



Supplement Book of Social Studies Teaching Materials Through the Empowerment of Bali Local Wisdom as A Learning Source

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Abstrak

Persoalannya, secara ideologis, pendidikan IPS yang dilakukan selama ini lebih berorientasi pada nasionalisme politik negara dan mendominasi ideologi lokal, termasuk ideologi lokal masyarakat Bali. Tujuan penelitian ini yaitu mengembangkan Buku Pelengkap Bahan Ajar IPS melalui pemberdayaan Kearifan Lokal Bali sebagai Sumber Belajar di tingkat SMP/SMP. Penelitian ini dirancang sebagai penelitian pengembangan atau Research and Development (R&D). Artikel ini merupakan produk penelitian tahun pertama yang dilakukan untuk mengidentifikasi dan menganalisis kearifan lokal Bali yang dibutuhkan sebagai materi Buku Ajar Kearifan Lokal Bali. Penelitian tahun pertama ini menggunakan desain penelitian bibliografi. Objek kajian terdiri dari dokumen kurikulum; buku ajar yang digunakan guru mata pelajaran IPS SMP melalui pemberdayaan kearifan lokal masyarakat Bali. Teknik pengumpulan data yang digunakan adalah wawancara, observasi, studi dokumentasi, dan expert judgement. Data yang dikumpulkan berupa data kualitatif. Pengolahan data menggunakan analisis nonstatistik. Hasil penelitian menunjukkan bahwa terdapat berbagai bentuk dan jenis kearifan lokal masyarakat Bali yang dapat digunakan dan dikembangkan sebagai bahan Buku Ajar IPS SMP Kearifan Lokal Bali.

Kata kunci: Buku Ajar Kearifan Lokal Bali, Materi Pelengkap, Sumber Belajar IPS

Abstract

The problem is, ideologically, social studies education that has been carried out so far is more oriented towards state political nationalism and the domination of local ideologies, including the local ideology of the Balinese people. This research aims to develop a Supplementary Book of Social Studies Teaching Materials through the empowerment of Balinese Local Wisdom as a Learning Resource at the SMP/SMP level. This research is designed as research development or Research and Development (R&D). This article is the product of the first year of research conducted to identify and analyze Balinese local wisdom needed as material for Balinese Local Wisdom Textbooks. This first-year research used a bibliographic research design. The object of study consists of curriculum documents; textbooks used by teachers of social studies subjects at junior high school through the empowerment of the local wisdom of the Balinese people. Data collection techniques are interviews, observation, documentation studies, and expert judgment. The data collected is in the form of qualitative data. Data processing using non-statistical analysis. The study results indicate that there are various forms and types of Balinese local wisdom that can be used and developed as material for Social Studies Textbooks at the Bali Local Wisdom Middle School.

Keywords: Balinese Local Wisdom Textbooks, Material Supplements, Social Studies Learning Resources

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1. INTRODUCTION

Learning creates a relationship between something (knowledge) that is already understood and something (ability) that is new. The learning process occurs in many ways, both intentional and unintentional, over time and leads to a change in the learner (Alchamdani et al., 2020; Djannah et al., 2021; Istuningsih et al., 2018). The difference in question is permanent in behavior in knowledge, understanding, skills, and habits that the individual has acquired (Hamid et al., 2020; Haryani et al., 2017; Knoop-van Campen et al., 2020). At the same time, experience is an interaction between individuals and the environment as a source of learning. The subjects that students get are Social Studies. Social

Sciences (IPS) is formulated based on social realities and phenomena that embody an interdisciplinary approach from the aspects and branches of the social sciences (Astutik et al., 2021; Hermawan et al., 2018; Muthuprasad et al., 2021). The primary purpose of social studies is to help students develop their ability to make informed decisions for the broader community in the public interest as citizens of culturally diverse countries and in community life around the world.

