

Improving Social Skills of Elementary School Students by Using Umma Kalada's Indigenous Knowledge on Social Studies Topics

Heronimus Delu Pingge^{1*}, Nana Supriatna², Sapriya³, Abdul Azis Wahab⁴ 

¹ Primary School Teacher Education, Universitas Katolik Weetebula, Sumba, Indonesia,

^{2,3,4} Faculty of Social Science Education, Universitas Pendidikan Indonesia, Bandung, Indonesia

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ABSTRAK

Siswa menunjukkan sikap tidak kooperatif, saling mengejek antar siswa, tidak saling mendengarkan dalam kerja kelompok, dan tidak antri dalam mengumpulkan tugas. Hal inilah yang mendasari penelitian ini. Kearifan lokal Umma Kalada masyarakat adat Laura mengandung nilai keterampilan sosial sebagai tuntunan untuk membantu mahasiswa yang masih lemah dalam mengembangkan hubungan dengan orang lain. Dalam rangka meningkatkan keterampilan sosial siswa Kelas IVa SDK (Sekolah Dasar Katolik) melalui penerapan nilai-nilai Umma Kalada. Penelitian ini bertujuan untuk menganalisis nilai keterampilan sosial dalam kearifan lokal Umma Kalada. Rancangan penelitian yang digunakan adalah penelitian kualitatif dengan menggunakan metode penelitian tindakan koleksi yang dikembangkan oleh Kemmis dan Taggart. Penelitian tindakan dilakukan dalam tiga siklus. Teknik pengumpulan data menggunakan teknik nontes dan tes berupa observasi, tes prestasi belajar dan wawancara. Data yang terkumpul dideskripsikan dan ditarik kesimpulannya. Hasil penelitian ini menemukan bahwa penerapan kearifan lokal Umma Kalada pada mata pelajaran IPS di Kelas IV ditemukan dapat meningkatkan hasil belajar siswa dalam hal pengetahuan, sikap dan keterampilan.

ABSTRACT

Students show non-cooperative attitudes, ridicule each other among students, do not listen to each other in group work and do not queue to collect assignments. It is what underlies this research. The local wisdom of the Umma Kalada, the indigenous people of Laura, contains the value of social skills as a guide to help students who are still weak in developing relationships with others. In order to improve the social skills of Class IVa SDK (Catholic Elementary School) students through applying Umma Kalada values. This study aims to analyze the value of social skills in Umma Kalada's local wisdom. The research design used was qualitative research using the collection action research method developed by Kemmis and Taggart. Action research was conducted in three cycles. Data collection techniques using non-test techniques and tests in the form of observation, learning achievement tests and interviews. The collected data is described, and conclusions are drawn. The results of this study found that applying Umma Kalada's local wisdom to social studies subjects in Class IV was able to improve student learning outcomes in terms of knowledge, attitudes and skills.

1. INTRODUCTION

Social competence is a skill that every individual must possess. Individuals will always interact with a diverse social environment (Sukarni et al., 2021; Widodo et al., 2020). Because the teaching and learning process must prepare the students for social skills. Having said that, aligning National Education for the Golden Generation in 2045 requires a set of competencies to be mastered by students such as the competency to "live" with the local, national and global socio-cultural environment (Amran et al., 2019; Handayani, 2017). In such a situation, schools or teachers need to think about concrete steps to get students to learn social skills by making the local culture the spirit or foundation. Educators' ability to explore cultural values as a source of learning is a must (Elkordy, 2016; Fatonah, 2019; Titarenko & Little, 2017).

