
DEVELOPMENT OF INSTRUCTIONAL MATERIALS BASED LOCAL WISDOM IN SOCIAL STUDIES

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Abstract

This research is the development of research that aims to develop instructional materials based on local wisdom social studies valid and practical and has a potential effect on students understanding on the values contained in the local culture. This study uses a model of development Borg and Gall consisted of three phases: a preliminary study, product development, and product trials. Gathering data using questionnaires, tests, documentation and data analysis using quantitative descriptive. Expert review of assessment results show the value of 83.3% (valid) for expert material and 82.5% (valid) for the media expert. In the test phase one to one and small group of learners obtained responses were very good (82.5%) showed the practicality of the use of teaching materials. In the field evaluation trials in Palembang obtained the pretest and posttest at 3.62 at 6.07 which shows an increase of 2.35 with N-Gain value of 0.4 with the medium category. While at Palangkaraya also an increase of 1.28 with N-Gain value of 0.3 with the medium category. The research results obtained by the product of teaching materials based on local wisdom valid, practical, effective learners with a positive response by 82.5% (excellent) on the use of teaching materials based on local wisdom in social studies.

Keywords: Instructional Materials Based Local Wisdom, Comprehension of Students

1. Introduction

Indonesia has a diverse local culture. The local culture has a unique individual. Along with the times, changes in lifestyle communities towards a more modern causes people prefer a new culture which is considered more practical than the local culture. Many factors cause the local culture is forgotten, ie the lack of public awareness on the importance of the role of local culture in life. Local culture would be appreciated if the culture is recognized properly. The values of the local culture if not maintained will eventually fade. One of the efforts to preserve it is through the utilization of local culture in the educational process.

Social studies is one of the subjects in junior high school who plays an important role in the development of culture. One of the learning objectives of social studies is to instill awareness of social values and humanity. Social studies will deliver the learning success of students in the culture conscious situation. They are expected to have the realization that he could not live apart from the social life of the broader culture. To achieve this, learning materials should be developed based on various potentials available in the vicinity of their lives (Kawuryan, 2015).

Every region in Indonesia has a culture with certain values of local wisdom. Wealth is the potential for education to develop learning resources based on local wisdom respective areas. However, some studies show that the potential of the local culture, the teacher has not been used optimally in the learning process. Learning while maintaining the textbook as a learning resource teachers handle the primary (Alexon, 2010).

Learning resources that exist in the school setting has not been used optimally. Learning resources in the community has not been intentionally programmed integrated as a social studies learning resource. This causes the social studies learning process becomes dry touch of social and cultural values (Al-Muchtar, 2007: 62).

Social studies learning material in textbooks at school little that addresses local wisdom in Sumatra and Kalimantan, for example relating to Palembang culture that limas house. Limas house as a result of cultural values of local wisdom that can be used as an ingredient in growing efforts Palembang awareness of cultural heritage. Currently limas house began to match with the presence of houses modern concept.

Research on local wisdom has been done, including by Alexon (2010) with the title *Development of Culture-Based Integrated Learning Model (MPTBB) to Improve Student Appreciation of the Local Culture (Studies in Social Studies Subjects Elementary School)*. His research concluded that MPTBB proven to increase students appreciation of the local culture with the simultaneous mastery of the subject matter when compared to the learning model that has been done. Likewise Isputaminingsih (2013) in his study entitled *Development of Learning Model Documents to Raise Awareness of Local Culture* concluded that the document

model is proven successful in increasing awareness of local culture and student results. Both studies evaluated the learning model development in relation to the local culture, but no one has discussed about the development of instructional materials based on local wisdom.

Therefore, this study tries to discuss the development of instructional materials based on local wisdom with the formulation of the problem as follows: First, how to develop social studies instructional materials based on local wisdom valid for junior high school students. Second, how to develop social studies instructional materials based on local wisdom practical for students in junior high school. Third, how the potential effects social studies instructional materials based on local wisdom to the understanding of students in local cultural values.

