



Integrating the value of local wisdom of the Sidoarjo community into social studies learning in junior high schools in Sidoarjo Regency, East Java, Indonesia

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Article Info

Article history:

Received 10 January 2022

Revised 16 March 2022

Accepted 23 March 2022

Available online 12 October 2022

Keywords:

local wisdom values,
social attitudes,
social studies learning,
value-based learning,
value integration

Abstract

This research was motivated by the emergence of moral degradation in junior high school students in Indonesia. Value-based education is needed to develop moral qualities, personality traits, and attitudes of togetherness that are increasingly eroded by globalization. This type of research is research and development with three stages, namely: define, design, and develop. The purpose of this article was to describe the background of integrating the values of local wisdom of the Sidoarjo community as a learning resource, identify values and find ways to integrate local wisdom of the Sidoarjo community as a learning resource in the form of developing lesson plans and textbooks. The results showed that (1) the importance of the values of local wisdom of the Sidoarjo community as a source of learning because of the moral message that has the potential as a source of learning; (2) the values of local wisdom of Sidoarjo that have the potential as a source of learning include the values of honesty, discipline, responsibility, tolerance, mutual cooperation, politeness, and self-confidence, and (3) the integration of the Sidoarjo community's values of local wisdom into validated learning tools and textbooks for class VIII junior high school students is feasible, as evidenced by the results of the validation of the lesson plan at 3.56 and the validation of the textbooks at 3.57.

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Introduction

Indonesia is a country that has a diversity of local wisdom. This diversity is a wealth asset owned by Indonesia. Wealth owned by Indonesia is a distinctive identity owned by Indonesia in the eyes of the world (Zhang et al., 2018). Local wisdom has been passed down from one generation to another over a long period of time. The ultimate goal is for the culture to be preserved and not easily eroded by globalization (Soedigdo et al., 2014). Globalization does not always have a positive impact on people's lives in Indonesia and can also have a negative impact if humans are not good at filtering. Globalization and the rapid development of technology will cause local wisdom to shift in society if education in Indonesia does not immediately implement ethnopedagogical-oriented learning (Budi Setyaningrum, 2018).

Globalization, especially the uncontrolled impact of electronic media, has caused many problems for Indonesian education, especially for students (Lestari, 2018). The media plays a central role in children's daily lives. Good and bad media have a big influence on children's behavior. Many studies show that children who watch violent videos on television, movies, video games, cell phones, and the Internet are at risk of experiencing violence (Budiarto, 2020).

Recently, there have been several cases of violence against children in Indonesia. The Indonesian Child Protection Commission found that the number of cases of child abuse in a period of 9 years, from 2011 to 2019, was 37,381. There were 37,381 complaints of violence against children in that period. For bullying in both education and social media, the number reached 2,473 reports, and the trend continues to increase. Based on the results of KPAI's research, it shows that many students do abnormal actions, even if these actions have deviated from Indonesian culture. One form of violence perpetrated by students in Bandung, West Java, became an extreme and fatal picture of physical and psychological bullying by students against their friends in February 2020 (Abdussalam, 2020).

The Indonesian Child Protection Commission urges schools and parents to be aware of their development and prevent their criminal acts. Children exposed to violence in the media have increased hostility, reduced emotional responses to violent depictions, and are more likely to engage in violent behavior. Imitating what they see on television is detrimental to themselves or to others around them. One of the causes of this incident cannot be separated from the background of persecution (Setyawan & KPAI, 2017). In addition to the studies above, the journal *The Impact of Electronic Media Violence*:

Scientific Theory and Research's study of the effects of violence on electronic media, shows that electronic media plays a central role in children's daily lives and their social environments (Huesmann, 2007).

Considering these conditions, Indonesian education should use ethnic pedagogic learning and local wisdom as a source of moral learning (Oktavianti & Ratnasari, 2018). The increase in moral decline requires further prevention and prediction. To overcome this, character-based education is needed to overcome the symptoms that show the erosion of the nation's character in the era of globalization and develop moral qualities and personality in order to become a civilized society with character and with noble character (Dalyono & Enny Dwi Lestariningsih, 2017).

