

Internalization of Cultural and Religious Values in Banten Lama Area in Social Studies Learning in Elementary Schools

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Abstract: This research was motivated by the anxiety felt by parents and teachers at the educational process that only relies on the cognitive aspects, ignoring the affective aspects, so that it makes learning less meaningful, so that learning is meaningful, the material is not foreign to students, therefore social studies material can be taken from sources closest to students. One of the contextual learning can help students understand the various sources of learning from the student's socio-cultural environment, the teacher can start it by looking for socio-cultural values that are relevant to the themes of social studies learning. For this reason, the researcher tries to use the socio-cultural environment of students in this case the Banten Lama area as a source of learning in elementary schools so that it is hoped that children will follow and identify themselves according to the stories in the learning. The location of the primary school which is the subject of this study is the SD Laboratory of the UPI Serang Campus which is located in the city of Serang. The research method uses a qualitative research approach with the phenomenological method then the results of the research are used as teaching material in social studies learning in elementary schools by conducting a series of cycles starting from planning, implementation, observation and reflection. While the data analysis is done by means of triangulation, member check, trial audit and expert opinion, then the data that has been analyzed draw conclusions.

Keyword: *Value Internalization, Culture, Religion, Social Studies Learning*

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A. INTRODUCTION

The culture of learning is related to the structuring of the environment and the productive learning climate providing opportunities for students to develop thinking skills and appreciation of values. The culture of learning in relation to the development of thinking and values in social studies education is seen as strategic in improving quality, because so far this aspect has received less attention to be developed (Suwama, 2007:840).

Thinking and appreciating values is the essence of learning. This assumption shows that the learning process needs to be cultivated, so that it becomes a pattern of social behavior of students. The cultural process that emphasizes this learning process can be developed by paying attention to the interests of students by

considering their socio-cultural background, so that the selection of methods, sources, media in the learning process gets positive appreciation from students, because students do not feel "indoctrinated. ", And more importantly the material given by the teacher is familiar with the students' daily lives. With a cultural background, the conditions of teachers and students should be analyzed and constructed, so as to provide an overview of the reality of the cultural roles of teachers and students in learning culture. Therefore, in fact, the scope of social studies material is very broad, both in terms of learning background and learning methods and its relation to socio-culture. In this study, the focus is how is learning by carrying out the Internalization of Cultural and Religious Values in the Old Banten area in social studies learning in elementary schools?

B. Literature Review

Elementary school age children are children who have graduated from kindergarten education towards formal education, usually at the age of 6.5 or 7 years, they are usually mature to enter formal school at the elementary school level (SD). Elementary schools have started to learn from their social environment, at this time, the influence of family, school and society is very large on children's growth and development, besides that children have also started to know well and rush in simple concepts, for example distinguishing items that have theirs and those that are not. .

According to Suwama (2007) that the application of the inquiry learning model in social studies education in elementary schools can develop thinking skills, therefore the material deals with problems and social phenomena. The methodological approach adopted in developing thinking through social studies learning helps students how to think about something. Through thinking and learning (*Think and how to think*). Thinking should be at the core of the learning and learning process. Inquiry can be said to be a scientific method that can develop thinking to a higher level, because it has stages of thinking that are commonly used by scientists and researchers in formulating and looking for alternative problem solving (Suwama, 2007: 836-837). Learning using the inquiry approach is related to the spirit of finding and seeking the truth, processing and analyzing information through higher order thinking. In addition, inquiry learning can also be interpreted as a way of learning by using the potential for thinking to find the meaning of something by using data to solve problems. Social studies education uses the inquiry approach if there is an educational interaction that develops the ability to reason / think as the basis for the growth of socio-cultural and religious transformation.

C. METHOD

This study used a qualitative approach with Classroom Action Research (CAR) or Classroom Action Research methods. Qualitative research is research conducted in natural conditions, directly to the data source and the researcher is the key instrument. In addition, research emphasizes processes rather than products, the data collected is in the form

of words or images, and emphasizes more on meaning (Sugiyono, 2012, pp. 21-22). Group Action Research (CAR) offers a new way to improve the quality of education that is oriented towards one solved problem. In accordance with the definition put forward by Arikunto (2007, p. 3).

The subjects in this study were the children of the Primary School of the UPI Serang Campus Pilot Laboratory, which is located in Serang City for the 2020/2021 Academic Year, totaling approximately 15 children aged around 7-8 years, and the Banten Lama area in Kasemen District, Serang City, Banten.

The research was conducted at the Primary School of the Pilot Laboratory of UPI Serang Campus which is located at Jl. Old Ciracas Number 18, Serang Serang City, and the Banten Lama area in the Kasemen District, Serang City, Banten.

The research instrument in this study is the researcher himself. Because the researcher is a human instrument, whose function is to determine the focus of research, select informants as data sources, collect data, assess data quality, analyze data, interpret data, and make conclusions on their findings (Sugiyono, 2012, p. 306).

