

Teacher's Attitude to Subak as A Social Studies Learning Resource in Junior High School

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Abstract. Contextual learning practices utilizing local wisdom, such as subak in social studies in junior high schools, have yet to be widely applied. This study aims to explore the relevance of local wisdom values of subak with the theme of social studies material in the independent curriculum, and knowing the attitude of teachers towards the use of subak as a social studies learning resource in junior high schools. The research subjects were social studies teachers who were determined by the Slovin formula and proportional random sampling with the lottery technique, and two *pekaseh* were purposively identified as key informants. Data were collected by means of a literature study and a Likert scale questionnaire. Data were analyzed descriptive comparative interpretative technique. The results of the study show that the local wisdom of subak is very relevant as a source of learning on all social studies material themes for grades VII and VIII. In cgrade VII the most relevant is the Diversity of the Surrounding Environment theme and the Community Empowerment theme. In grade VII the most relevant theme is the plurality of Indonesian society. The teacher's attitude towards subak as a source of learning is relatively the same between rural and urban areas, which is in the positive category. Teachers find it difficult to get material about subak. The implication of the results of this study is the importance of providing access to Subak local wisdom materials to teachers to increase their positive attitudes and behavior in utilizing Subak as a social studies learning resource in schools.

Keywords: *Subak*; Learning Source; Social Studies.

1. Introduction

Indonesia is a multicultural society that has various cultures with their own unique local wisdom. Social studies is a subject that studies society and its interaction with their environment. The scope of the study material includes social, economic and cultural phenomena of humans in society [1, 2]. The purpose of social studies is to develop students' interests, talents and potential to be able to respond well to environmental situations and social problems that occur in society, hone a positive mental attitude to solve all the problems that occur around him, and have skilled critical reasoning to act on every problem that occurs around them in their life activities in society, nation and state [3]. Based on the object of study and these objectives, the social studies learning process must be contextual with the surrounding community environment which usually has unique local wisdom. Rokoyah and C. Rochman [4], Sofyan [5], Sriartha and I Wayan Kertih [6] stated that the use of local wisdoms in social studies learning has a strategic role in developing character, students' social literacy, and ecological intelligence in overcoming

problems of environmental damage, and facing global challenges that are getting stronger in intensity.

In the 2013 curriculum, social studies is a compulsory subject at the elementary and junior high school levels. The 2013 curriculum mandates learning to be carried out through a contextual scientific approach by utilizing the community and the environment around students as learning resources. Contextual learning will strengthen the process of implementing the scientific approach, and such a learning approach is very relevant to social studies subjects whose laboratory is the community [7]. Contextual learning in the 2013 curriculum strengthened its legitimacy in the independent curriculum developed by the Ministry of Education and Culture, Research and Technology, Republic of Indonesia. This independent curriculum has three advantages, namely: (1) focusing on essential material and developing student competencies, (2) schools have greater (more independent) flexibility in developing curriculum that is contextual according to the conditions of the surrounding environment, and (3) learning through project activities provides wider opportunities for students to actively explore actual issues such as environmental, health, and other issues to support the development of character and competence. Pancasila Student Profile. The Pancasila Student Profile has 6 character profiles, namely: faith, piety to God and noble character, diversity, mutual cooperation, critical reasoning, independent and creative [8]. Pancasila students can be fostered in social studies subjects. Social studies subjects are strategic subjects as a means of realizing the next generation who have national and global insights [9].