One way to instill noble character values is to internalize local wisdom into the learning process, especially in learning social sciences. This is in line with the recommendations (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2016) regarding the importance of local wisdom as the basis for character education and education in general. The formal education system emphasizes more abstract knowledge without connecting learning with aspects of students' daily lives that are close to the local culture (Sudrajat, 2011).

The ability to create a learning process so that it takes place actively and interactively needs to be developed by the teacher because innovative learning is directed at making the learning process run well. Based on observations, there are still many teachers who do not utilize learning resources optimally in social studies learning in junior high school. The learning process takes place theoretically, which is not actual enough, so students feel bored because of the large amount of rote material. Students already feel tired after the previous learning, so it affects their interests and learning outcomes.

The introduction of local wisdom that exists in the community into the world of education is still very lacking. This should be a solution or option for development in learning by utilizing the values of local wisdom that exist in the community in Sidoarjo Regency as a source of learning. The teacher is only limited to explaining local culture in an abstract way, namely as an example, and is still not maximizing the integration of local wisdom into social studies learning. Given the high values contained in the local wisdom of the people in Sidoarjo, teachers can think innovatively to utilize local wisdom in an effort to improve learning so that learning can take place according to what is actually or more contextually relevant, and the values of local wisdom can be instilled in the students themselves. The use of local wisdom values that exist in the Sidoarjo community in education is a very appropriate strategy, because it will have a double

meaning both in conservation efforts and in achieving more meaningful learning, in accordance with the objectives of social studies learning in junior high school.

Social studies learning based on local wisdom values can also be seen from the cognitive aspect (thinking ability), affective aspect (attitude), and psychomotor aspect (skills) through the values attached to local wisdom in Sidoarjo Regency. Viewed from the social aspect, learning based on the value of local wisdom is able to preserve and maintain the existing culture in Sidoarjo Regency with the hope that the traditions or culture in Sidoarjo Regency are not eroded by modernization.

Based on the results of secondary data (Table 1), the average learning completeness value of students from the three schools is 61 percent. This means that the integration of local wisdom values is not optimal. During social studies learning, students have not had direct practice on how to implement social studies learning based on local wisdom. So that's why research related to the integration of local wisdom values is very important to do. Social studies education at this time must be directed to adopt traditional values and local wisdom so that students can appreciate every culture and serve as a source of social studies learning. Students can understand the material easily because of examples in the state of the environment around them. This is in line with social cognitive theory, which holds that people can learn new actions just by observing other people do them.

The urgency of this research is the weak implementation of local wisdom values in learning in schools, the weak inheritance of local wisdom values in schools, and the weak teacher skills in utilizing local wisdom as a learning resource, which leads to low learning outcomes in social studies learning, the scarcity of documents in the form of references, stories, and educational research results about the values of local wisdom of the people of Sidoarjo Regency. Therefore, it is necessary to conduct research to examine and test the integration of values—the value of local wisdom in junior high school.

In this regard, this study aimed to (1) understand the background of integrating the values of local wisdom of the Sidoarjo community as a learning resource; (2) identifying the value of the local wisdom of the

Sidoarjo community; and (3) finding ways to incorporate the local wisdom of the Sidoarjo community as a source for students to learn social studies.

Literature Review

The conceptual framework aims to explain the relationship between the values of local wisdom of the Sidoarjo community and the strengthening of social attitudes of junior high school students. Local wisdom is local knowledge about effective research methods, development policies, and important values in supporting decisions in the environmental management process (Windu Antara Kesiman & Agustini, 2012). Meanwhile, according to (Soedigdo et al., 2014), local wisdom can be understood as a human effort by using the mind (cognition) to act in response to something, an object, or an event that occurs in a certain space. Local wisdom has its own uses in people's lives. The value of local wisdom really needs to be preserved, be it for environmental, cultural, or religious aspects as part of human life. By integrating learning with student-oriented environmental knowledge, we make learning active and innovative (Mantaka et al., 2017). This is in line with the 2013 curriculum instructions in Indonesia, which require contextual learning in every subject, including social studies lessons (Kemendikbud, 2016).

