

CULTURAL HERITAGE OF THE NATION: DIGGING UP NOBLE VALUES AND LOCAL WISDOM IN THE PROCESS OF SOCIAL STUDIES LEARNING IN ELEMENTARY SCHOOL

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ABSTRACT

Cultural heritage must always be protected so that it does not experience extinction due to the influence of globalization. One effort to maintain the nation's cultural heritage is by utilizing the learning process in schools. This journal contains noble values and local wisdom in the context of the nation's cultural heritage through the elementary social studies learning process. Social Sciences is one of the subjects that plays a significant role in the development of Indonesian culture. Through social studies learning, it is hoped that we will be able to cultivate and make the best use of the culture that exists in Indonesia. Therefore, teachers are needed who have more expertise and understanding of local culture and of course have a sense of responsibility.

Keywords: *Cultural heritage, noble values, local wisdom, elementary school social studies*

A. PENDAHULUAN

Cultural heritage is an important aspect of Indonesian identity, which requires careful preservation efforts that must be carried out with diligence and maximum commitment. The origins of this imperative can be traced back to the early historical development of the Indonesian archipelago, where various cultural elements began to form and strengthen in the collective consciousness of its people. A question arises: what is the importance of cultural preservation for Indonesian society? The answer lies in the profound influence that Indonesian culture has on the formulation and evolution of a national identity that binds diverse communities of the nation together. Culture, at its core, is a rich tapestry woven from the threads of history, tradition, and core values that are carefully transmitted from one generation to the next, ensuring continuity and coherence within society. The main illustration of this is the value placed on politeness, which serves as a fundamental principle guiding interpersonal interactions and social norms. The concept of polite behavior arises from the collective experiences and practices of a community, which ultimately shapes the framework that governs daily interactions and exchanges among individuals within that society. In the context of Javanese culture, the concept of politeness encompasses a spectrum of behaviors characterized by a commitment to respect, honor, and the embodiment of noble moral principles. Tata krama can be conceptualized as a set of unwritten guidelines that dictate the expected behaviors and conduct of individuals in

various social settings, thereby facilitating harmonious coexistence. Beyond mere politeness, Indonesian culture is also rich in traditions that reflect a high regard for interpersonal relationships; one such tradition is the act of kissing hands. In the Indonesian cultural paradigm, the gesture of kissing hands is imbued with a deep sense of respect and serves as an important component of social interaction, especially in the context of acknowledging and honoring elders. This practice is not limited to formal events; rather, it permeates various aspects of daily life, including informal gatherings among family members. For example, during family reunions, gestures of greeting, or kissing hands, are often observed, reinforcing family bonds and showing the respect given to relatives, especially those who are older.

The term "conservation," as explained in the esteemed Indonesian Language Dictionary (KBBI offline, QT Media, 2014), fundamentally derives from the root word "lasting," which conveys a deep concept of something that remains unchanged, unaltered, and intact over time. Furthermore, within the framework of Indonesian linguistic conventions, the combination of the prefix "pe-" with meaningful suffixes is used to articulate a specific process or effort, effectively transforming the term into a verb that encapsulates an action. Therefore, when someone synthesizes the concept of sustainability with the aforementioned linguistic elements, preservation can be comprehensively understood as a deliberate effort or systematic process aimed at ensuring that a particular entity remains forever in its original state, unaltered. In addition, one can interpret preservation as a sincere effort to uphold the intrinsic characteristics of something, thereby ensuring its continued existence as it is now, without change or degradation.

Considering the definition of preservation provided in the Indonesian Dictionary referenced above, I will articulate my own definition of cultural preservation — or more specifically, local culture — as a deliberate effort to maintain the cultural practices and expressions of a community in their original form, allowing them to endure unchanged over time. In relation to the preservation of local culture, Jacobus Ranjabar (2006:114) emphasizes that maintaining the enduring norms inherent in a nation, which can be characterized as its local culture, requires a commitment to uphold the values embedded in the arts and traditional customs. This preservation not only involves maintaining these valued principles but also developing manifestations that possess dynamic qualities, allowing them to adapt to the ever-changing and evolving circumstances that characterize contemporary society.

