

College Student's Culture from Mappi As A Source of Elementary School for Social Science Learning Based on Local Wisdom

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ABSTRACT

The research aims to describe the local wisdom possessed by college students and analyze the college student's local wisdom system with elementary social studies learning based on local wisdom. This study uses a qualitative approach with the research subjects of Class E students in the second semester of the 2020/2021 academic year, PGSD Study Program, Sanata Dharma University, Yogyakarta. The study found that there was a system of local wisdom that was still attached to the lives of Mappi Regency and can be integrated with elementary social studies learning. Elements of local wisdom that are part of students and have taken root into a cultural system include elements of language, technology systems/equipment/living equipment/, economic systems/livelihoods/, industry, social/community/organizational systems, religious systems, art systems and systems knowledge. The findings of the value of local wisdom inherent in students can be integrated and have implications for elementary social studies learning. Elementary Social Studies based on local wisdom is very important to foster students' love for local wisdom and as an effort to maintain the existence of local wisdom in the midst of the swift currents of globalization.

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1. INTRODUCTION

The development of technology, information and science in the 21st century has shown rapid progress, especially regarding the development of learning which is a necessity for the importance of new concepts, approaches, and innovations that are relevant to learning. Especially when Covid-19 was officially confirmed by Indonesia in March 2020 which required learning to be done through online learning. Along with the development of globalization and the times, the implications for local or

regional culture can be displaced, both in cities and villages. This condition becomes a learning challenge at all levels of education so that there needs to be an approach or innovation in learning that is more effective, especially in Social Sciences (IPS) subjects. Gunawan (2016) mentions Social Sciences (IPS) studies the state of rapid community development or can be called IPS as a dynamic field of science.

The learning objectives mentioned above are clear and quite broad, namely to prepare students to become citizens as well as students who have competencies in accordance with the objectives of social studies learning, including preparing prospective elementary school education teachers who teach students to be able to think and the ultimate goal is for students to continue their culture. If it is associated with the goal of forming good citizens, continuing the culture of the Indonesian nation, thinking rationally, and having morals, then learning materials can be integrated with the values of local wisdom that are deeply rooted, especially when elementary social studies learning is carried out through distance learning. (online). On the other hand today, the swift currents of globalization which have an impact on changes in patterns of human behavior, especially children in schools are demanding and a challenge for educators.

Given the importance of social studies, social studies should not be underestimated and learning can be packaged into a process that can be accepted by students easily, contextually and is fun that is able to fulfill social studies learning. This is in accordance with Rahmad's opinion (2016: 1) which states that the purpose of social studies is to develop the potential of students to be sensitive to: social problems that occur in society, personal problems, have a positive mental attitude towards inequality that occurs, and are skilled in overcoming problems in the family environment, both that befall society in general and themselves.

However, according to Darwanti (2016: 2) social studies has shortcomings including the material consisting of theories or concepts that discuss topics/events that occur in people's lives, studying them requires creative thinking skills so that the problems faced can be solved with the best solutions, one of which is through social studies learning materials based on local wisdom. Implementation of thematic learning ideally can be associated with the student's environment that leads to the achievement of knowledge and the introduction of the environment around students.

Furthermore, Muchtar (2015) mentions the weaknesses of social studies learning, including learning activities that lack attention to aspects of the use of teaching media and its development in the form of various socio-cultural cases that grow in the student environment, such as those that are institutionalized or strongly rooted in local wisdom values. Plus the process of learning activities does not really touch social skills and social aspects. In this case, the learning process can be separated from the values of local wisdom of social and cultural roots, placing students as recipients of one-way information rather than involving students in thinking activities in the context of socio-cultural values. Through social studies based on local wisdom, it teaches students to explore the real situations they face.

The crisis of value education in social studies must be immediately found a solution by revitalizing social studies education as learning and part of education that is based on the values of local wisdom. This becomes important to build the character of Pancasila which is expected to overcome existing socio-cultural problems. Various studies have been carried out as an effort to integrate character education in the education system in schools (Suardi et al., 2018), research on the integration of social and moral caring characters (Kanji, et al., 2020), scientific implementation to build character (Suardi & Syarifuddin, 2018). This study will describe the local wisdom system of the college students' area of origin and want to find out how it relates to social studies learning materials based on Papuan local wisdom.

