

Integrating Bali Local Wisdom as a Learning Source of Social Science of SMP/MTs in Buleleng Regency

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Abstract. This study aims to identify the Balinese people's local wisdom that could be used as a source of teaching materials in social studies learning at SMP/MTs. This research was a literature study (*bibliographic research*) and ethnographic research. The object of this research study was all dimensions of social studies learning in SMP/MTs. The local wisdom of the Balinese people could be used and developed as a source of teaching materials to supplement social studies learning at junior high schools. /MTs. Data collection techniques applied to obtain data in this study were Interviews, Observation, and Documentation studies. The results of the study indicate that there were various types of Balinese local wisdom in the form of ideology, social relations/networks, and local institutions that could be used as a source of material in social studies learning at SMP/MTs. in Buleleng Regency.

Keywords: Balinese Local Wisdom, Learning Resource, Social Studies Learning

1 Introduction

This research is motivated by the problem that the local wisdom of the Balinese people (ideology, social relations, and social institutions) has not been optimally empowered around the school environment as a source and media for social studies learning. Textbooks are still the only source and teaching material used by teachers to teach social studies [1],[2]. Learning is still tightly insulated with the walls of the classroom. This condition is not appropriate with the social studies learning mission as a social education program aiming to provide knowledge, values, attitudes, and social skills to students directly, actual, and touches human interests in their life in society. Therefore, the empowerment of the local wisdom of the Balinese people (ideology, relationships, social networks, and local institutions) as a source of teaching materials in Social Studies learning needs to be implemented.

The importance of integrating local wisdom in social studies learning is a strategy to filter positive influences that come from outside to be developed and counteract the adverse effects, namely by applying concepts that already exist in Bali as much as possible. Thus, the constancy of Bali can be maintained, including preserving the culture, environment, and social life of Bali. Thus, the implementation of the Social Studies Education program cannot be separated from the influence of the socio-cultural environment of the community. It means the efforts of the education in shaping behaviour, instilling knowledge, thinking processes, values, ways of learning, essential cognitive and social skills, as well as truth values will also be determined by how society views the world and its values (society's prevailing world views and values) [3][4][5].

The development of educational programs and processes in Bali is in line with the above thought. It is suspected that it cannot be separated from the context and socio-cultural process of the Balinese people. Empirically, several research results have shown these symptoms [6][7][8]. In today's Balinese life, the cultural approach is firmly held and implemented adaptively and flexibly. The development of educational programs can also be carried out based on cultural development and empowerment of essential elements of community life as media and learning resources and supplements for PIPS learning materials [9][10]. Because of the limitation of the development of these ideas, this research is critical to be conducted.

2 Methods

2.1 Research Design

This research was literature research (bibliographic research) and ethnographic research aiming at finding philosophies, theories, principles, and practices regarding social studies learning that empower Balinese local wisdom as social studies learning resources. This research was an early stage whose findings were expected to be applied as a foundation for developing social studies learning for SMP/MTs. and as a reference for lectures in the Study Program within the FHIS and PIPS Undiksha Postgraduate Program.

2.2 Research Object

Materials that were studied and applied as objects of study were all dimensions of social studies learning in SMP/MTs, consisting of curriculum documents, textbooks, and references related to social studies learning in SMP/MTs. Learning development procedures with dimensions on empowerment of local wisdom and local wisdom of the Balinese people (ideology, social relations/networks, and local institutions) can be used and developed as a source of teaching materials for complementary social studies learning materials SMP/MTs.

2.3 Research Data Collection Techniques and Instruments

The data collection techniques applied in obtaining the data in this study were: (1) Interview, (2) Observation, (3) Documentation study, and (4) Expert judgment. The data collection instruments used consisted of: (1) Observation guidelines, (2) interview guidelines, (3) Field notes/notes, and (4) Recorder (camera).

2.4 Research Data Processing and Analysis Techniques

The data collected in the research was in the form of qualitative data. Based on this, for data processing purposes, this study used non-statistical analysis to give meaning to the contents of data description, the logic of inference, process, and product (output) [11].

3 Result and Discussion

3.1 Research Result

Based on the results of data analysis, it was found that various types of local Balinese wisdom can be used as a source of social studies teaching materials for SMP/MTs. in the Buleleng Regency. This local wisdom can be classified into three forms: (1) Local ideologies

and traditions that point to certain understandings in dealing with life and determining social order. The ideology and traditions of the people; (2) Relationships and social networks are a form of functioning social ties, whether it's a bond between people in various forms and between groups; and (3) local institutions that function for the interests of groups and communities.

The local wisdom of the Balinese people in the form of ideology and tradition, in the form of (1) the local belief system, which is the basis for the legitimacy of social action; (2) cultural teachings that become a reference system is manifested behaviour; (3) social ethics which are the principles that govern human relations with humans or humans with their environment; (4) work ethic which is the driving force for achieving the goals of change and progress; (5) traditional values that determine what is ideal in society; (6) norms which are sets of rules governing behaviour; and (7) symbols that function to regulate the behaviour of individuals and groups. Because of the rich culture of Indonesia, so that the sources of ideology and values that become references in society are very diverse and provide very potential choices.

Local wisdom in relationships and social networks that form a network was based on various principles. Family or relatives become the basic principle in various social transactions, which generally had broad implications beyond the boundaries of family and relatives. Kinship ties could affect the structure of access that was economic or collective to accumulate wealth and power. The exact process occurred in the bonds of residence and neighbourhood in which the idealized neighbour relations in society could become a strong basis in gathering strength and mobilizing funds and labour. Local wisdom in the form of local institutions could be found and grown by the community from time to time which was adaptive to various ecological, social, political, and economic problems faced. Local institutions can be traditional, family ties, or agricultural management division institutions, such as the subak system.

