

LOCAL WISDOM-BASED SOCIAL SCIENCE LEARNING

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Abstract: The objective of Social Science learning in Junior High School (SMP/MTs) is to make the students the good citizens. For that reason, Social Science learning is not only the transfer of knowledge but also the transfer of values. Thus, the assessment of learning should pertain to cognitive, affective and psychomotor aspects. To achieve the goal, the learning model should be contextual or *Contextual Teaching and Learning (CTL)*, meaning that learning material should be related to surrounding environment. For Surakarta City, surrounding environment becoming local wisdom and source of Social Science learning is Bengawan Solo. For Social Science learning, Bengawan Solo can be studied from Historical, Geographical, Economic and Sociological aspects. Making Bengawan Solo the learning source, the students of SMP/MTs in Surakarta City are expected to love more their environment, the local wisdom that can be a medium of reinforcing the character in dealing with globalization age.

Keywords: *Social Science Learning, CTL, Bengawan Solo, and Local Wisdom*

Introduction

In National Education curriculum, Social Science is the subject studying a series of events, facts, concepts, and generalization related to social issues (Dimayati et al., 2013: 39; Zaini Hasan, 2006: 41). In relation to Standard competency and Basic competency (thereafter called SKKD) of Education Unit Level Curriculum (KTSP) of 2006, Social Science is a discipline studying human behavior in society life and its environment given from elementary schools (SD/MI/SDLB) to senior high school (SMA/MAN/SMALB) containing Geographic, Historical, Sociological, and

Economic materials. The objectives of Social Science subject, according to Iif Khoiru and Sofan Amri (2011: 10) are as follows: (1) to recognize the concepts related to society life and its environment; (2) to have basic competency to think logically and critically, curiosity, inquiry, problem solving, and skill in social life; (3) to have commitment and awareness (consciousness) of social and humanity values; and (4) to have communication, cooperative, and competing ability in plural society, at local, national, and global levels. Fraenkel (1980: 8 -11) divided the objective of Social Science into four categories: knowledge, skill, attitude, and

values. **Knowledge** is competency and understanding on an amount of information and ideas. The objective of knowledge is to help the students to learn more about themselves, their physical and social world. For example, the students are introduced with the concept of natural environment, artificial environment, family, neighbor, and etc. **Skill** is the development of certain abilities from the knowledge acquired. Some skills existing in Social Science are: (a) *thinking skill*, the ability of describing, defining, classifying, hypothesizing, generalizing, predicting, comparing and contrasting, and bearing new ideas; (b) *academic skill*, the ability of reading, studying, writing, speaking, listening, reading and interpreting map, outlining, charting and recording; (c) *research skill*, the ability of defining problem, formulating hypothesis, finding and collecting data relevant to the problem, analyzing data, evaluating hypothesis and drawing a conclusion, receiving, rejecting or modifying the hypothesis appropriately, and (d) *social skill*, the ability of cooperating, contributing to group assignment and discussion, understanding non-verbal signs conveyed by others, responding to in the ways of helping others solving the problem, reinforcing others' advantage, and demonstrating appropriate leadership.

Attitude is the competency of developing and accepting certain belief, interest, viewpoints, and tendency. Meanwhile, **value** is the competency of holding on a number of in-depth commitment, support something considered as important with appropriate action.

Thus, Social Science is related to how human being attempts to meet his/her material need, cultural need, and mental need, to utilize the resource existing on earth surface, to organize his/her welfare, and etc, organizing and maintaining human society life. Essentially, learning, studying, and investigating the human life on the earth are what are learnt in Social Science learning (Suhadi Purwantoro, Endang Mulyani, and M. Nurrohman, 2010).

Local Wisdom

Generally, *local wisdom* can be understood as local ideas that are wise, full of wisdom, having good value, imparted and followed by its society members. In anthropology discipline, there is a term *local genius*. Local wisdom is the term often used by scientist to represent value system and norm organized, embraced, understood, and applied by local society based on their understanding and experience in interacting and interrelating with environment (Tjahjono et al., 1999).

