

Design Model of Project Based Learning Integrated With Indigenous Knowledge for Social Studies Subject in Junior High School

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Abstract

Indonesia is a multicultural country with many cultures and local wisdom values. Local wisdom as a good value guides the life order of the supporting community groups towards a peaceful and harmonious life. This study aims to analyze the design of the Project Based Learning Integrated With Indigenous Knowledge (PBLIK) model development for social studies subjects at SMP in Sikka Regency. Conventional social studies teaching, which is dominated by rote memorization and one-way lectures, has been transformed into innovative social studies teaching based on local wisdom values, which are a great resource for the people of Sikka Regency. Social studies teaching based on local wisdom values is expected to be a filter for strengthening the influence of global values that tend to be hedonistic, materialistic and asocial. The research was conducted using a qualitative case study model as developed by Robert K Yin. The subject of this research is a social studies teacher at a junior high school in Sikka Regency who is still actively teaching in class VII and focuses on the value of Sikka Krowe's local wisdom. The data was analyzed by interactive model analysis. The results showed that the four values of Sikka Krowe ethnic local wisdom consisting of religiosity, environmental sustainability, democratic values and attitudes of multiculturalism have become an important part of people's lives in Sikka Regency. The PBLIK model, which has integrated the values of local wisdom, has become an innovative learning model that fosters religious intelligence, environmental intelligence, and intelligence in democratic living arrangements and underlies the toleration attitude of students. Through the PBLIK model, students are challenged to assemble their own knowledge through experience, observation, collaborative work, analyzing and applying it in everyday life. The PBLIK model fosters social intelligence in the aspect of multiculturalism that focuses on respect for differences, loss of prejudice, mutual respect, and embedded love for the homeland and nation.

Keywords

Project Base Learning, Indigenous Knowledge, Sikka Krowe.

To cite this article: Suswandari, and Astuti S. (2021). Design Model of Project Based Learning Integrated With Indigenous Knowledge for Social Studies Subject in Junior High School. Review of International Geographical Education (RIGEO), 11(7), 2187-2196. Doi: 10.48047/rigeo.11.07.197

