

Utilization of Jelekong Art Village as Research Source of Social Studies

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Abstract. The problem in this study is that there are many educators who are only slaves to the curriculum, where in doing their learning in class, educators do not provide meaningful learning that only focuses on textbooks and without utilizing the surrounding environment as a source of learning. Through the task of the teacher in learning is not limited to the delivery of information to students only, but according to the progress and demands of the times, teachers must understand various effective learning models in order to guide students optimally. The learning process and learning of social studies should be influenced by environmental factors that become environmental inputs and instrumental input is a factor that is intentionally designed to support the teaching and learning process and the output that you want produced. One source of social studies learning that utilizes the surrounding environment is by visiting places that are interesting and can be linked to social studies learning material. This study aims to determine the utilization of Kampung Seni Jelekong as a social science learning resource. The approach used is the approach to research and development (research and development) refers to the 4D model with the stages of define, design, develop and disseminate, but in this study only until the third stage is develop. Data collection techniques by means of documentation studies, interviews and questionnaires. The data analysis process in this study is done by sorting and organizing data. The results of the study show that Jelekong Art Village is suitable for use in social studies learning activities through learning tools in the form of social studies learning modules.

Keywords : Social studies, environment, learning resources.

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A. INTRODUCTION

This research departs from the researcher's anxiety with the problem that the teacher is only a slave to the curriculum, where in doing the learning in the classroom, the teacher does not provide meaningful learning. The teacher feels satisfied and feels his task has ended when the learning material has been delivered. So that social studies learning becomes dry, and tends to monotonous learning, by always focusing into textbooks without studying social events that exist in the surrounding environment. Even though social studies will be full *value* (value) history, location, and economic activity of local communities. As revealed by Supriatna (2016, p. 199) that integrated social

sciences learning, Social Sciences is a set of facts, concepts of phenomena, generalizations related to human behavior and actions to build themselves, society, nation and environment.

Utilization environment in the learning process can be used, in line with the expression Komalasari (2011, p. 12) should, social studies teaching and learning process influenced by environmental factors that feed environment and (*instrumental input*) is a factor that intentionally designed to support the teaching and learning process and the output that you want to produce. In reality in the field, the teacher teaches social studies only to the extent that it is in a textbook, without inviting students to explore the material by

looking at and relating to the environmental conditions of the surrounding community so that students are far from the environment and feel "alien" to the local environment and unfamiliar with potential and problems that exist in their own environment. Even though the existing culture in the community is able to become a source of learning in social studies learning, as Sapriya has revealed in Azizah (2018, p. 90) Human and environment are central themes, both in the selection of content, approaches, resources, and media learning. So neighborhood adjacent to students is very suitable to be used as a source of learning in social studies learning so that students can get to know and maintain the local culture in the surrounding environment. according to Edgar Dale in Nurhidayat (2016, p. 13) learning resources are all experiences that are fundamentally very broad, namely as broad as life that includes everything that can be experienced and can lead to learning events.

One source of social studies learning that utilizes the surrounding environment is by visiting places that are interesting and can be linked to social studies learning material. Like in visiting art villages or traditional villages that are located not too far from the student's residence. One of them is Jelekong Art Village located in South Bandung, precisely Jl. Laswi Kp. Jelekong Kec. Baleendah Kab. Bandung. This Jelekong village can be called a village of artists, because most of the population work as performers of art, namely painting artisans, puppets and puppeteers. In the pattern of their lives, the Jelekong community still upholds cultural values and maintains the regional cultural heritage that has been declining so as to be able to preserve and preserve the culture that characterizes the region in order to exist in the wider community and

the world. As expressed by Faturochman (2018, p.110), *culture is a way to think, to feel that states self in every aspect of a human group that is formed society. The way to think and feel is a spiritual culture, while its manifestations are formed into the way to do and behave* . Which means that cultural socialization can shape society in behaving .

