local wisdom (Sularso 2016) states that education is a process that makes local wisdom start to be neglected. In this globalization era, the behavior of students' daily lives with this situation is manifested in ethnopedagogical learning based on character education. According to Sudarmin, the practice of the world of education should strengthen aspects of character/good values, as seen so far; it has only been able to produce human behavior that is the opposite of what is being taught. An example is how subjects are more focused on enriching knowledge (cognitive) while the formation of attitudes (affective) and habituation (psychomotor) is minimal. Therefore Tilaar emphasized that the educational curriculum should be developed from culture. Education and culture are inseparable parts. Both are a unit that supports and strengthens each other.

The statement above describes the preparation of a character education curriculum extracted from the nation's culture, especially applying local wisdom in schools. This effort also makes students not alienated and aware of the concept of the nation so students will not feel they have friends from different backgrounds, ethnicities, cultures, customs, and even religions (Latif, 2014). In addition, the values of local wisdom are also expected to be more easily recognized and interpreted in shaping students' character in each region, which will foster a high sense of nationality.

Culture can be used as material or a source of learning in education to produce human beings with good character, morality, and personality. Therefore, cultural and character education is an interrelated unit. Emphasizes that philosophically and sociologically, education is essentially character education which is expected to be helpful for a person's life in his position as a private member of society and, at the same time, a citizen of a nation (Komalasari 2017). Megawangi (2004) argues that character education is an effort to educate children to make good and wise decisions for themselves and practice them in everyday life so that they can make a positive contribution to their environment. This character education is value education, character education, moral education, and character education which aims to develop students' abilities to make good and bad decisions, maintain what is good, and realize that goodness in everyday life wholeheartedly.

Therefore, the values of character education that must be instilled in children are universal across religions, traditions, and cultures. These values can become bonds for all

members of society even though they have different cultural, ethnic, and religious backgrounds, which will later align students in acting according to social studies learning containing local wisdom—nurturing what is good and embodying that goodness in everyday life wholeheartedly.

Method

Efforts to obtain a social studies learning model at schools by prioritizing a child character approach integrated with local wisdom values based on an ethnopedagogy approach. With this, the Research and Development method is used in this research.

Results and Discussion

Ethnopedagogy In Learning of Social Studies

Ethnopedagogy in educational practice emphasizes the importance of human relations, especially the emotional relationship between educators and students. The emotional connection is established naturally, not artificially. This pedagogical context influences the pedagogical culture itself so that it becomes a momentum in building a sophisticated human civilization. In a more specific context, ethnopedagogy emphasizes education that pays attention to local cultural values by considering aspects of global local culture.

This way, ethnopedagogy is expected to find its soul to achieve educational goals. Therefore, ethnopedagogy can play a role in education based on cultural learning values in the context of Teaching As a Cultural Activity (Stigler & Hiebert, 1999). On the other hand, ethnopedagogy can also play a role in encouraging students who have potential, especially cultural intelligence, to achieve their learning goals. The uniqueness of ethnopedagogy, which focuses on local wisdom values and includes the elaboration of elements, characteristics, and characteristics of local wisdom values, is expected to become a medium for achieving educational goals so that it can be used as a socio-cultural basis for national education interests. Ethnopedagogy has the following objectives: exploring values and experiences in local culture-based education, exploring socio-cultural foundational values for national education, and elaborating patterned behavior systems as a socio-cultural context for education. Thus, education development from an ethnopedagogical perspective does not change existing structures and programs but rather the renewal of educational practices that have so far been less than optimal in their implementation.

Based on these demands, it is clear that social studies are subject-oriented to intellectual development and attitudes and skills. Furthermore, it was emphasized that Social Studies in learning is a Synthetic Discipline that seeks to scientifically organize and develop the substance

of Social Sciences and psychology for educational purposes. This means that Social Sciences material does not synthesize relevant concepts between educational sciences and social sciences but correlates them with various social, national, and state issues, including local wisdom values (Somantri, 2001).

Social studies education and values education are two sides of a coin in one unified whole in the context of building student character as future resources. The fundamental values of social studies learning become the strength of character formation reflected in the child's behavior, attitudes, thoughts, and characteristics unique to each child. Values education through social studies learning is ensured to instill positive values, preventing students from existing negative values. So that ethnopedagogy is included in social studies learning spaces in schools.

Education, in which there is a process of learning, interaction, and internalization of local cultural values as a basis for the formation of behavior, becomes the central portion for the birth of good quality human resources at the level of intellectuality, values, and social behavior. Ethnopedagogy as an approach to learning in schools is a new alternative to developing social studies learning models. Ethnopedagogy also looks at local knowledge/wisdom as material for innovation and skills that can be used for the welfare of society (Alwasilah, 2008 in Zuriah, 2014).

Through an ethnopedagogical approach, education sees local knowledge as a source of innovation and skills that can be empowered (Surya, 2011) in ongoing and ongoing learning processes. Local wisdom is a cultural expression with characteristics and contains values, ethics, and skills norms for fulfilling this sustainable life (Suswandari, 2017). Not infrequently, local wisdom is often used in local decision-making, as it applies to natural resource management and other social activities in the community's environment.

Ethnopedagogy Based On Character Approach

Talking about the character is fundamental. Character is a living gem that distinguishes humans from animals. Humans without character are humans who have "animalized" (Zubaeda, 2011). People with character have strong beliefs, both individually and socially. Those with good morals and manners remember that they are essential and connected to their character, so educational institutions are responsible for instilling them through the learning process. The word character comes from Greek, meaning "To Mark" and focuses on how a person can express actions or behavior in applying good values (Musfiroh, 2008).