Submitted: 01-11-2020 • **Revised:** 05-02-2021 • **Accepted:** 11-03-2021

Introduction

Global life demands the preparedness of human resources to adapt to the challenges and needs of the times. The preparation of quality human resources becomes a development policy in every country through education. Therefore, each country is competing to present learning activities with quality graduate outputs in line with all changes. Advances in information technology have given birth to various forms of new innovations in the order of human life, including educational innovation. The challenge of a new pattern of human life is currently being suppressed due to the Covid-19 pandemic as a global epidemic (Djalante et al., 2020; Ramadhana, 2020; Yip, 2021). In terms of education, the Covid-19 pandemic has prompted a change in classical learning patterns to technology-based learning with all its limitations. The Covid-19 pandemic has triggered the birth of new life skills in the field of education, while negating the development of cognitive, affective and psychomotor aspects in learning activities as an inseparable unit. Humans and their lives are the focus of social science. In many countries, this subject is called Social Studies (Banks, 1990; Martorella, 1985). Social studies has become an important part of efforts to foster social and human values in students so that they can become productive citizens in a peaceful society. It also cultivates harmony and the growth of balance between cognitive, affective, and psychomotor intelligence. The concept of a peaceful and harmonious community life is the main basis for teaching social studies in schools. This thought was initiated by the United States government as a melting pot of various world ethnic elements and concerns about ethnic-based social conflicts (Sarwono, 2003; Sibarani, 2013). Therefore, in 1912, the United States government established a consortium called the National Council for the Social Studies (NCSS), headquartered in Washington DC. Various social science teaching policies in education from NCSS have become a reference for teaching social sciences in various countries such as England, Germany, South Africa, South Korea, and Indonesia. Social studies discusses life and human life from the aspect of the past (history); habitation and land (geography), fulfillment of needs (economics), power (politics), interaction (sociology), culture (anthropology) and several other human values are integrated for educational purposes (Banks, 1990; Kang, 2021; Martorella, 1985). The main purpose of teaching social studies is to build awareness in the younger generation so that they can become good citizens of various cultural differences in the life of an interdependent world. Social studies teaching is sourced from the simplified social sciences for educational purposes by taking into account aspects of the psychological development of the students. However, the stigma of teaching social studies in Indonesia is already stereotyped as boring and uninteresting because they have to memorize numbers and years. In addition, social studies teaching in the classroom has been given with a one-way lecture pattern, without the development of curriculum content and teaching materials reinforced by the dominance of cognitive assessment that has not been integrated with affective and psychomotor aspects as the main key. Social studies teaching innovation is an important part of obtaining the real social studies teaching objectives in terms of teacher skills in teaching, student motivation, the use of varied learning models, and so on. Project-Based Learning Integrated With Indigenous Knowledge (PBLIIK) is an innovative learning model compared to the learning model used so far. Project Base Learning Integrated With Indigenous Knowledge (PBLIIK) prioritizes problem solving to be able to know the development of students' thinking skills and make learning more meaningful (Argaw et al., 2016; Faqiroh, 2020; Pratiwi & Wuryandani, 2020). The research questions posed in this study are: (1) how is the design of a problem-based learning model that is integrated with the values of local wisdom of the Sikka Krowe ethnic group in Sikka Regency in social studies subjects for VII grade. (2) What is the model for integrating local wisdom values into the question. (3). What local wisdom values will be integrated into social studies subjects for VII grade. In the midst of the fast-pacing of global culture, integrated social studies teaching with the values of local wisdom of Sikka Krowe culture is an alternative solution to instilling a sense of love and pride in self and national identity. The social studies teaching model integrated with the local wisdom values of Sikka Krowe culture needs to be well designed, so that the presentation of social studies teaching, which has been conventional so far, turns into social science teaching that is innovative, creative, and captivating. The Sikka Krowe ethnic, as one of the five ethnic groups in Sikka Regency, has the values of local cultural wisdom that are suitable to be integrated in social studies teaching as one of the best practices and can be continuously developed by teachers in accordance with their respective cultural scopes.