The local Balinese wisdoms included in the three groups, both those found in Bali and believed by the Balinese people in general and those in Buleleng Regency, include: Tri Hita Karana Philosophy, Tri Kaya Parisudha Teachings, Tatwamasi, Rwa Binedha, Segilik-seguluk, Menyama-braya, Meguwak-guwakan, Megeret-pandan, Puputan, Pesaja, Meyadnya, De Ngaden Awak Bisa. Swastika symbol, Ganesha statue, Lion statue of Ambara Raja, Republik Temple, Kulkul, Ngayah (mutual cooperation), Megibung, Subak System, Pasorohan/Kawitan system, Paibon Temple/Kawitan Temple, Traditional Banjar, Pakraman Village, Pecalang, Awing-Awig, Perarem, Pasubayan, Sangkep/Paruman.

These various types of local wisdom can be empowered as a source of teaching materials to supplement the material on discussion themes, including:

- (1) Social, cultural, economic and political institutions in the surrounding community;
- (2) The dynamics of human interaction with the natural, social, cultural and economic environment in the surrounding community;
- (3) Socio-Cultural Diversity as a result of the Dynamics of Human Interaction;
- (4) The cultural heritage and thoughts of the Indonesian people during the colonial period and the growth of the national spirit in the geographical, economic, cultural, educational and political aspects of the surrounding environment;
- (5) The form of participation in overcoming the problems of the natural, social, cultural, and economic environment due to the dynamics of human interaction in the life of the nation and state.

3.2 Discussion

The local wisdom of the community was very functional for solving everyday problems faced by the Balinese people in general, especially the people in Buleleng Regency [12]. Such ties were the basis of social cohesion and solidarity in a society that was a solid bond to deal

with various problems in human life. This network, in turn, would become an essential resource that members were ready to use in accessing various opportunities and interests. When formal mechanisms could not respond to the population's needs or were not available, these networks formed a proven force.

Various forms of local institutions could be found that have been developed by Balinese people from time to time were adaptive to various ecological, social, political, and economic problems they face. Local institutions could be traditional or social intermediaries, such as the People's Credit Institution (LPD). Agricultural management division institutions, such as the subak system found in Buleleng Regency, have proven to be very functional mechanisms in overcoming problems and organizing mechanisms. Social intermediaries developed in various places fulfil their respective functions, explicitly referring to the problems faced in society. Van de Ven [13] shows how the division of time between people in agricultural management as a manifestation of solidarity has led to the overcoming of food problems faced by the population

The potential at the level of ideology, social networks, and social institutions that could be further developed for local forces is a rich resource owned by the community. The state in this development process has a significant role. Francis Fukuyama [14] explained that the state has a minor role in creating social resources. In this case, these resources were more a product of religion, tradition, socialized historical experience, and other factors beyond the government's control. Government policies could be very aware of the potential for social resources that already exist in the community to take advantage of these resources, for example, in the policy implementation process. Otherwise, the government's ignorance of the existence of social resources and carrying out the development process using a network that has a low radius of trust, the development process can be hampered because more comprehensive support is not easily achieved. Fukuyama [14] emphasizes the importance of networks of trust because the breadth of this network will determine the success of the planned change process. Various forms of local institutions have a direct function in responding to the needs of the population.

In creating independence, it needed to explore domestic sources and products carefully, both in the form of local knowledge and local wisdom in resource management or local products that can support community needs [1],[2],[15]. Local wisdom needs to be empowered or developed so that our nation is more independent and able to get out of the turmoil and traps of the expansive capitalist regime. The area that shows the government's enormous capacity in creating social resources is education. According to Fukuyama, education has a function in transmitting human resources through increasing human capital and forming social resources through educational programs in schools, including through social studies learning.

Certainly, Fukuyama does not want to say that only education can be a factor in creating a system and good governance, but he wants to show the effectiveness of social resources in basic social arrangements. Likewise, the modernization process is widespread, resulting in a change from irrationality to rationality, which then forms a more open society so that it is easier to accept new and quality things for better structuring of life and social systems. The reminds us of Bung Karno's statement:

"... We will show the revival of this nation by establishing a university because the strength of a nation is largely determined by the ability of the nation's flower-educating institutions and at the same time as a source of inspiration for the people" (Soekarno).

Without this kind of enlightenment movement in Indonesia through various educational programs, both formal and informal, it is not easy to imagine that development efforts will succeed. Soekarno and Fukuyama's message should be seen as an affirmation of the need for great care at the local level.

4 Conclusion

Based on the results of the analysis of the overall data collected in this study, it can be concluded: *First*, there are various types of Balinese local wisdom that can be used as a source of social studies teaching materials for SMP/MTs. in Buleleng Regency, which can be empowered as a source of social studies teaching materials for SMP/MTs in Buleleng Regency, Bali Province classified into three forms. *Second*, Balinese local wisdom is in the form of (1) Local ideologies and traditions that point to certain understandings in dealing with life and determining social order. The ideology and traditions of the people; (2) Relationships and social networks are a form of functioning social ties, be it ties between people in various forms and ties between groups, and (3) local institutions that function for the interests of groups and communities. In creating independence, it needs to explore domestic sources and products carefully, both in the form of local knowledge and local wisdom in resource management or local products that can support the community's needs. With the strengths (knowledge, technology, systems, and products) from within that are systematically developed, Indonesia will save many costs. Local wisdom needs to be empowered or developed so that our nation is more independent and able to get out of the turmoil and traps of the expansive capitalist regime.

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