



## The Values of Local Wisdom in The *Ngaji Rasa Sejarah Alam* on Krimun Village Community Losarang District Indramayu Regency as a Source of Social Studies Learning

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**Abstract.** This research is motivated by the researcher's interest in the values of local wisdom in the *ngaji rasa sejarah alam* theory on *Suku Dayak Hindu Budha Bumi Segandu Indramayu*. It is caused by the result of the researcher's finding that the values of local wisdom in the *ngaji rasa sejarah alam* theory can be used as a source of learning in social study learning. Where the use of learning resources based on the values of local wisdom in society is still rarely used by educators. The general purpose of this research is to find out the values of local wisdom that exist in the *Suku Dayak Hindu Budha Bumi Segandu Indramayu*, besides the specific purpose is to find out the characteristics, attempts to maintain the *ngaji rasa sejarah alam* Theory and identify the values of it in the *Suku Dayak Hindu Budha Bumi Segandu Indramayu* that can be used as a source of social study learning. In this research, researchers used a descriptive method with a qualitative approach. The results of this search indicate that (a) the characteristics of the *Suku Dayak Hindu Budha Bumi Segandu Indramayu* are people who wear black and white shorts, bare chests, wear necklace and 3 bracelets on their feet and hands, long-haired, adhere to the natural history theory with its traditional *kum-kum*, *laku pepe*, *kliwon* Friday night ritual, vegetarianism, and devotion to the wives and children. (b) values that are contained: tolerance, ecological intelligence, mutual cooperation, responsibility, and good behavior which is then implemented through the making of the lesson plan based on local wisdom.

**Keywords:** Local wisdom, *ngaji rasa sejarah alam*, social study learning source.

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### INTRODUCTION

Humans are social creatures, in this social life, humans are inseparable from the values that exist in the community itself. Value is something that influences people's attitudes and behavior in their lives about what is right and wrong. Values serve as a standard for assessing right and wrong. One of the values that develop in society is the cultural values. Cultural values are values that have been agreed upon and have been embedded in the life of a community.

In various habits, beliefs, and become guidelines and the way of life of its adherents. This view of life has norms and rules in it as limits on human activities and actions (Judistira, 2008, p. 41). The values of local

wisdom in each community are different. Community with their traditional characteristics will have different values from urban about what will happen or about what is happening.

Cultural values related to local wisdom. Local wisdom has values that symbols that have certain characteristics that can be distinguished from one another as a communities that have been contaminated with rapidly evolving Communities that uphold the traditions of their ancestors who hereditary will lead to the values of local wisdom in a certain community. As stated by Winarti, M, et al. (2018, p. 224) which says:

The local wisdom values in Cikondang traditional village is showed in material and immaterial custom values, such as in social-cultural values, historical values, religion and

belief values, economic values, and adaptive and preventive values related to the environment

The conclusion of this opinion, the values of local wisdom that exist in a community can be seen in material and immaterial values. Social, cultural, historical, beliefs, economic, and values of adapting and relating to the environment are always present in a community. This is also evident from the values contained in *Suku Dayak Hindu Budha Bumi Segandu Indramayu* which there are local wisdom values in it.

The value of the local wisdom of the *Suku Dayak Hindu Budha Bumi Segandu Indramayu* is reflected in the tradition of their theory, *ngaji rasa sejarah alam*. The values of local wisdom in the theory are life which respecting nature, living in harmony, being compassionate and others. In local wisdom, there are aspects of sustainability (continuity) or actions that live in harmony with nature. In addition to ecological intelligence, there are some values contained such as mutual cooperation, tolerance and responsibility. The theory that is held by the community make a local wisdom for the community. Like the theory held firmly by the Krimun Village community in Losarang Subdistrict, Indramayu who calls themselves as *Suku Dayak Hindu Budha Bumi Segandu*

*Indramayu* who adheres to the theory of *ngaji rasa sejarah alam*. Furthermore, those who are referred to in this study as the Hindu Buddhist Dayak Indigayu Dayak Tribe. They are communities that have the theory of *ngaji rasa sejarah alam*. The core of the theory are not to hurt people, animals, grow, and everything that exist in nature and must be compassionate to others, besides that they also devote themselves to their children and wives. The theory of *ngaji rasa sejarah alam* also makes people who claim to be called the *Suku Dayak Hindu Budha Bumi Segandu Indramayu* tribe unite with nature, vegetarian, being honest, patient, right, and behavior. In addition, this community really appreciates their children and wives and devotes their lives to them. According to the researchers' view, there are values of local wisdom found in the *Suku*

*Dayak Hindu Budha Bumi Segandu Indramayu* community.

