

## ABSTRACT

# IMPLEMENTATION OF LOCAL CULTURAL ACTIVITY THROUGH LEARNING SOCIAL SCIENCE (IPS) IN ELEMENTARY SCHOOL STUDENTS OF SURAKARTA

**Oktiana Handini, Bambang Hermoyo**

*Slamet Riyadi University*

[handinioktiana7@gmail.com](mailto:handinioktiana7@gmail.com)

The values of local cultural wisdom in order to remain a fundamental force of national culture are through learning Social Sciences (IPS) for students in Elementary Schools (SD), as learning materials have a significant role in developing the characteristics of local cultural wisdom for students. The purpose of this study was to explore and find the implementation of local cultural wisdom through social science learning (IPS) for Elementary School students in Surakarta. Ethnographic research methods with qualitative descriptive analysis in terms of historical, sociological, and pedagogical perspectives. The data were obtained through surveys, observations and interviews with principals, teachers, and elementary school students in the city of Surakarta, using proportional sampling techniques. The results showed that the implementation of local cultural wisdom through social science learning (IPS) for Elementary School students in Surakarta was 261 state and private elementary schools (five districts). An understanding of the value of local cultural wisdom that has high cultural historical value and pedagogical value can support the content of social science learning in implementing local cultural wisdom in Surakarta. Social studies learning originates from the history of the city of Surakarta, the characteristics and life of its people, the culture of mutual cooperation, courtesy and respect for others as well as regional cultural arts that are included in the local content curriculum in the form of Javanese songs, and geguritan can be applied in social studies learning. Thus, these local cultural values can be used as a source of social studies learning, with the aim of making social studies learning more meaningful for students in shaping their character.

Keywords: Local Cultural Wisdom, Social Sciences (IPS),

## 1. INTRODUCTION

In the development of education in Indonesia, currently it is focused on improving the quality of education, especially the quality of students as human learners. Learning is not just gaining knowledge, it doesn't even stop in achieving short-term goals, for example the ability to explain, give examples, apply theory to formulas. In learning, it is hoped that a learning process will occur that focuses on the activities of students for the long term, for example the ability to think critically, be responsible, be able to make decisions, the ability to work together, the ability to adapt to the environment. Every individual lives in society which means interacting with the surrounding environment, therefore the knowledge that each individual gets will be different depending on the environment in which the interaction occurs. Joint commitment between education stakeholders, teachers and education actors (Hill 1994). The commitment is to achieve competency-oriented and centered on the change of students. (O'Malley, J.M & Pierce, L.V 1996).

Social Sciences (IPS) is an integrated study material which is a simplification, adaptation, selection and modification organized from the concepts and skills of history, geography, sociology, anthropology, and economics. (Kasim, 2008: 4). Social Science Education is learning in elementary schools, one of the materials that presents material that comes from historical heritage in the form of heroes, kingdoms, temples, ancient objects and local or regional cultural values. Regional cultural values as local wisdom are important potentials that must be developed in learning. The city of Surakarta has historical heritage that is very cultural value, such as the local culture of the Kasunanan Palace, Mangkunegaran Temple, Radyapustaka Museum. The three places are the basis for cultural wealth that has high historical and cultural values and pedagogical values that can support the content of learning Social Sciences in Elementary Schools. Basic School Social Science (IPS) learning comes from the community which includes the growth, development and progress of local life or local wisdom including all aspects of the problem with the aim of developing intelligence and social attitudes (Saucier, 1951: 325-327)

Thus, social studies learning will not run out of material to be discussed and questioned, because the material is not only what happened today, but also what has happened in the past, and further in the future in terms of the scope of its territory. It includes what's happening locally and locally. In the city of Surakarta, the facts show that the cultural elements of historical heritage that are highly cultural, such as the local culture of Kraton Kasunanan, Pura Mangkunegaran, the Radyapustaka Museum which have cultural insights and local wisdom have not been integrated into social studies learning in elementary schools. From this fact, there is a problem of how to implementation local cultural wisdom through social science learning for Elementary School students in Surakarta?