Thus, learning becomes more meaningful and important when students use learning resources that exist in their own social environment, especially for junior high school students, because they are able to help students understand each material concept (Ni'mah, 2019). In short, environmental insight-based learning really helps students face real life as well as life skills in society. This is because there is strategic content that is integrated with the environment that is implemented in learning that is able to provide skills or social attitude skills to students and will take place continuously in their lives in society (Hoerniasih, 2019). Therefore, the knowledge gained by students can be implemented not only with knowledge but also in the form of practice at school and outside of school (Ratana-Ubol & Henschke, 2015;

Table 1 Data analysis of social science learning needs based on local wisdom

Name of School	Characteristics of School	Accreditation	Minimum	Percentage of
			Completeness Criteria	Completeness at
			Social Studies	KD 3.2
1. Al Falah Junior High School in Sidoarjo	An Islamic boarding school	B	75	65%
2. Al Mansur Junior High School in Sidoarjo	Islamic School	C	70	54%
3. PGRI 8 Junior High School in Sidoarjo	Public School	B	73	64%

Source: Secondary data processed on 2021 as a source.

Ratana-Ubol & Soopunyo, 2021; Utari et al., 2016). Based on this information, the conceptual framework can be arranged in the form of an image (Figure 1) as follows:

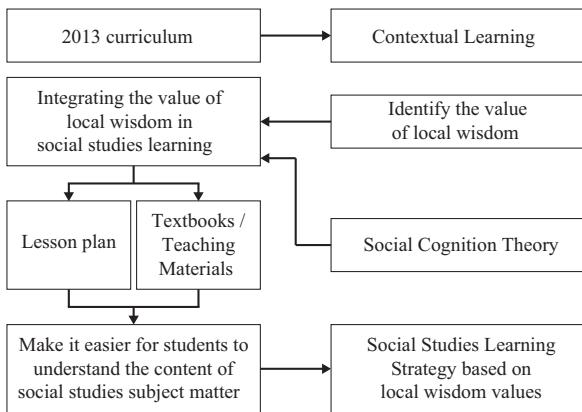


Figure 1 Conceptual framework

Exploring the values of local wisdom, especially for junior high school students, is very important because the learning process that takes place in the classroom starts from the world that is closest or often encountered by students (Ni'mah, 2019). The integration process is carried out through a learning implementation plan and teaching materials. The value of local wisdom helps students to understand each material concept. Therefore, the knowledge gained by students can be implemented not only with knowledge, but also in the form of practice at school and outside school through social studies learning strategies based on local wisdom values (Utari et al., 2016).

Methodology

This research was conducted using a research and development (R&D) approach. (Bennett, 1984; Borg & Gall, 1983) stated that R&D is research used to develop or validate products used in education and learning. Development research in this study aimed to develop and produce a product of learning strategies and learning resources that are used to solve problems in the classroom and not to test theories. Research and development are used to produce products and test the effectiveness of these products. Research and development research is used to produce learning media in the form of learning implementation plans and learning resources in the form of textbooks as an effort to increase students' understanding of the learning process at school and in order to improve educational practices.

Data Collection

This research was conducted in 2021. Research and development data collection methods are classified into three stages, namely:

Data collection method at the literature study stage related to the values of local wisdom in the Sidoarjo community. Data were obtained through books, journals, and research results (thesis and dissertation);

Observe, interview, and analyze documents to collect data during the define, design, and development stages. Sources of data from informants were social studies subject teachers and learning device documents;

A model for incorporating local wisdom values into social studies learning, with data collection methods at the stage of testing the feasibility of learning resources for students and teachers in terms of the effectiveness of developing lesson plans and learning resources produced and implemented in learning. The validation sheet used a rating scale of 1–4, including very good (4), good (3), not good (2), and very bad (1).