The values of local wisdom embodied in the local culture of the *Suku Dayak Hindu Budha Bumi Segandu Indramayu* tribe need to be transformed for the younger generation on an ongoing basis, so that the values contained can continue to be preserved in order to overcome the threat of cultural change. Transforming these values can be done in schools, one of which is by making it a source of contextual learning. Contextual learning resource for students can come from things that are close to students, the environment, community, family, and so on. One source of social studies learning comes from the community around students. Society and its culture can be used as a source of relevant and contextual learning. The role of social studies subjects in the inheritance of local wisdom values is to explore them as a source of learning in social studies.

Marsh (2008, p. 9) said that social studylearning plays an important role in the inheritance of knowledge about community's relation with the environment as a means of cultural transmission or the heirs. The values of local wisdom are very important to be implemented in social study learning to produce generations who are able to preserve and love the culture. The main problem in this research is the values of local wisdom in the tradition of the theory of *ngaji rasa sejarah alam* of the *Suku Dayak Hindu Budha Bumi Segandu Indramayu* community that can be used as a source of social study learning.

## METHOD

The qualitative approach was chosen by the researcher because it is a method used to explore and understand the meaning that exists in conducting research. Kirk and Miller (in Maleong, 2011, p. 4) define that qualitative research is a particular tradition in social study learning that is fundamentally dependent on social observation which is fundamentally dependent on human observation both in its insight and in terminology. The method used is descriptive study method. The reason the researcher uses this is because the research can clearly illustrate the value of the teachings that exist in the *Suku Dayak Hindu Budha Bumi Segandu Indramayu*. The descriptive

research will be explained in the detail about things that are examined.

This research was conducted on the Suku Dayak Hindu Budha Bumi Segandu Indramayu community in Karimun Village, Losarang District, Indramayu Regency. Qualitative research is a research that the information or data obtained from sources can be provided in accordance with the research objectives. The research subjects in this study were Elders and members of the *Suku Dayak Hindu Budha Bumi Segandu Indramayu*, the Head of the Krimun Village, the Krimun Village's community, social study learning teacher. Information obtained in the field uses data collection techniques such as observation, interviews, documentation studies, and field notes.

In a study, the data obtained will be analyzed. Data analysis according to Nasution (in Sugiyono, 2015, p. 334) said that "data analysis requires high creative and intellectual abilities. There is no certain way that can be followed to hold analysts, so researchers must find their own methods that are suitable with the nature of the research ". With this in mind, the data analysis in this study is the first data reduction, which can be said to be the process of selecting, focusing on simplifying, abstracting transforming rough data arising from written records from the field (Idrus, 2009, p. 150 ). Second Display data, display or presentation of data. Presentation of data can be in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like. Third, Triangulation According to Sugiyono (2015, p.372) triangulation is checking data from various sources in various ways and at various times. and the fourth is conclusion drawing and verification.

Miles and Huberman (in Idrus, 2009, p. 153) say that drawing and verification conclusion is only part of one complete configuration activity. The point is where the conclusion drawing and verification is the last step in the series in the data analysis stage. The final stage of the data collection process is the conclusion drawing and verification or drawing conclusions and verification

## RESULTS AND DISCUSSION

The formation process of this association was initiated when a person named Paheran Takmad Gusti Diningrat in 1970 formed a

multipurpose martial arts (SS) college. The name changed to Jaka Utama in 1982. In 1994 the name was changed to *Dayak* students. Then in 2000 they changed their name again to the *Suku Dayak Hindu Budha Bumi Segandu Indramayu*.

From this explanation in accordance with what was expressed by Krech (in Dervish, 2008, p. 100) which says that society is a collection of people who interact and are organized in which activities become centered around groups, shared goals and tend to have beliefs, attitudes , and the same ways of acting. Meanwhile, people are also referred to as *gemeinschaft*, according to Nurbayani and Iqbal (In Times, 2017, p. 12 saying "gemeinschaft / community is a social group whose members have a genuine bond, are natural and eternal. So that essentially *gemeinschaft* is a social group where members have the same inner covalently").

The Suku Dayak Hindu Budha Bumi Segandu Indramayu has the theory of ajaran ngaji rasa sejarah alamthat has meaning to be self-educated. The core of this theory is to get closer to nature and strengthen unity, establish friendship, and always be reminded to behave in harmony, must be compassionate and not to hurt others, and nature. Must do good because all the same are one single creation, life and stealth. In their theory there are also family pillars which mean that women must be respected, guarded women and children. Maintain harmony in the family as well as with other communities. Always do good with others, neighbors and the environment and maintain good and harmonious relationships because we live side by side. In addition there are traditions such as Friday night *Kliwon* rituals, *pepe* behavior, *kum-kum* behavior, vegetarianism. Devoted themselves to the wives and children. The theory and traditions that exist in *Suku Dayak Hindu Budha Bumi Segandu Indramayu* community are a number of beliefs, or views inherited by their ancestral generation to the present generation and are still preserved and made as legal in the society. This is also in accordance with the opinion of Sumintarsih (2007, p. 13) which says that the traditions that exist are a number of beliefs, views, or practitioners passed on from generation to generation (either verbal or action) accepted by a community or community so that it becomes established and has power like the law. Sztompka (2011, p.71) said that tradition was born in two ways, namely through spontaneous

where caused by accident, which is based on a sense of awe, love, habits and others that make the formation of tradition. In addition there is also through coercion that is due to the ruling authority. In this case, the tradition that was formed in the Hindu Dayak Indramayu Tribe community is through spontaneous where the tradition is formed from the accident of the customs that exist in the Hindu Dayak Indigenous Dayak tribe community.