If it is related to the context of ethnic, cultural, customary, linguistic and other diversity in the country, social studies learning based on local wisdom is an interesting theme to study, because each cultural area has its own peculiarities. This condition starts from every region in Indonesia which consists of people with different patterns, characteristics and cultures. It can take the form of a kinship

system, language, customs, regional arts that can be used as material for social studies studies and learning based on local wisdom.

Local wisdom is intelligence towards regional wealth which can be in the form of knowledge, customs, culture, beliefs, norms, insights and others that are inherited between generations, which are maintained as an identity and guided in teaching how to act in life appropriately (Utari & Degeng, 2016). While culture comes from the word culture. Linguistically, culture comes from the Latin Colere (Daryanto, 2015: 1).

Henslin (2006: 38) explains that culture includes values, language, norms, behavior, beliefs and even material objects that are passed down from generation to generation. All of them are indicative of culture. Culture/culture is all the results of human efforts with buddhi in the form of all sources of soul, namely taste, creativity, and intention (Widagdho, 2010: 27).

One of the interesting study materials for local wisdom is the culture that is part of the daily life of special class college students from Mappi Regency, Papua Province, who are currently studying for an undergraduate degree at Sanata Dharma University, Yogyakarta. Mappi became one of the new districts as a result of the division/formation of Merauke Regency based on Law no. 26/2002. Mappi Regency is an inland area of Papua which is located in the southern part of Papuan Province. This area is located in Mappi Regency, Papua is inhabited by indigenous Papuan tribes, including the Awyu, Asmat, Yakai, Tamario, Citak Mitak, Wiyaghar tribes (Mua, 2015: 122). This area is also referred to as the area of a million productive swamps in Southern Papua which has an area of almost 28,518 km². Mappi Regency borders on the west side with Asmat Regency and the Arafura Sea. While on the east side, it is bordered by Merauke Regency. Mappi is divided into 6 (six) sub-districts with Kepi in Obaa District as the district capital.

College students who come from Mappi Regency, Papua in class E 2020 PGSD Sanata Dharma University Yogyakarta has a variety of cultures that are different from other regions. Based on reflective and logical thinking on a number of phenomena that have emerged in the development of social studies and society in general, it is considered important to reinforce cultural values in social studies learning. Social studies learning that focuses on planting and developing the value of local wisdom is essentially a part of improving the quality and quality of education that is carried out on an ongoing basis and to meet community demands for social studies education. Thus, it is necessary to identify cultural values in the area of origin of Mappi Regency college students that can be appointed to be transformed in social studies learning based on Papuan local wisdom.

The importance of local wisdom in learning is supported by several studies including research by Utari & Degeng (2017) which reveals the importance of the value of local wisdom in the learning process in elementary schools. Then research by Nadlir (2014) which concludes that without disturbing the existing teaching materials, even strengthening them, local wisdom needs to be included. Abbas's dissertation (2013) reveals that the life biography of Guru Sekumpul is the embodiment of local wisdom, especially in the educational dimension. In addition, Effendi's dissertation (2011) found environmental wisdom to be one of the cultural values that developed in the Kuta community, which was able to make the local natural environment sustainable. In addition to environmental wisdom, in community culture there are values of loyalty, balance, simplicity, solidarity, courtesy, sustainability, mutual cooperation, togetherness and mutual love which are reflected in various community behaviors.

Based on this, the researcher wants to describe how the local wisdom system in the area of college students comes from? and how is social studies learning based on local wisdom? This study aims to describe the local wisdom system of the college student's area of origin and to find out what the local wisdom system of Mappi Regency college students is when it is associated with social studies material based on local wisdom. This research will also have important implications and contribute to the study of social studies learning based on local wisdom.