One of the main objectives related to cultural preservation efforts is, in fact, the revitalization of culture, which can also be understood as a process of strengthening and reinforcing the identity and cultural practices within a community. In discussing the complex process of cultural revitalization, Professor A. Chaedar Alwasilah has articulated that there are three fundamental and sequential steps that must be followed: (1) the initial stage of understanding, which serves to raise awareness among community members about the importance of their cultural heritage, (2) the next phase of collective planning, where stakeholders gather to devise strategies and initiatives aimed at promoting and preserving

cultural practices, and (3) the final phase of generating creative vitality, which encourages innovative expressions of cultural elements that resonate with contemporary society. Essentially, culture embodies a set of values that are continuously transmitted from generation to generation, constantly interpreted, and practically implemented in relation to the ongoing processes of social change occurring within a particular society. The active implementation of these cultural values is evidence of the legitimacy granted by society to its cultural expressions, thereby affirming their relevance and importance. The existence of a sustainable culture, along with the deep diversity of cultural values inherent in the Indonesian nation, serves as a vital mechanism to encourage the development of its citizens' character. As articulated by the Ministry of Education and Culture, these profound values are essentially those that possess an inherent capacity to shape the personal, moral, and ethical dimensions of individuals, thereby ensuring that their actions and behaviors reflect the essence of these elevated virtues.

According to the authoritative definition provided by the Indonesian Dictionary, the term "wisdom" is synonymous with intelligence and represents an important attribute that individuals must possess to engage effectively in interpersonal interactions and social exchanges. The concept of "local," which refers to "place" or "somewhere," implies that there is a specific context or environment that can showcase distinctive characteristics that may differ from those found in other locations, highlighting the idea that within each locality, there may be unique values that could potentially apply on a broader and more universal scale. In his seminal work, *Cultural Wisdom in Words* (2009), Rahyono defines local wisdom as a unique form of human intelligence that is inherently possessed by certain ethnic groups and acquired through the collective experiences of that community over time. This definition explains that local wisdom is not just an abstract concept but rather a tangible result of the life experiences of a particular community, emphasizing that this wisdom arises from their specific historical and cultural context, and does not have to be shared or experienced in the same way by other communities.

B. METODE PENELITIAN

Systematic literature reviews (SRs) represent a methodological approach for synthesizing scientific evidence to address specific research inquiries in a manner that is both transparent and reproducible, while striving to encompass all published evidence pertinent to the topic and evaluating the quality of said evidence. SRs have emerged as a predominant methodology across various disciplines, including public policy research and health sciences. There has been a call for the adoption of this methodology within design research. Nonetheless, there exists a paucity of guidance on this matter. This paper presents a comprehensive overview of the SR methodology, grounded in the extant literature within health sciences. Subsequently, the justification for employing SRs within design research is examined, and four contemporary instances of SRs in design research are scrutinized to exemplify prevailing practices. Anticipated challenges in advancing the application of the SR methodology within design research are underscored, and recommendations for the

development of a tailored SR methodology for design research are articulated. The paper concludes that SRs possess considerable potential for enhancing design research and may assist in addressing several critical issues; however, there remains a necessity to delineate which review methodologies are suitable for various types of research questions within design research, as well as to customize guidance to accommodate our distinct needs and particularities.

C. HASIL DAN PEMBAHASAN

Indonesia represents a nation that is richly blessed with a vast cultural heritage. As a country with the highest number of islands globally, it undoubtedly holds a wealth of local wisdom, encompassing various tribes, ethnic groups, religions, races, languages, and cultures spread throughout the archipelago. As articulated by Asri in (Arifin 2020), such wisdom must be rooted and manifested in attitudes, ethics, and morals, which can no longer serve merely as a framework for society to navigate emerging conflicts. According to Firza's perspective in (Arifin 2020), wisdom arises from recognition, understanding, experiential learning, and the practical application of religious and cultural values, thus representing a form of ethical living. As Indonesian citizens, we bear the responsibility to uphold and preserve these invaluable aspects. Furthermore, as students, it is our duty to exemplify these principles to those around us, especially to younger individuals.