This research is motivated by the problem that the local wisdom of the Balinese people has not been optimally empowered as a learning resource in social studies learning. Textbooks are still the only source and teaching material used by teachers to teach social studies (Mudiartana et al., 2021; Puspoko Jati et al., 2019; Rosala & Budiman, 2020). Learning is still tightly insulated by the walls of the classroom. This condition is not appropriate for the social studies learning mission as a social education program aiming at providing knowledge, values, attitudes, and social skills to students directly, actual, and touching human interests in their life in society (Budiaman et al., 2021; Manu et al., 2021; Zakiah & Samlawi, 2019). The importance of empowering local wisdom in social studies learning is as a strategy to filter positive influences that come from outside to be developed and counteract its negative effects, namely by applying knowledge, values, and social skills in the existing community in Bali as much as possible (Agusman et al., 2018; Matsun et al., 2019). Therefore, efforts are needed to extract, study and utilize as well as preserve the hidden pearls called local wisdom. This effort can be done through education and learning programs in schools, including through social studies learning in junior high schools (Fitrahayunitisna & Zulvarina, 2017; Hutama, 2016).

The problem is, ideologically, social studies education that has been carried out so far is more oriented to state political nationalism and dominates local ideologies, including the local ideology of the Balinese people (Budiaman et al., 2021; Masrom et al., 2021). The contents of the material even weaken the status of social studies education because of the increasingly strong influence of global ideology that brings modern culture. This indication can be seen from the policy mechanism, curriculum development, teaching materials development, assessment system, and orientation of secondary schools that tend to be oriented to the state interests. These weaknesses can be seen in the textbooks used by teachers in social studies learning at the junior high school level, which are very minimal, and almost there is no local wisdom content of the local community (Hutama, 2016; Khasana et al., 2018).

The real conditions in the field showed that all this time, teachers have only relied on textbooks as the only source and teaching materials with limited learning models in classrooms (Dwi Lestari & Putu Parmiti, 2020; Rosmawanti et al., 2020; Simamora et al., 2019). The study results indicated that social studies learning tends to involve only low-level cognitive activities which are dry from mental activities of the morality dimension (Manu et al., 2021; Strachan, 2015). Social studies learning all this time has only been able to make students good at memorizing facts, concepts, and events, but it is dry and meaningless (Hermawan et al., 2013; Utami et al., 2018). The learning approach that is used to realize the goals of social studies is seen more from the mastery of concepts, events, and generalizations of the scientific field rather than seeing it in the themes of integrative social issues thus they can develop abilities, personalities, and actions that are intact, integrative, and comprehensive (Anggraini et al., 2018; Wahyu Bagja Sulfemi, 2019; Wulandari et al., 2017). Learning is still tightly insulated by the walls of the classroom. It only takes place strictly following the class schedule.

The results of previous studies concluded that one of the weaknesses of social studies learning in schools is the lack of utilization of the community and life in the environment around the school as a learning resource (Suaeab et al., 2018; Widnyana & Sujana, 2017). In

fact, according to its vision and mission to obtain the optimal quality of learning processes and outcomes in social studies learning, students are required not only to rely on themselves for what happens in the classroom but must be willing and able to explore the various learning resources needed (Idris & Sida, 2019; Sulfemi & Mayasari, 2019; Trisnadewi et al., 2020). Therefore, the empowerment of local Balinese wisdom as a source of learning needs to be done in social studies learning in junior high school. One of the efforts that can be made is to develop supplementary social study teaching material through empowering the local wisdom of the Balinese people in the form of a Balinese Local Wisdom Textbook. Teaching materials are all materials that are systematically arranged, which displays a complete figure of competencies that will be mastered by students and used in the learning process with the aim of planning and implementing learning (Kurniawati et al., 2017; Suarman et al., 2018). Creative teaching materials will facilitate students learning so that it affects student learning outcomes that increase (Hartini, S. et al., 2018; Molina et al., 2018).

Previous research findings also state that innovative teaching materials can facilitate students' learning (Cloonan & Fingeret, 2020; Heru & Yuliani, 2020; Yulian, 2018). Other research also states that the use of teaching materials that are learning materials can help students learn so that they can improve student learning outcomes (Anisah & Lastuti, 2018; Azizul et al., 2020; Latifah & Utami, 2019; Owon, 2017). It can be concluded that teaching materials can help students in learning. There is no study on complementary social studies teaching materials through the empowerment of Balinese local wisdom in the form of Balinese Local Wisdom Textbooks. Because the development of thinking as above is still limited, the purpose of this research aims to elementary Book for Social Studies Teaching Materials for SMP/MTs., Through Empowering Balinese Local Wisdom as Learning Resources. It is hoped that these teaching materials can help students in learning.

