

Social Sciences Learning Model Based on Local Character of Aceh

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Abstract

Social education needs the teaching-learning models in the practice in schools. This study applied a model of adopting local character education in teaching social sciences in some junior high schools of Aceh Tamiang, Indonesia. It applied a sequential explanatory design, characterized by data collection and quantitative data analysis carried out in the first stage. The data obtained from the informants who filled out the questionnaire were 103 students from five sample junior high schools in Aceh Tamiang, Indonesia. The data obtained for the indicators of humanism are as follows; it involved 130 informants who have filled out the questionnaire. The students who answered strongly agree and agree tend to be dominant compared to students who answered neutral, disagree and strongly disagree. As with students who answered statements for indicators of humanism, the average number of students who answered neutral, disagreed and strongly disagreed was below 50% of the 103 informants.

Keywords: Social science education; junior high schools; the local character of Aceh; Humanism.

Introduction

One of the fundamental challenges of teaching social studies today is the rapidly changing socio-cultural environment as the study of social studies material itself. The changes that occur in the socio-cultural environment are multidimensional and on an international scale, both related to the entry of globalization and the entry of the 21st-century era (Ahmadi and Amri, 2011: 6). Social Science is one of the subjects taught to students from the elementary level and junior high school secondary level. In social studies subjects, the object of attention examines a set of events, facts, concepts, and generalizations related to social issues. At the junior high school level, social studies subjects contain Geography, History, Sociology, and Economics. Through social studies subjects, students are directed to be able to become Indonesian citizens who are democratic, and responsible, and citizens of the world who love peace.

The purpose of social studies education emphasizes an understanding of the nation, the spirit of nationalism, patriotism, and community activities in the economic field in the space or territory of the Unitary State of the Republic of Indonesia. Therefore, according to Rusman (2014), Social Studies is the study of humans in their social relationships or society. Humans as social beings will hold social relations with each other, ranging from family to global society. This is as revealed by Sumaatmadja (2007), that every person from birth is inseparable from other humans. In addition to interacting with others, humans also interact and take advantage of the natural environment, and must be accountable for all their social actions to God Almighty.

In the global era, students will face serious challenges because the life of the global community is always changing all the time.

Therefore, social studies subjects are designed to develop knowledge, understanding, and analytical skills on the social conditions of the community in entering a dynamic social life. In the learning process, a model is needed. This study applied the Social Studies Learning Model based on the local wisdom of Aceh Tamiang of Indonesia. This model is expected to provide adequate provisions for students to be able to implement the values of humanism learned in school. So that a new generation is reliable in thought and creativity, skilled and superior in noble character. Based on the description above, this paper examines: Social Studies Learning Based on Local Wisdom from Aceh Tamiang to Strengthen Humanism and Character of Middle School Students in Aceh Tamiang.

Theoretical Reviews

In this regard, a humanistic learning theory that offers the mutual respect need and without prejudice in helping individuals overcome their life problems. This theory believes that students have answers to the problems they face and the teacher's job is only to guide students to find the right answers. Association in human life should be peaceful without division and competition between one individual and another.

Humanistic learning theory is rooted in the philosophy of humanism that developed from the Renaissance period in the middle Ages (Hisbullah & Firman, 2019). Humanistic theory is the most abstract, the closest to the philosophical world than the world of education. Although this theory strongly emphasizes the importance of the "content" of the learning process, in reality, this theory is more about teaching and learning in its most ideal form (Muhajirah, 2020). The flow of humanistic psychology puts forward human equality based on human values possessed by each individual. According to the humanistic learning, theory approach used to increase self-actualization and personal development as a fundamental goal. In addition, humans are seen as individuals who have higher emotions, direction, creativity, spontaneity, and values (Graham, 2005). Thus, the humanism embedded in students refers to these interrelated humanist theories.

In the humanistic learning theory, teachers and students have specific roles for success. The overall role of a teacher is to be a facilitator and role model, not necessarily to be the one doing the teacher (Gasong & Toding, 2020). Furthermore, the purpose of social studies education as one of the strategic subjects in the formation of student character, explained by Sumaatmadja (2007), is "to foster students to become good citizens, who have knowledge, skills and social care that are useful for themselves and society and the country". To realize this goal, the teaching and learning process is not only limited to aspects of knowledge (cognitive), skills (psychomotor), but also includes aspects of morality (affective) in living and realizing life which is full of problems, challenges, obstacles, and obstacles. In this competition, through social studies education, students are fostered and developed their mental-intellectual abilities to become citizens who are skilled and socially concerned and responsible following the values contained in Pancasila.