2. Theoretical Background

Instructional Materials

Instructional materials are all materials used to assist in the implementation of learning activities. Teaching materials according Mudlofir (2011: 128) is a set of materials arranged in a systematic written or unwritten so as to achieve the environment or an environment that allows learners learn best.

An instructional materials according to Majid (2008: 174), at least include a study guide for students or teachers, competency to be achieved, supporting information, exercises, worksheets and evaluation. The components should be considered in the preparation of teaching materials so that the teaching materials developed can be useful as optimally as possible.

The use of instructional materials in teaching will give some benefit. The benefits of teaching materials according Prastowo (2011: 27-28), namely: 1) to provide instructional materials in accordance with the demands of the curriculum taking into account the needs of the students, the teaching materials appropriate to the characteristics and settings or social environment of learners; 2) assist students in obtaining alternative teaching materials in addition to text books that are sometimes difficult to obtain; 3) ease teachers in implementing the learning.

Ministry of Education (2006) details the procedure for selecting teaching materials, some of them as follows: First, determine the basic criteria for the selection of instructional materials with identifying basic competencies. This is because every aspect of basic competencies there are other types of materials vary in learning activities. Second, identify the types of teaching materials. Learning materials can be divided into types of cognitive aspect of material (facts, concepts, principles and procedures), affective (giving a response, reception, internalization, and assessment) as well as aspects of the psychomotor (movement early, semi-routine and routine). Fourth, select the appropriate teaching material or relevant to basic competencies that have been identified earlier. Fifth, choose the source of teaching materials. Stages after determining the type of material is to determine the source of teaching material.

Development of instructional materials based on local wisdom in the study conducted by incorporating local culture in the social studies material with the aim to enhance the students understanding the local culture as an effort to preserve local culture.

Local Wisdom

Local knowledge is often called local wisdom can be understood as a business man using his intellect to act and behave towards something, an object, or event (Ridwan, 2007: 2).

Keraf (2010: 369) confirms that local knowledge is all forms of knowledge, belief, understanding or insight as well as custom or ethics that guide human behavior in life. All forms of local wisdom lived, practiced, taught and passed down from generation to generation as well as forming a pattern of human behavior towards fellow human beings, nature and the supernatural.

Local knowledge related to the specific culture and reflect the way of life of a community. Local wisdom resides on the local culture. Local culture is a term to distinguish a culture of national culture and global culture. The local culture is the culture of the people who occupy certain areas different from the culture of the people who live in other areas.

The existence of local wisdom has a function in the preservation of natural resources, human resource development, development of culture and science, as the adage, belief, literature, and pantanga, social meaning for example the integration ceremony communal / relatives, ceremonial cycle of agriculture, meaningful ethics and morals (Sartini, 2006).

Local wisdom does not directly provide economic benefits, but gradually local wisdom as a legacy of the past that will provide benefits to increased prosperity and peace through the character of the young generation is strong. Local knowledge becomes important and useful only when local communities who inherited the knowledge system will receive and claim it as part of their lives. In that way, local knowledge can be referred to as the soul of the local culture (Sibarani, 2010).

Local wisdom according Pudentia (in Sibarani, 2013) can be extracted from the cultural product with a profound interpretation. Cultural tradition as a cultural product containing various matters relating to community life and the life of its owner, eg system of values, and religious beliefs, social norms, work ethic, even the way the social dynamics taking place.

Local knowledge is not the same place and a different time and different tribes. This difference is caused by the natural challenges and their needs vary, so his experience in meeting their needs led to various systems of knowledge both environmental and social. The value of local knowledge which will be discussed in this study refers to the dimension of local knowledge, local culture, local skills, local sourcing and local social processes that are related to Palembang and Palangkaraya culture.

3. Method

Research procedure refers to the R & D cycle Borg and Gall (Sukmadinata, 2007). Data collection techniques in this study are: documentation used to obtain data on basic competencies, indicators and material and students needs. Documentation used at the preliminary study stage with analyzing the documents comprising the social studies syllabus in junior high school. The questionnaire used to collect information on the subject of validation and test subjects in the form validator feedback regarding

the validity of the products. Observation is used to obtain activity data of teachers and learners during the learning process using teaching materials based on local wisdom. Observations made on the pilot phase of products both in step one to one, small group and field evaluation. Tests performed on the stage of field evaluation trials to determine the students understanding after being given teaching materials based on local wisdom.