The definition of local wisdom, according to a culture observer, Saini KM, is attitude, perspective and ability of a community in managing its spiritual and physical environment giving it endurance and growing ability in the area where the community lives. Local wisdom can also be called a creative answer to geographic-geopolitical, historical, and local situation. Ecological consciousness is very important to society. Moreover, natural condition degrades continuously and is getting more worrying. On the other hand, natural response begins to be apparent. Such the condition begins to threat human safety, such as landslide and flood disaster.

Thus, local wisdom can be defined as a local cultural rich containing life policy, that is, the way of life accommodating wisdom and life wisdom. In Indonesia – so called archipelago – local wisdom not only prevails locally in certain culture or ethnic, but it can be stated as cross-cultural or cross-ethnic thereby creating a national cultural value. For example, almost in all of local culture in archipelago there is local wisdom teaching mutual cooperation, tolerance, work ethos, and so on. Generally ethics and moral value contained in local wisdom taught from one generation to the next, inherited from one generation to another through spoken letter (including in the

form of aphorism and proverb, folklore), and manuscript. Although there is an attempt of inheriting local wisdom from one generation to the next, there is no guarantee that local wisdom will toughly face globalization offering more pragmatic and consumptive lifestyle. Factually, we can see how local wisdom replete with policy and life philosophy almost not implemented in the more pragmatic life practice. The spread of corruption in all levels is the real evidence of denial against local wisdom teaching “*bersakit-sakit dahulu, bersenang-senang kemudian* (you got to lost, to know how to win or no pain no gain)”; “*hemat pangkal kaya* (economy is the easy chair of old age)”.

The Form of Local Wisdom

Local wisdom can be seen as nation identity particularly in Indonesian context enabling it to transform cross-culturally that in turn will result in a national cultural value. In Indonesia, local wisdom is life philosophy and ideology manifested into a variety of life aspects (social and economic value order, architecture, health, environment order, and etc). For example, local wisdom rest on natural harmony has resulted in *pendopo* in Javanese architectur. *Pendopo* with the concept of open space ensures

weather ventilation and circulation more smoothly without needing weather cooler.

Local wisdom in the form of mutual cooperation is also known in people stall (for example *warteg* [tegal food stall]). In the stall, the rotation of stall management is practiced as the implementation of mutual cooperation value in social and economic order: providing job opportunity and opportunity of earning living for the relatives and citizens of kampong; that is one of local wisdoms inherited from the past that is still prevailed by some society. Surakarta City society perceives that local wisdom contains noble value that should be inherent to the spirit of everyone that should be practiced in living within society and state (Sri Supiyarno, and Sri Mulyati, 2012). Related to Bengawan Solo, the local wisdom contained includes preserving and maintaining meaning not making Bengawan Solo the waste disposal place, but keeping maintaining cleanliness, clarity, by disposing waste or domestic waste and factory waste to the river. Thus, the existence of Bengawan Solo remaining to be clear makes it the joyful recreation (Sari Dewi Permonika Suci, 2010).

Bengawan Solo

If Greeks understand the history of Nil River, if Chinese people know the

history of Yellow River, or Indians know exactly the history of Sala River or Bengawan Solo. Meanwhile, several centuries ago Bengawan Solo had carved the long history of human civilization in Java earth (Suhadi Purwantoro, Endang Mulyani, and M. Nurrohman, 2010).

Bengawan Solo is 600 km in length, with 2200 streams, crossing nearly 20 cities and regencies in Central Java and East Java. Bengawan Solo River originates from Wonogiri area toward its estuary in Java Sea, near Gresik city. This river has carved the history of civilization along its flow, even along its age. This river had long been transportation and trading media in Java inland, recalling that from entire north coast of Central Java through Surabaya, only Solo river was feasible to be sailed as the means of transporting consumption and commercial products to inland (Kompas Team, 2008).

Since the 13th-14th century, when Majapahit Kingdom was still on the top of its glory in East Java, this inland river transportation had occurred. At that time, Gresik was still called **Ujung Galuh** port, as the most important port along with Tuban in East Java. Gresik's location was very strategic because it lies on the estuary of a big river, **Bengawan Semanggi and Bengawan Sala/Solo**.