Therefore, someone who has behaved dishonestly, greedily, and cruelly is labeled as a person of shady character. On the other hand, a person whose behavior is honest, polite, and helpful is said to be a noble person. So these terms are closely related to one's personality. A person can be said to be a person with a character if his behavior follows moral beliefs. Meanwhile, in the Indonesian dictionary, the word character is defined as character, psychological qualities, morals, or character that distinguishes one person from another, and character. Characters can also mean letters, numbers, spaces, and special symbols that can appear on the screen with the keyboard.

The characters in the film relate to the players with this character is synonymous with one's personality. Personality is a characteristic/characteristic/characteristic of a person that comes from formations received from the environment where they live, for example, family in childhood and innate from birth (Doni Koesoema, 2007; Depdiknas, 2008). A person's character develops based on innate potential or essential biological character. According to Ki Hajar Dewantara, character actualization is in the form of behavior resulting from a combination of biological characters and the results of relationships or interactions with the environment.

Character can be formed through education because education is the most effective tool to awaken individuals to their human identity. This education will be produced following the quality of humans who have the subtlety of mind and soul, physical dexterity, and the awareness of the creator himself. Compared to other factors, education has a two or three-times stronger impact on the formation of human quality. Character education has become a polemic in various countries. Pros and cons colored character education discourses for a long time (Munawar, 2010). Character education is essential to school work, but it has received little attention. As a result of the lack of attention to character education in the realm of schooling, as Lickona said, has led to the development of various social diseases in society. Insofar as schools not only increase academic achievement but are also responsible for shaping the character of students. Academic achievement and good building character are two integral missions that must receive school attention. Character education is defined as the deliberate use of all dimensions of school life to foster optimal character development (our deliberate efforts from all dimensions of school life to form optimal character development).

This means that to support students' character development, all components in the school must be involved, both in terms of curriculum content, learning process, quality of relationships, handling of subjects, implementation of co-curricular activities, and the ethos of the entire school environment. Emphasizes that philosophically and sociologically, education

is essentially character education that is useful for one's society. At the same time, a citizen of Megawangi (2004) suggests that character education is an effort to educate children so they can make good decisions. Wise and able to practice in everyday life. So that they can provide positive contribution reviews to their environment (Komalasari 2017).

These values can become bonds for all members of society, even though they have different cultural, ethnic, and religious backgrounds. This character education is value education, character education, moral education, and character education which aims to develop students' abilities to make good and bad decisions, maintain what is good, and realize that goodness in everyday life wholeheartedly (Ministry of National Education, 2010). Character education is developed based on religious and socio-cultural values from the student's environment. In other words, the character values internalized in the school curriculum are cultural values they know and understand daily.

Therefore, students are familiar with these values, making it easier for them to make them the basis for behavior in everyday life. This thought was developed based on Tilaar's opinion that everyone's personality is formed because of the cultural values in which a person is born, raised, and educated. (Tilaar 2004). According to Wibowo, finding cultural values to become a national character is not difficult. Many ethnic local pearls of wisdom can be explored to become national characters. The characters that can be taken based on local wisdom can be deeply rooted and make students not lose their identity (Wibowo, 2015).

Ethnapedegogy Learning on Social Studies With Local Wisdom

Supriatna defines local Wisdom as thoughts, awareness, actions, and tested beliefs practiced by the community for generations and become their basis/guidelines in carrying out their lives (Supriatna, 2016). Local wisdom is a cultural identity or personality of a nation that causes the nation to be able to absorb, even process, culture originating from outside/other nations into its character and abilities. Local wisdom is integrated with the community's character because its existence is always carried out and preserved under certain conditions and is even highly respected. So local wisdom is an ancestral inheritance related to life's values (Ayatrohaedi, 1986; Suhartini, 2009).

These life values unite both in religious form and culture and customs. When a society adapts to its environment, they develop a pearl of wisdom in the form of knowledge, ideas, and tools, guided by customary norms, cultural values, and activities to manage the environment to fulfill its life needs. A pearl of local wisdom related to adaptation to the environment is what

Suhartini calls local wisdom. The position of local wisdom in education with ethnopedagogic is studying a learning approach that elevates local wisdom in schools.

Social Studies subjects in the national education system certainly have a strategic position in compiling the continuity of the development of the life of the nation and state. Law number 20 of 2003, article 37 states: "Social studies education is tasked with developing students' knowledge, understanding, and analytical skills of the social conditions of society, to reduce and overcome existing social problems gradually". With this journal, it is hoped that it will be able to practice teaching in schools by equipping students with the introduction of understanding, inheritance, awareness, development, and safeguarding of student character values with ethnopedagogy coupled with the philosophy of life, socio-culture both locally and nationally

Conclusion

Ethnopedagogy in the character approach through the social studies learning model based on ethnopedagogy in schools is new for teachers. However, social studies learning with its objectives cannot be separated from the culture in the surrounding community. Therefore, through an ethnopedagogic approach based on character education, social studies learning in schools based on local culture is expected to bring fresh air to learning in Indonesia with cooperation between student character education and local wisdom culture in schools. One of the effective ways of implementing ethnopedagogy in schools is in the form of cultural values that have been used as the key to developing learning themes in schools, including religious nature, cablak, tolerance, plural, open, egalitarian, cooperation, fondness of sharing, togetherness, caring for the environment, democratic.

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