2. METHODS

This study uses a qualitative approach, in the form of an intensive and systematic data collection process to gain knowledge about the local wisdom system of class E college students in the social studies subject at elementary school which can be linked to social studies learning in elementary school. The place for the implementation of this research is Class E in the second semester of the 2020/2021 academic year at the Primary School Teacher Education Study Program, Sanata Dharma University Yogyakarta and the time of the research was carried out within a period of three months. Determination of the research location is based on the characteristics of class E PGSD which is a special class for collaboration with a composition dominated by college students from Mappi Regency, Papua, which has a system and cultural product, is different from other cultures in the country.

The research subjects studied were Class E college students in the Elementary School Social Studies and Civics Education course at PGSD, Sanata Dharma University, Yogyakarta. The subject is the subject of discussion, subject matter, as well as people, places, activities, processes and objects that are observed to be targeted (Arikunto, 2005: 89). Meanwhile, the object of this research is the local wisdom system of class E college students and its relation to the social studies material for elementary school students. The object of research is the case, thing or object that is the target for research (Ali, 1987: 120).

There are two types of research data, namely primary data and secondary data. Primary data is data obtained by researchers directly obtained from in-depth interviews with college students / resource persons. In this case, the primary data is the result of the answers of Class E students of PGSD USD which are in accordance with the local college student wisdom system. While the type of secondary data obtained by researchers from existing sources that function to support primary data. This data is obtained from journal articles, books, official websites, etc., which can serve as references and support researchers in broadening their knowledge of social studies culture and materials.

Researchers used 3 (three) techniques to generate data, namely observation, interviews and documentation. Observation through data collection by recording/observing objects with systematic phenomena being investigated. The choice of observation is because researchers want to be more sure and know the validity of the data through direct experience in the field. Then through interviews, the information obtained is sought to be trusted and proven, this technique by means of questions and answers between researchers and college students or interviewees. In this process the researcher prepares and asks several questions related to the local wisdom system of the community or culture inherent in each college student. While documentation is needed to support the data.

The data analysis technique uses descriptive analysis which is a way of working in solving the problem under study by describing the conditions and circumstances of the object of research based on the facts found or as they are. According to Moelong (2016: 247) the data analysis process begins with identifying all data from various sources, namely observations, written interviews (fieldnotes), personal documents, official documents, pictures, videos, photos, images, etc. The data analysis technique of this research uses data analysis techniques of Miles & Huberman. Data reduction refers to the process of focusing, selecting, abstracting, simplifying and transforming "raw data" that occurs in written field notes. This process also means selecting the main points, summarizing, focusing on the important things, looking for patterns and themes. The stages of data reduction are, firstly making a summary, secondly coding, thirdly searching for themes, fourth making clusters, fifth creating partitions, and sixth writing memos.

Presentation of data means presenting data in the form of charts, brief descriptions, or relationships between categories. The presentation of data that is often used in the qualitative type is narrative. This is because it aims to understand what is happening and plan next, based on what the researcher understands. Meanwhile, the formulation of the problem in the qualitative type is still temporary and can develop after the researcher is in the field. The conclusion of qualitative research becomes new findings in the form of a description (the initial picture that is not yet clear becomes clear) and can be in the form of interactive/causal relationships and theoretical hypotheses. So that conclusions and verification in qualitative research are carried out after from the field (Pujileksono, 2015: 152).

The data validity technique used is the triangulation technique. According to Moleong (2016: 83) triangulation is a way of checking the validity of data that uses something other than data for comparison (checking) against existing data. Meanwhile, Sugiyono (2008: 83) mentions triangulation is a way of collecting data that combines data obtained from several excavation techniques that have been used such as interviews, observations, and recording in the field.

3. FINDINGS AND DISCUSSION

Indonesia is a vast country consisting of multicultural and plural citizens who collectively play a role in developing Indonesia (Priyatna, 2016). Therefore, the views of life, values, and culture of indigenous peoples can together form and strengthen the existing Indonesian values. Based on the findings of observations made, it can be seen that college students from the Mappi Regency has a variety of cultures or local wisdom that is deeply rooted. This is known based on interviews with several college students who stated that students' daily lives cannot be separated from the cultural values inherited by the previous generation.