Social skills are one of the skills that students need to master in the 21st century. A number of studies state that current education needs to focus on skills related to: first, critical thinking and problem solving; second, creativity and innovation; and third, communication and collaboration. These three skills are closely related to social skills (Munawwarah et al., 2020; Rubini et al., 2019; Shahroom & Hussin, 2018). A number of studies state that social skills need to be developed as students will interact with students and members of other schools, families and society in general (Septikasari & Frasandy, 2018; Yayan, A., & Mulyani, 2020). These social skills enable students to adapt well to the environment and other people. According to social intelligence experts, the essence of social skills is to position social skills as a intelligence that humans possess, namely, emotional intelligence (Amilin, 2016; Laborde et al., 2014; Setiawan & Mulyati, 2020). In emotional intelligence, individuals manage their abilities in the form of emotional self-awareness and manage emotions. Use emotions productively, show empathy and build relationships. On the other hand, social skills must be based on personal intelligence in the form of self-control, confidence, discipline and responsibility (Claudia & Nuryasman, 2019; Hambali et al., 2017). From now on, these skills will be combined with the ability to communicate clearly, directly and persuasively, generating inspiration to overcome disagreements and create collaboration. Social skills as individual abilities in their interactions with the environment, both in the family environment, school, the world of work and other social activities (Chaerunisa et al., 2021; Radfar et al., 2013). Social skills are tools that unite groups, communities and individuals. In every situation it is to be hoped that it can be solved together with social competence capital.

The position of social skills in the social studies education context is as a skill dimension related to social participation skills and communication skills. This is in line with the objectives of social studies where social studies education must be related to the life challenges that will be faced by students (Amirin, 2013; Khairiah, 2018; Widyaningtyas & Huda, 2018). The challenge meant in this case is the demand to be able to coexist with other people. Another opinion explained that social studies aims to help active students, strengthen knowledge and understanding, and be able to express feelings and attitudes in response to current issues (Brophy et al., 2016; Setiawan & Mulyati, 2020). In order for social studies education goals related to the skills dimension to be achieved, which is a world institution or organization in the field of Social Sciences education, proposes that social studies learning needs to create a learning process that is powerful, meaningful, integrative, value-based, challenging, and active (Esia-Donkoh, 2020; Suwarti et al., 2019).

Indigenous knowledge is also referred to as the knowledge store and local genius or local wisdom in traditional societies (Efendi, 2014; Setiawan & Mulyati, 2020; Uge et al., 2019). However, these terms have the same meaning, namely a set of knowledge derived from relationships with the environment, reflected in language, symbols, behaviour, spirituality and outlook on life. This local knowledge is passed on from generation to generation through the local wisdom education system. Indigenous knowledge is related to a collection of old knowledge in a certain area. This knowledge refers to traditional norms and social values, as well as mental constructions that guide, regulate, people's way of life and regulate understanding of the world (Asrial et al., 2019; Hamimah et al., 2022; Hidayati et al., 2020). This knowledge is a guide in taking action. Indigenous knowledge is obtained or taught from time to time until now and this inheritance model is a form or characteristic of culture. Acquisition of local knowledge or indigenous knowledge occurs in social groups through historical experience. The historical experience in question is studying old traditions as new knowledge. It is this process of historical experience that makes indigenous knowledge dynamic, not static.

Umma Kalada itself is a traditional house in Loura Indigenous Village, Southwest Sumba Regency, East Nusa Tenggara. Umma kalada is not only a physical building but also a symbol of self-identity, a symbol of unity and also contains a socio-political system (Davis, E. A., & Krajcik, 2005; Pingge et al., 2021). Umma kalada itself literally means "big house" or the chief house of a tribe or clan in the Loura region. In order for the values of Umma Kalada to be meaningful and inheritable, they must be implemented in the learning process (Adon & Renda, 2022; Haingu, R. M., & Pingge, 2021; Lede, 2022). The goal of the implementation process is the Bali Loura Catholic Rough School. As this SD is near Kampung Karuni where Umma Kalada, the local community is located, Loura is located. Problems related to lack of cooperation, taunting between students, not listening during group work, and not standing in line for assignments are the experiences of researchers who have assisted prospective primary school teachers in conducting the teaching practice at the school and in the classroom when have observed conducting preliminary studies.