Method and Procedures

This research is concerned with the implementation of social studies learning based on local wisdom in strengthening the humanism and character of junior high school students in Aceh Tamiang, Indonesia. According to Creswell (in Sugiyono, 2015), the sequential model is a research procedure where researchers develop research results from one method to another. Exploratory sequential design is the use of two research methods (quantitative and qualitative) with a sequence so that each method will be carried out one by one (not simultaneously) in two different research phases (Vebrianto et al, 2020). This phase is also known as a two-phase design (Creswell & Creswell, 2018). This exploratory sequential design also has the word "sequential" in its name. This has indicated that this type of mixed method also does not carry out both research methods (quantitative and qualitative) simultaneously, but sequentially. This mixed methods design is also known as a three-phase design (Othman et al, 2021). It used a sequential explanatory design, characterized by data collection and quantitative data analysis carried

out in the first stage. This is followed by data collection and qualitative data analysis in phase two. To strengthen the results of quantitative research conducted in the first stage (Sugiyono, 2015).

Results

The data obtained from the informants who filled out the questionnaire were 103 students from five sample junior high schools in Aceh Tamiang which included; Junior High School

103 responses

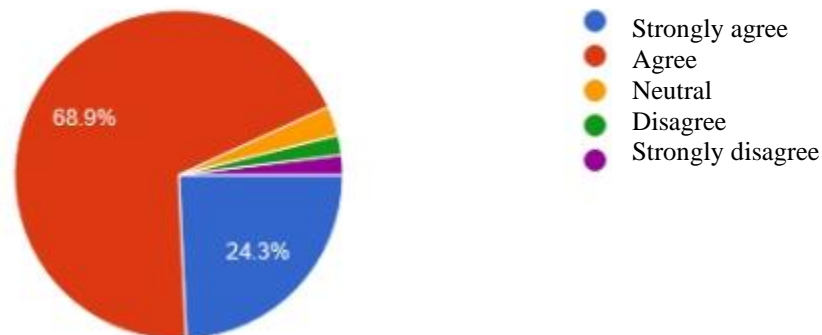


Figure 1. Pie Chart Number One

Based on these data shows 24.3% of students answered strongly agree, 68.9% of students answered agree, 2.9% of students answered neutral, 1.9% of students answered disagree, and 1.9% of students answered strongly disagree. Statement number two, with

103 responses

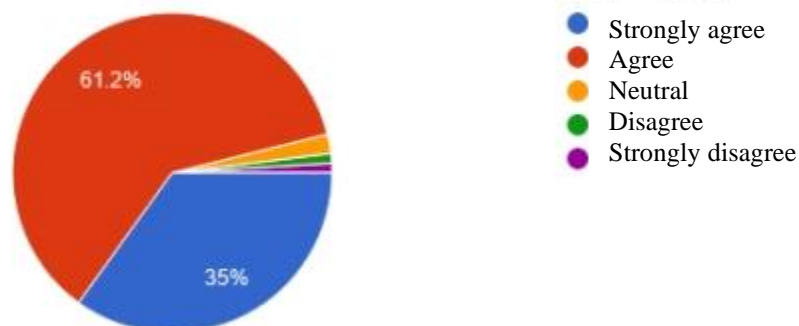


Figure 2. Pie Chart Number Two

Based on these data, 35% of students answered strongly agree, 61.2% students answered agree, 1.9% students answered neutral, 1% students answered disagree, and 1% students answered strongly disagree. Statement number three, with

(SMP N 3) Tenggulun, (SMP N) 1 Karang Baru, (SMP N) 2 Kuala Simpang, (SMP N) 1 Seruway, and (SMP) N 2 Bendahara. The data obtained for the indicators of humanism are as follows: Statement number one, with the implementation of social studies learning based on local wisdom, can strengthen and apply collaboration between students, the data obtained in the following pie chart:

the implementation of social studies learning based on local wisdom, can strengthen and apply the attitude of mutual assistance between students, the data obtained in the following pie chart:

the implementation of social studies learning based on local wisdom, can strengthen and apply a mutually beneficial attitude, the data obtained in the following pie chart:

103 responses

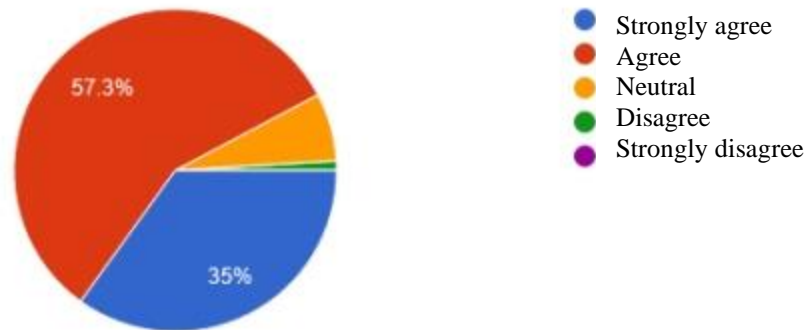


Figure 3. Pie Chart Number Three

Based on these data shows 35% of students answered strongly agree, 57.3% of students answered agree, 6.8% of students answered neutral, 1% of students answered disagree.

Statement number four, with the implementation of social studies learning based on local wisdom, can strengthen and apply the attitude of honesty, the data obtained in the following pie chart:

103 responses

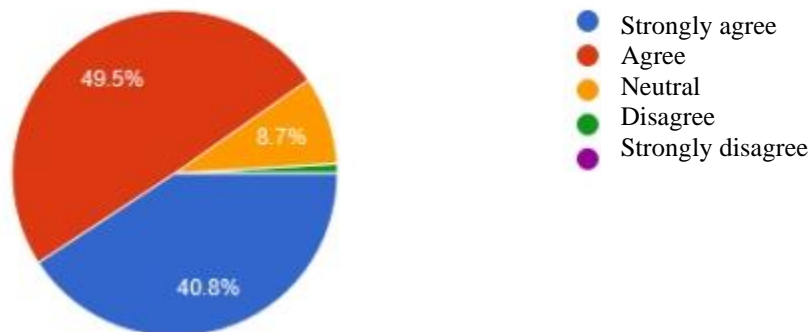


Figure 4. Pie Chart Number Four

Based on these data shows 40.8% of students answered strongly agree, 49.5% of students answered agree, 8.7% of students answered neutral, 1% of students answered disagree. Statement number five, with the implementation

of social studies learning based on local wisdom, can strengthen and apply creativity in solving problems, the data obtained in the following pie chart:

103 responses

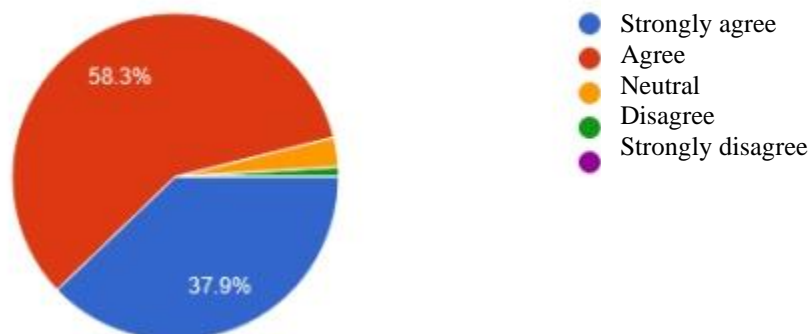


Figure 5. Pie Chart Number Five

Based on these data shows 37.9% of students answered strongly agree, 58.3% of students answered agree, 2.9% of students answered neutral, 1% of students answered disagree.

Statement number six, with the implementation of social studies learning based on local wisdom, can strengthen and apply self-integrity, the data obtained in the following pie chart:

103 responses

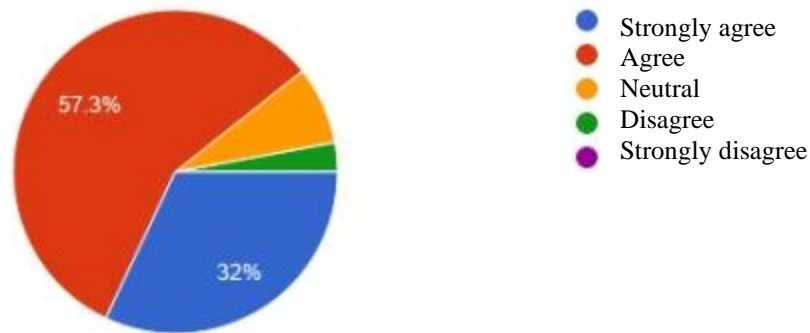


Figure 6. Pie Chart Number Six

Based on these data shows 32% of students answered strongly agree, 57.3% of students answered agree, 7.8% of students answered neutral, 2.9% of students answered disagree. Statement number seven, with the

implementation of social studies learning based on local wisdom, can strengthen the application of self-discovery, the data obtained in the following pie chart:

103 responses



Figure 7. Pie Chart Number seven

Based on these data shows 39.8% of students answered strongly agree, 53.4% of students answered agree, 1.9% of students answered neutral, 4.9% of students answered disagree. Statement number eight, with the

implementation of social studies learning based on local wisdom, can strengthen and apply self-confidence in dealing with the environment, the data obtained in the following pie chart:

103 responses

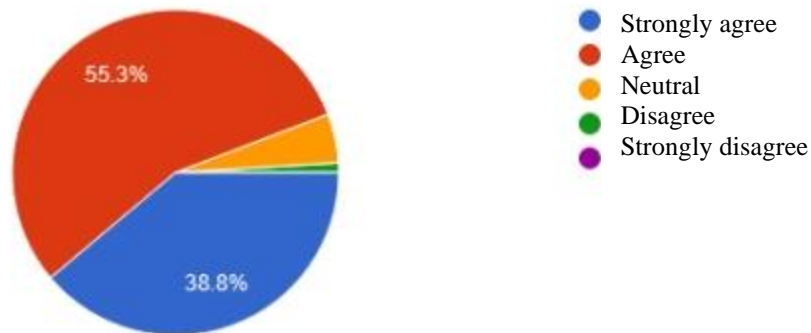


Figure 8. Pie Chart Number Eight

Based on these data shows 38.8% of students answered strongly agree, 55.3% of students answered agree, 4.9% of students answered neutral, 1% of students answered disagree. The data obtained for the character indicators are as follows:

Statement number one, with the implementation of social studies learning based on local wisdom, can strengthen and apply the love of God and all of His creation, the data obtained in the following pie chart:

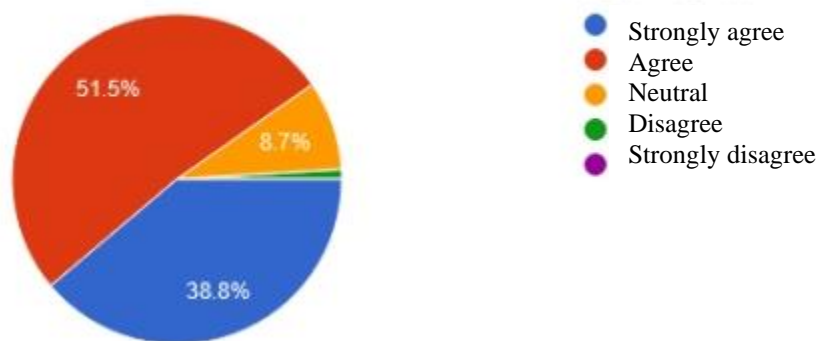


Figure 9. Pie Chart Number Nine

Based on these data shows 38.8% of students answered strongly agree, 51.5% of students answered agree, 8.7% of students answered neutral, and 1% of students answered

disagree. Statement number two, with the implementation of social studies learning based on local wisdom, can strengthen and apply independence and responsibility, the data obtained in the following pie chart:

103 responses

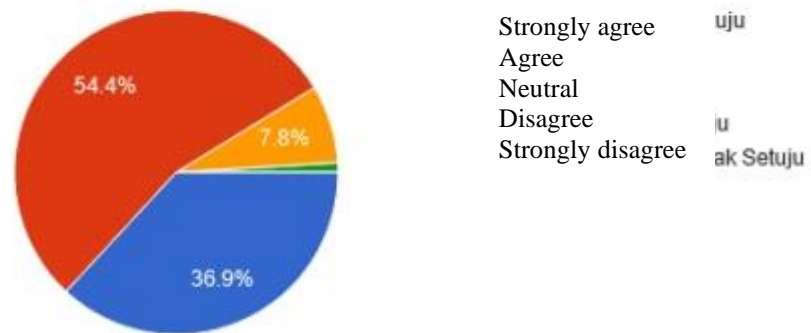


Figure 10. Pie Chart Number ten

Based on these data shows 36.9% of students answered strongly agree, 54.4% of students answered agree, 7.8% of students answered neutral, and 1% of students answered disagree.