Literature Review

The teaching of social studies in Indonesia began after Indonesian independence. It was included as General Knowledge content until 1963. Then it was changed to Citizenship subjects in 1965 and became Social Studies subjects in 1973. In the Curriculum Policy in 1984 and 1994, social studies subjects were given at the basic education level, in elementary and middle schools. In the 2004 curriculum, social studies teaching remains a compulsory subject at the basic education level and is presented in an integrated manner. The integration of social studies subjects at this time relates to various aspects of the social sciences group and its various challenges and obstacles. With the establishment of the 2013 Curriculum, the position of social studies subjects at the basic education level remains the main subject, along with other subjects. The functions, objectives, and characteristics of social studies education in the 2013 Curriculum remain focused on efforts to instill social attitudes and values that are part of global life, such as democracy, mutual respect, eliminating prejudice, understanding differences, interdependence, the importance of working together, loving the environment, respecting culture, and so forth. This is in line with the shift in the value of teaching social studies in the 21st century, which focuses on " ... connect students with the real world. In today's interconnected world, students must be prepared to interact with people of all cultures and communities, and social studies prepares them for this" (Juza, 2013). Social studies teaching materials are sourced from social sciences that are dynamic in line with the changes in human life. Therefore, the development of content, methods, and forms of teaching assessment are contextual adaptive according to the expected teaching objectives. The development of social studies teaching materials based on local wisdom values is important related to strengthening love for the nation (Banks, 1990) and one's own culture, understanding differences, the spirit of collaboration, strengthening a positive sense of interdependence that is the central point in 21st century social studies teaching. Eight main results from a good social studies teaching includes; making students better at reading and learning, making students responsible citizens, understanding cultural values, understanding patterns of meeting needs, teaching critical thinking, understanding developments in the real world, having skills in making choices in social life, and having sensitivity in maintaining harmonious interactions. In the current global development, it is very possible to introduce new values in the interaction between fellow human beings that are sourced from the values of local wisdom. This condition has a positive value if it is to develop cognitive, affective and psychomotor intelligence for strengthening national identity. As a reference for the implementation of learning, the existence of the curriculum cannot be separated from a teaching process (Oliva & Gordon II, 2012; Rosyad & Zuchdi, 2018). The problem is, the ability of teachers so far has been limited to implementing the curriculum (Ross, 2014), not designing or developing contextual learning and involving all the power of students and presenting fun innovative learning. Teaching in today's global era is teaching that is not stressful, but fun and engaging (Stehlik, 2018). Therefore, the creation of an adaptive learning model according to the needs of teaching at this time needs to be well prepared. The skills of the teacher to be able to adapt the learning model according to the needs, the teacher's skills are needed to design it. The 2013 curriculum is designed as an innovative curriculum that encourages changes in the learning paradigm in the classroom by integrating the cognitive, affective and psychomotor dimensions holistically. The 2013 curriculum is structured in a simpler, thematic, and integrated manner. It is in accordance with the paradigm of the Project Based Learning learning model. The main key to the implementation of the PBL model in line with the teaching principles in the 2013 Curriculum is the application of the Santifik approach, namely the learning process designed so that students actively have the ability to construct concepts, laws or principles through five stages as follows: (1) Observing; (2) Asking, (3) Trying; (4) Reasoning; (5) Communicating (Suswandari & Absor, 2018). This finding is in line with the basic thought of the birth of the 2013 Curriculum related to the concept of meaningful learning for the development and strengthening of the nation's character (Agung, 2011). The 2013 curriculum focuses on efforts to develop a balance of spiritual and social attitudes, curiosity, creativity, and a systemic blend of cognitive and psychomotor abilities (Towaf, 2014). Social studies learning in the 21st century in Indonesia is directed at inculcating the values of peaceful and harmonious human life as well as strengthening the nation's identity. Thus, the PBL model integrated with the values of local wisdom is one of the efforts to implement creative, innovative learning, involving all the potential of

students, the cultural environment, and all its challenges, towards the real learning outcomes of social studies learning. Project Based Learning (hereinafter referred to as PBL) is a learning model that is currently being discussed in relation to the 2013 Curriculum. The PBL model is designed to develop the activeness of students, their ability to plan and build communication skills, solve problems, make decisions, and encourage them to be active in learning. Collaboration between students in this PBL model activity is another developed feature. This is intended so that students are able to construct the essence of the lesson from the findings obtained in the tasks carried out and apply in everyday life. Problem Based Learning (PBL) was developed more than 50 years ago, particularly in health schools in North America. The development of the PBL model is based on the philosophy of constructivism as expressed by Piaget, John Dewey and Vygostky. The PBL model started in the 19th century is the result of the thinking of Francis W. Parker and John Dewey. The PBL model bases teaching and learning activities on projects, which are prepared based on lesson plans and are integrated with the surrounding problem environment. It is stated that [24] "project based learning is an instructional model based on having students confront real world issues and Projects that they find meaningful, determine how to address them, and then act in a collaborative fashion to create Project solution". The PBL model initiates students' learning by presenting a project to solve together (Argaw et al., 2016; Faqiroh, 2020; Shofiyah & Wulandari, 2018). The characteristics of the PBL model are developing skills "... think critically, analyze and solve complex, real-world Projects, to find, evaluate, and use appropriate learning resources; to work cooperatively, to demonstrate effective communication skills, and to use content knowledge and intellectu. al skills to become continual learners" (Dole, Bloom, & Kowalske, 2016; Savery, 2015). PBL is a contextual teaching model, focusing on problems of real-world complexity to explore concepts and principles as well as the learning themes presented. The teacher functions to attract and motivate students, which will be followed by building a spirit of collaboration in learning activities (Bender, 2012; Tamim & Grant, 2013). The PBL model of knowledge is constructed by students based on their previous knowledge (Bayat & Tarmizi, 2012; Tamim & Grant, 2013). The PBL model is in accordance with the principles of 21st century learning, which focus on four things, namely creativity, communication skills, technology skills, and the ability to adapt to become good global citizens (Bender, 2012). In the context of learning in Indonesia, the PBL model is reflected in the principle of lifelong learning as expressed by Ki Hajar Dewantara. In some of the literature (Bender, 2012; Dole et al., 2016; Faqiroh, 2020; Savery, 2015), the learning steps of the Project Based Learning Model include the following:

Table 1.