Data Analysis

The experimental instrument's data were analyzed using qualitative descriptive statistics. Qualitative data are first transformed based on the weighted score that has been determined to be quantitative. The quality of social studies learning media in the form of teaching materials based on local wisdom values was obtained from filling out assessment sheets by experts in the form of product feasibility tables and descriptions of suggestions. Then the data were used as the basis for revising the learning media that had been developed. The assessment sheet that had been filled out by the experts was then analyzed to determine the quality of the learning media made by the researchers.

Results

The Background of the Importance of Integrating the Values of Local Wisdom of the People of Sidoarjo Regency as a Social Studies Learning Resource is Presented

Sidoarjo is a district in East Java, Indonesia. Sidoarjo has a heterogeneous society, both in terms of ethnicity, culture, and customs as well as religion. The people of Sidoarjo Regency are dominated by Javanese ethnicity. Besides that, there are also Madurese, Chinese (China), Arabs, and other ethnic groups that come and live in Sidoarjo Regency. The people of Sidoarjo Regency really

appreciate existing traditional and cultural values and are open to positive values that come from outside. This proves that Sidoarjo Regency has many examples of value-laden local wisdom practices. This is the background for integrating the values of local wisdom into social studies, learning that the younger generation needs to know where these values are around their real lives, which involve social, cultural, and value (symbolic) aspects.

Local wisdom is knowledge and a way of thinking rooted in the culture of a human group that is the result of observation over a long period of time. Fakhiroh et al. (2020) suggested that local wisdom can be understood as a human effort using one's mind (cognition) to act and behave towards something, object, or event that occurs in a certain space.

Utilizing the values of local wisdom of the Sidoarjo community as a source of learning, positive values will be found that are useful in living social and religious life. The cultures that became local wisdom in Sidoarjo Regency include the nyadran tradition, milkfish auctions, jetis batik motifs, and Pari Temple folklore. These local wisdoms contain a moral message about the teachings to

preserve the environment for the sake of creating harmony or cooperation between humans. Therefore, many relevant local wisdom values are used as learning resources, considering the values applied in learning will bring students closer to the real problem so that learning is truly effective.

Identify the Values Contained in the Local Wisdom of the Sidoarjo Community

The following is a form of attitude value from each of Sidoarjo's local wisdom which is integrated into social studies learning in this study. Table 2 shows the action values, meanings, and attitudes of the Nyadran tradition, Table 3 shows the forms of actions, meanings, and attitudes values of the milkfish auction tradition, and Table 4 shows the symbolic forms, meanings, and attitudes values of the Jetis batik motif, while Table 5 shows the form of action, meaning, and attitude value of the folklore of the Pari temple. For more details, see the tables below:

Table 2 Forms of action, meaning, and values of the attitude of the Nyadran tradition

Action form	Meaning	Attitude value
Praying at the grave of Dewi Sekardadu	A form of respect for ancestors.	Attitude of responsibility
Decorate the boat	The form of togetherness and harmony in the Sidoarjo community is manifested in the form of a boat to serve as a means of transportation in performing rituals.	Mutual cooperation
Making a cone of rice	A form of gratitude and sharing with others.	Mutual cooperation
Throwing offerings in every river basin	Maintaining the harmony of other creatures.	Tolerance

Table 3 Forms of action, meaning, and attitude values of the Milkfish auction tradition

Action Form	Meaning	Attitude Value
1. Kawak Milkfish Cultivation	The seriousness of farmers in milkfish cultivation.	Confident attitude
2. Prayers and relaxation	This is a form of thanksgiving for the abundance of milkfish pond cultivation in Sidoarjo.	Attitude of responsibility
3. Forum Komunikasi Masyarakat Tambak (FKMT)	FKMT aims to promote the cultivation and processing of pond products, as well as increase the interest of pond farmers in participating in milkfish auction activities. A forum for members of the pond community, both cultivators and entrepreneurs, and local governments to develop the environment for pond farming and processing.	Mutual cooperation
4. Milkfish Auction Night	A milkfish auction is a fundraising activity for social activities. These funds were obtained from investors, government officials, and business organizations, thus opening up opportunities for collaboration outside of milkfish auction activities.	Mutual cooperation
5. Process of bidding and payment of auction results	The rule is in the form of an obligation to pay according to bids made cumulatively for all bidders in the milkfish auction, and the payment process by the bidders is carried out some time after the milkfish auction is completed.	Discipline
6. Milkfish cooking festival and competition	Promotional media for fresh and processed milkfish products, as well as for empowering pond farmers to maintain their identity as the best milkfish producers.	Tolerance
7. Winner's Bandeng Carnival	The four kawak milkfish that will be auctioned and used as a promotional medium for the milkfish auction in Sidoarjo serve as an icon in this carnival.	Cooperation, solidarity