## **2. LITERATURE REVIEW**

### **2.1. Learning Social Sciences (IPS) Elementary School**

Social Sciences (IPS) in Elementary Schools is an integrated unit of study material which is a simplification, adaptation, selection and modification organized from concepts and skills of history, geography, sociology, anthropology, and economics. (Kasim, 2008: 4). and (Sapriya 2012) Geography, history, and anthropology are disciplines that have high integration. Meanwhile, stated by Numan Soemantri, (2001) IPS is a combination of elements of geography, history, economics, law and politics, citizenship, sociology, even the humanities, education and religion. Geographical learning provides insight regarding events with regions, while history provides unanimity with regard to events from various periods. Anthropology includes studies related to belief values, social structures, economic activities, political organizations, expressions and spirituality, technology, and cultural objects from local cultures. Economics belongs to the science that deals with policies in activities related to decision making. Sociology is the science of behavior such as the concept of the role of groups, institutions, interaction processes and social control. Social studies learning in SD is a local wisdom (Rochmadi 2011), in accordance with the 2013 curriculum, covering aspects of history, geography, economics, sociology, anthropology and political science of government. All of them originate from society which includes the growth, development and progress of life including all aspects of its problems.

At the basic education level, the scope of social studies teaching is limited to social symptoms and problems that can be reached in geography and history. Especially the symptoms and social problems of daily life that exist in the environment around elementary school students. Social studies SD learning materials are not only what is happening today, but also what has happened in the past, and further in the future.

Social studies learning objectives can be grouped into three categories, namely the development of intellectual abilities of students, development of abilities and a sense of responsibility as members of society and the nation and self-development of students as individuals. The first goal is oriented towards the development of intellectual abilities related to students and the interests of science, especially the social sciences. The second goal is oriented towards the self-development of students and the interests of society. The third goal is more oriented to the personal development of students for the benefit of themselves, society and science. Based on the description above, there are three aspects that must be addressed in the development of social studies education, namely intellectual aspects, social life, and individual life. The development of intellectual abilities is more based on the development of the discipline itself as well as academic development and thinking skills.

Judging from the scope of the area, covering what is happening locally, nationally, regionally to the global level. Richard Meril, in Hidayati et al (2006: 23), states that value is a standard or standard of choice patterns that can guide a person or group towards "satisfaction, fulfillment, and meaning." In every elementary school subject, it is obligatory to include or teach the attitudes and values contained in each subject. This is because in each subject there are different attitude abilities that students must have.

## **2.2. Local Culture of Surakarta City**

Humans with character are humans who have sufficient weight, both in terms of individual and social dimensions. Bringing students closer to local cultural peculiarities in a well integrated manner to be able to be active in knowledge, ready to become human beings who are able to adapt to their environmental conditions. In other words they are prepared to be able to function and play a role in dealing with all of their lives, and capable of becoming human beings with character.

It is stated in the Decree of the Director General of Education Number 2676 of 2013 concerning the 2013 Curriculum at Madrasahs that the basic framework and structure of the 2013 curriculum, the allocation of local content lesson hours is not explicitly stated and the aspirations of the people of Central Java who ask that local content lesson hours are still allocated in the 2013 Curriculum structure, So the Central Java Provincial Education Office dated June 4, 2014 has issued Decree Number 423.5 / 14995 concerning the Curriculum for Local Content Subjects in Javanese Language for SD / SDLB / MI, SMP / SMPLB / MTs, SMA / SMALB / MA and State Vocational Schools and Private sector in Central Java Province. Primary schools in the city of Surakarta apply local content in the form of Javanese culture in their learning. Local culture as a local content in the city of Surakarta is studying cultural sites such as the Kraton Kasunanan, Pura Mangkunegaran, Museum Radyapustaka. In each of these sites, there are cultural treasures that are supernatural or have a high meaning. In addition to providing a study of the Javanese language as a local communication language in Surakarta, local cultural sites are stored in local wisdom philosophies.

### **2.2.1. Kasunanan Palace**

The Kasunanan Palace or often referred to as the Surakarta Hadiningrat Palace was founded by Susuhan Pakubuwono II (Sunan PB II) in 1744 as a replacement for the Kartasura Palace which was damaged by the Chinatown riot in 1743. The Keraton Surakarta has become an icon of the city of Solo since ruling for several centuries. Keraton Surakarta Hadiningrat has an area of approximately 54 are. Inside the Palace there are many collections of statues, weapons and royal heirlooms. Keraton Surakarta has a multi-storey building called Menara Sanggabuwana which is believed to be the meeting place for the Queen of the South Sea and the King. Sanggabuwana Tower was founded by Sri Susuhan Pakubuwono III in 1782. This building is 30 meters high

and served as a tower and a place to spy on the Dutch during colonial times. When visiting the Surakarta Palace, visitors are not allowed to enter the residence of King Pakubuwono. Some places that can be visited are the large pavilion inside Sasana Sewaka and the museum in the palace area.

