

VALUES OF LOCAL AWARENESS OF BADUY AS A SOURCE OF SOCIAL STUDIES LEARNING

Wulan Nurjanah¹, Sariyatun²

Postgraduate Program History Education, Faculty of Education and Teacher Training
Sebelas Maret University

Corresponding Author: wulannurjanah@student.uns.ac.id

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Abstract: This article describes social studies learning based on the values of Baduy local wisdom in environmental aspects as a learning resource. Environmental issues are still a challenge at this time because phenomena in various regions of the country show that environmental damage is still quite severe so that it affects natural conditions, especially erratic climate change. In addition, some of the impacts that arise are detrimental to humans. Social studies learning based on values of local wisdom Baduy can be an effort to instill a caring attitude of the learning environment for the purpose of Social Studies Learning is to prepare students as citizens who have knowledge, attitudes and values, skills which can be used as a social problem-solving skill and actively participate in community activities. Baduy people still have a rule called pikukuh as a principle in carrying out life activities while maintaining natural preservation.

Key words: Social Studies Learning, Local Wisdom, Baduy People

INTRODUCTION

Environmental issues are currently still the hottest topic in various countries. This is because the impact of environmental damage is still happening in several countries. Starting from air pollution, floods, drought, to landslides. Environmental damage that occurs as a result of human hand actions. As reported by www.liputan6.com, rampant deforestation activities, agricultural expansion, mining, and exploitation of wild animals have an impact on destruction of 75% of wetlands. Data from the Environment Office (DLH) of Bengkulu City, recorded that the amount

of waste that enters the Final Disposal Site (TPA) in Air Sebakul, Sukarami Village, Selebar District, Bengkulu City reaches as much 250 tons. In addition, garbage is also scattered around the beach. Therefore, this pollution also affects the quality of clean water along the coast of Bengkulu City (www.bengkuluinteraktif.com).

Floods with a height of 40 to 200 centimeters also occurred in Kotabumi Village, Grogol District, Cilegon City, Banten. This flood caused several houses to be damaged and cars washed away. This flood is known as the worst flood for the last 13 years. One of the causes of this flood

is the increased exploitation of the mountains around the city of Cilegon. Loggers cut the forest uncontrollably and the trees are reduced so that there is no rainwater infiltration (www.viva.co.id). On the other hand, the National Disaster Management Agency stated that the floods and landslides that occurred on January 1, 2020 in Lebak Regency were the result of forest destruction and illegal sand mining activities. Through aerial monitoring, BNPB found that the area was experiencing severe forest and hillside damage and the conversion of forests to seasonal crops so that the area had lost its strength and strength. Natural vegetation controllers (www.kabar24.bisnis.com). Still in Lebak Regency regarding the damage environment, the local government reprimanded four sand mining companies located in Cimarga District. The four companies were reprimanded for dumping sand waste directly into the Cisimeut and Ciberang river basins. The local government has reprimanded companies that did environmental damage to build IPALs and not dump waste into rivers so as not to cause environmental pollution (www.banten.antaranews.com).

Based on reports from several mass media, this is an indicator that the environmental awareness of the community is still low, including in Banten Province. Therefore, it is necessary

to increase the attitude of caring for the community environment so that the environment is maintained and humans can live peacefully and safely. Environmental care can be enhanced through social studies learning that integrates local cultural values.

Learning can shape the values / social attitudes of students. The purpose of social studies education at the school level is to prepare students as controlling citizens knowledge, skills, attitudes and values that can be used to solve the problem of personal and social problems as well as the ability to take decisions and participate in various community activities in order to become a good citizen (Sapriya, 2012). In addition, social studies learning based on local wisdom is very relevant if it is carried out in school learning because the objects of social studies learning are society and its culture (Hermawan, 2012).

Social studies learning based on local cultural wisdom also has an important role in shaping a caring attitude for the community. The values contained in local cultural wisdom can be used as lessons because they are full of myths, traditions and beliefs. Environmental wisdom as a cultural value that develops deeply community so that they are able to make the natural environment sustainable (Efendi, 2014). Local wisdom as a view of life in the form of activities in the life of local communities in responding to the

challenges and problems of life in meeting the needs of all aspects of life, such as religion, social, culture and technology (Suparmini et al., 2013) In a research conducted by Wiradimadja et al (2018) explained that the culture and local wisdom of the Sundanese Wiwitan community owned by the Kampung Naga community is relevant to be material Social studies lessons and it is possible to be appointed as a source of social studies learning in formal schools in West Java. The teachings of Sunda Wiwitan to the people of Kampung Naga are a gacy from the culture of the Sundanese people. Therefore, cultural values and local wisdom in it can be used to help modern society explore social values, conserve nature and also as a mitigation of natural disasters. This illustrates the character value of caring for fellow humans and an attitude of caring for the environment. Besides learn the culture and traditional technologies from the local wisdom of the Sundanese people, this learning activity at once introduce and preserve Sundanese culture to the younger generation.