However, in empirical reality, there are still few social science teachers in junior high schools who are able to take advantage of the local wisdom of the community around students as a learning resource [10]. There are still many social studies teachers using theoretical learning resources in the curriculum such as textbooks and rarely linking them with the local community environment, in terms of the local community environment there are local wisdom values that are part of the real life of students. When students are in school, they are often faced with various facts about various social problems that occur in everyday life, but among these problems the majority of students do not really understand what causes it and how to respond to problems that occur [11]. This problem was also revealed that 77.50% of the social studies teacher at Junior High School (SMP/MTs) in Buleleng Regency, Bali Province, never used subak local wisdom as a teaching material [6, 12]. This weakness can occur due to the teacher's lack of knowledge and understanding of the local wisdom of the community so that their awareness and attitude is less positive towards local wisdom as a source of learning. Therefore, in an effort to optimize the use of local wisdom in social studies learning, it is necessary to start with accurate information about their knowledge, understanding and attitudes related to social studies learning based on local wisdom.

The Balinese people have an extraordinary wealth of local wisdom, one of which is the famous subak local wisdom which has been designated by Unesco as a world cultural heritage. The life of the Balinese people with subak as their Outstanding Universal Values teaches the world about the perfect order [13, 14] implies respecting the three relationships to make a balanced life, namely the relationship between man and God known as Parahyangan, the relationship between humans and nature called Palemahan, and the relationship between humans with each other that is recognized as Pawongan [14, 15]. This research was conducted in a junior high school in South Bali, Badung Regency is a comparative study from previous [12] conducted in Northern Bali, Buleleng Regency. The focus of this research problem is whether subak is relevant to be used as social studies learning source in junior high school?, and how are teachers' attitudes about subak as a learning source in urban and rural areas?.

2. Method

The research design used is an analytical descriptive survey research design. The research was conducted in Badung Regency, which is located in the central part of South Bali. The choice of this location was based on the consideration that the area experienced the fastest development with the highest economic growth and urbanization in Bali, so that it will affect the existence of local cultures such as subak. The research population is all teachers who teach social studies in SMP/MTs. The number of social studies teachers based on data from the Social Studies Subject Teacher Deliberations (MGMP) in Badung Regency is 116 people consisting of 56 people in rural areas (Petang District, Abiansema, Mengwi) and 60 people in urban areas (North Kuta, Kuta, South District). The number of teacher samples was determined by the Slovin formula, and 66 samples were obtained. Determination of the sample in both areas is determined by proportional sampling, and obtained 32 people for rural and 34 people for urban areas. The teacher's respondent was taken randomly using a lottery technique. Data on teachers' attitudes about subak were collected using a Likert Scale questionnaire technique through the Google form and WhatsApp (WA) applications. Data on the content of local wisdom values in subak were collected through literature studies using several keywords; "subak", "subak local wisdom", "Tri Hita Karana in subak" and in-depth interviews with 2 subak leaders (*pekaseh*) were chosen purposively as key informants. Data related to the independent curriculum for social studies were obtained through the literature with the keywords: 'independent curriculum', 'Independent curriculum for junior high school social studies', 'Independent curriculum of the Ministry of Education and Culture, Research, Technology and Higher Education'. Data analysis was performed using a comparative interpretative descriptive technique.

3. Result and Discussion

1. Subak Local Wisdom Values and Their Relevance to Social Studies Independent Curriculum Material for Junior High Schools

The independent curriculum was established based on the Decree of the Minister of Education and Culture, Research and Technology Number 56/M/2022 concerning Guidelines for Curriculum Implementation in the Framework of Learning Recovery. As the name implies, this curriculum provides greater flexibility for each educational unit to develop an operational curriculum that is contextual in accordance with specific conditions in the region with the hope that it is more in line with the needs and life experiences of students. The focus of the independent curriculum is on essential material and character development of the Pancasila Student Profile.

Social studies subject matter in the merdeka curriculum for junior high schools is developed through themes according to the characteristics of social studies. Based on these themes, the learning outcomes of each theme are formulated. Each educational unit and education practitioner has the opportunity to develop material contextually in order to achieve student competency which is the main focus of learning. Elements of understanding content (not completing material) and inquiry learning activities are an important part of learning. Social studies learning has an important role in the formation of the nation's character, therefore the development of the Pancasila Student Profile character must be integrated into social studies learning [9, 16, 17]. In adopting the local wisdom of the community as a source of social studies material development, it is necessary to adapt it to the characteristics of the themes and characters of the Pancasila Student Profile, because the variety of local wisdom values in society does not necessarily support all existing themes.