Meanwhile data analysis techniques used in this research is descriptive analysis of questionnaire data related to product validation. The results of questionnaire data is converted into a percentage to determine a response validator against social studies instructional materials based on local wisdom used in learning.

4. Result and Discussion

This research is a development to produce instructional materials based on local wisdom in social studies. This study took place in the Palembang and Palangkaraya junior high school. This study will be conducted over seven months from April to October 2015. The research process development of teaching materials based on local wisdom that has been done can be described as follows:

Pilot study was conducted to obtain preliminary information on instructional materials in teaching social studies. The first step to do a needs analysis to get information about problems, obstacles, and phenomena encountered in connection with social studies learning. The results of the discussion is concluded that the learning resources used in teaching social studies at the school only a textbook. In textbooks no one has addressed specifically the local culture which contains the values of local wisdom region. The values of local wisdom needs to be taught in order to increase awareness of local culture learners. The next step to identify basic competencies and indicators of social studies that will be used as teaching materials based on local wisdom. The final step analysis teaching materials that will be presented in teaching materials. The material will be developed based on the results of the discussion are: understanding the dynamics of human interaction with the environment, interconnectedness antarkomponen environment, human interaction with the natural environment, social, cultural, and economic, social diversity and

culture as a result of the dynamics of human interaction with diverse ethnicities, language, culture, traditional houses, traditional clothing and traditional weapons, folk songs and musical instruments, dances and folk performances, the diversity of religion and ended with the result of society's culture Indonesia in the past which includes the results of public culture Indonesia during praaksara, the Hindu-Buddha and the Islamic period.

In the product development stage, the first step is to discuss the preliminary results of the social studies teacher in the classroom that will be used to test teaching materials based on local wisdom. This activity is the first step in the process of development of teaching materials consist of activities that will determine some of the material presented in teaching materials. Based on the analysis of material obtained some materials related to the surrounding community of learners and provide examples of the values of local wisdom of such material.

Here is an example of the value of local wisdom Palembang and Palangkaraya in relation to the material dynamics of human interaction. Human interaction with the cultural environment in Palembang people seen in the establishment of the limas house which is a reflection of the value of life in a diverse society. Cultural values at limas house can be seen from the house on stilts with wood is a form of attitude towards the condition of the soil in the form of wet marshes and a hot air temperature. In wet soil conditions and hot environments, the design stage house is an appropriate solution. Floors that are not directly on the ground allow the building will not be submerged when it rains or the tide is rising. Temperature hot environment can also be minimized to the shape of the house is quite high. Cultural values can also be seen from the preparation of materials to build houses. Timber to be used are selected that have good quality and then immersed in flowing water so that the timber be strong. Religious values can be seen from the election Monday as the day to build and rituals in the implementation of development, and when the building is finished and about to be occupied. Religious values are also seen in the number of steps that are always in a matter of odd. They believe that the odd numbers will bring a blessing to those who occupy it, and if an even number then the family who occupy will have many difficulties. The social value in the limas house

can be seen in the presence or levels kekijing porch. Each gravestone or even become a symbol of the difference stile original lineage society Palembang. Gravestone (steps) The first is the lowest terrace, is a gathering place for groups of containers (kms). While the second gravestone, higher than the first gravestone is a gathering place for Kiagus (kgs) and masagus (mgs). And the third gravestone is a place for groups and families raden. Social nuance in a pyramid house can also be seen in the celebration ceremony. Where the law is determined by their social status, for example, groups of youth gathered at the gravestones first, middle-aged gathered gravestones second, and older people as well as people in tuakan or other respected gathered gravestones third, while the mothers gathered on the back or the kitchen.