In the context of learning, of course the life patterns of the Jelekong community can be used as sources, media, and approaches in the learning process, especially in social studies learning. Social studies learning related to behavior patterns and people's lives can certainly make the life patterns of the Jelekong village community as contextual learning objects. But in reality the potential of the Jelekong village is still unknown and in demand by the public at large, let alone used as a learning resource for students to support learning activities in schools. Based on these conditions, the author was interested in conducting a study entitled "Utilization of Kampung Seni Jelekong as Research Source of Social Studies ". With the formulation of the types of potential problems that exist in Jelekong Art Village that are suitable for use as social studies learning resources and incorporating Jelekong Art Village into social studies learning as a learning resources.

METHODS

The method will be used in this research is research and development approach. This research activity is an effort to develop educational products in order to overcome problems / improve educational processes and outcomes. According to Sukmadinata (2011, p.167) in general there are three steps of research and development. First, a preliminary study, at this stage the activities carried out are reviewing the theory and observing (observing) existing

products or activities. Second, do product development or new activity programs, the main function of development is to test the product and improve the parts that still contain weaknesses. Third, testing or validating a new product or activity program. Product testing is done through expert judgment. In this study, p eneliti perform three phases in this study, namely: (1) the preliminary study, (2) the drafting of the development of the Village of Arts Jelekong, (3) test the expert or *expert judgment* and improved development draft.

The types of data needed in making social studies learning devices by utilizing Jelekong Art Village as one of the social studies learning resources in this study are as follows:

1. In stage I, in the preliminary study, the researchers collected data relating to the potential of Jelekong Art Village, preservation of cultural values in the lives of their communities, social patterns of community cooperation / cooperation, economic patterns of society (production, distribution and consumption) and Islamic heritage in the Jelekong community in the form of puppet show. Then examine the relevance of the IPS curriculum at the junior high school level. In addition, the data from the results of previous studies are also reviewed which are relevant to the development of learning devices using the environment as a learning resource.
2. In stage II, in planning and drafting the design of the utilization of the Ugong art village as a social learning resource, the data needed at this stage, among others are:
 - a. Identification data of the potential of Jelekong Art Village is the socio-cultural and artistic values found in the village.
 - b. Data on the relevance analysis between the potential of Jelekong

Art Village with competency standards and basic competencies (SKKD) for social studies subjects at the junior high school level.

- c. Data about the packaging of learning devices in Jelekong Art Village as social studies learning resources, with the products produced in the form of social studies learning supplement modules.
3. In stage III, it is an expert judgment on the preparation of learning devices in Jelekong Art Village as a social learning resource. The learning tools produced are supplementary social studies learning modules for VII grade students of junior high school (SMP). The data of this study are collected or obtained by going directly to the field, in this case the researcher acts as the main instrument

Data analysis techniques in this study classify the data that has been obtained into three groups. First, identification of the artistic and cultural potential in Jelekong Art Village. Second, identification of potential Jelekong Art Village relevanced with competency standards in junior high school/ MTs. Third, validating Jelekong Art Village teaching materials / modules as social studies learning resources. The resulting learning tool is then validated by an *expert*. The results of the expert assessment (*expert judgment*) is what determines the feasibility of the resulting IPS learning device for the implementation of the right at the level of junior high school (SMP).

RESULTS AND DISCUSSION

In the pattern of life, the Jelekong community is full of art and culture. Where in daily life or in the activities of the community, they still

uphold cultural values and maintain the regional cultural heritage that has declined. The potential of Jelekong Village is: 1. Creativity in painting, Jelekong Art Village has been known as a village where painters, besides being known domestically, have also been known abroad. 2. Cultural preservation, especially puppet show, puppet show art performances are still often carried out and insert moral values that are well applied in everyday life. 3. Rural Social Institutions, Youth of Jelekong Art Village mutually work together and work together to maintain their culture incorporated in the GURAT community (Jelekong Art Community). As expressed by Yusuf, Nuryana (2018.hlm.1) *Social intelligence*

contributes to one's success, social intelligence consists of the ability to provide support, leadership and personal growth and social capital. Every member in this community has social intelligence, especially in terms of supporting each other to achieve the common goal of forming a GURAT community. And finally 4. Creativity is a source of income, the work of Jelekong artists has been marketed in regional, national and international areas. So even though the majority of Jelekong artists are not highly educated but can live well through the creativity they have.