### **2.2.2. Mangkunegaran Palace**

Mangkunegaran Palace is the residence of a king named Sri Paduka Mangkunegara who lives in Surakarta which was built in 1757 after the Salatiga Agreement and two years after the implementation of the Giyanti Agreement. The Giyanti Agreement, which was implemented on February 13, 1755, divided the Javanese government into the Sultanate of Yogyakarta and the Kasunanan Surakarta. The agreement states that the Mataram area is divided into two, namely the eastern side of the Opak river given to Sunan Pakubuwana III who is domiciled in Surakarta and the west is handed over to Prince Mangkubumi who was later appointed as Sultan Hamengkubuwono I who is domiciled in Yogyakarta. When viewed from outside the building Mangkunegaran Palace is almost the same as the usual palace building. However, Pura Mangkunegaran looks smaller. Even though the model is smaller, parts of the room such as Pamedan, Pendapa, Pringgitan and Dalem Ageng remain. In terms of architecture, Mangkunegaran Palace has its own uniqueness where there is acculturation between Javanese and European cultures.

### **2.2.3. Radyapustaka Museum**

Radya Pustaka Museum founded by Kanjeng Raden Adipati Sosrodiningrat IV on October 18, 1890 is the oldest museum in Indonesia. Etymologically, "radya" means government, while "library" means letters. This place used to be a storage area for royal letters. As time went by, what was stored in this place were not only letters, but also various important objects related to the kingdom. And the longer it takes, as you have more and more collections, this place has become a museum.

In the courtyard of the museum, there is a statue of Ranga Warsita, a great poet who lived in Surakarta in the 19th century. Entering the building, the first room one finds is a room that stores various types of wayang. Not only various types of puppets from within the country, such as wayang purwa, wayang gadog, wayang madya, wayang klithik, wayang sukat, and wayang beber, various puppets from abroad are also part of the collections displayed in this room. For example, wayang nang from Thailand. The next room, namely the Tosan Aji Room or the precious metal room. In this room, various weapons made of metal, statues, and miniatures of the joglo house, the original house of Central Java, are displayed. Continue to the next room which stores various types of ceramics. However, before entering the third room, between the second and third rooms, one can see an organ or music box. This organ is a gift given by Napoleon Bonaparte to Paku Buwana IV (1788-1820). In the third room, various types of ceramics are stored. The majority of ceramics stored in this room are relics of

the Dutch colonial period. On one wall of this room, various sewon plates are displayed. Sewon dishes are plates specially made to commemorate the 1,000th day of the death of a person, usually a royal. The fourth room is the library. The majority of the books in the library collection here are in Dutch and Javanese, although a small number of the collections are in Indonesian. The books here are neatly arranged and quite well maintained. All collections in this library can only be read in the library room. Before heading to the fifth room, in front of the fourth room, there is a statue of Johannes Albertus Wilkens. He is a linguist who created a Javanese-Dutch dictionary. Unfortunately, his work cannot be found in this museum. The fifth room is a room that holds various collections made of bronze, such as statues and gamelan. Meanwhile, the sixth room is an ethno room. In this largest room, there is a large gamelan belonging to Kanjeng Raden Adipati Sosrodiningrat IV. In addition, there is also a traditional weaving tool and gamelan genderan, which is a set of gamelan strung together into a table and can be played by one person who is a contribution from a member of the royal family. The seventh room is the Rojomolo Room. Rojomolo is a giant figure ruler of the sea. This statue is the work of Pakubuwono V. The Rajamala statue is a decoration of the front of the boat used to pick up the empress Pakubuwono IV. In the back, the last room, there is a model of the tomb of the kings of Imogiri and various statues.

### **3. RESEARCH METHODS**

The research used Ethnographic research methods with qualitative descriptive analysis in terms of historical, sociological, and pedagogical perspectives. The data were obtained through surveys, observations and interviews with principals, teachers, and elementary school students in the city of Surakarta, using proportional sampling techniques. The results showed that the implementation of local cultural wisdom through social science learning (IPS) for Elementary School students in Surakarta was 261 state and private elementary schools (five districts).

### **4. RESULTS AND DISCUSSION**

In this research discussion used three aspects, there were the implementation viewed from History, Sociology and Pedagogy aspects. The results showed that the implementation of local cultural wisdom through social science learning (IPS) for Elementary School students in Surakarta was 261 state and private elementary schools (five districts).