Based on the research findings, there are many local wisdoms that are still attached to college student life and can be integrated with Elementary School Social Studies and Civics Education. The values of local wisdom from the area where college students come from are recognized as having taken root and according to informants it has become a cultural system that needs to be preserved. This is in accordance with the opinion of Koentjaraningrat (2015: 146) which defines culture as the whole of human works and ideas produced by learning, along with all of the results of that mind and work. Culture in English comes from the Latin word *colere* which means working or processing, which develops into the word culture and is defined as human power or effort to change nature. Koentjaraningrat (1979: 203) suggests that there are seven elements of culture, namely art, language, livelihood system, religious system, technology system, scientific system and social organization. The seven elements of culture each have 3 (three) forms of culture, namely the social system, culture and physical culture and are found in college students from Mappi Regency.

Based on the above opinion, it can be concluded that culture will always experience dynamics, changes, shifts from time to time and from generation to generation so that college students/students as a society that has culture must continue to maintain, recognize and preserve the culture they have so that any changes that occur will not eliminate the character. original from the culture itself.

Collage Student Local Wisdom System from Mappi Regency

In this study, it was found that there was a cultural system or local wisdom found in the lives of Class E (2020) PGSD USD students identified based on elements of equipment/living equipment/technology systems, livelihood/economic systems, social systems/organizations/social systems and systems. art which is described as follows:

Table 1. Identification of Local Wisdom of Students from Mappi Regency

Elements of Local Wisdom	Research Findings
Equipment system/living equipment/technology system	Tools used in daily activities to meet the needs of life that are still traditional in nature such as hammers for axes, nokens, bows and arrows, and others used for farming, hunting, catching fish and household utensils.
Livelihood system/economic system	Local economic activities include farming, gardening, harvesting sagu, trading, looking for wood, catching fish and others.

Social system/organization/ social system	The existence of a social organization/social system, including a living unitary system through mutual cooperation and a system of associations at the level of kinship or higher.
Art System	The arts include painting, sculpture, make-up, music, literature and motion art. There are many and varied arts from student areas.

Based on table 1. the statement of student interviews states that there are many regional cultural, social and physical systems that can be found in the student's home area which is dominated by the Auyu tribe. This is in accordance with Wuniyu & Betaubun (2019: 21) which mentions Mappi Regency has several tribes including the Yaqhai, Uyakar, Auyu, Tamhagrio, Citak and Korowai/Kombai tribes. The findings of the study also revealed the existence of a student's cultural and social system including the existence of values, norms and other types of abstract culture that are still deeply rooted, such as the value of mutual cooperation, hunting and farming skills, including religious ceremonies.

Meanwhile, in the physical culture of students, it was found that there was noken local wisdom, weaving mats, processed bark, and other handicrafts. Susilo et al., (2018: 18) mention that physical culture is concrete, it can be felt/touched. Including in accordance with research findings which found that there are folk tales that are part of the culture inherent in the dynamics of student life at Mappi Regency.

The division of cultural elements is in accordance with Henslin (2006: 39) who divides culture into two types, namely material (physical) and non-material (spiritual) culture. Material culture such as art, weapons, buildings, jewelry, machinery, even hairdressing, cutlery, etc. While non-material culture, namely ways of thinking can be in the form of values, beliefs and other assumptions about the world and ways of acting (general patterns of behavior, including gestures, language and other forms of interaction) in a group. Meanwhile, Sutarno (2007: 1.11) concludes that the part that includes culture and non-culture, namely, non-culture includes objects that are God's creation (its existence already exists by itself) that do not or have not received human touch (natural objects such as trees, stones, etc.), land, mountains, planets, etc.), while culture includes things whose existence has been touched by human hands/activities/products (eg, marble/onix statues, buildings, bonsai, eating rules, etc.).

Social Science Learning Based on Local Wisdom

Most college students strongly agree that the local wisdom of the Papuan people is integrated with elementary social studies learning. This is reinforced by Susanto's opinion (2014: 324) which states that elements of regional culture have the potential as local geniuses because their ability to survive has been tested to date which has characteristics, namely: 1) Having the ability to accommodate elements of foreign cultures; 2) Have the ability to integrate elements of foreign culture into the original culture; 3) Able to withstand foreign cultures; 4) Able to give direction to cultural development; and 5) Have the ability to control.