While the human interaction with the environment on the Dayak culture seen from the application of the value of decorum in their daily lives, which comes from religion, mores and taboos system. For example, should not eat while standing, should not comb hair when people eat, not to be sewing clothes at dusk, as well as in the style of language and speech friendly election. Likewise, in the process of settlement of various cases of violations against the indigenous, usually done in two ways, namely the legal process and the reconciliation process. Legal proceedings settled amicably by both parties and some traditional leaders. The legal process is not looking for who is wrong and who is right, but instead look for common ground issues / cases being solved it. The next step is reconciliation (atonement). There are several ways of reconciliation according to the indigenous Dayak, namely: marital, adoptive brother, adoptive children and oath of allegiance. Customs is a way of life or a number of norms and values that govern the lives of the Dayak people so they called Keith bahadat or habitual life. Indigenous to the Dayak divided into two parts, namely customs governing the lives and customs governing the death ritual. Customs must be obeyed and manifested in the behavior and activities of daily living. People who do not adhere to the traditional branded as belom he bahadat or life is not habitual. Therefore, such a person should be shunned and driven in and out of the customary legal environment in which it is located. The values contained in this customary rule is: the value of harmony, stability and order.

Furthermore, the production of teaching materials based on local wisdom semifinished not yet been validated by the validation subject. Furthermore, this prototype will be examined through the validation and testing of products. Based on the questionnaire twice the data validation can be concluded that the teaching materials based on local wisdom indicates valid criteria, so it can be tested in learning. Recapitulation product validation test results shown in the following table:

Table 1 Test Results Validation Instructional Materials Based Local Wisdom

Validator	Score(%)		Criteria	
	Validation 1st	Validation 2nd	Validation 1st	Validation 2nd
Matter expert	79,2	83,3	Enough Valid	Valid
Media expert	77,5	82,5	Enough Valid	Valid

In the pilot phase of instructional materials, the researchers together teachers implement instructional materials have been prepared. At the time of trial test observations to obtain data to enhance social studies teaching materials. The results of the trial observation then discussed between researcher and teacher. Implementation of the trials carried out in several stages, namely the trial one to one, small group and field evaluation.

Trial one on one done by taking three students of Palembang junior high school. Based on the results obtained questionnaire responses of learners by 3.3% (excellent). This suggests that local wisdom based teaching materials practical for use in social studies learning. Some suggestions from learners to use language that is easily understood. Comments learners, presenting interesting teaching materials which enable them to understand the value of local culture in the dynamics of human interaction with the environment. Activities of students in the trial one to one of 55.5% can be concluded that active learners categorized quite active.

Small group trial conducted by taking 6 learners with different abilities. Learners are capable of high, medium and low. Based on the results obtained

questionnaire responses of learners by 3.3% (excellent). This suggests that local wisdom based teaching materials practical for use in social studies learning. Some comments from the students stating that the material in these materials correspond to the learning objectives. Activities of students in small group testing 63.8% can be concluded that active learners active categorized.

Field testing was done 2 places in Palembang and Palangkaraya junior high school. This stage is to look at the potential effects of teaching materials developed to the understanding of students in the values of the local culture. At this stage, researchers using observation, testing, and questionnaires to see active learners, the potential effect and the level of practicality of teaching materials that have been made. The results of field tests at Palembang junior high school described as follows: based on the observation field test phase of 48% can be concluded that active learners categorized quite active. Meanwhile, after the use of instructional materials based on local wisdom gained an average value amounting posttest. Based on the results of field trials seen an increase in students understanding of the values of the local culture from 3.62 before using teaching materials be 6.07. Judging from the comparison of the average number of students in the pretest and posttest 3.62 by 6.07 means an increase of 2.45 and obtained N-Gain of 0.4 in the medium category. This suggests that local wisdom teaching materials have potential effects on students understanding on the value of local culture in the dynamics of human interaction with the environment. Based on the results of the participants' responses to the teaching materials based on local wisdom very well categorized with a value of 82.5%. According learners teaching material is easy to understand, but there are still questions that need further understanding. This instructional materials to help learners to understand the value of local culture in the dynamics of human interaction.