#### **4.1. Implementation of Local Cultural Wisdom through Social Science Learning (IPS) for Elementary School Students in Surakarta City Viewed from History**

Social Science Education is learning in elementary schools, one of the materials that presents material that comes from historical heritage in the form of heroes, kingdoms, temples, ancient objects and local or regional cultural values. Regional cultural values as local wisdom are important potentials that must be developed in

learning. The city of Surakarta has historical heritage that is very cultural value, such as the local culture of the Kasunanan Palace, Mangkunegaran Temple, Radyapustaka Museum. The three places are the basis for cultural wealth that has high historical and cultural value and historical value that can support the content of learning Social Sciences in Elementary Schools. Basic School Social Science (IPS) learning originates from the community which includes the growth, development and progress of local life or local wisdom including all aspects of the problem. Social studies learning content will not run out of material to be discussed and questioned, because the material is not only what happened today, but also what has happened in the past, and further in the future in terms of its territorial scope. It includes what's happening locally and locally. In the city of Surakarta, the facts show that the cultural elements of historical heritage that are highly cultural, such as the local culture of Kraton Kasunanan, Pura Mangkunegaran, the Radyapustaka Museum which have cultural insights and local wisdom are organized and integrated in social studies learning in Elementary Schools.

#### **4.2. Implementation of Local Cultural Wisdom through Learning Social Sciences (IPS) in Surakarta Elementary School Students Viewed from Sociology**

Social studies learning in Elementary Schools, according to the level of psychological development, students are invited to enter and at the same time live the social situation. The hope is that students will be well guided to be active in knowledge, ready to become humans who are able to adapt to their environmental conditions. In other words, they are prepared to be able to function and play a role in dealing with all of their lives, and capable of becoming human beings with character. Humans with character are humans who have sufficient weight, both in terms of individual and social dimensions through implementation of students with local cultural peculiarities. The characteristics and life of the people In Surakarta we called **gotong royong gugur gunung** are mutual cooperation culture, courtesy (**unggah ungguh**), and local cultural arts that are included in the local content curriculum will continue to be maintained. Thus, these local cultural values can be used as a source of social studies learning. The cultivation of Javanese cultural characters is also implemented in the material on cultural diversity in Indonesia, especially Javanese culture such as 5 Javanese cultures which are preserved such as Sekaten, Grebeg Sudiro, Grebeg Maulud Nabi and Kirab Pusaka Kasunanan Palace and Mangkunegaran Palace.

#### **4.3. Implementation of Local Cultural Wisdom through Social Science Learning (IPS) for Elementary School Students in Surakarta City Viewed From Pedagogy**

Pedagogical values can support social changes ( Tilaar 2012)The content of social science learning in implementing local cultural wisdom in the city of Surakarta. Social studies learning comes from the history of the city of Surakarta, the characteristics and life of its people, the culture of mutual cooperation, courtesy and respect for others as well as regional cultural arts that are included in the local content

curriculum in the form of Javanese song, and Javanese **geguritan pitutur** advice can be applied in social studies learning. Example: Integrating Social Studies Learning in Elementary School Class IV The theme of "**Indahnya Negriku**" through local culture / Javanese culture about courtesy and respect for others.

4.3.1. The Javanese song **Ilir-Ilir** implies that life has been regulated by the Almighty, it cannot be forced to be changed according to human will. Because human life is the Almighty nature.

4.3.2. Javanese pitutur: "**Ojo seneng ngremehke wong liyo**" means don't like to underestimate other people because big is not really strong and small is not really weak.

Efforts to implement students with the uniqueness of local culture in where they live will not work well if the teacher is not even able to convey it. Therefore, it is necessary to have teachers who have an adequate understanding of local cultural values, in addition to the ability to understand the subject matter for which they are responsible. For this reason, teacher colleges need to prepare their graduates to have competence not only intellectual abilities but also an understanding of traditional values that apply in society.

In addition, the local government as the manager of education in the region has the obligation to provide training to teachers who are in charge and will be in charge of local cultural values and this needs to be done continuously so that the ability of teachers to integrate local cultural values can continue to be felt until they are finally able to transform values. noble traditional values to their students. If it is successful, it is hoped that the negative cultural influences that come from outside can be minimized. The pedagogical implication appears in the existence of society as a source of local-traditional values that can be used to enrich the material already written in books. Values, morals, habits, customs / traditions, and certain cultures that become people's daily lives are things that need to be known and studied by students (Tilaar, 2002: 93).