Cultural heritage, as articulated by Davidson (1991:2), is conceptualized as 'tangible cultural artifacts or products that arise from various traditions and spiritual achievements, manifested in values that stem from a historical context which are fundamental components of the identity of a community or nation.

Cultur Heritage

Cultural heritage emerges as a synthesis of tangible elements of physical culture and intangible cultural values that originate from historical contexts. Various local cultures present in Indonesia significantly contribute to the cultural heritage of the Indonesian nation. Tangible heritage is usually categorized into two different types: immovable heritage and movable heritage. Immovable cultural heritage is mostly located outdoors and includes: archaeological sites, historical locales, terrestrial and aquatic landscapes, ancient and/or historically significant buildings, and monuments commemorating national heroes (Galla, 2001:8). In contrast, movable cultural heritage is typically stored indoors and includes: important cultural artifacts, artistic creations, archival materials, documents, photographs, printed literary works, and audiovisual media such as cassettes, videos, and films. (Galla, 2001:10).

The heterogeneity of this cultural heritage serves as evidence of the depth and uniqueness of the Indonesian nation. Each region has unique cultural characteristics, shaped by the combination of indigenous influences and external factors. This merger makes Indonesia a nation characterized by a strong and diverse cultural identity.

Melville J. Herskovits and Bronislaw Malinowski, as articulated in (Karolina. D 2021), assert that all elements manifested in a society are fundamentally influenced by the cultural framework possessed by that society. This ideological perspective is referred to as Cultural

Determinism. Herskovits conceptualizes culture as a construct that is transmitted from one generation to the next. According to Jehamat & Mbadhi, as noted in (Arifin 2020), it is very important to understand the concept of local wisdom, which is a beneficial practice carried out by individuals throughout their lives. These beneficial practices are not limited to actions; they can also encompass forms of literature and commendable traditions. (Firza, 2016).

Efforts to preserve cultural heritage should be regarded as a top priority for every segment of society. It is very important for government bodies, cultural institutions, scholars, and community members to collaboratively engage in the process of inventorying, documenting, and revitalizing cultural heritage. As a result, future generations will have the opportunity to get to know, understand, and appreciate the cultural diversity inherent in the Indonesian nation. Cultural heritage is an invaluable asset. It is our collective duty to uphold and transmit it to the next generation. Through diligent conservation initiatives, Indonesia's cultural heritage will endure and has the potential to enrich individual lives in the future.

The noble values in the cultural heritage of the nation.

Character education must be implemented, as it is stated that the deep cultural values inherent in the Indonesian nation will endure and not diminish, considering that its implementation evolves from small practices into ingrained habits that are resistant to eradication. According to the Ministry of Education and Culture, the noble values essentially serve to cultivate personal, moral, and ethical dimensions, ensuring that individuals embody the essence of these elevated virtues in their actions. The noble values encapsulated in the belief in a Supreme Being may include religious values, moral values, aesthetic values, and others.

As noted by Koentjaraningrat (1990:11), the most important values of a culture represent the ideal manifestations of that culture. This ideal manifestation is an abstract concept that encompasses a wide spectrum of significance. In this ideal form, there are concepts or elements that are considered the most valuable in an individual's life. Such concepts are usually expansive and ambiguous, yet they are deeply rooted in the emotional aspects of human existence.

In the midst of the vulnerabilities faced by the Indonesian nation, it is crucial to remain vigilant against all potential threats and challenges that could disrupt national unity; as a result, the implementation of the noble values of the nation, which are based on principles of justice amidst existing diversity, becomes essential. This fundamental spirit serves as a guiding principle in facing the various challenges currently faced by Indonesia. This statement was articulated by Dr. Basseng, M.Ed, Deputy for Competency Development Management at the National Institute of Public Administration (LAN), during the virtual

inauguration of the Class II Mental Revolution Training for the year 2021, which took place on Monday (August 9).