Education based on local wisdom is a good practice that has relevance for life development skills based on local potential in each region and skills empowerment (Setiti, 2015: 213). The potential for integrating local wisdom systems in these findings will facilitate access to local wisdom materials in social studies learning, for example, being able to use various tools/media that have the potential to add to the learning context or insight and improve college student learning outcomes. This potential value of local wisdom is the capital for social studies education to strengthen the social character and innovation of social studies education.

Based on the findings of interviews, college students mentioned the existence of search/economic system activities, for example in hunting, farming, and fishing activities, which of course are not just

scientific activities in the form of applying scientific knowledge, but also moral activities that adhere to the character and principles of society. For example, participating in preserving nature and others. Keraf (2010: 369) calls it something that is practiced, lived, taught and passed down between generations while at the same time forming patterns of daily behavior/character, both towards others and the unseen.

Based on the findings of the interview, it is also known that the local wisdom system of the community in Mappi Regency also still finds elements of local wisdom in everyday life. This is indicated by the form of local wisdom that exists in Mappi Regency include regional languages, dances, traditional arts, religious systems, local knowledge systems and farming culture. This is in accordance with college students who state elements of language, for example using gongs, hand movements, nodding their heads, and shaking their heads. Regional languages such as Auyu and Yaqai.

Then on the type of dance, college students mention the dance of Yosim Pancar and Perang. War dance, performed by using sago leaves for the waist and to use the bird of paradise for women while for men cassowary feathers. Arts include embroidering Noken, making Baskets from tree ropes, Making Mats from Grass, making Waist Bags from Grass and so on. The original technology of the product is an ax, a bow for hunting while for catching fish is bubuk and lobeh malam. The livelihood system of the Mappi tribe is farming and fishing.

Thus, local wisdom in the area of origin of college students is practiced in various fields of life, including the environment, education, health, food supply, agriculture, natural resource management and various other activities in people's lives. This shows that local wisdom comes from the culture of a local community, which is used as the basis for decision making at the local level in the fields of (Wahyu, 2007: 20): 1) Natural-resource management; 2) Agriculture; 3) Food preparation; 4) Health care; 5) Education; and 6) a host of other activities in communication.

Then Susanto (2014: 325) categorizes local wisdom as consisting of 2 (two) aspects, namely: 1) tangible, including: a. Textual, several types such as procedures, value systems, special provisions as outlined in written notes on the calendar, traditional primbon books, and prasi (culture written on palm leaves), b. Architectural/ Building, c. Cultural/traditional heritage objects (artworks), for example batik, sasirangan, paper, etc.; and 2). Intangible. The form of local wisdom is intangible such as advice and advice that is passed down from generation to generation or verbally, it can be in the form of chants and songs that contain traditional teaching values. Through advice, advice and other intangible forms of local wisdom, social values are conveyed verbally/oral from generation to generation. This categorization is also in accordance with research findings which found the local wisdom of college students from Mappi Regency which is tangible and intangible.

If it is associated with elementary social studies learning, then the local wisdom of the Mappi Regency is very relevant to be integrated into learning. This is in accordance with the functions of local wisdom described by Wuryandani (2010: 3), namely: 1) conservation and preservation of natural resources; 2) HR development; 3) development of science and culture; 4) taboos, literature and advice; 5) social meaning such as kin/communal integration ceremony; 6) political meaning; and 7) means ethics/morals. Educational practices based on local wisdom are derived from the cultural values of an ethnic group and behavioral standards (Selasih & Sudarsana, 2018: 297).

Local wisdom can be integrated with IPS SD as part of the cultural identity, personality of a community or society in the form of norms, value systems, beliefs, ethics, customs and special rules that are continuously able to survive. In principle, local wisdom becomes the advantage of the local community and has good value and is able to reflect the culture of the archipelago.