The term Bengawan Semanggi or Bengawan Solo refers to the name of Semanggi and Solo, the final harbor where these river flows exist. The river was named after the location from which the river flow originated firstly, recalling that along the flow of Bengawan Solo River through Gresik, there were 44 river ports. In the eastern flow it could be found Bengawan Madiun crossing Madiun City. Thus, it can be concluded that the river is named with the name of important port or important location becoming the source of river flow. Darsiti Soeratman in *Kehidupan Dunia Keraton Surakarta 1830-1939* (Yogyakarta, Yayasan Untuk Indonesia, 2000: 67) has studied flow and number of port in this river.

This river became the main way for river trading and sailing connecting Javanese Island area to the sea, or it can also be said as the exit and entrance of economic exchange and civilization between Javanese inland and outside world. Because the river's water source is located around Solo area, a number of important ports were found in that location. For example Semanggi lying on the south-east of Solo village and Wuluyu or Wulayu becoming the port living during 14th-15th century. Before that, Semanggi or Wuluyu was also mentioned in the Ferry Charter Inscription released by Hayam

Wuruk Palace in 1358 as investigated by J. Noorduyn. Semanggi was one of port series along Bengawan Solo from its estuary in Gresik. That place was the ferrying (*penambangan*) place for the crossers, and the tax was imposed to merchants or *orang Kalang* (horse-drawn cart operator) conducting expedition/commodity delivery (Suara Merdeka, 2002).

Surrounding Solo itself it was mentioned about the presence of village playing an active role in trading during Kasultanan Pajang's reign, Laweyan. The distance between ports was only about 4 – 15 km and travelled by river sailing. Laweyan developed very rapidly because it was famous for woven cloth trading center for Solo inland area. In relation to that reality, all activities related to traditional textile production began to grow and be concentrated in certain kampongs such as Mutihan (as the location of white cloth selling), Kabangan (red cloth production) and Klaseman (brown cloth production). In addition, some developing producers began to come and establish their own community. Most of them came from Bayat, Kartasura, Kleco, Pajang and Kedunggudel with their own skills. All of craftspersons then open their own settlement with special bond with

Laweyan being the traditional cloth trading activity center (Margono, 2014).

Both Semanggi and Solo is the village becoming trading port. The location of these two places were strategic enough and very important for river transportation network; for that reason, in Semanggi, in addition to trading activity of merchants, there was also ferrying activity, boat rental for crossing. These boat and raft moved in wind blow direction. When the wind blew to the west, these trading boats departed from Gresik port to inland and stopped by in many ports until finally arrived at the last port, Semanggi and Solo. When the wind blew to the east, these boats sailed again toward the estuary with Gresik as the last destination. This river sailing of course was also adjusted with Solo river's high flow rate, recalling many boats with substantial tonnage would not be able to sail on the fairly low water shallowness. In this river sailing, the products were also carried consistent with the sailing direction. From Gresik and river estuary, most of these boats transported imported commodity such as spice, household appliances, pottery, silk cloth and salt. When they sailed back, these boats would carry crops such as rice, coconut, coconut sugar, onion, forest product such as rattan, resin, wax, honey, and etc to be exported.

In addition to Chinese merchants, the famous business performer group at that time along this Bengawan Solo River was Javanese people. Javanese merchants were known as producer and distributor of crops such as rice, coconut, corn and fruit during 15th-17th century. They carried their commodity from inland and then exchanged or sold it in every port where they stopped by until arriving at the estuary of river as the hoarding place.

Bengawan Solo River had obviously played an important role in domestic trading sector focusing on river sailing. The river sailing patterns using boat and raft was closely related to the supply of basic materials for producing its vehicles. Around Solo area, particularly in Sragen, Sukoharjo, Ngawi and Madiun, many appropriate wood supplies were available to prepare river boat. When Surabaya was taken over by VOC from Mataram in the end of 17th century, VOC built Surabaya port and made it the big commercial port. The location of Surabaya protected by Madura Island on its narrow made it safe for the boats to anchor from direct exposition threat. As a result, Bengawan Solo flow was no longer profitable for Gresik area, because Surabaya and its inland were more profitable. It also occurred during 19th century when southern Surabaya inland

changed into sugarcane plantation area utilizing Solo River as its irrigation. However, the use of Solo River as trading channel improved during 17th-19th recalling the difficult land road passing through forest and its vulnerability in transportation sector.