As for the characteristics of local wisdom raised by Triani Widyanti (2015), "being able to withstand external cultures, having the ability to accommodate elements of external culture, having the ability to integrate elements of external culture into the original culture, having the ability to control, and being able to gives direction to cultural development. This local wisdom explicitly emerged from a long period of evolving together with the community and the environment in the local system so that it was processed into a local domain.

The implication of IPS learning in Elementary should not only be formal, but society and cultural-based, and open to various problems that occur in society. Culture in the educational unit environment is a source of learning and an object of study that must be part of the learning activities of students. The curriculum acts as a medium in



developing regional culture and national culture. Students need to be invited to see other cultural values, so that they understand deeply, and finally be able to appreciate them.

#### **IV. CONCLUSION**

The results showed that the implementation of Local Cultural Wisdom through learning Social Sciences (IPS) for Elementary School Students in Surakarta City. An understanding of the value of local cultural wisdom which has high cultural historical value and historical, sociological and pedagogical values can support the content of Social Science learning. In implementing local cultural wisdom in the city of Surakarta. An understanding of the value of local cultural wisdom that has high cultural historical value and pedagogical value can support the content of social science learning in implementing local cultural wisdom in Surakarta. Social studies learning originates from the history of the city of Surakarta, the characteristics and life of its people, the culture of mutual cooperation, courtesy and respect for others as well as regional cultural arts that are included in the local content curriculum in the form of Javanese songs, and *geguritan* can be applied in social studies learning. Thus, these local cultural values can be used as a source of social studies learning, with the aim of making social studies learning more meaningful for students in shaping their character.

#### **REFERENCE**

- Eunuch, Melany. 2008. *Model Pembelajaran IPS*, , (Online), [Http: // Wodrpres. Com](http://Wodrpres.Com). (accessed May 2, 2020). (Melany, Model Pembelajaran IPS, 2008)
- Dr. Sapriya, M.Ed. 2012, *Pembelajaran IPS Konsep dan Pembelajaran*, Bandung Rosdakarya. (Sapriya, Pembelajaran IPS Konsep dan Pembelajaran, 2012)
- Hidayati et al. 2006. . *Pengembangan Pendidikan IPS SD*. UPI Pres. Bandung. (Hidayati, 2006)
- Hill B.C., & Ruptic, C.A (1994), *Practical Aspects of Authentic Assessment: Putting The Pieces Together*, Norwood, MA: Christopher Gordon Publishers Inc. (Hill & Ruptic, 1994)
- Muhammad Rochmadi (2011) *Kajian Bahasa Sastra dan Budaya Jawa Teori dan Pembelajaran*, Surakarta : Pelangi Press. (Rochmadani, 2011)
- O'Malley, J.M & Pierce, L.V (1996), *Authentic Assessment for English Language Learners: Practical Approaches for Teachers*, New York: Addison-Wesley Publishing Company. (O'Malley & Pierce, 2011)
- Saucier, W.A. (1951). *Theory and practice in the elementary school*. New York: Macmillan. (Saucier, 1951)

Sumantri Numan, 2001. *Menggagas Pembaharuan Pendidikan IPS*. Rosdakarya Bandung Publisher. (Numan, 2001)

Tilaar, H.A.R. (2002). *Pendidikan, Kebudayaan, dan Masyarakat Madani*. Bandung: Youth Rosdakarya. (Tilaar, 2002)

----- (2012). *Perubahan Sosial dan Pendidikan Pengantar Pedagogik Transformatif untuk Indonesia*. Jakarta : Rineka Cipta. (Tilaar, Perubahan Sosial dan Pendidikan Pengantar Pedagogik Transformatif untuk Indonesia, 2012)

Triani Widyanti (2015). *Penerapan Nilai-Nilai Kearifan Lokal Dalam Budaya Masyarakat Kampung Adat Cireundeu Sebagai Sumber Belajar IPS JPIS*, Jurnal Pendidikan Ilmu Sosial, JPIS, Journal of Social Science Education, Vol. 24, No. 2, December 2015 Edition accessed 18 May 2020. (Widyanti, 2015)

----- [SK Dirjen Pendis Nomor 2676 Tahun 2013 Tentang Kurikulum 2013 Pada Madrasah](#)  
accessed May 14, 2020