Project Based Learning Model

No	Steps taken	Activities Performed
1	Determine the essential material according to the theme (start with the essential question).	Learning begins with the teacher giving some questions. Questions posed to students can be in the form of assignments or examples from everyday life that are relevant to the material being taught.
2	Design a Plan for the project	Students make plans in groups.
3	Create a schedule)	Teacher and students collaborate to create a schedule of activities.
4	Monitor the students and progress of the project	Teachers facilitate and guide students in completing projects.
5	Assess the outcome	The teacher conducts an assessment and provides feedback regarding the achievement of student understanding.
6	Evaluate the experience	Teachers and students reflect on the activities that have been carried out.

Choosing the essential problems is an important thing in the implementation of PBL. There are several things that need to be considered in determining essential problems as follows: a) the chosen problem can motivate students to seek a deeper understanding of the concept; b) the selected problem requires students to be able to make decisions along with their arguments and can describe the position of students' skills; c) selected problems, including learning objectives, linking them to previous knowledge/materials; d) the chosen problem requires a level of

complexity to ensure that students must work together to solve it; e) if it is used for a multi-stage project, the initial step of the problem must be open and interesting to attract students to the problem. Based on this, it is increasingly clear that the PBL model can erode teacher routines in learning activities (Bayat & Tarmizi, 2012; Binkley et al., 2012). Teachers and students collaborate to build knowledge from experiences that have been owned and connected with current conditions and predict the future. Technological developments demand a paradigm shift in the learning process from the side of teachers, students, parents, communities, and policy makers. Project Based Learning helps students to develop thinking skills and problem solving skills while learning adult roles and becoming independent learners. Project Based Learning integrated with local wisdom values is still a challenge for teachers in Indonesia, including students and the community as graduate users.

Method

The research was conducted using a qualitative method, with a case study approach (Yin, 1997) as developed by Robert K. Yin. The actual conditions and scope of the research as well as an in-depth study of the uniqueness of the research problem became the basis for this research. Qualitative methods with a case study approach are often used in social science research (Prihatsanti, Suryanto, & Hendriani, 2018). The use of case studies in this study is also related to efforts to examine questions from research problems that cannot be separated from the phenomenon of the research context. The problem in this study is how to develop a learning model that can integrate the values of local wisdom in social studies learning at junior high schools in Sikka Regency. Teachers and students in social studies learning activities are the focus of this research. They are key informants to get data. Data was obtained by in-depth interviews, participant observation, and documentation. The research was conducted in three junior high schools in Sikka Regency, namely Muhammadiyah Junior High School, Talibura State Junior High School, Maria Kanisia Misir Catholic Junior High School. Data was analyzed using interactive analysis as used in other qualitative research (Creswell & Poth, 2016; Miles, Huberman, & Saldana, 2014).