Table 4 Symbolic forms, meanings, and attitude values of the Jetis batik motif

Symbolic Form	Meaning	Attitude Value
1. Utah Rice Pattern	Utah rice motif batik, which has a white symbol shape that resembles rice seeds, means that there is an abundance of produce from the city of Sidoarjo.	Mutual cooperation
2. Cane Garden Motif	Sugarcane garden motif batik has a characteristic in the form of a machete in the shape of the letter "S" facing each other, symbolizing continuity.	Tolerance
3. Spinach Flower Motif	The meaning of the spinach flower motif is reflected in the shape of the motif with large and wide flower petals, which means that there is hope in every life.	Tolerance

Table 5 Action forms, meanings, and attitude values from the pari temple folklore motif

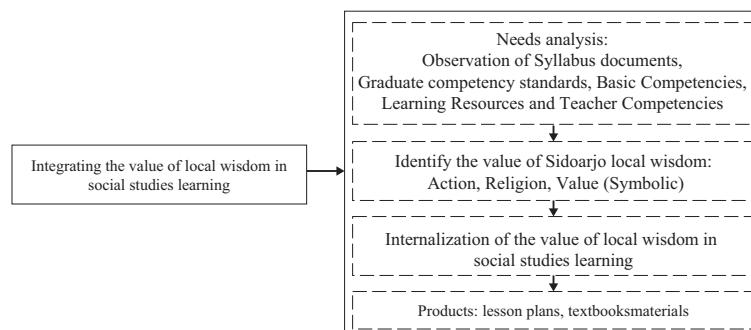
Action Form	Meaning	Attitude Value
1. Jaka Walang Tinunu then asked his mother's permission to clear the forest to be occupied and turned into rice fields.	Respect for parents or ancestors	Polite attitude
2. Walang tinunu clears the jungle with his friends.	To get something takes a struggle and hard work.	Mutual cooperation
3. Jaka Pandelegan and Jaka Walang Tinunu's belief in the words of Kyai Gede Penanggungan that the mendang were rice seeds.	Something unbelievable can happen if we believe in our abilities.	Self-confidence
4. Prophet Kilih's order to hold a celebration when the rice fields are harvested well.	As a form of gratitude for the abundance of rizki by sharing it with others.	Tolerance Responsibility
5. Jaka Walang Tinunu and Jaka Pandelegan, who investigate water when their rice fields lack water.	In dealing with a difficulty, the first thing to do is identify the source of the problem.	Responsibility
6. Jaka Walang Tinunu helps humans who are cursed to become Deleg fish so they can become humans again.	Fellow human beings must help each other.	Tolerance
7. Jaka Pandelegan argued that he was a sinner and made a mistake with a hermit because he had a desire to become a king until he eventually became a fish. Hearing Jaka Walang Tinunu's history, he was moved and, with the supernatural powers of Walang Tinunu, the Deleg fish instantly turned into a human.	Every human being must tell the truth, even if it is difficult, because honesty will ultimately benefit the human.	Honesty

How to Incorporate the Sidoarjo Community's Values of Local Wisdom as a Source of Learning

In the model of integrating material that is considered appropriate by utilizing the values of local wisdom of the Sidoarjo community as a learning resource, the main reason for the integration is that it is in accordance with the results of the observation of the syllabus document, basic competency standards, and the scope of the textbook. Furthermore, the potential of local wisdom is analyzed for its values or components that have the

potential to be used as the basis for developing learning resources in the form of textbooks and lesson plans as depicted in [Figure 2](#).