Meanwhile the results of field tests conducted at Palangkaraya junior high school described as follows: based on the observation field test phase of 44% can be concluded that active learners categorized quite active. Meanwhile, after the use of instructional materials based on local wisdom gained an average value amounting posttest. Based on the results of field trials seen an increase in students understanding

of the values of the local culture before using teaching materials become. Judging from the comparison of the average number of students in the pretest and posttest amounted to 5.05 of 6.33 means that there is an increase of 1.29 with N-Gain value of 0.3 with category. This suggests that local wisdom-based instructional materials provide the potential effects on students understanding on the value of local culture in the dynamics of human interaction with the environment. The results of the participants' responses to the teaching materials based on local wisdom very well categorized with a value of 85%.

The conclusion of all the stages of development that have been implemented in the development of teaching materials based on local wisdom in social studies to practical use in learning and have a potential impact on students understanding of the values of the local culture. Later in the product development phase conducted validation experts (expert review) to determine the level of validity of teaching materials that have been prepared. In the assessment of experts (expert review) obtained an average result validation by subject matter experts by 83.3% with valid quality and average the results of validation according to media expert at 82.5% with a valid quality. Advice from subject matter experts and media experts as a basis for revisions prior to trial at a later stage. In line with this Reigeluth (in Warsita, 2008: 31) states that through the design, production and validation of generated products of assured quality and can fulfill its function to achieve the learning competencies that have been set.

In the pilot phase of small groups (one to one and small group) learners are given teaching materials that have been validated, then given a questionnaire sheet to find out opinions of students about the practicality of teaching materials. Some suggestions from learners to use language that is easily understood. Comments learners, the presentation of instructional materials interesting and appropriate to the learning objectives making it easier for them to understand the values of the local culture in the dynamics of human interaction with the environment. The final stage of testing of instructional materials, namely stages of field evaluation in Palembang and Palangkaraya junior high school . At this stage niali gained an average of initial tests of 3.62 while the average value of the final test of 6.07. Based on the

comparison of the average value of the initial and final test has been an increased understanding of learners by 2.45. While at Palangkaraya junior high school 5:05, while the average value of the final test of 6.33. Based on the comparison of the average value of the initial and final test has been an increased understanding of the learners of 1.29.

The result of field evaluation shows that the teaching materials based on local wisdom developed already practical and have a potential effect, is evident from the final value of learners increased and the ease of use of these materials to help students understand the values of the local culture at the material dynamics of human interaction with the environment. Instructional materials based on local wisdom compiled in an effort to improve students understanding of the local cultural values. The increase in students understanding of the values of the local culture is a manifestation of consciousness of students in the nation's culture. This is in line with the opinion of Wunderle (Kertamuda, 2011) which states that cultural understanding is one of the levels in the cultural consciousness. Once someone has the data and clear information about a culture, they can gain an understanding of the culture and what factors into the values of the culture.

Social studies teachers in pilot schools to appreciate the development of teaching materials based on local wisdom that can make students understand the wisdom of the local area and other areas based on the examples and the meaning behind the disclosure of such wisdom. This is in line with Prastowo (2011: 27-28) states that one of the benefits of instructional materials is to provide instructional materials in accordance with the social environment of learners.

5. Conclusion and Remark

Based on the research development of instructional materials based on local wisdom in social studies we concluded among other things: instructional materials based on local wisdom declared invalid after being validated by experts, and practical after tested to the students, so that the products of instructional materials based on local wisdom fit for use in the eye social studies. The potential effects of teaching materials based on local wisdom can improve learning outcomes of students after conducting field trials (field evaluation) through experiments in two places at Palembang and Palangkaraya, thus teaching materials based on local wisdom effectively utilized in social studies. As an accompanist impact of this research is the development of a positive response to the use of teaching materials based on local wisdom in social studies learning. Some of the weaknesses of instructional materials based on local wisdom in this study are: these materials are limited to the material dynamics of human interaction. While the weakness: in the learning process are not many students who ask or answer questions. It is suggested that in future studies can develop instructional materials based on local wisdom on other themes.

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