The value of the contents that can be extracted from Jelekong Art Village and relevance to KD social studies in class VII semester 1 are:

Table 1. Relevance Jelekong Art Village Value to KD Social Studies

No.	Basic competencies	Potential in Jelekong Art Village
1.	KD 3.1 Understanding the concept of space (location, distribution, potential, climate, shape of the earth's face, geology, flora and fauna and interactions between spaces in Indonesia and their influence on human life in social and cultural aspects	Preservation of regional cultural values in the life of the Jelekong Art Village community.
2.	KD 3.2 Analyzing social interaction in space and its influence on social, economic and cultural life in values and norms as well as socio-cultural institutions.	Social patterns Kam Art pung Jelekong that are of mutual cooperation / collaboration
3.	KD 3.2 Analyzing social interaction in space and its influence on social, economic and cultural life in values and norms as well as socio-cultural institutions	Economic pattern of society; production, distribution and consumption of paintings by the Jelekong Art Village community.
4.	KD 3.4 Understanding the chronology, change and continuity of thinking in the life of the Indonesian nation on political, social, cultural, geographical, and educational aspects from the pre-war period to the time of Hindu-Buddhism, and Islam.	Islamic heritage in the form of puppets in the Jelekong Art Village

1. Preservation of regional cultural values in their lives: Characteristics of

the Jelekong Art Village community can be associated with KD 3.1 because in KD 3.1 will study material about the diversity of Indonesian people who have diverse ethnic groups, cultures, races and languages all of which are priceless wealth, so that as Indonesian people need to know how important it is to preserve and preserve regional culture, so that the wealth of this nation is not lost to the times. The values contained in the Jelekong Art Village community, where the people greatly appreciate the cultural heritage of their ancestors in terms of art and creativity from the creativity of painting, making puppets to becoming masterminds in the puppet show, are all deeply embedded in the Jelekong Art Village community. The cultural heritage is a distinctive feature of Jelekong Art Village which is not owned by other regions and continues to be inherited from generation to generation to remain sustainable and not extinct shifted from the influence of foreign cultures.

2. Social patterns of mutual cooperation / cooperation: Community of Jelekong arts and culture village which emphasizes mutual cooperation aspects or cooperation between community members who have different professions between puppet artists and painting craftsmen in each exhibition and cultural preservation of their area through the community "GURAT" Can be used as an example for students in fostering a social spirit (social skills between students) and cooperation with friends that can be linked to material Interaction between individuals and individuals, individuals with groups and groups with groups and the purpose of inter-community interaction and material about institutions social in society in KD 3.2 Analyzing social interaction in

space and its influence on social, economic and cultural life in values and norms as well as socio-cultural institutions. The material for social interaction and social institutions in KD 3.2 can be further enriched by making Jelekong Kampung Seni interaction as an example in explaining material, Jelekong community interacts by collaborating to maintain the uniqueness and specificity of the arts and culture in the village, so that it can be seen from community activities in the village are so thick with art and culture.

3. Economic pattern of society; production, distribution and consumption of paintings by the Jelekong Art Village community: The economic activities of the people of Jelekong Village that utilize the results of regional arts, namely making puppet show, puppet souvenirs and original paintings of the people of Kampung Jelekong and holding puppet show art performances to gain benefits in the form of income for the local community which can be used as an example for students in explaining how to produce production, distribution and consumption which is a concept in KD 3.3 Analyzing interdependence between spaces seen from economic concepts (production, distribution, consumption, price, market) and their effects on population migration, transportation, social and economic institutions, employment, education, and community welfare.
4. Islamic inheritance in the form of puppet shows in Jelekong Art Village: Wayang golek art in Jelekong Art Village is an Islamic heritage that is still developing today. The wayang golek art has been used by the sunan in spreading Islam and has also been used by sunan kalijaga in spreading Islam by replacing the puppet themes

of Rama and Shinta with Islamic nuanced stories that made people who had previously known Hinduism then started to become interested in Islam with see puppet performances. So that until now puppet show is often used also in conveying the teachings of Islam.