However, it cannot be denied that the materials about local culture that are integrated into learning are still few. This is of course unfortunate considering that each region must have the values of local cultural wisdom that can be used as a source of learning. Banten Province is no

exception, there is one local ethnic culture that still exists amid the current globalization. Baduy people live in Kanekes Village, Lebak Regency, Banten Province. They live in forests that are sacred to the local community. The belief of the Baduy people comes from the Sundanese Wiwitan teachings whose core teachings are called pikukuh which means customary rules. These rules are the absolute principles of life for the Baduy community and are not allowed changed. The rules of the Baduy community read “*lojor teu meunang dipotong, pondok teu meunang disambungan, mipit kudu menta, ngala kudu menta, ngali cikur kudu matur, gunung teu meunang dilebur, lebak teu meunang dirusak, arey teu meunang dirusak, cai teu meunang dituba*” which means long must not be cut, short must not be extend, harvest must ask permission, take something must ask, take “*Kencur*” must talk, mountains must not be destroyed, valleys must not be damaged, vines should not be cut, water sources and rivers must not be converted”.

The values that are maintained by the Baduy community can be used as a source of learning. Students can learn to protect and preserve the forest from the Baduy people, whose life aspects are close to nature. Learning is a process for acquire knowledge, skills, and habits so that students become cultured individuals who are designed and designed to achieve

effective and efficient learning goals. This means that the learning process can be used as an effort to form a caring attitude towards the community environment. Learning objectives are not only shaping knowledge, but also students' attitudes and skills. These three aspects are interrelated and must exist in students. Social studies subjects based on local cultural values can be an alternative in shaping student character. As stated by Sariyatun, values-based learning can foster appreciation and pride in local culture so that students can maintain and preserve local culture and form national identity. In addition, social studies learning becomes more powerful and meaningful (Sariyatun, 2013).

Baduy Local Wisdom

The Baduy people are located in Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. Geographically, it is located at 6°27'27 "South Latitude - 6°30'0" South Latitude and 108°3'9 "East Longitude - 106°4'55" East Longitude. The Baduy region is divided into 2 areas, namely Baduy Tangtu or Inner Baduy and Baduy Panamping or Outer Baduy. Inner Baduy consists of Cibeo, Cikarwatan, and Cikeusik villages. Meanwhile, Outer Baduy consists of 54 villages. The geographical conditions of the Baduy area consist of hills with three types of land, namely land for agriculture,

permanent forest land, and land for settlement (Suparmini et al., 2013).

There is a difference in identity between the Inner Baduy and the Outer Baduy. The Inner Baduy people wear white tops and black subordinates. The white color symbolizes a clean, pure and honest heart. Uniformity of clothing shows that there is no difference between them, both in social status and others. Meanwhile, the Outer Baduy people dress all in black. This clothing is a symbol that they are free from existing regulations because they have been influenced by external cultures (Maharani, 2009). The Baduy community is led by a traditional leader called Puun. Puun is the highest leader who has a relationship with the karuhun (ancestors) so that puun is highly respected and obeyed by the Baduy community. Puun is tasked with determining the planting and harvesting period, implementing customary laws, and caring for sick people. In government affairs, the leader comes from the puun descendants, which means they are bound by kinship. A leader in government affairs who is in charge of completing worldly affairs such as being a liaison with national government, affairs administration, etc. played by Jaro. The education applied by the Baduy community is a non-formal approach which is carried out in homes. The educational method applied is quite simple, namely learning with parents before the age of 10 and then learning under

the leadership of a jaro or a local leader who is close to them after the age of 10. Baduy people apply education only to make ends meet. They are taught not to be smart, but to be honest. Honest people are more able to obey the existing rules in the Baduy environment than smart people. The source of learning for the Baduy community is a natural phenomenon that has been taught from generation to generation. For example, they are taught how to grow crops while maintaining the environment so that they know which areas can and should not be used. In addition, they do not know electricity, vehicles, and use simple equipment. The Baduy community also uses art that is used in certain traditional ceremonies. The art, namely, the regional song with the title *Cikarileu* and *kidung* / rhyme used in wedding customs, *angklung* and lute musical instruments used in rice planting ceremonies and the weaving tradition.

The main economic activity of the Baduy community is farming. The farming activities of the Baduy community also really maintain the integrity of nature. They apply the principle of not making large-scale changes to nature that can cause damage so that many prohibitions must be obeyed. Hence, activities planting rice or other crops following the contours of the land and not making terraces. The irrigation system does not use an irrigation system but uses rainwater. Some of the

agricultural products of the Baduy community are sold and some are only for personal use.

In general, the Baduy community divides the area into 3, namely residential areas located in the lower area, namely in a flat hill valley. This area is called “*dukuh lembur*”. The second area is the agricultural area in the central region. This area is used as intensive agricultural land, such as fields mixed garden and field. Furthermore, the third area is the upper area which is at the top of the hill. This area is a conservation area and cannot be used for farming and can only be used for limited timber extraction. The Baduy people refer to this area as “*leuweung kolot*” or “*leuweung titipan*” which means old forest or entrusted forest that must be preserved. They are so obedient to these rules that no one dares to enter the area without the permission of the customary leaders.