Subak has a variety of local wisdom values originating from the philosophy used as a way of life, namely Tri Hita Karana. Para peneliti tentang subak baik dari dalam maupun luar negeri [6, 17, 18, 19, 20, 21, 22, 23,24, 25] has revealed that subak as a traditional Balinese farmer organization has the wisdom or intelligence that supports a life of harmony in a sustainable manner. Windia, et.al. [23] confirms this that the identity of subak as a traditional Balinese organization has a socio-cultural or socio-religious nature that is unique, superior, and rich in local wisdom, which stretches from religious orders that are expressive to technological orders that are progressive and cultural in nature, and received universal recognition with the designation of subak as a world cultural heritage by Unesco in 2012. Norken [24] cited by Windia [23] identifies 8 types of local wisdom in subak, namely: (a) religious, (b) cultural, (c) ecological, (d) institutional, (e) economic, (f) legal, (g) technological, and (h) security. Each type of wisdom has its own form and form, function, meaning and ethos. The first 4 types of wisdom are expressive wisdom, while the last 4 types are progressive wisdom [23]. If we look closely at the 8 types of wisdom, it does not appear that there is social wisdom as a representation of the subak system which Windia [23] calls socio-agrarian-religious in character. Based on these character values, in this study it is simplified into 5 types, namely cultural, social, ecological, technological and economic wisdom. The material themes analyzed were limited to class VII and VIII material. The results of a comparative interpretative analysis of the relationship between the values of Subak's local wisdom and the themes of social studies material and Pancasila Student Profiles in the independent curriculum are presented in Table 1.

Table 1 The Relevance of Subak Local Wisdom Values with Social Studies Material Themes and Character Development of Pancasila Student Profiles

Types of Subak Local Wisdom	Shape and Form	Relevant Social Studies Material Themes	Character of Relevant Pancasila Student Profiles
Cultural	Water and soil are God's creations that must be respected and protected.	Theme 1 Class VII: Family Early Life	Faith, Fear of God Almighty, and Noble Morals. Diversity
	Subak temples which are built hierarchically at each water source right down to the farmers' paddy fields	Theme 1 Class VII: Family Early Life	Faith, Fear of God Almighty, and Noble Morals. Diversity
	There are many types of religious rituals.	Theme 1 Class VII: Family Early Life	Faith, Fear of God Almighty, and Noble Morals. Diversity
Social	<i>Awig-awig</i> (customary law) subak which is rule in use and is based on the concept of <i>parhyangan</i> .	Theme 4 Class VII: Community Empowerment	Faith, Fear of God Almighty, and Noble Morals. Independent
	The principle of mutual respect (<i>paras paros sarpanaya</i>)	Theme 2 Class VIII: The Diversity of Indonesian Society. Theme 3 Class VIII: Nationalism and National Identity	Have a noble and diverse character
	The principle of togetherness/ <i>gotong royong</i> (<i>sagilik saguluk selulunglung sebayantaka</i>)	Theme 2 Class VIII: The Diversity of Indonesian Society. Theme 3 Class VIII: Nationalism and National Identity	Mutual cooperation
	Flexible, open, and autonomous organizational structure	Theme 4 Class VII: Community Empowerment	Independent
	The principle of equity in the	Theme 2 Class VIII: The	Critical and creative