In fact, VOC itself finally had economic interest in Bengawan Solo River. In Solo, VOC finally constructed warehouses to accommodate its plantation products in Solo hinterland area such as Karanganyar, Sragen, Wonogiri, Klaten, and Boyolali). VOC warehousing existed in Beton, Kampung Sewu, Solo area. They also constructed ports there as the competitor of preexisting Nusupan port. After 1744, VOC constructed fortress (from wood) *Grootmoedigheid* (now called *Vastenburg*), in the area where Pepe stream and Bengawan Solo River encountered. It means that this area had been guaranteed for its safety for the development of VOC trading activity (Ricklefs, M.C, 1991).

During 19th century particularly in 1820, intensively and massively agrarian exploitation process had occurred against Kasunanan Surakarta and Mangkunegaran area. The physical development condition of Surakarta in agrarian exploitation era seemed to be rapid relevant to the improvement of administrative and trading

service activity developing very rapidly, particularly plantation and sugar factory activities. Solo City became colonial trading and administrative city center as reflected clearly on the facilities constructed and growing within it. Modern urban facilities for art and recreation, clubs, parks, and transportation facilities supported the rapid mobility of economic activity. Train network crossing hinterland area went toward the factories processing sugarcane into the world sugar commodity, and then was forwarded to the stations constructed as well as its warehousing and forwarded to large ports for export purpose.

In line with the train development to support plantation, train transportation also played an important role in changing the face of Solo urban life in the end of 19th century. When sugar plantation and its factory business expanded uncontrollably, demand and need for sugar product transportation increased. The existing transportation vehicle, boat transportation on Solo River, no longer sufficed that need recalling the shallowness occurring on the river so that it was no longer feasible to use for large boat sailing. In addition to the factor of *settlement growth* along Solo River, ecological condition also affected this river flow during coerced cultivation (*cultuurstelsel*) period as a result of forest

mastery by colonial government in Madiun and Ngawi followed with massive logging. This resulted in damaged natural ecosystem along the river flow leading to landslide. This landslide had piled up the bank of river flow thereby increasing the volume of mud in the river flow. As a result, flow narrowing and current shallowness occurring strongly affected the use of river flow by the boat usually using it. Worryingly, the ecological damaging process in Bengawan Solo River still occurs until today, particularly *river shallowness*. Illegal settlement in the river bank in Solo city beginning to be sporadic since reform era contributed to such the ecological damage. Solo city government still relocates such the settlements continuously in order to mitigate the impact of and the ecological disaster of Bengawan Solo River. Bengawan Solo today is just like a free waste disposal channel (or the worse one, septic tank). The society's thinking and behavior still neglects the river's ecological problem. The cities along its flow should think about the form of education for their society in order to "trivialize" river (Adi Sucipto, 2013; Ade Rizal, 2013).

Moreover, Bengawan Solo is one of environment factors that can regulate the emergence of flood or inundation. When the river has certain good and well-

maintained depth, this condition can mitigate the flood risk. There have been many flood cases occurring as the result of Bengawan Solo overflow (Qomarun and Budi Prayitno, 2007). Therefore, the good and well-maintained river condition can help preventing the flood from occurring. Let's preserve the existence of river around us, particularly Bengawan Solo in order to be more beneficial to our life. It is in line with Solo City's Slogan, *Solo Berseri*. Thus, all of us expect that Bengawan Solo will remain to be clear (Yusticia Arif, 2014).

Conclusion

The objective of Social Science learning in Junior High School (SMP/MTs) is to make the students the good citizens. For that reason, Social Science learning is not only the transfer of knowledge but also the transfer of values. Thus, its learning assessment should pertain to cognitive, affective, and psychomotor aspects. For Surakarta City, surrounding environment becoming local wisdom and the source of Social Science learning all at once is Bengawan Solo. For Social Science learning, Bengawan Solo can be studied from Historical, Geographical, Economic and Sociological aspects. Making Bengawan Solo the learning source, the students of Junior

High Schools (SMP/MTs) in Surakarta City are expected to love their environment more, and local wisdom can be used as the means of reinforcing the character in dealing with globalization era.

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