Statement number three, with the implementation of social studies learning based on local wisdom, can strengthen and apply honesty or trust, the data obtained in the following pie chart:

103 responses

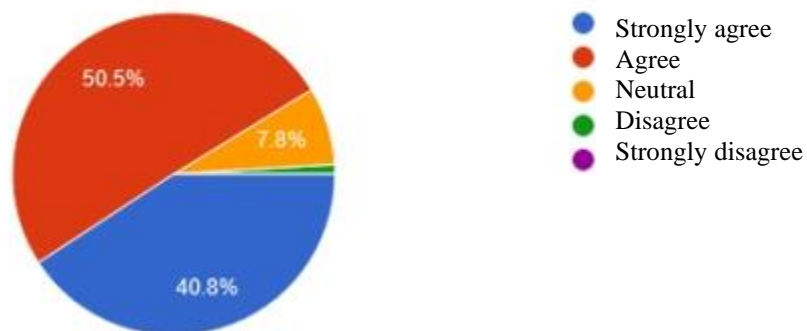


Figure 11. Pie Chart Number Eleven

Based on these data shows 40.8% of students answered strongly agree, 50.5% of students answered agree, 7.8% of students answered neutral, and 1% of students answered

disagree. Statement number four, with the implementation of social studies learning based on local wisdom, can strengthen and apply respect and courtesy, the data obtained in the following pie chart:

103 responses

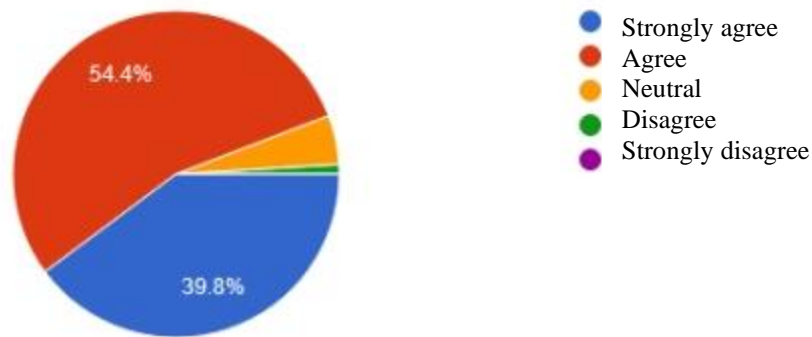


Figure12. Pie Chart Number Twelve

Based on these data shows 39.8% of students answered strongly agree, 54.4% of students answered agree, 4.9% of students answered neutral, and 1% of students answered disagree. Statement number five, with the implementation

of social studies learning based on local wisdom, can strengthen and apply the attitude of generosity and love to help and cooperation or cooperation, the data obtained in the following pie chart:

103 responses

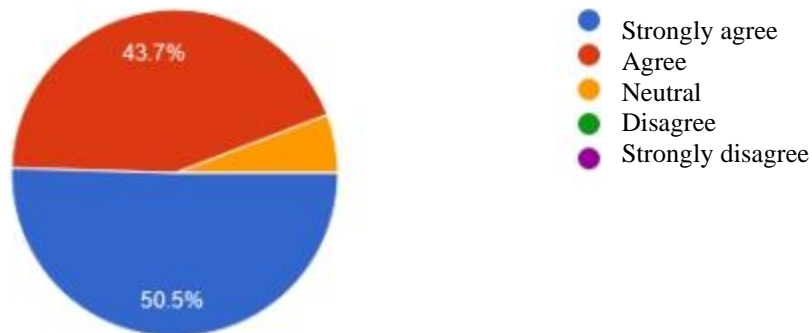


Figure 13. Pie Chart Number Thirteen

Based on these data shows 50.5% of students answered strongly agree, 43.7% of students answered agree, and 5.8% of students answered neutrally. Statement number six, with

the implementation of social studies learning based on local wisdom, can strengthen and apply self-confidence and hard work, the data obtained in the following pie chart:

103 responses

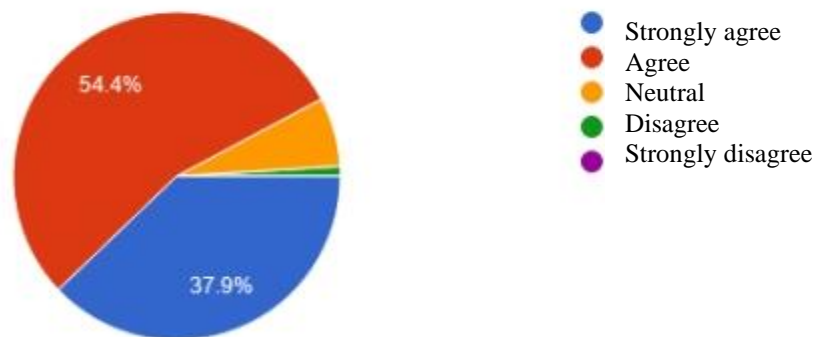


Figure14. Pie Chart Number Fourteen

Based on these data shows 37.9% of students answered strongly agree, 54.4% of students answered agree, 6.8% of students answered neutral, and 1% of students answered disagree. Statement number seven, with the

103 responses

implementation of social studies learning based on local wisdom, can strengthen and apply leadership and justice attitudes, the data obtained in the following pie chart:

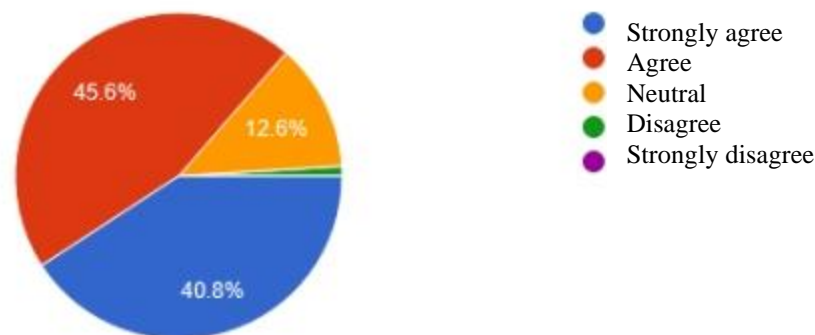


Figure15. Pie Chart Number Fifteen

Based on these data shows 40.8% of students answered strongly agree, 45.6% of students answered agree, 12.6% of students answered neutral, and 1% of students answered disagree. Statement number eight, with the

implementation of social studies learning based on local wisdom, can strengthen and apply a good and humble attitude, the data obtained in the following pie chart:

103 responses

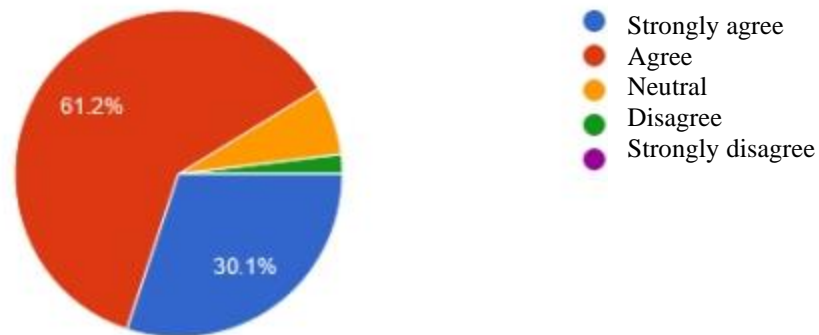


Figure16. Pie Chart Number Sixteen

Based on these data shows 30.1% of students answered strongly agree, 61.2% of students answered agree, 6.8% of students answered neutral, and 1.9% of students answered disagree. Statement number nine, with

103 responses

the implementation of social studies learning based on local wisdom, can strengthen and apply the attitude of tolerance, peace, and unity, the data obtained in the following pie chart:

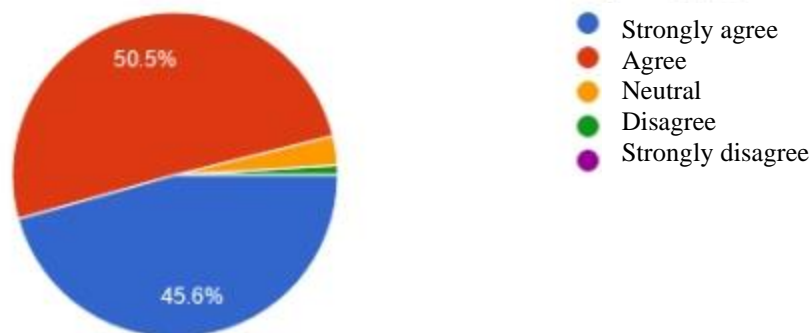


Figure17. Pie Chart Number Seventeen

Based on these data shows 45.6% of students answered strongly agree, 50.5% of students answered agree, 2.9% of students answered neutral, and 1% of students answered disagree.