Previous researchers studying Umma Kalada had not focused on using Umma Kalada values for educational purposes, particularly in social studies learning. The research conducted focuses more on architectural elements, examines the process and history of Umma Kalada, oral traditions in Umma Kalada, the concept of the Sex and genotype of Umma Kalada, as well as technological adaptation to Umma

Kalada (Bitu & Kunjara, 2020; Irwanuddin, 2018; Ngara & Yulianasari, 2019). From a number of these insights it is very clear that the use of the values or wisdom of Umma Kalada was not used as a contextual learning resource. Because contextual learning stemming from local culture is not only a source of learning, but also a medium to love, nurture and preserve culture. That being said, the application of the Umma Kalada values in social studies learning, in addition to creating meaningful and powerful learning, is also a form of the learning tradition (Reny et al., 2018; Sapriya, 2018; Winandari, 2017). Learning social studies as taught is a more cultural inheritance Values within the framework of social science integration and social studies learning is taught as a reflection of inquiry.

The situation described above is good from the point of view of culture-based learning or ethnopedagogy, social problems that arise in society and school. The importance of social skills and the purpose or position of social studies learning in schools, the authors are interested in conducting research in order to improving students' social skills through the use of indigenous knowledge umma kalada in social studies learning in elementary schools. The aims of this study is to analyse the value of social skills in Umma Kalada's indigenous knowledge.

2. METHOD

The design of the research conducted was qualitative research using classroom action research methods. Action research in the classroom is emancipatory and liberating because research encourages students' freedom of thought and reasoning and encourages teachers and researchers to experiment, inquire, and make decisions with wisdom (Mustafa et al., 2020; Supriyadi et al., 2020). The implementation conducted at Bali Loura Catholic Elementary School, Southwest Sumba Regency. The subjects were 16 class IVA students. Action research can be viewed as a spiral cycle, starting with the preparation of plans, the implementation of actions, observation and reflection. The research was conducted in 3 cycles, each cycle consisting of 4 sessions. Before carrying out the action for each cycle, all the learning tools were created by the researcher with the partner teacher or class teacher. The tools that are made always ensure that the value of social skills is taken into account based on local wisdom. In order to create social skills-promoting learning with cooperative methods.

Data collection and instruments used were observation, documentation, interviews and learning evaluation tests. The collected data was analyzed and described to describe the implementation process and the results of the research. Quantitative analysis by calculating the Mastery Score of students' acquisition of social skills from cognitive, psychomotor and affective aspects using the formula $P=f/N \times 100\%$ (Sudijono, 2014). Where P = the number of students who graduate; F = total number of students completing and N = total number of students. The school-established class completeness score is 85% and the Minimum Completeness Criterion (Indonesian term: KKM) is 75. After obtaining the results or the number of students who complete it will be compared with the success criteria of the action.

3. RESULT AND DISCUSSION

Result

The planning of the first cycle takes place with the class teacher of class IVa. In this plan, the learning tools to be used, namely lesson plans, teaching materials, worksheets, student observation sheets, self-assessments, learning achievement tests and the media used are designed. The research focuses on social science material contained in Theme 7, namely the beauty of my country's diversity. The researcher acts as a teacher. To teach social science material based on indigenous knowledge Umma Kalada uses the collaborative method. Students are always instructed to study in small groups. With the aim of training the social skills of the students. The researchers also give homework or study with the parents. At the end of the cycle, the teacher gives descriptive questions to measure ability or understanding of the material containing social skills.

When the researcher acts as a teacher, the class teacher or partner teacher makes observations. The focus of the observation is student activity or student social skills and the observation of learning implementation by researchers. The class teacher makes observations by referring to the previously prepared observation sheets. The teacher completes a checklist based on the appropriate scale or score. All learning processes in the cycle are reflected together by the researcher and the class teacher. The process of implementing Cycle I is show in Table 1. Based on Table 1 shows the results of the teacher's reflection, they did not emphasize the understanding or cognitive aspects related to the students' social skills based on the Umma Kalada values. Class is not well organized. There are still many students who do not concentrate in groups and who disturb other students when they are discussing frequently walking in

and out of class and not waiting for their turn to speak because the students' learning outcomes are still far from the established criteria, then it will continue in Cycle II.