The process of integrating the local wisdom values of the Sidoarjo community in social studies learning begins with a needs analysis, followed by the identification of local wisdom values which are then internalized into lesson plans and textbooks from the results of the development of lesson plans and textbooks that have been prepared and then validated by experts.

**Figure 2** The model for integrating the value of local wisdom of the Sidoarjo community as a learning resource

The results of the calculation of the reliability of the validation of the learning plan of 96.4 indicate they were reliable because the percentage obtained was more than 75 percent. Validation results are considered good if the reliability coefficient between the two validators is 75 percent. The validation results for learning planning are categorized as good because the score obtained was 3.56, a good category, which is interpreted according to the provisions that the range of values from 3.50 to 4.49 is with a good category. The results of the calculation of the reliability of textbook validation between two validators ≥ 75 percent were with a score of 99.42, so the textbooks are categorized as good and reliable. The validation results of textbooks as learning resources obtained an average value of 3.57, which means it is categorized as good and feasible to be used as a textbook. The percentage of agreement (reliability) value was 99.2 percent, which means that the agreement between the two validators is high, which shows that the development of textbooks is said to be feasible for use.

Discussion

The integration of local wisdom values was motivated by the many local wisdom values that exist in the Sidoarjo district. Of the number of junior high schools in Sidoarjo Regency, there is not one that integrates local wisdom into social studies learning to strengthen students' social attitudes. So far, local culture material in social studies learning is only presented as an example without any further discussion, so that understanding of local culture tends to be abstract. Students have not practiced directly identifying the values of local wisdom that exist in their real lives. From the dimension of learning experience, students do not empirically have real experience. From the three junior high schools in Sidoarjo Regency that were observed, it showed that the average score of the students' learning completeness was 61 percent.

This shows that there is a lack of material wealth and innovation in social studies learning. In connection with the results of these observations, it is necessary to integrate the values of local wisdom into social studies learning in junior high schools. Considering that local wisdom contains very good philosophical values and needs to be known by students because these values are in their environment. This is in line with the statement (Jamaluddin et al., 2013), which states that the values of local wisdom of the Sidoarjo community contain a moral and humanist message and preserve the environment. This statement is corroborated by Ratana-Ubol and

Henschke (2015), who said that the value of local wisdom concerns aspects of integrity, independence, adaptability, resilience, and spirituality. Another basic reason is the conformity with the results of the observation of the syllabus document, competency standards, basic competencies, and the scope of textbooks that can be integrated with local wisdom values. Thus, the values of local wisdom can be passed on to students as the next generation through informal education and adjusted to the needs of the school (Ratana-Ubol & Soopunyo, 2021). This integration can be used as an effort to preserve the values that existed in the environment of students.

The values of local wisdom of the Sidoarjo community are very important to be known by students who are the next generation. As a result, every effort must be made to preserve them. Preservation of local wisdom is the responsibility of all of us. For this, we need to know and interpret the values of local wisdom owned by the people of Sidoarjo as ancestral heritage. The local wisdom of the Sidoarjo community, which consists of the nyadran tradition, jetis batik motifs, milkfish auction, and pari temple folklore, has local wisdom values which in general can be seen in seven attitudes or principles obtained from literature studies and interviews, including:

1. Honest attitude, namely, trustworthy behavior in words, actions, and work, that is manifested in the folklore of the Pari temple, which tells of the honest attitude of Jaka Pendegan, who admits that he is a human, but because of his mistake, he was cursed to become a fish. His honesty touched Jaka Walang Tinunu, and with Jaka Pandegan's supernatural powers, Jaka Pendegan could return to being a human,

2. Discipline, defined as actions that demonstrate orderly behavior and adhere to various provisions and regulations is manifested in milkfish auction activities, where there are rules in the form of an obligation to pay according to bids made cumulatively for all bidders in milkfish auctions, and the payment process by bidders is carried out some time after the milkfish auction is completed,