	allocation and distribution of water (<i>tektek</i> system)	Diversity of Indonesian Society. Theme 4 Class VII: Community Empowerment	reasoning
	There is a <i>pelampias</i> system for downstream farmers' fields	Theme 2 Class VIII: The Diversity of Indonesian Society. Theme 4 Class VII: Community Empowerment	Mutual cooperation
	There is a culture of mutual borrowing of water	Theme 2 class VII: Existence of the Surrounding Environment. Theme 1 Class VIII: Geographical Conditions and Resource Conservation	Mutual cooperation
Ecology	Schedules and cropping patterns are determined in subak meetings with the <i>kertamasa</i> system	Theme 2 class VII: Existence of the Surrounding Environment. Theme 1 Class VIII: Geographical Conditions and Resource Conservation	Mutual cooperation
	Using local materials and seeds	Theme 2 class VII: Existence of the Surrounding Environment	Independent
	Overcoming pests and diseases spiritually (the <i>pangluk merana</i> ceremony)	Theme 2 class VII: Existence of the Surrounding Environment	Faith, Fear of God Almighty, and Noble Morals.
Technology	Paddy fields are constructed in the form of terraces (rice terraces)	Theme 2 class VII: Existence of the Surrounding Environment. Theme 1 Class VIII: Geographical Conditions and Resource Conservation	Critical and creative reasoning
	Water distribution channel building with <i>numbak</i> system	Theme 2 Class VIII: The Diversity of Indonesian Society. Theme 4 Class VII: Community Empowerment	Mutual cooperation
	Water allocation distribution building with a <i>tektek</i> system.	Theme 2 Class VIII: The Diversity of Indonesian Society. Theme 4 Class VII: Community Empowerment	Mutual cooperation
	Each block of farmers' paddy fields has tapping channels and drainage channels (on-inlet and one-outlet system).	Theme 2 class VII: Existence of the Surrounding Environment. Theme 1 Class VIII: Geographical Conditions and Resource Conservation	Mutual cooperation
Economy	There is a rice barn (<i>jineng</i>)	Theme 3 Class VII: Environmental Economic Potential. Theme 4 Class VIII: Economic Development	Critical and creative reasoning
	Responsive and adaptive to developments	Theme 3 Class VII: Environmental Economic Potential. Theme 4 Class VIII: Economic Development	Critical and creative reasoning
	Subak cooperatives	Theme 3 Class VII: Environmental Economic Potential. Theme 4 Class VIII: Economic Development	Mutual cooperation

Source: Researcher Analysis, 2022.

The scope of social studies subject matter for grade VII SMP consists of 4 themes, namely: the theme of the Early Family of Family Life, the theme of Diversity of the Surrounding Environment, the theme of Environmental Economic Potential, and the theme of Community Empowerment. Grade VIII also consists of 4 themes, namely: Geographical Conditions and Preservation of Resources, the theme of pluralism in Indonesian society, the theme of Nationalism and National Identity, and the theme of Indonesia's Economic Development [9, 16]. Based on Table 1, it can be seen that the values of subak local wisdom are relevant to all themes of social studies material for grade VII and grade VIII junior high schools. In class VII the theme with the most relevance is theme 2 (Diversity of the Surrounding Environment) and theme 4 (Community Empowerment). In class VIII, the material theme with the most relevance is theme 2 (the plurality of Indonesian society).

The relevance of subak's local wisdom values to character development The Pancasila Student Profile shows that the character development that has a lot to do with subak is the character of mutual cooperation and the character of faith, piety to God and noble character. This is understandable because subak is a traditional farming community organization with socio-religious-agrarian characteristics. The socio-agrarian characteristics of Subak are reflected in the principle of togetherness which is realized through gotong royong and mutual help activities. Gotong royong and mutual help are part of the *pawongan* component of the Tri Hita Karana philosophy. The religious agrarian characteristics are represented in the many religious ceremonial activities carried out by subaks, both individually at the farmer level and at the subak and inter-subak levels. Sutawan [20] states that the very dense subak ritual is the most dominant feature which is almost second to none in irrigated farming systems throughout the world. The subak ritual does not only have a religious function, but also a social function as a minimizer of conflict emergence, as a unifier and adhesive for a sense of togetherness among subak members and between subaks. Meanwhile Windia stated that the subak ritual is an application of the Tri Hita Karana philosophy to the *parhyangan* component, which functions as a control mechanism from God over the subak irrigation water management system. With this function, the problem of violations of water theft and conflicts can be suppressed [24]. Subak Temple also has an ecological function in pest control through synchronization of planting schedules between subak areas which is agreed upon in a ritual ceremony meeting at subak temple [25]. The character values contained in subak local wisdom are not only limited to 6 characters as in the Pancasila Student Profile, but far beyond such as honesty, law-abiding, openness, flexible, adaptive, democratic, responsibility, justice, environment conservation [17].