2. METHODS

This research was designed as the development of research or Research and Development (R&D), which was a process or steps to develop a new product or improve an existing product and test its effectiveness so that it can be accountable (Herdiansyah et al., 2019). In this development, research was conducted for the process of developing a Supplementary Book of Balinese Local Wisdom Teaching Materials as a supplement for Social Studies learning in junior high school. For this first year's research, the steps taken include needs analysis; literature studies, document studies, field observations, interviews; preparing materials for local Balinese Wisdom Textbooks. The data needed in this first-year research include: first, the data about social studies discussion themes of junior high schools, which could be supplemented with Balinese local wisdom material which was collected using document studies. Second, the data about forms of Balinese local wisdom that were relevant to the social studies material supplement of junior high schools were collected using literature studies, field observations, document studies, and interviews.

The data collected in the first year of this research is in the form of quantitative data. In this regard, for data processing, qualitative analysis is used to give meaning to the description of the data concerning the content, logic of inference, process, and research product. To maintain the purity and level of validity of the data obtained, the data quality control is carried out through several techniques as follows: first, Data triangulation, namely checking the validity (validity) of the data by confirming the data that has been obtained with data sources and experts judgment. Second, Audit trail, namely checking the validity of research findings along with research procedures that have been checked for validity by confirming and discussing them with colleagues. Third, giving a check, which is checking the

validity of the data by confirming the data to the data source, both primary data and secondary data.

3. RESULTS AND DISCUSSION

Result

The following is a description of Balinese local wisdom that can be used as material/content/material for Balinese Local Wisdom Textbooks, as follows: First, Balinese local wisdom in the form of ideology which refers to certain understandings in responding to life and determining social order, including *Tri Hita Karana Philosophy*, *Tat Twam Asi Segilik-seguluk*, *Asah-Asih-Asuh*, *Menyama-Braya*, and *Ngayah/Meyadnya/Gotong royong*. *Tri Hita Karana*, literally means a harmonious relationship between humans and The Creator, a harmonious relationship with fellow humans, and with the universe or environment. The philosophy of *Tri Hita Karana* becomes the spirit in building religious systems, socio-cultural systems, and ecological systems, and becomes the basis for developing the vision, mission, and objectives of implementing education and learning programs in Bali Province.

Etymologically means he is you. This teaching is a moral philosophy of Hindus in creating a peaceful and peaceful social life. The main teachings of *Tat Twam Asi* are in the form of a sense of similarity which is the basis for the emergence of mutual respect, mutual appreciation, a sense of belonging, a sense of kinship, and feeling the suffering of others as their suffering. *Tat Twam Asi* as a moral basis for mutual honing, namely the existence of equality among all humans, so that no human being has a lower or higher degree. Mutual compassion means loving God's creation because of the soul. Fostering each other is taking care of, caring for, educating, and guiding fellow humans or other creatures based on equal sources and souls within each creature. *Menyama Braya* is the ideal concept of living in a society in Bali as a philosophy of clan karma that comes from the cultural value system and customs of the Balinese people to be able to live in harmony. *Menyama Braya* is a way of life that understands that all humans are brothers or a way of life that treats others like brothers. Then from *Menyama Braya* came the terms *nyama Bali* (Balinese brother), *nyama Cina* (Chinese brother), *nyama slam* (Muslim brother), *nyama Buda* (Buddhist brother), and *Christian nyama* (Christian brother). Even in the conception of holidays in Bali, the term *Galungan Cina* is known to welcome the Chinese New Year, *Galungan Slam* to welcome Eid al-Fitr. *Ngayah* is one of the local wisdom that can unite people with different religious, cultural, and traditional backgrounds. The concept of *Ngayah* is one of the existing local wisdom and still exists in Bali. The implementation of the *Ngayah* concept invites religious people in Bali who have different backgrounds, whether ethnicity, religion, the race between groups, culture, language, livelihood, and others into a single unit full of a sense of brotherhood, sincerity, and togetherness in increasing tolerance for religious life in Bali.

Local wisdom of Balinese people in the form of local institutions and social relations that are forms of social ties between people in various forms and ties between groups. The local wisdom of the Balinese people which are included in this form such as *Banjar Adat*, *Desa Adat/Desa Pakraman*, *Sekaa Teruna-Teruni (STT)*, and *Subak*. *Banjar Adat* is a form of community association based on an environmental unit, the binding element for its members is the territorial boundaries following the applicable *banjar adat* regulations (*Awig-awig*). *Banjar Adat*, headed by *Kelian Adat*. *Desa Pakraman* is a unit of customary law community in Bali province which has a unity of traditions and manners of the social life of the Hindu community from generation to generation in the bonds of *Kahyangan Tiga* or *Kahyangan Desa (Desa, Puseh, and Dalem Temple)*. *Desa Pakraman* has a certain area and its own assets and has the right to take care of its own household.