Sutrisno Hadi (in Sugiyono, 2012, p. 203) suggests that observation is a complex process, a process composed of various biological and psychological processes. (b) Interview, interview techniques are carried out on visitors to the Old Banten area, especially those who make pilgrimages, interviews are also carried out to the Old Banten Kenadziran Management as manager of cultural and religious heritage waqf in Old Banten.

The data analysis techniques used in this study were Miles and Huberman's model (Sugiyono, 2012, p. 337), namely: Data Collection (2) Data Reduction (3) Data Display and (4) Verification and Conclusion.

D. RESULTS AND DISCUSSION

1. Identification of Cultural and Religious Values from Banten Lama area.

Observation Result Data

In the old Banten area, there are historical buildings that have their own meaning and characteristics that make Banten has its own value, both from cultural and

religious values. The buildings in the old Banten area include:

Great Mosque of Banten

Banten Grand Mosque which is located in Banten village, Kec. Kasemen, Serang City, Banten Province is one of the oldest mosques in Indonesia which is full of historical value. This mosque was first built in 1556 by Sultan Maulana Hasanuddin (the first sultan of the Sultanate of Banten). This legendary mosque was designed by three architects at once. They are Raden Sepat from Majapahit, Tjek Ban Tjut from China, and Hendrik Lucaz Cardeel from the Netherlands. Ban Tjut himself was finally given the title Pangeran Adiguna, while Cardeel got the title Pangeran Wiraguna.

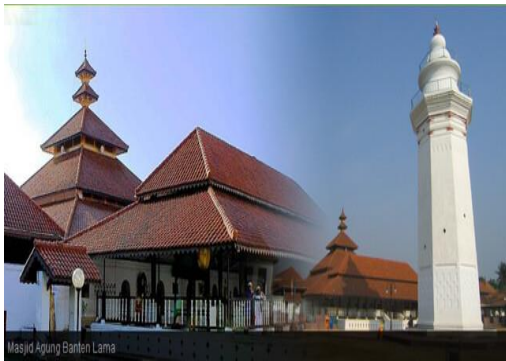


Figure 1. Banten Grand Mosque

The uniqueness of the architecture of this building of worship can be seen from its five-stacked roof, similar to a pagoda. The number refers to the five times of prayer; Fajr, Dzuhur, Asr, Maghrib, and Isha. The mosque building, which combines Hindu-Javanese, European and Chinese cultures now looks even more beautiful with the presence of large umbrellas, similar to the one in the Prophet's Mosque in Mecca as shown in Figure 2. Rows of large umbrellas in the courtyard or Banten Grand Mosque square is a unique thing that distinguishes it from other mosques. This gives its own cultural and artistic value to the Great Mosque of Banten.

Apart from cultural values, this mosque is also rich in religious values. Every day the Great Mosque of Banten is crowded with pilgrims who come not only from Banten and West Java, but also from various regions in Java. Apart from the purpose of worshipping, most of the visitors to the mosque also intend to perform the grave pilgrimage. Because this mosque was built in the Banten area and to the

north of the mosque there is Sultan Maulana Hasanuddin (the first Sultan in Banten). Indirectly, this Banten Grand Mosque is not only a place of worship but also a place of religious tourism for visitors, other places are; Tiyahmah / Place of Pilgrimage, Old Banten Archaeological Site Museum, Surosowan Palace Site, Banten Grand Mosque Tower.

Interview Result Data

a. Researcher, what is the concept of God, unseen realms, natural occurrences, scriptures, life after death?

"Muslims carry out the pilgrimage tradition with the aim of seeking Karamah from the Wali, praying, and becoming wasilah for those who pray for the auliya".

b. What is the name of the ceremony in this dawrah, where is it done, who is the participant, who is the leader, what is the implementation setting, what equipment do the participants use, what time is it, how many times is the frequency?

"The main religious ceremonies in Old Banten are 12 Maulid Nabi Muahmmad SAW, participants from the community around the old Banten area, relatives of the Banten Sultanate, and an invitation. This event is led by the chairman of Kenadziran Banten H. Tubagus Ulumudin and the Kasepuhan. hadarat prophet Muammahd SAW, equipment used for big flying arts, the event starts from 09.00-12.00 WIB, this event is held once a year, the event is centered in the Pendopo, Apart from the Prophet's birthday, there is also a large religious ceremony, the Haul Sultan which is usually held 29 Ramadan".

c. What religious institutions are there? What is the function of the institution, who is the leader, how does the mechanism work, how far is it influence, how long is the deadline and what is the purpose of the religious adherents?