Result and Discussion

Sikka Krowe Ethnic Local Wisdom

The research findings explain that the Sikka Krowe ethnic group is one of the five major ethnic groups in Sikka Regency (Dhapa & Rupa, 2020; Suswandari, 2021). The distribution of the Sikka Krowe ethnic group based on the dialect of the language used is called rang ko'ung. There are eightrang ko'ungin Sikka Krowe, namely : ko'ung Sikka Lela, ko'ung Nita Kofing, ko'ung Nele Halat Baluete, ko'ung Ili Wetak – Arat; ko'ung Hewokloang Watublapi, ko'ung Waigete-Mudung Hoder; ko'ung Bolawolokoli-Wolonwatu; ko'ung Doreng Halehebing (Maria, 2018). Traditional values and local wisdom in the Sikka Krowe community are still maintained and preserved to this day, because they are loaded with "good" values for strengthening identity and character. The results of this study found at least four local wisdom values of the Sikka Krowe Ethnic and appropriate when integrated in social studies learning at junior high school, namely: religiosity, environmental preservation, democratic values and multicultural values. The development of these four things is in accordance with the four indicators of the 2013 Curriculum, which include spiritual attitudes (K1), social attitudes (K2), knowledge attitudes (K3) and skills attitudes (K4). The value of Sikka Krowe ethnic local wisdom is related to the concept of religiosity, which discusses belief in the existence of a Supreme Being, informant OM explained "... the creator of the universe for the Sikka Krowe people is calledAmapu Ina Nian Tana Wawa, Ama Lero Wulan Reta (Dhapa & Rupa, 2020; Lewis & Mandalangi, 2008).This belief teaches obedience to the Creator to always have gratitude and prevent actions that are prohibited by that belief. The value of the local wisdom of Sikka Krowe's ethnic religiosity is in line with the spiritual indicator (K1) in the 2013 Curriculum. Furthermore, the human obligation to maintain, preserve nature and the surrounding environment is an important part of Sikka Krowe's local wisdom. This is stated in a traditional poem as expressed by the following BB informant: jaga nian naha du'an ganu mu'umeans to keep the earth like an old banana. Furthermore, the traditional expression plamang tana naha teran ganu o'a means protecting the soil, you have to be strong like o'a, which is a type of iron wood that grows in the

Sikka forest. Customary rules related to logging are stated as *riwa likat nora niun pitu, selung gelor nora taranwalu* (paying the fine for burning the forest with animals, replacing them with animals). The lyrics of *nunga ala ain beren, sube ala tain blainmean* replanting dead trees, reconnecting wooden ropes (Dhapa & Rupa, 2020). Informant G explained that the Sikka community is multicultural (Suswandari, 2021). The value of Sikka Krowe ethnic local wisdom related to this multicultural value is written in the expression of *Megu Moong Regun Werun Sagang* (love for others and mutual respect). The teachings of life and life to always be at peace with differences have become an important part of the Sikka Krowe ethnic culture. The rest of the values of multiculturalism for the Sikka Krowe community are also contained in the expression *Tutur lopa wi gu'ur, harang lopa wi leke*, yang artinya which means to speak but don't insult, talk but don't hurt. The democratic values in the local wisdom of the Sikka Krowe ethnicity according to the informant GG are included in the *kula babong*, which is a respectable forum in making decisions for the benefit of the community (Kashif & Akhtar, 2020). In this *kula babong* forum, all problems, opinions and aspirations are accommodated, discussed, and discussed together in order to find the best solution to save the common interest. *Kula babong* is led by *Dua'Moan Watu Pitu*. There are ten rules in the *kula babong* including; (1) must include all competent parties, (2) be attended by physically and mentally healthy participants, (3) provide opportunities for participants to actively speak, (4) require participants to use ethics and etiquette manners in channeling aspirations, (5) require participants to speak in a measured and directed manner, clearly and clearly, according to the objectives of the topics discussed, (6) participants are required to share time and opportunities for other participants, (7) respecting differences of opinion for the sake of reaching consensus, (8) Do not accept any coercion of will to benefit one self, (9) make decisions based on the majority vote, (10) require participants to fully support all decisions that have been determined. The values of local wisdom mentioned above are just a small part of the rich cultural values owned by the Sikka Krowe ethnic group. The deep meaning of each value is good values for the life of divinity, society and coexistence with nature, understanding differences and the ability to appreciate different. The strategy of inheriting local wisdom values in an effort to strengthen national identity is most appropriate through education. The 2013 curriculum, as a guide for the implementation of current education, contains core indicators and basic competencies that are relevant to the holistic development of students' intelligence. This emphasizes the effort to achieve the expected competence. The K1 core competency indicators relate to religious values, belief in God Almighty, relevant to the values of local wisdom of the Sikka Krowe ethnic group, who believe in the existence of a supreme power (*Amapu*), long before the existence of religions as they are today. This belief is demonstrated by various forms of traditional rituals as an expression of gratitude to God Almighty. K2 core competency indicators include social aspects that describe the formation of a person who has noble character, is responsible, interacts effectively with the social and natural environment, the development of the world and its civilization. This can also be seen in the value of local wisdom of the Sikka Krowe ethnic group with various forms of traditional rituals in the form of binding poetry to maintain harmony in life with nature. In the indicators of core competence knowledge (K3) related to knowledge, namely the mastery of science, technology, art, culture, human insight, nationality, state and civilization, which will be understood and absorbed by students when the values of local wisdom of the Sikka Krowe ethnic become an important part of the social studies theme and subject matter presented by teachers and students. Core competency skills (K4) are the personal formation of students who are able to think and act productively, creatively in the abstract and concrete realms. Through an integrated social studies learning process with the values of local wisdom of the Sikka Krowe ethnic group, students are introduced to the attitudes and skills of being good citizens. Social studies learning with the Project Base Learning Integrated With Indigenous Knowledge (PBLIK) model was developed in an effort to achieve this competency. Social studies teacher TRB informant (Trisna Bura, n.d.) stated "... only now know about the local wisdom of the Sikka Krowe ethnic group, and realize the importance of social studies learning that explores local wisdom as character building".