Sekaa Teruna Teruni comes from the word *sekaa* which means association, organization, forum, while *TerunaTeruni* means young people. So, *Sekaa Teruna Teruni* is a collection, forum, social organization for the development of the younger generation that grows and develops based on awareness and social responsibility. These groups or organizations come from, by, and for the community, especially the younger generation, both men and women in the village or traditional community equivalent. Every village in Bali usually has an STT which is an association of young people in the village. Every young man and woman is required to take part in the STT to build awareness of the importance of the responsibility that must be carried out by every youth.

Subak is an organization owned by farming communities in Bali which specifically regulates the management or system of traditional bottom irrigation, the existence of *Subak* is a manifestation of the concept or philosophy of *Tri Hita Karana*. The *Subak* is used as a concept of life for the Balinese people because it is used as a method of structuring living together. This *Subak* can survive for more than a century because the people obey the ancestral traditions. This *Subak* implements a system of togetherness, starting from the distribution of water which is carried out fairly and equitably, all problems are discussed and solved together, even the timing of planting and the determination of the type of rice planted are carried out together.

The forms and types of traditions that can be used as learning resources and supplementary materials for social studies teaching materials include *Mekare-Kare* Tradition, *Omed-omedan* Tradition, *Mekotek* Tradition, *Gebug Ende Seraya* Tradition, *Makepung* Tradition, *Megibung* Tradition, *Mesuryak* Tradition, Cattle Tradition, *Ngerebong* Tradition, *Nyakan Diwang* Tradition, *Megowak-Gowakan* Tradition, and *Dewa Mesraman* Tradition. This *Mekare-kare* is also known as the pandanus war, a unique tradition on the island of Bali that is only carried out in the traditional village of *Tenganan*, Karangasem which is also known as the Bali Aga village. *Tenganan* Village is also one of the Bali Aga villages. This unique culture and tradition were held in the middle of Denpasar city, precisely in *Banjar Kaja*, *Sesetan* Village, South Denpasar. Held once a year, to coincide with the day of Ngembak Geni or the day after *Nyepi*.

The *Mekotek* procession or ritual is found in Munggu village, Mengwi district, Badung. Also known as *GerebegMekotek*, this unique tradition on the island of Bali is held every 6 months (210 days), to be precise during the Kuningan Day celebration (10 days after Galungan). This procession was held to reject Bala to protect him from disease and also ask for safety. This *Gebug Ende* tradition is a traditional ritual to ask for rain, and this is done during the dry season, namely in October - November every year. The geographical condition of Seraya village, which is located in a hilly area, is indeed prone to water problems, which is why this ritual of asking for rain is held in this village. *Makepung* means chasing, using a pair of buffalo, and on the island of Bali you can only find it in Jembrana district, so with this *Makepung* tradition, Jembrana district is also known as "BumiMakepung". This *Makepung* tradition has become an annual tradition followed by farmer groups in Jembrana.

The tradition of eating together when there is a traditional ceremony has become the culture of the Karangasem community in East Bali, such as when there is a wedding, 6 months (*Otonan*), 3 months or other traditional ceremonies, persists to this day in Karangasem Regency, although some residents nowadays sometimes prepare a buffet (street meal) when there is a celebration, this *Megibung* tradition cannot be left alone. A unique tradition on the island of Bali, which is an ancestral cultural heritage, is found in the village of *Bongan*, Tabanan Regency. Culture and Tradition in Tabanan are held to honor the ancestors joyfully, cheering together by giving supplies such as rice and money. The tradition of cheering together is then accompanied by throwing money into the air and being contested by residents is called the *Mesuryak* tradition.

This unique culture and tradition in the North Bali area compete for a pair of cows whose necks are attached to a large bell called "*Gerumbungan*". As a cultural heritage to remain sustainable, *Gerumbungan* cattle are held on every district anniversary. Buleleng in August. Tourist attractions on the island of Bali can be interesting tourist entertainment. The word *Ngerebong* comes from the words "*ngereh*" and "*baung*" so that it becomes *Ngerebong*. The *Ngerebong* gathers, it is believed that that is when the Gods are gathering and performing the proper ritual. During the *Ngerebong* procession, the residents of Kesiman village, Denpasar gathered at *Pengrebongan* Temple, paraded the Barong and Rangda as symbols or meditators of *Ida Bhatara* around the *Wantilan* three times accompanied by the *Baleganjur gamelan* (Traditional Balinese Music).