"In Old Banten, there are two large organizations, namely Kenadziran and the Sultanate of Banten Customary Institution. Kenadziran functions to manage the sultanate's assets, through the Indonesian waqf body, while the Adat Institution represents outside when there is an invitation from the association of the kings of the Archipelago, or the Nusantara palace. from the representative LPA. The leader or general chairman of the nadziran is H. Tb.

Ulumudin, in charge of managing the waqf assets of the Banten Sultanate, his authority covers the entire Banten Lama area, his leadership period is 5 years".

The composition of the derivatives of nadziran is as follows:

- a. General Chairman: H. Tb. Ulumudin
- b. Chairman 1 H. Tb. Holy Amen
- c. Chairman 2 H. Tb. Faisal Abbas
- d. Chairman 3 H. Tb. Furqon Saefullah

Madrasatul Muta'alimin, Ibtidaiyah-Aliyah, students from the Kasemen sub-district, nadziran has direct contact with the Banten Provincial Government, received revitalization assistance for the old Banten area from the Banten Province APBD

(Source: interview with Mr Tb.H Suci Amin on Sunday, September 13 2020 at 11.11.45 WIB at Sultan Maulana Hasanudin Cemetery).

Data from Interview with Visitors, with Hafiz from Serang City, student work.

- 1) What is the purpose of coming to the Banten Lama area?
"To see historical objects and for pilgrimage too"
- 2) Where did you know about this Old Banten?
"From parents"
- 3) How many times have you been to this area?
"Often, often see"
- 4) What is interesting about this old Banten area?
"What is interesting is the place of pilgrimage, and now because it has been built, I want to know how it was before, if it was really traditional, now it's been built in a modern way"
- 5) If visitors go on a pilgrimage, what do they expect from this action?
"If the pilgrimage is on average there is a purpose, want to increase the level maybe, and also if every Friday night the students from various Islamic boarding schools are willing to walk to Banten for a long time, if the goal is different, there are those who want to experience blessings. want a specific purpose, there is also an intention, for example vows, there is also to make elmuna clever, maybe the Sultan's elmu- elmu will come down."
- 6) Does Ade know that in this place there is an Sultanate?

"You know what the name of the Sultan, Sultan Hasanudin."

- 7) How did you feel after visiting this place?
"Yes, the impression is better, cleaner and more modern, although there are also pros and cons, the pros are because it is better, not shabby, but the cons to the traditional are less, in the past it was very spiritual, now there are photos. -photo and selfie".
- 8) What symbols are found in this BL Area?
"There are artifacts, Tb. There must be artifacts of the Kaibon Palace, Speelwijk Fortress, Surosowan Palace, Museums and others".
- 9) What historical objects do you work with in this area?
"Lots of Kaibon, fortress, Amok Cannon".
- 10) What relics are seen in this place? Many of them are the Grand Mosque "Banten and its Ministers",
- 11) Should primary school children be brought to this place?
"Oh, it is necessary, it is necessary"
- 12) What were they brought to this place for?
"So that they don't forget the history of their own area, the history of the people of Banten, so they understand the history of Banten, local history respects heroes, respects the sultanate, especially elementary school children have to be concrete, this is a concrete lesson".
- 13) What must be guarded from this area?
"What must be maintained is its preservation, if I'm not mistaken, I have had a chat with the pemprop, this area to be revitalized, this is stage 1, later the second stage will be built Banten Cultural Mini Park, for example there is a Debus pavilion, Seikh Nawawi Pavilion, a drum rooftop pavilion, a pavilion Golok, library and Islamic Center".

Referring to the theory of Sociologist Emile Durkheim about Religion, which can be seen through (1) the religious system, (2) the ceremony system, and (3) religious institutions, then based on data from interviews and observations in the old Banten area, these three elements existed and existed until now, among others, it can be identified from the existence of pilgrimages every night and Friday and also other days, religious ceremonies such as the Prophet's birthday on the 12th of Rabiul

Awwal, and also the Sultan's haul every 29 Ramdhan each year, for religious institutions, namely the existence of kenadziran, pesantren and madrasah which are institutions under the Kenadziran Sultanate of Banten, whose management period is for five years.

D. CONCLUSION

From the discussion above, it can be concluded that the values of Religion and Culture in the old Banten area are as follows:

First, that the old Banten area is very thick with religious nuances, this is because there is a Grand Mosque, and also the Sultanate of Banten Cemetery, the Mesjid and Tiyyamah, while cultural nuances can be seen from historical heritage objects in the Archaeological Museum, and also the Surosowan Palace. and the Kaibon Palace. *Second*, after obtaining data from observations and interviews, the data is analyzed and visual teaching materials are made which will be delivered to students at SD Labschool UPI Serang grade IV, from the visual teaching materials it is hoped that

students will understand the local history in their area.

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Informant:

1. Tb.H Suci Amin on Sunday, September 13 2020 at 11.11.45 WIB at Sultan Maulana Hasanudin Cemetery0.
2. Hafiz, from Serang City, student work.