Instructional Design Model for Project-Based Learning Integrated

Design of integrating local wisdom values in social studies learning in this study is called the Project Base Learning Integrated With Indigenous Knowledge (PBLIK) model, based on the PBL model with modifications to the learning syntax. Syntax modification was carried out to focus the learning material on the development of intelligence on the values of local wisdom in the Sikka Krowe

ethnic culture. The PBLIK model was developed in an effort to deepen knowledge of the social studies context listed in the syllabus. The development of the PBLIK model using the five steps of the PBL model in general, starting from determining the essential themes, preparing plans, determining activity schedules, monitoring activities, testing results and evaluating experiences. The scientific approach is an important part of creating active, creative and democratic learning activities (Oliva & Gordon II, 2012; Suswandari & Absor, 2018; Ulger, 2018). The Project Base Learning Integrated With Indigenuous Knowledge (PBLIK) model is one of the efforts to strengthen the value of local wisdom of the Sikka Krowe ethnic group. The PBLIK model clearly integrates Sikka Krowe's local values in the implementation of learning. The PBLIK model stimulates students to construct knowledge from experiences that have been obtained with new knowledge and become new understandings in attitude and action. With this model, students have the opportunity to use all of their potential to explore the material. Through the value analysis process in the context of local wisdom presented, students can build interpretations and perceptions of the good values contained in the local wisdom of the Sikka Krowe ethnic group. The skill of integrating the values of local wisdom of the Sikka Krowe ethnic group into learning can be developed for other ethnic groups as well (DiCerbo, 2014; Djalante et al., 2020; Kleiner & Šupka, 2020).