Table 1. Classical Completeness Analysis of Cycle I

No	Results Of Analysis	Score	Criteria
1	implementation of learning	79.00	Fair
2	Learning outcomes from cognitive aspects	75.00	Fair
3	Results of the self-assessment of the attitude aspect	62.50	Poor
4	Results of observing the psychomotor aspect of social skills	68.75	Poor

Cycle II planning is carried out as in the first cycle. In this cycle, things are considered less than optimally improved. For example, the location of non-ideal time is the focus of improving lesson plans. In addition, the learning tools are organized according to the limitations of the IPS material. In the implementation of teaching activities, the researcher collaborated with an intern from the Catholic University of Weetebula to help the students study in groups and to distribute teaching materials and worksheets. The value of Umma Kalada based social skills is emphasized in both preparatory activities and core activities. Students' reading materials are given examples of the shape of their social skills based on the local wisdom of Umma Kalada. Researchers give explanations about homework or studying with parents. Students can practice social skills with parents or family. At the end of the cycle, assessment questions and self-assessment sheets are issued. For observation or observational activities conducted by the class teacher. Instructional activities by teachers and activities related to the social skills of students are the focus of observation. Classical completeness analysis of cycle II is show in [Table 2](#).

Table 2. Classical Completeness Analysis of Cycle II

No	Results Of Analysis	Score	Criteria
1	implementation of learning	91.40	Very Good
2	Learning outcomes from cognitive aspects	81.25	Good
3	Results of the self-assessment of the attitude aspect	75.00	Fair
4	Results of observing the psychomotor aspect of social skills	81.25	Good

Base on [Table 2](#) show the whole process of Cycle II both in terms of planning, implementation, learning outcomes and observations is reflected with partner teachers. The implementation of Learning Cycle II became more focused as planned, but the researchers did not provide feedback from homework with the family. Regardless of whether the values of social skills are applied or not, the students in the group are not optimal at solving the task. There is no division of labor within the group. The students have dared to speak in front of the class but have not dared to speak freely and their voices are not clear. Cycle II learning outcomes, both in terms of cognitive aspects and skills and attitudes, have classically failed to meet the criteria, then continue in the next cycle.

The implementation of Cycle III planning is the same as in the previous cycle. In this cycle, things are considered less than optimally improved. For example, including or allocating time specifically for homework-related feedback activities. As in the previous cycle, the researcher's teaching activities collaborated with internship student to help students learn in groups, distribute course materials and worksheets. The value of Umma Kalada based social skills is emphasized in both preparatory activities and core activities. Students' reading materials are given examples of the shape of their social skills based on the local wisdom of Umma Kalada. Researchers give explanations about homework or studying with parents. In addition, the teacher helps the students with the distribution of class assignments. At the end of the cycle, assessment questions and self-assessment sheets are issued.

For observation or observational activities conducted by the class teacher. Lesson activities by teachers and activities related to the social skills of students became the focus of observation. Classical completeness analysis of cycle III is show in [Table 3](#).

Table 3. Classical Completeness Analysis of Cycle III

No	Results Of Analysis	Score	Criteria
1	implementation of learning	96.60	Very Good
2	Learning outcomes from cognitive aspects	96.60	Very Good
3	Results of the self-assessment of the attitude aspect	87.50	Good
4	Results of observing the psychomotor aspect of social skills	93.75	Good

Base on [Table 3](#) show the whole process of Cycle III both in terms of planning, implementation, learning outcomes and observations is reflected with partner teachers. The implementation of Learning Cycle III became more focused as planned. Students share their experiences with parents before class with their parents. Pupils can divide up tasks in class and work independently. Classes are more controlled where students wait their turn and students who have never read the results of group work in front of the class have shown good communication skills. There is no shame and Saura is clear. Cycle III learning outcomes, both in terms of cognitive aspects and skills and attitudes, have traditionally failed to meet the established criteria, so the implementation of the research cycle has come to an end.