2. The Teachers' Attitude to Subak as A Social Studies Learning Source

Attitude is a factor in the individual (internal) related to a person's tendency to act towards the object at hand [26]. Attitude consists of three interrelated components, namely, cognitive, affective and behavior or conation. The teacher's attitude plays a very significant role in establishing learning practices in the classroom [27]. A positive teacher attitude towards learning resources will enable them to use these learning resources effectively. Likewise, if the teacher has a positive attitude towards his profession then the chances of him becoming a professional teacher are very large. This shows that the attitude factor plays an important role in determining the success of a person (teacher) in carrying out his duties and responsibilities.

The teacher's attitude towards subak as a social studies learning resource is an entry point that determines his actions in utilizing learning resources in the surrounding environment. In this study the teacher's attitude towards subak as a social studies learning resource was measured from 5 aspects, namely: aspects of relevance, ability, usefulness, access to material sources and concern. Each aspect consists of 4 items so that the total number of items is 20 items. The score

for each item uses a scale of 1 to 5 with the provisions for positive statements meaning the higher the score is better, while for negative statements the lower the score is better. The lowest score for each aspect is 4 and the highest is 20, while the lowest score for all aspects is 20 and the highest is 100. Furthermore, the lowest and highest ideal scores are transformed into percentages by means of the lowest and highest ideal scores divided by the highest score then multiplied by 100%, and the result is the lowest percentage score = 20% and the highest = 100%. Based on the lowest and highest percentage scores, the 5 interval attitude assessment criteria were made as shown in Table 2.

Table 2 Criteria for Evaluating Teacher Attitudes to Subak as a Social Studies Learning Source

Score Interval (%)	Meaning
20 - 35	Not positive
36 - 51	Less positive
52 -67	Enough positive
68 - 83	Positive
84 -100	Sangat Positive

The results of research on teacher attitudes towards the use of subak as a social studies learning resource are presented in Figure 1. The figure shows that the percentage scores for teachers' attitudes in rural and urban areas are slightly different, where the scores for teachers' attitudes in rural areas are slightly higher than those in urban areas, 75.03% and 72.78% respectively. However, if it is related to the criteria for assessing the attitude of teachers in both areas, it is classified as positive. Judging from each aspect, the teacher expressed a very positive attitude on the aspect of relevance. This means that the local wisdom of subak is considered very relevant to the themes of social studies material in the independence curriculum. The teacher's attitude towards access to materials about subak was the lowest, which was quite positive in both regions. Teachers find it difficult to get materials about subak. This indicates that their knowledge of subak is still inadequate. The low knowledge of teachers about subak was revealed by Sriartha and I Wayan Kertih (6), that only 20% of social studies teachers had high knowledge of subak, 47.50% low and 32.50% classified as moderate. Their weakness lies in their understanding and skills in expressing the meaning of symbols and the ecosystem landscape of the subak area. It was also reported that as many as 77.50% of social studies teachers said they had never used subak local wisdom in the learning process [6].

The development of teachers' attitudes in a more positive direction about learning resources such as subak seems to be closely related to their knowledge and experience of these learning resources. Various research results show that the formation of attitudes is knowledge gained from experience. People form attitudes from their experiences in life [27]. The results of Surata's research [28] show that the application of the subak-based ecopedagogy model integrated with Problem Based Learning and Project Based Learning with action review approach can significantly increase knowledge, attitudes and skills of teachers and students about the importance of their local cultural heritage for sustainable education and subak conservation [28]. The implication of the results of this study is the importance of providing access to Subak local wisdom materials to teachers o increase their positive attitude and behavior in utilizing subak as a social studies learning resource in schools.