This tradition is held in the village of Banjar, Banjar District, Buleleng Regency. *Nyakan Diwang* means cooking outside the home, so when this tradition takes place, Banjar villagers will cook outside their homes or on the roadside. The *Nyakan Diwang* tradition in Buleleng is held in the early hours of the day during the Nyepi Day celebration. This unique tradition of *Megoak-goakan* itself is still ongoing and survives to this day in the village of Panji Buleleng, to honor the services of King Ki Barak Panji who is famous as a leader who is famous for being kind and has a high leadership spirit. The traditional game emerged because the king was inspired by a *Goak* (raven) who was aiming for its prey, and the raven made tactics to catch its prey. This made the king practice the raven method by inviting his soldiers to play a traditional game called *Megoak-goakan*. This unique tradition on the island of Bali originally came from the village of Panti Timrah Karangasem, because a number of its residents live in *Paksebali*, Klungkung they still carry the culture and traditions of their native area, so the Dewa *Mesraman* must also be held every *Saniscara Kliwon Wuku Kuningan* or coincide with the *Kuningan* Day, This unique tradition is also a series of rituals from Pujawali (ceremony) at Panti Timbrah Temple located in Banjar Timbrah, *Pakse bali* traditional village, Kec. Dawan, Klungkung.

These various types of local wisdom can be empowered as a source of teaching materials to supplement the material on discussion themes, including first, Social, cultural, economic, and political institutions in the surrounding community. Second, The dynamics of human interaction with the natural, social, cultural, and economic environment in the surrounding community. Third, Socio-Cultural Diversity as a result of the Dynamics of Human Interaction. Fourth, The cultural heritage and thoughts of the Indonesian people during the colonial period and the growth of the national spirit in the geographical, economic, cultural, educational, and political aspects of the surrounding environment. Fifth, The form of participation in overcoming problems of the natural, social, cultural, and economic environment as a result of the dynamics of human interaction in the life of the nation and state.

Based on the description of the research results above, it was identified that there were three forms of local wisdom of the Balinese people that were strengths that could be developed into something having the ability to social change. First, local ideologies and traditions point to certain understandings in dealing with life and determining social order. These ideologies and traditions could take the form of (1) local belief systems that are the basis for the legitimacy of social action; (2) cultural teachings that become a reference system is manifested behavior; (3) social ethics which are the principles that govern human relations with humans or humans with their environment; (4) work ethic which is the driving force for achieving the goals of change and progress; (5) traditional values that determine what is ideal in society; (6) norms which are sets of rules governing behavior; and (7) symbols that function to regulate the behavior of individuals and groups. In a view of the rich culture of Indonesia, the sources of ideology and values becoming the reference in society are very diverse and provide very potential choices.

Second, relationships and social networks were forms of functioning social bonds, both bonds between people in various forms and bonds between groups. These bonds form a network based on various principles. Family or relatives became the basic principle in various social transactions which generally had broad implications beyond the boundaries of family and relatives. Kinship ties could affect the structure of access that was economic or collective to accumulate wealth and power. The same process occurred in the bonds of residence and neighborhood where the idealized neighbor relations in society could become a strong basis for gathering strength and mobilizing the masses to gain power. For example, raising the masses through ties of *Pesorohan*, association (*seke-seke*), Banjar, and Pekraman Village.

Local Wisdom of *Menyama-Braya*, *Ngayah*, *Meyadnya* which were very functional for solving everyday problems faced by Balinese people, became the motivation and spirit of people or community groups to work sincerely, *Pasaja* (really), even to the point of *Puputan* (to the last drop of blood). Such ties were the basis of the existence of social cohesion and solidarity in a society that was a strong bond to deal with various problems in human life. This network in turn would become an important resource that members were ready to use in accessing various opportunities and interests. When formal mechanisms were unable to respond to the needs of the population or were not available, these networks form a proven force. *Pecalang*, for example, was a traditional security organization that was not only successful in maintaining security and order in the implementation of traditional and religious ceremonies but has been proven in several national and international events to be involved in maintaining order and securing the implementation of national celebrations.