Baduy Local Wisdom Values as a Source of Social Studies Learning

Based on the 2013 curriculum, the values of Baduy local wisdom can be integrated into Core Competencies and Basic Competencies at the VII grade of SMP, namely as shown in table 1.

Table 1 Core Competencies and Basic Learning Competencies Social Studies Class VII

No	Core Competency	Basic Competency
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<p>1 Appreciate and live up behavior honest discipline, responsible, care (tolerance, mutual cooperation), polite, confident in interact in an effective way with social environment and nature within association and existence</p>	<p>1 Showing honest behavior, mutual cooperation, responsible, tolerant, and confident as demonstrated by historical figures of the past. Having curiosity, openness and a critical attitude to simple social problems. Showing manners, caring and appreciating dissent in social interaction with environment and peers promiscuity and existence</p>	<p>educational aspects.</p> <p>3 Trying, processing, and presenting, in concrete domains (using, parsing, stringing, modifying, and making) and abstract domains (writing, reading, calculating, drawing, and fabricating) according to those studied in the same school and other sources in the educational point of view/theory.</p> <p>3 Presenting the aftermath of the concept of space (location, distribution, potential, climate, face shape of the earth, geological, flora, and fauna) and interspace interaction in Indonesia as well as its influence on human life in economic, social, cultural, and educational aspects.</p>
<p>2 Understanding knowledge (factual, conceptual, and procedural) based on his curiosity about science, technology, art, phenomenon-related cultures and eye-looking events</p>	<p>2 Understanding the concepts of space (location, distribution, potential, climate, face shape of the earth, geological, flora, and fauna) and interspace interaction in Indonesia as well as its effect on human life in economic, social, cultural, and</p>	

The following are the values of Baduy local wisdom that are firmly held by the Baduy community to this day, namely:

- a. Loves the environment, Baduy's community love of the environment is visible from the way of growing Baduy people who only utilize soil contours without making terracing and utilizing rainwater for rice paddies or fields. It is done because they are worried that it will undermine the existing natural order.
- b. Honesty. The honest behavior of the Baduy community is shown with their aim of educating children but to

become honest people, not smart people. According to them, smart people will always seek maximum benefit for their own interests.

- c. Mutual cooperation. Mutual cooperation activities carried out by the Baduy community are between male and female. Women have daily duties in the kitchen, raising children and weaving and are not allowed to help men in the fields. Another thing that can be seen from the activities of mutual cooperation is that when building a house, it is done together. After that, hold a thanksgiving in order to express gratitude to God.
- d. Firm of the establishment. the steadfast attitude of the Baduy community is shown by their commitment to maintain the traditional rules inherited from their ancestors in order to maintain harmony between humans and treating nature wisely in the midst of globalization and modernization.
- e. Simplicity. Society Baduy is known as Its simplicity, which is shown by their clothes that are not different and using nature as a necessity for life, for example using leaves for bathing, bamboo and wood for building houses.

In addition, the cutlery owned must match the number of family members.

Observing the values of Baduy local cultural wisdom that have been mentioned above, these values can be an alternative source of social studies learning, especially in the area of Banten City, which is geographically adjacent to the region. The Local wisdom and social studies learning can be integrated in order to achieve the goal of fostering the love values of students for others, the environment, and the noble values of his culture which become his identity (Hurri, 2018).

Social studies learning based on the values of Baduy local wisdom can be implemented using the scientific learning approach and using the learning model recommended in the 2013 curriculum, namely discovery learning, problem-based learning, and project-based learning. Scientific approach with 5M steps, namely observing, asking, collecting information, associate and communicate. Then teacher can take advantage of learning media such as pictures and videos containing social studies material based on Baduy local wisdom. Thus, social studies learning takes place more meaningfully.

CONCLUSION

Social Studies Learning based on Baduy culture local wisdom is an important learning process for the education process in Banten Province. In connection with

local wisdom-based learning, (Banks, 1986) explains that in the early stage's students need to be introduced to the cultural values that are inside before the cultural values that are outside their group. At the next stage, new children are introduced to a global cultural value order. This is done so that the younger generation does not lose their cultural identity when they are outside their cultural group and interact with outside cultures.

Technological developments as a result of globalization and modernization do not reduce the local cultural values of the Baduy tribe. They stick to the principle of *lojor teu meunang dipotong, pondok teu meunang disambung*, which means length should not be cut, short should not be joined. Therefore, the natural and customary arrangements of the Baduy tribe still survive today. They continue to apply *pikukuh* as a rule and view of life in carrying out religious, economic, social and cultural activities that are solely to preserve forests and the environment.

The purpose of social studies learning in Indonesia is to form good citizens by cultivating social attitudes in order to be able to solve social problems that will be faced by students and as a provision for active participation as part of society. Social studies based on local wisdom can be an alternative as an effort to equip students in facing the challenges of globalization and modernization and

external cultures that are not relevant to local cultural values. In addition, it can develop attitudes and values that will foster a love for one's own culture and the environment.

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