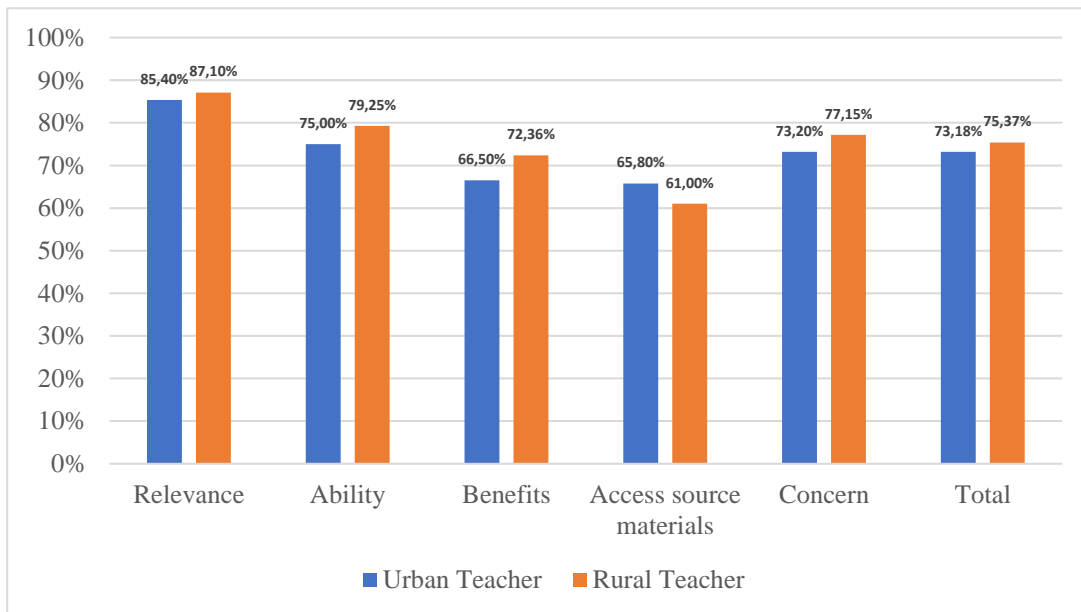


Figure 1. Attitudes of Teachers in Rural and Urban Areas Regarding Subak as A Social Studies Learning Source

4. Conclusion

Subak is a traditional Balinese farmer organization with socio-religious-agrarian characteristics based on the philosophy of Tri Hita Karana. Subak has a variety of local wisdom values that are very relevant as social studies learning resources. Subak local wisdom as a learning resource is very relevant to all the themes of social studies grade VII and grade VIII in the independence curriculum of junior high school. In grade VII the theme with the most relevance is theme 2 (Diversity of the Surrounding Environment) and theme 4 (Community Empowerment). In grade VIII, the material theme with the most relevance is theme 2 (the plurality of Indonesian society).

The percentage of teachers' attitude scores towards subak as a social studies learning resource between rural and urban areas was not much different, 75.03% and 72.78% respectively. Associated with the assessment criteria that have been set, the attitude of teachers in both areas is the same, which is classified as positive. Judging from each aspect, there is a very positive attitude on the aspect of relevance, his means that the local wisdom of Subak is considered very relevant to the themes of social studies material in the independence curriculum. The teacher's attitude towards access to material resources about subak shows the lowest, which is quite positive both in rural and urban areas. Teachers find it difficult to get materials about subak. This indicates that their knowledge of subak is still inadequate. The implication of the results of this study is the importance of providing access to Subak local wisdom materials to teachers to increase their positive attitudes and behavior in utilizing Subak as a social studies learning resource in schools.

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