Local wisdom in the cultural heritage of the nation.

Local wisdom is a conceptual framework that exists within a social context, continuously evolving and changing within the collective consciousness of a community, inherently interconnected with the sacred and the worldly. (aspek kehidupan sehari-hari yang dicirikan oleh biasa-biasa saja).

As articulated by Susanti, local wisdom encompasses the concept of customs characterized by intelligence, ethical values, and virtues that are deeply ingrained and adhered to by the constituents of society. The manifestations of local wisdom in society can include values, norms, ethical principles, beliefs, customs, customary laws, and specific regulations. The values that are intrinsically linked to local wisdom include: 1). Respect for the divine and the cosmos along with its constituents, 2). Accountability, discipline, and autonomy, 3). Integrity, 4). Respect and politeness, 5). Empathy and nurturing, 6). Self-confidence, creativity, perseverance, and resilience, 7). Equality and leadership, 8). Kindness and humility, 9). Tolerance, a tendency towards peace, and unity.

Introduction to the cultural heritage of the nation in elementary school social studies.

One of the disciplines in the elementary education curriculum that significantly contributes to cultural development is the teaching of Social Sciences (IPS). The main objective of IPS education at the elementary level is to foster an understanding of the role of individuals, both in terms of personal identity and as integral members of society. This educational approach is strategically designed. Specifically, effective social studies teaching in elementary education is expected to guide students towards a culturally informed context. It is anticipated that they will realize that their existence is closely linked to a broader sociocultural network. As a result, it is very important that they also embody virtuous character. To facilitate this, educational content must be developed with consideration of the various potentials present in their immediate environment.

In essence, local culture that is easily accessible and close to educational experiences ensures empowerment and optimal utilization. The implementation of social studies education, which formally begins at the elementary level and extends through secondary education, is mandated to effectively facilitate the development and enhancement of students' potential, particularly in relation to the transformation of cultural values and social norms. (Numan Somantri, 2001). Consistent with this idea, NCSS (2008) articulates that: Through social studies education, which aligns with the concept of social studies, students will gain an understanding of the important values necessary for strong

participation in society, particularly the values of: awareness of stereotypes, bias, and perspectives, appreciation of cultural multiplicity, tolerance of cultural diversity, and protection of individual rights for differences. (NCSS, 2008).

Efforts to familiarize students with the distinctive attributes of local culture in their environment may prove ineffective if the decreasing number of educators is unable to convey this knowledge. Therefore, it is very important for educators to have not only a comprehensive understanding of the importance of local culture but also the necessary pedagogical skills regarding the subjects they are responsible for. Thus, it is essential for teacher training institutions to equip their graduates with competencies that encompass not only intellectual abilities but also an appreciation for the traditional values that are prevalent in society.

In addition, local government authorities, as the overseers of education within their jurisdiction, bear the responsibility of providing ongoing information to current and prospective educators regarding the values inherent in the local culture; this process must be maintained to ensure that educators' ability to assimilate local cultural values is continuously refined until they are proficient in transmitting esteemed traditional values to their students. If this effort is successful, it is anticipated that the detrimental cultural influences originating from external sources can be effectively reduced.

D. Conclusion

Through the framework of social studies education in elementary schools, which highlights the importance of cultural heritage, students are given the opportunity to acquire deep values and wisdom that are intrinsic to the local population of Indonesia. The assimilation of cultural elements in social studies pedagogy serves to facilitate students' understanding and appreciation of cultural practices and endemic traditions in their respective regions, thereby fostering a student body that embodies respect for local culture and traditions as an important aspect of Indonesian citizenship. Nevertheless, educators have the obligation to design instructional methodologies in social studies that actively engage students in the learning process, preserve, and apply the nation's cultural heritage.

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