Discussion

The application of indigenous knowledge umma kalada to social studies material can enhance students' social skills, this is supported by collaborative principles between class teachers and researchers. By learning at SDK Bali Loura Class IVa, the values of Umma Kalada of the Loura community are worked out together and also implemented together. Several studies show that collaborative structured learning makes the learning process more effective, learning goals (research goals) are achieved ([Kasmawati, 2020](#); [Reny et al., 2018](#)). The principle of collaboration will improve teachers' services or professionalism and interact with other people or experts ([Binkhorst et al., 2017](#); [Borko, 2004](#); [Shakenova, 2017](#)).

The improvement of Class IVa SDK Bali Loura's social skills from both cognitive, psychomotor and affective aspects through the use of Umma Kalada's indigenous knowledge is supported by the study that when classroom learning is designed in such a way that local knowledge is encouraged students are motivated to learn and indirectly introduce elements of culture to be used and inherited ([Holilah, 2016](#); [Sari, 2020](#); [Setiawan & Mulyati, 2020](#)). The application of umma-kalada values in social science material is a form of applying tradition in social science learning according to previous study namely "inheritance of citizenship values (social studies as transmission of citizenship)" ([Kılınç, 2014](#)). In addition, it is also one of the responses to the form of learning or education desired by the government, where the curriculum or learning is designed taking into account the local potential based on socio-culture.

The learning carried out has an impact on the development of social skills. Social skills are one aspect or dimension of social studies learning. Gaining social skills becomes capital for students to welcome the Indonesian gold in 2045 and the demands of the 21st century ([Sahin, 2009](#); [Turculeț, 2015](#)). The learning process to welcome Indonesia Gold in 2045 is offered by the Indonesian government in a book published by BSNP in 2020 "AK 45: Arah Kompetensi Generasi Indonesia Menuju 2045" through "Education must be kept at high consciousness. Without high awareness, education will never make man a civilized society, but will only produce a group of wise people who are only self-centered". The purpose of education is to develop the perfection of human life, which includes inner life and outer life, in other words, fully human to become ([Andayani et al., 2021](#); [Marliani & Djadjuli, 2019](#)). In other words, Ki Hajar Dewantara conveyed that education aims to build skills or competencies in inner and outer life. Inner life skills will produce what Ki Hajar Dewantara calls life skills or competence. In addition, education has two main tasks, namely the first task within (the human self), where education in this task has: (1) character formation; (2) building mental strength and (3) building the physical body aims at growth, survival strength and adaptation to the environment). Both external missions and living together build human power to live well with other people.

Teaching social skills not only affects the creation of good relationships, but also supports academic learning activities ([Hurst et al., 2013](#); [Sharma et al., 2016](#)). Social skills allow students to communicate what they have learned and what they have not understood. Students will also easily work on assignments in groups with good collaboration ([Bali, 2017](#); [Fikri, 2022](#)). In accordance with the purpose of the study conducted, that social skills are improved in teaching social studies, by making the values of Umma kalada a source of learning, learning that increases local wisdom can improve positive communication between students improve what they feel part of same culture ([Siregar et al., 2019](#); [Suryanti et al., 2020](#)).

The implication of this study is improving the social skills of elementary school students by using Umma Kalada's indigenous knowledge on social studies topics. Social studies learning outcomes, which develop social skills based on the indigenous knowledge of Umma Kalada, will help students better understand their existence as citizens living in a diverse, social and cultural setting, allowing students when they live in a community, become peacemakers and not cause conflicts. This research will be useful for educators, especially elementary school teachers in improving students' social skills. This research still has limitations, especially in the scope of research which is still very limited. Therefore, it is hoped that future research will be able to deepen and broaden the scope of research.

4. CONCLUSION

Attitudes of students who don't put up with speaking shyly, saying harsh words and ignoring in group assignments can be reduced and even no longer attached to students after learning umma kalada on indigenous knowledge. Students' positive social skills are reflected in both comprehension, which can be measured through learning achievement tests, and behaviour, which can be measured using the results of observations of social skills, as well as self-assessment. Learning based on local knowledge that is carried out is one of the steps to achieve the goals of the social studies skills dimensions and to create meaningful and powerful learning.

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