Researcher analyze all elements or characteristics of society. According to Setiadi, and Kolip (2011, p. 79) there are within the *Suku Dayak Hindu Buddha bumi segandu Indramayu*. Where the elements or characteristics are:

- 1) The people. This is evidenced by the people who are members of the *Suku Dayak Hindu Buddha Bumi Segandu Indramayu* in large numbers and can be said with a group of people who are united with the same goals.
- 2) They have their own social system and structure, where the people of the *Suku Dayak Hindu Buddha Bumi Segandu Indramayu* have their own system of life and structure or social structure, which are based on the life they rarely believe.
- 3) Trust (values), attitudes, and behaviors that are shared. In this case, evidenced by their belief in the teachings of the Koran taste of natural history as a guide to his life. It is also the taste of natural history that governs how they should behave and behave in their daily lives.
- 4) There are sustainability and self defense. In the *Suku Dayak Hindu Buddha Bumi Segandu Indramayu*, everything must be in harmony with the belief in the theory of the *ngaji rasa sejarah alam*. Behavior and activities must be based on it. It was also passed on to the next generation as a means for the continuity and self-defense of the community against external threats.

Based on the findings in the field, it can also be said that the characteristics of the Hindu Dayak Hindu Segandu Indramayu community can be summarized through the following characteristics:

- 1) In clothing, they use black and white shorts

(interpreted as wrong and right), then topless for those who are *Dayak* in level, for those who wear uniforms and black pants or trousers (meaning together) , and for thugs to use feed as usual people in general

- 2) Long-haired in majority for male and female
- 3) Wear three bracelets on both feet and hands
- 4) Believ in one belief or the theory of *ngaji rasa sejarah alam*.
- 5) The traditions are *Kum-Kum*, *pepe* behavior, monthly tradition or ritual every Friday *Kliwon* night (natural praise ritual, hymn pedestal, history of the actual puppet the food consumed is vegetables, fruit and tubers (vegetarian)
- 6) Devoted to the wives and children

Good teaching and learning activities involve relevant learning resources in the learning activities. Learning resources according to Spiritual (2004, p. 161) are anything (power, environment, experience) that can be used and can support the teaching process or activities more effectively and can facilitate the achievement of teaching / learning goals, available (deliberately provided / prepared) both direct and indirect, both concrete and abstract. From this it can be said that the source of learning is everything that exists in the environment in the form of humans, media, and places that can help students in finding a teaching material so the learning process that occurs is effective and learning objectives are achieved.

According to Komalasari (2014, pp. 108-109) there are components in learning resources. The learning resource components include messages, people, materials, tools, techniques, settings / environments. In social study learning, the scope of which is the substance of social study learning material that is in contact with people's lives, and symptoms, problems and social events about community life are required to use learning resources that support it.

Meanwhile, according to Edgar Dale (in Niswanti, 2019, p. 2) said 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. For this reason, one of the learning resources that support this is the community and the student environment in which the values that exist in the community can be explored and used as relevant learning resources. The use of the

community and the environment as a source of learning can also be done by visiting the

community and the environment or often referred to as field trips or field trips.

Table.1 Relevance of Local Wisdom to Social Study Learning

Local wisdom of the Suku Dayak Hindu Budha Bumi Segandu Indramayu	Developed values	Subject matter development
<ul style="list-style-type: none"> <li>• Vegetarian</li> <li>• Friday <i>Kliwon</i> night rituals (natural praise, hymns, and <i>pandawa</i> puppets)</li> <li>• <i>Pepe</i> behavior</li> <li>• Conduct</li> <li>• <i>kum-kum</i></li> <li>• Devote oneself to his wife and children</li> <li>• Compassion between people (single life, single creation, and single stealth)</li> </ul>	<ul style="list-style-type: none"> <li>• Mutual Cooperation and Tolerance</li> <li>• Responsibility</li> </ul>	<ul style="list-style-type: none"> <li>• Social interaction</li> <li>• Social Institution (Family Institution)</li> </ul>
	<ul style="list-style-type: none"> <li>• Ecological intelligencies</li> </ul>	<ul style="list-style-type: none"> <li>• Ecological Activity</li> </ul>
	<ul style="list-style-type: none"> <li>• Ecological intelligencies</li> </ul>	<ul style="list-style-type: none"> <li>• Praaksara society (Regarding <i>Food Gathering and Food Producing</i>)</li> </ul>
	<ul style="list-style-type: none"> <li>• Tolerance</li> <li>• Well-behaved</li> </ul>	<ul style="list-style-type: none"> <li>• Plurality of Indonesian</li> <li>• Social integration</li> </ul>