This can be used as an example to students that there are Islamic relics that are still developing today which are concepts in KD 3.4 Understanding the chronology, change and continuity in the life of the Indonesian nation in political, social, cultural, geographical and educational aspects since the pre-trial period during Hindu-Buddha, and Islam.

This study aims to produce a product in the form of an IPS supplement module with the theme "Utilization of Jelekong Art Village as an IPS Learning Resource" appropriate based on the assessment of expert lecturers. Assessment by expert lecturers is done by looking at the content / material component, language and relevance aspects of the IPS supplement module.

1. First Validation

After the module I draft was validated, there were several aspects that were considered "sufficient" and some were still weak or "lacking", and needed to be improved such as :

- 1) The examples presented are not in accordance with the theme.
- 2) The extent and depth of the material is still lacking.
- 3) The linkages between the "Social Institution" material and the GURAT cultural institutions found in Jelekong Art Village are still less prominent.

2. Second Validation

At this stage some aspects have increased so that they are considered "Good" by

experts / experts. As well as some aspects that are still weak previously contained in stage 1 validation rated "Less" improvements have been made so that the increase becomes "Enough" , such as:

- 1) The examples presented, are very suitable with the theme.
- 2) The material width and depth are good.
- 3) The linkages between the "Social Institution" material and the GURAT cultural institutions found in Jelekong Art Village have been seen.

3. Third verification

After three stages of validation, the module III draft from the content / material requirements, language and its relevance have had the feasibility to be implemented in learning.

After three stages of validation, the module III draft from the content / material requirements, language and its relevance have had the feasibility to be implemented in learning. MONE (2008 p.28) states the module evaluation component consists of:

1. Components of content eligibility include, among others: conformity with SK, KD; conformity with children's development; conformity with the needs of teaching materials; the truth of the substance of learning material; benefits for additional insight; conformity with moral values, and social values.
2. Language components include: readability; information clarity; conformity with good and correct Indonesian language rules; effective and efficient use of language (clear and concise).
3. The presentation component includes: clarity of objectives (indicators) to be achieved; order order; giving motivation, attractiveness; interaction (giving stimulus and respond); complete information.

4. Graphical components include: the use of fonts; type and u kuran; lay out or layout; illustrations, pictures, photos, display designs.

Based on the statement above the supplement module with the theme "Wonderful of Jelekong Art Village" has fulfilled these components, and has been through the validation stage by experts / experts. IPS module so supplement with the theme "Wonderful of the Village of Arts Jelekong" own eligibility untu k tested in social studies lesson at secondary school level first.

CONCLUSION

Based on the results of the research and discussion described in the previous chapter, the use of Jelekong Art Village as a learning resource through learning tools in the form of supplementary modules in social studies learning, it can be concluded that: The first potential in the Jelekong Art Village is relevant to be used and developed as one of the social studies learning resources for junior high school level. This is based on the existence of cultural values and patterns Arts Village community Jelekong adequate for d im forces indiscriminately in social studies learning.

Second, the learning process made by the researcher is validated by an expert (*expert judgment*) to assess the feasibility of the product being developed. Based on the assessment data by experts / experts, it can be concluded that the IPS moudul with the theme "Wonderful of Jelekong Art Village" as a learning supplement product was declared feasible to be implemented in social studies learning. Because it has gone through three stages of product validation and is considered "very good" in the aspects of content / language, language, and aspects of the e- railroad.

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