Based on the findings of interviews, the majority of college students strongly agree that the local wisdom system is part of the advantages that can be developed through education. Besides the need for innovation in elementary social studies learning. This is in accordance with the social studies concept in the form of selected investigative (information) styles from the social sciences, selected information from each field that relates directly to an understanding of individuals, groups, and values and selected applications of information to civic education (Martorella, 1994: 7). Social Studies is an interdisciplinary

integration of human and social science concepts for the purpose of practicing citizenship skills on critical issues (Barth, 1990: 28).

Aqib (2006: 133) mentions that social studies is a subject in elementary school which consists of two main study materials: history and social knowledge. The Content Standard (2006: 621) explains that Social Studies is one of the subjects taught from the SD/MI/SDLB level to the SMP/MTs/SMPLB level which examines facts, concepts, events and generalizations related to social issues/phenomena. Especially for elementary social studies, learning activities are currently carried out in an integrated thematic manner in the 2013 curriculum. According to Sa'ud (2006: 5) integrated learning is an approach that connects, links and integrates teaching materials in one subject or between subjects with needs and interests. children, all aspects of college student development, as well as the needs and demands of the social environment. Thematic learning is designed based on certain themes and discussion of related themes from various subjects. For example, the theme "I and the Environment" can be viewed from social studies, science, mathematics, arts and language subjects and is relevant to the integration of local wisdom.

Social studies learning based on local wisdom makes learning interesting, fun and contextual. This is the majority answer given by college students. Siska (2018: 26) mentions that in social studies learning, college students can be invited directly into society and the natural environment. Through the surrounding natural environment, college students will know, recognize and be familiar with local environmental conditions so that they get the real meaning and benefits of social studies subjects. The benefits of studying social studies besides preparing college students to enter the community, also make college students a member of the community or good citizens by obeying the applicable rules.

The college students also mentioned that elementary social studies education was still considered boring learning. Therefore, social studies material should refer to the concept of social science that is adjusted to the level of development, growth, grade level and age. This is in line with the objectives of social studies in elementary school which are written in the Content Standards and adapted to the objectives of social studies learning. Social studies learning based on local wisdom is an alternative for learning that is not boring.

The majority of college students strongly agree that elementary social studies learning must be able to explore and come from topics/materials sourced from the community and the nearest environmental media can be used in elementary social studies learning based on local wisdom. This is in accordance with Nasution's opinion (2018: 61) which states that the source of social studies learning material can come from social life events in other places that can be directly witnessed or observed and even analyzed. In addition, it can also be introduced to college students through documents, historical relics in the form of temples, museums, fossils, historical buildings, and many meaningful things that can be learned, especially regarding past events that have positive values and bring good or negative values that bring destruction for human life in the past. In other words, all local wisdom systems that are capable of being studied and donated as social studies learning materials can be applied as social studies learning resources.

Therefore, social studies learning should ideally be able to explore material/discussion sourced from the community. In other words, in the implementation of the teacher must use the community as the material, the source, and as a laboratory where to match theoretical and practical knowledge. The ideal teacher also brings college students to the real life reality that can be lived. Reinforced by research on the implementation of contextual multicultural education approaches (Amirin, 2013), the urgency of a local wisdom-based disaster curriculum (Desfandi, 2014) and the Tungku Tiga Sajarangan approach (Amri et al., 2021).

4. CONCLUSION

In this study, it was found that there is a wisdom system that is still attached to the lives of college students from Mappi Regency and can be integrated with elementary social studies learning. The values of local wisdom of the area are part of the community and have taken root into a cultural system that

needs to be preserved by covering elements of language, living equipment systems/equipment/technology systems, economic systems/livelihoods, industry, social systems/organizations/social systems, knowledge system, religious system and art system.

Elementary social studies based on local wisdom are part of character and value development in social studies learning that emphasizes the development of values/characters inherent in each discussion concept and teaching material by using the values of local wisdom of the community. Local wisdom in social studies learning is accessed using various platforms/media that support and have the potential to add scientific insight and learning experiences as well as improve college student learning outcomes. There are many media to access and identify various information about local wisdom that has taken root and developed in the community in Mappi Regency. Given the importance of learning social science elementary school local wisdom, it is hoped that all interested parties can carry out further research and development, especially at the inventory stage on certain other local wisdoms to be integrated into elementary social studies learning.

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