3. Attitude of responsibility, namely the attitude and behavior of a person to carry out his duties and obligations, which he should do to himself, society, the environment (nature, social, culture), the state and God Almighty, which is reflected in nyadran activities, milkfish auctions and folklore of the pari temple,

4. Tolerance, namely attitudes and actions that respect the diversity of backgrounds, views, and beliefs. which can be seen in all local wisdom in Sidoarjo Regency, including the auction of milkfish, nyadran, jetis batik motifs, and folklore of the pari temple,

5. Mutual cooperation, namely working together with others to achieve common goals by sharing tasks and helping each other sincerely, which is manifested in all local wisdom in Sidoarjo Regency,

6. Polite or polite attitude, namely good attitude in socializing both in language and behavior. Politeness norms are relative, meaning that what is considered good/polite at a certain place and time can be different at other places and times as seen in the folklore of the Pari temple which tells the behavior of Jaka Walang Tinunu, who asked his mother's permission to clear the forest to be occupied and turned into rice fields,

7. Self-confidence is a belief in one's own ability to carry out activities or actions that appear in the folklore of the Pari temple, which tells about Jaka Pandelegan and Jaka Walang Tinunu's belief in the words by Kyai Gede Penanggungan that the mendang are rice seeds.

Integration is carried out by utilizing the potential of local wisdom in the Sidoarjo community in the form of seven attitudes or principles contained in local wisdom. These cultural forms include nyadran, lelang bandeng, batik jetis, and pari temple folklore, which are then internalized in social studies learning in junior high schools through the development of lesson plans and textbooks. This is done as a form of teacher effort so that learning can take place well and innovatively because the learning shown is environmentally friendly, which will make learning more meaningful and be beneficial for the formation of students' social behavior. The integration of local wisdom values into learning is an effort to preserve the values of local wisdom so that students are able to recognize the environment and the area where they are located and so that they can take the values of local wisdom in real life and use them in the form of social action as a form of externalization (Budi Setyaningrum, 2018).

1. Creation of a learning implementation plan

Learning Plans that have been created by analyzing competency standards and basic competencies in order to integrate them with the Sidoarjo community's local wisdom values. The existing material is expected to be integrated with material containing the values of local wisdom of the Sidoarjo community related to the role and function of Sidoarjo local wisdom. The competency standard chosen is the effect of social interaction in different spaces on socio-cultural life and the development of national life in terms of the role and function of cultural diversity. This material is found in class VIII, semester 1, of the Social Science lesson. selection of materials related to competency standards and basic competencies. The material developed is related to basic competence 3.2, which discusses "social interaction in

different spaces towards socio-cultural life and the development of national life" and is integrated with the values of local wisdom that exist in the Sidoarjo community.

Furthermore, the learning plan developed was validated by two validators using a validation sheet using a Likert scale. The validation results obtained an average value of 3.56, which is in the good category with a percentage of agreement (reliability) value of 96.4. According to (Borich et al., 1996), the percentage of observer agreement is said to be reliable if it has a reliability value above 75 percent. This value indicates that the learning tools developed using local wisdom values are categorized as good and suitable for use with a few revisions. The revisions were made due to writing errors and the selection of images used in the lesson plans.

2. Creation of textbooks

The development of textbooks is based on textbooks or packages that are mandatory books in schools. The use of textbooks so far, when viewed from the material, is still lacking in internalizing environmental values. Besides that, teachers have also not developed environmental-based materials around students, so many students do not understand the true meaning of culture and the lack of students' knowledge of local culture in the environment around them. Therefore, the integration of local wisdom values is very important to be included as a learning resource.

The development of textbooks is carried out with initial activities, namely analyzing the contents of the syllabus, competency standards, and basic competencies, which are then continued with the preparation of textbooks. The process of integrating the values of local wisdom of the Sidoarjo community was developed by linking them with basic competencies 3.2 related to "social interaction in different spaces towards socio-cultural life and the development of national life". Social interaction will have an impact on the socio-cultural life that exists in a society, so culture has various roles and functions in society. There are several forms of local wisdom that exist in the Sidoarjo community which can be integrated as a learning resource in the form of developing textbooks as a learning resource for students. The attitude values contained in the seven attitudes or principles of local wisdom of the Sidoarjo community include an honest attitude, an attitude of responsibility, an attitude of tolerance, an attitude of mutual cooperation, a polite attitude, and an attitude of confidence.