Discussions

Based on the social studies learning activities based on Aceh Tamiang local wisdom to strengthen the humanism and character of the Aceh Tamiang Middle School students that have been carried out, it can be seen that learning activities run well without being constrained by technical matters or human error. The material

for social studies learning activities is adapted to the context of the K-13 curriculum for class 7th in the first semester, namely the subject matter of the influence of social interaction on social life and nationality with the sub-material of understanding social mobility and forms of social mobility.

The learning scenarios are structured in such a way as to be able to internalize the local wisdom of Aceh Tamiang into social studies teaching and learning activities with these materials. The internalization of Aceh Tamiang's local wisdom is (Poetry) pantun and (wise words) *kate tetuhe*. Social studies learning scenarios based on Aceh

Tamiang local wisdom include initial, core, and closing activities with adapted and modified learning steps. In each learning step, it can be seen that there is an internalization of rhymes and *kate tetuhe* in class VIII SMP N 1 Tamiang Hulu, SMP N 3 Tenggulun, SMP N 1 Karang Baru, SMP N 2 Kuala Simpang, SMP N 1 Seruway, and SMP N 2 Bendahara .

The internalization of rhymes and (wise words) *kate tetuhe* is delivered through social studies learning activities by chanting and presenting the meanings and meanings contained in them so that students are expected to understand, strengthen and apply them in the context of their daily lives. Considering the function of rhymes and *kate tetuhe* in particular in the Aceh Tamiang Malay community as a medium for delivering moral messages, the internalization of rhymes and *kate tetuhe* in social studies learning activities that have been carried out contains several types including philosophy of life, as a guide in social life, as advice, as teaching, religious values, as customary values, as motivation for junior high school students in Aceh Tamiang according to the previously mentioned sample.

Character indicator answers from 130 informants who have filled out the questionnaire, students who answered strongly agree and agree tend to be dominant compared to students who answered neutral, disagree and strongly disagree. As with students who answered statements for indicators of humanism, the average number of students who answered neutral, disagreed and strongly disagreed was below 50% of the 103 informants. While students who answered strongly agree and agree if the total exceeds 50% or more than half of the informants, totalling 103 students.

Overall, it can be concluded that social studies learning with the internalization of rhymes and *kate tetuhe* can strengthen the humanism and character of students. In other words, if it is more generalized than social studies learning based on local wisdom of Aceh Tamiang can strengthen the humanism and character of junior high school students in Aceh Tamiang.

Conclusions

1. The implementation of social studies learning activities based on Aceh Tamiang local wisdom to strengthen the humanism and character of the Aceh Tamiang Junior High School students goes according to the learning scenario that has been determined with the material on understanding social mobility and forms of social mobility. The internalization of Aceh Tamiang local wisdom in the form of rhymes and *kate tetuhe* in social studies learning was carried out in six schools as samples, namely SMP N 1 Tamiang Hulu, SMP N 3 Tenggulun, SMP N 1 Karang Baru, SMP N 2 Kuala Simpang, SMP N 1 Seruway, and SMP N 2 Treasurer. Pantun and *kate tetuhe* are forms of Aceh Tamiang's local wisdom which have various functions including as a philosophy of life, as a guide in social life, as advice, as teaching religious values, as traditional values, and as motivation to students. The internalization of the rhyme and *kate tetuhe* is conveyed through social studies learning activities by chanting and presenting the meaning and meaning contained in it so that it is expected to strengthen the humanism and character of students.
2. From the students' responses to social studies learning based on Aceh Tamiang local wisdom through the internalization of rhymes and *kate tetuhe* that have been implemented, it shows that there is a strengthening of humanism and character. The strengthening of humanism and character is related to several indicators. The total percentage score of students who answered strongly agree and agree with each statement indicator was above 50%, while the total number of students who answered neutral, disagreed, and strongly disagreed was far below 50%. So that on average, students who dominate the answers strongly agree and agree with the existence of social studies learning based on Aceh Tamiang local wisdom to

strengthen humanism and character. Thus, there is a causal relationship and a positive influence between the implementation of social studies learning based on Aceh Tamiang local wisdom with humanism and student character.

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