Based on the table, the values that can be developed from local wisdom in the Suku Dayak Hindu Budha Bumi Segandu Indramayu community are as follows:

1. Tolerance

In the differences that exist between the *Suku Dayak Hindu Budha Bumi Segandu Indramayu* and the local community raises a tolerance value towards each other's beliefs and beliefs. Where they still live in harmony and together in one sphere. Indeed at first they were considered strange and misguided, however, over time they mingled and tolerated each other. Unesco defines tolerance as mutual respect, mutual acceptance, mutual respect amid cultural diversity, freedom of expression and human character (Casram, 2016, p. 189).

2. Ecological Intelegencies

That is the connection in choosing food and drinks, where they eat vegetables and do not consume instant food and drinks and creatures with fiber do not consume chemical drugs. Ecological intelligence is something that is owned by someone whose life is in harmony with nature and the environment. This is also in accordance with the opinion of Surpitiatna (2017, p.31) which says that the goods we

consume in it contain harmful chemicals will deceive the human brain to become ecologically unintelligent and do not support sustainability. Meanwhile, Goleman (in Wijaya, 2016) revealed ecological intelligence is our ability to adapt to the ecological niche where we are. Ecological means understanding of organisms and their ecosystems, while intelligence is the capacity to learn from experience and effectively deal with the environment. Ecological intelligence combines these cognitive skills with empathy for all forms of life.

3. Mutual Cooperation Value

Mutual cooperation is an activity of mutual assistance to help, work together or help to help that is done in a particular activity or activity in order to expedite the activity. Mutual cooperation according to Koentjaraningrat (in Syifaurachman, 2018, p. 78) says mutual cooperation is defined as the mobilization of unpaid labor for a project or work that is beneficial to the public or useful for development. The value that can be embodied in the *Suku Dayak Hindu Budha Bumi Segandu Indramayu* community with the theory of *ngaji rasa sejarah alam* is the value

of mutual cooperation.

#### 4. Responsibility

This is evidenced with the man in the *Suku Dayak Hindu Budha Bumi Segandu Indramayu* devoted himself to his wife and children. According to him as the head of the family must protect and take care of his family. Responsibility is one of the values contained in character education. Hasan, S, et al (in Ramadhina, 2016, p. 17) said that responsibility is the attitude and behavior of a person to carry out the duties and obligations that he should do to himself, society, environment, country and God Almighty.

#### 5. Good Behavior With Others and Not Deviant

Based on their teachings of *ngaji rasa sejarah alam* which is also reflected in the behavior of those who do not want to look for problems and do good and compassion to others is proof they are well behaved and not deviant.

Learning resources that use the community and contained local values of wisdom are actually suitable in the material available in social studies learning. Where the most important thing is the relevance that occurs between the material and the local kerian. Moreover, social studies learning is usually associated with geography, sociology, economics, history, in which the creativity of educators who must emerge and develop aspects of local wisdom is adopted as a source of learning to use the community. In the table, social studies learning materials that are suitable and relevant to the values of local wisdom in the teaching of *ajaran ngaji rasa sejarah alam* in the *Suku Dayak Hindu Budha Bumi Segandu Indramayu* community as a source of learning are social interaction, social institutions, plurality of Indonesian society, social integration, praaksara community (regarding food gathering and food producing) and economic activities (consumption activities).

#### CONCLUSION

Based on the findings in the field and

the results of the analysis, we get the data that there are values of local wisdom in the theory of *ngaji rasa sejarah alam* of the *Suku Dayak Hindu Budha Bumi Segandu Indramayu*, seen from the lives of these people. These values are tolerance, ecological intelligence, values of mutual cooperation, responsibility, and good behavior with others. Associated with the existence of these values in the teachings of the *ngaji rasa sejarah alam*, then there is a relationship with social study learning activities. Where the scope of social study is the Community, these values are considered relevant researchers as a source of learning based on local wisdom.

The relevancies of the use of these values in social studies aims to create meaningful learning and the material delivered is not dry because it is close to the lives of students. Social studies learning materials that are suitable and relevant to the values of local wisdom in the theory *ngaji rasa sejarah alam* in the *Suku Dayak Hindu Budha Bumi Segandu Indramayu* community as a source of learning are social interaction, social institutions, plurality of Indonesian society, social integration, praaksara society (regarding food gathering and food producing) and economic activities (consumption activities).

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