The development of textbooks used as learning resources refers to basic competence 3.2 related to social interaction in different spaces towards socio-cultural life and the development of national life, which is then developed into a textbook entitled The Role and Function

of Local Wisdom of the Sidoarjo Community. The results of the validator's assessment of textbooks as learning resources obtained an average value of 3.57, which means that it is categorized as good and feasible to use. The percentage of agreement (reliability) value is 99.2 percent, which means that the agreement between the two validators is high. It shows that the development of textbooks is said to be feasible to use with slight revisions. Revisions were made to errors in selecting the paper size used as a textbook, adding pictures, and improving the editorial. In general, the purpose of developing textbooks is to improve student understanding. This is in line with the statement (Mantaka et al., 2017) which says that in making textbooks, innovative, diverse, interesting, and contextual ways are needed, which can be developed according to the needs of students.

Based on the validation results which show that the lesson plans and textbooks developed are categorized as good and suitable to be used, the integration of the value of local wisdom in social studies learning is expected to make students better understand the values of local wisdom that exist in their own environment as well as provide enthusiasm in learning, thus, improving students' understanding of the material based on the achievement of basic competencies in social studies subjects developed in the form of lesson plans and textbooks. Social studies is part of the school curriculum, whose main responsibility is to assist students in developing the knowledge, skills, attitudes, values needed to participate in community life at the local, national, and global levels (Nikmah et al., 2020). The knowledge gained by students is not only theoretical but must be adapted to the experience of students both in the school environment and in the community. This is in line with social cognition theory which says that people perceive and think about their social world and the way they think about themselves and others (Santrock, 2017). Social cognition has a role in influencing social attitudes because it is an implication of the way a person observes and understands other people and social situations. Social cognition focuses on psychological processes within the individual about himself and others and about relationships between individuals (Taylor et al., 2009). Thus, social cognition can be used to find out what someone does in relation to their social environment as well as the application of learning by integrating the values of local wisdom.

Learning through social studies by integrating the values of local wisdom into their own social environment is expected to foster honesty, discipline, responsibility, tolerance, mutual cooperation, courtesy, and self-confidence as well as examine human life and life activities aimed at the real world. This has received a

positive response from teachers, especially social studies teachers in junior high schools, because, so far, social studies teachers have not thought of integrating the values of local wisdom in the Sidoarjo district as materials for developing teaching materials. In addition, the development of teaching materials that are adapted to basic competencies is very relevant to the social studies learning objectives, namely increasing the knowledge and social skills of students, which are manifested in the form of social attitudes.

Conclusion and Recommendation

The integration of the values of local wisdom into the Sidoarjo community needs to be done in an effort to preserve these values. Formal preservation efforts can be made by making values a source of learning. Social studies Learning by utilizing an environment that is close to students makes learning more meaningful because the learning obtained by students is beneficial for their daily lives. Learning by integrating local wisdom values consisting of honesty, discipline, responsibility, tolerance, mutual cooperation, courtesy, and self-confidence makes learning more interesting, innovative, and meaningful.

Utilization of the environment as a learning resource is one way to bring students closer to their own cultural environment as well as an effort to preserve the values of local wisdom. Sidoarjo community local wisdom values can be incorporated into learning materials that are adapted to the core or related subject matter. Furthermore, schools always strive to motivate teachers to always innovate in learning by utilizing all available resources in the school environment and the community. Besides, product development in the form of teaching materials can also be socialized to other teachers as an example, as well as motivation for other teachers to develop teaching materials that are environmentally sound.

Conflict of Interest

The authors declare that there is no conflict of interest.

Acknowledgments

This article was compiled based on the results of research conducted in Sidoarjo Regency, East Java, Indonesia. This research does not get support from any party, either financial institutions in the public, commercial, or non-profit sectors.

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