Third, local institutions function in the interests of groups and communities. Various forms of local institutions could be found that have been developed by the Balinese people from time to time and were adaptive to various ecological, social, political, and economic problems they face. Local institutions could be in the form of customary institutions, such as *Banjar Adat*, *Desa Adat/Pekraman*, and Agricultural management division institutions, such as the *Subak* system had proven to be very functional mechanisms in overcoming poverty problems and in managing water redistribution mechanisms and agricultural management and its results. The *Subak* system, it showed how the division of time between people in agricultural management as a manifestation of solidarity has led to the overcoming of food problems faced by the population.

Discussion

Various forms of local institutions had a direct function in responding to the needs of the population. The potential at the level of ideology, social networks, and social institutions that could be further developed for local forces was a rich resource owned by the community (Mudiartana et al., 2021; Suryani & Haryono, 2018). Schools as formal educational institutions had a very important role in exploring and developing this local wisdom (Dwianto et al., 2017; Jufrida et al., 2019). Various important elements of community life in the form of local community wisdom could be used as supplementary materials and learning resources in Indonesia (Agusman et al., 2018; Sofyan et al., 2019). Empowerment of local wisdom and important elements of community life as a source of learning could be a fun educational tool and was judged to be able to enrich various learning materials (Sari, 2019; Sumardjoko & Musyiam, 2018). This is following the Regulation of the Minister of Education and Culture Number 58 of 2014 concerning the SMP/MTs Curriculum, demanding the need for innovation in the implementation of learning programs, including of course in social studies learning. This is following the mandate of the Minister of Education and Culture Regulation Number 58 of 2014, which stated that social studies subjects are educational programs that are applicative-oriented, developing thinking skills, learning

abilities, curiosity, and developing caring and responsible attitudes towards the social environment.

The important message implied by the regulation of social studies education is aimed at preparing students to become citizens and citizens who can participate in social life (Manu et al., 2021; Rademaker et al., 2020). Therefore, teachers are expected to try to develop their learning materials by utilizing the facilities and learning resources available in schools and empowering important elements of community life around the school. It needs to be done because if only relying on textbooks used by students, the material is very limited to explanations of concepts and facts, such as History, Geography, Economics, and Sociology. Thus, teachers need to develop their learning materials through community empowerment as a learning resource (Kurniawati et al., 2017; Sunismi, 2015). As an integral part of the educational curriculum in formal educational institutions, Social Studies Education is also responsible for advancing the dignified Indonesian civilization and for the integrity of the Unitary State of the Republic of Indonesia (Suaeb et al., 2018; Widnyana & Sujana, 2017). For this reason, social studies education must be an integrative study that can empower all potential learners to have the capability to overcome the problems of human life in various dimensions of space, time, activity, and values in their environment (Astutik et al., 2021; Budiwibowo, 2016). Social studies education following its essence as an integrative study of the social sciences, humanities, religion, and culture, must be able to deliver students to the truth and also the happiness of life. Social studies learning thus has the responsibility of producing good citizens, having strong knowledge, and being able to lead a meaningful life (Juniantari et al., 2014).

Creative teaching materials will facilitate students learning so that it affects student learning outcomes that increase (Hartini, S. et al., 2018; Molina et al., 2018). Empowerment of local wisdom and important elements of community life as learning resources could be used as a social studies material supplement to provide a real and concrete experience of concepts and theories contained in textbooks and or taught by teachers. Social studies learning also needed to integrate environmental, mental, social, moral, and spiritual activities coming from the real life of the community. In line with this, it was necessary to select and develop various learning resources that allow a learning process that can awaken the overall potential of students as a whole, both their intellectual potential, social potential, and students' emotional potential. In achieving this goal, students were required to not only rely on what happens in the classroom but must be willing and able to explore the various learning resources needed.

4. CONCLUSION

First, various Balinese local pearls of wisdom can be used as materials or contents of the Balinese Local Wisdom Textbook. The local Balinese wisdom is in the form of local ideology and traditions, community ideology and traditions, relationships, and social networks, which are forms of social and local institutions that benefit groups and communities. Second, the importance of local wisdom in social studies learning is a strategy to filter positive influences that come from outside to be developed and counteract the negative impacts, namely by applying knowledge and social skills in existing, growing, and developing communities.

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