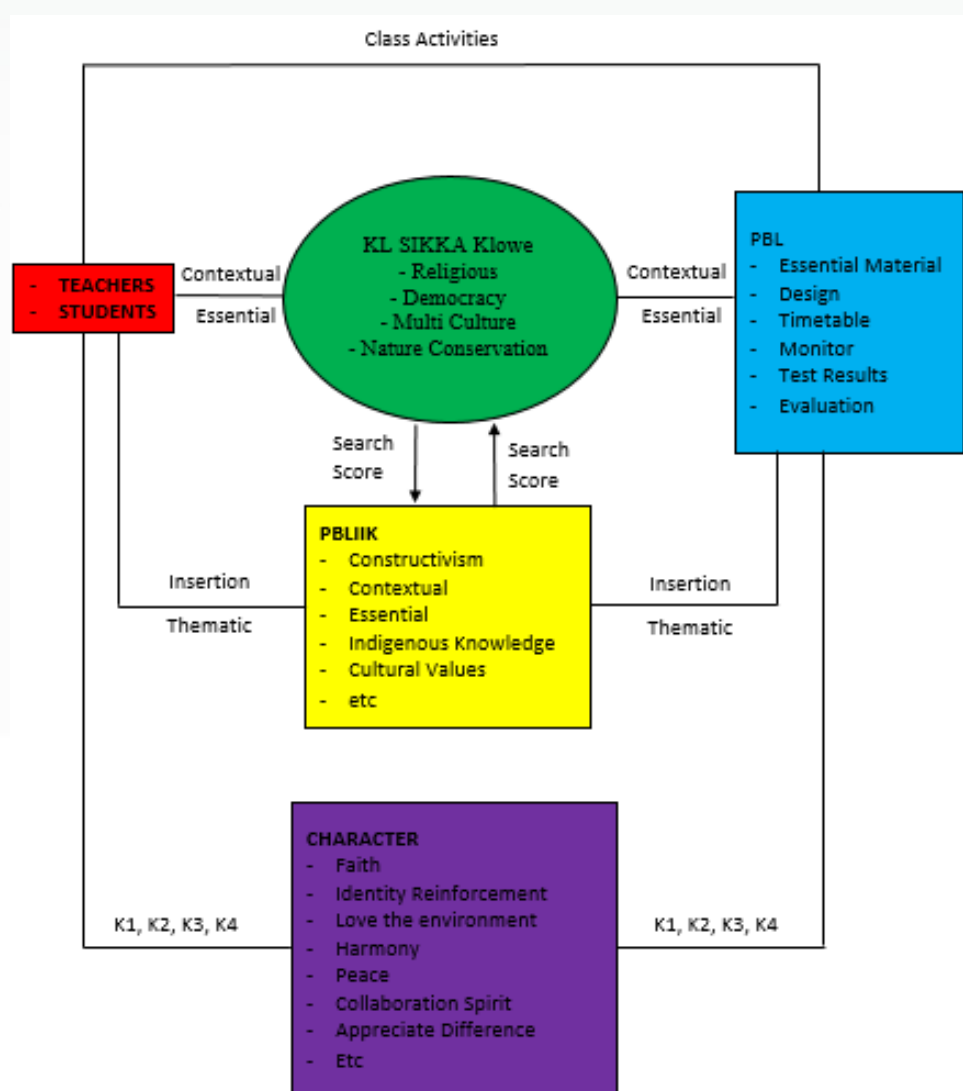


Figure 1. PBLIK Model Development Flow

The process of integrating the values of Sikka Krowe ethnic local wisdom into social studies learning can be started by the teacher preparing a Learning Implementation Plan. In this model, the Learning Implementation Plan is prepared based on the syllabus for social studies subjects for VII grade class in the first semester, which consists of two basic competencies, three main materials and seven subject matter. The integration of local wisdom values through the syllabus in the 2013

Social Studies curriculum is carried out using an additive approach and/or a thematic approach. The insertion approach is carried out through synchronization and relevance between the themes, sub-themes and sub-themes of learning with the local socio-cultural phenomena of the Sikka Krowe ethnic group that have been mentioned above. So the substance of the additive approach is carried out by adding materials, strengthening concepts, and developing curriculum perspectives without changing the structure, objectives, and basic characteristics. The thematic approach is carried out by presenting an essential theme of learning, taken from local environmental phenomena (natural, social and ethnic culture of Sikka Krowe). Furthermore, the core competencies and basic competencies are mapped according to the content standards in the curriculum. Thus, the four values of local wisdom in Sikka Krowe culture consisting of religiosity, environmental preservation, democratic values for conflict resolution and multicultural attitudes can be embedded in the materials and themes developed in learning activities. More details can be seen in the flow of the image below. Based on the picture above, the teacher and students are in one learning activity and begin to discuss contextual matters regarding the value of local wisdom of the Sikka Krowe ethnic. By using the five steps of PBL, teachers and students investigate the values of the essential material in the syllabus and begin the process of inserting the values of the Sikka Krowe ethnic local wisdom. The process of inserting the values of local wisdom of the Sikka Krowe ethnic group in social studies learning for class VII is carried out using the PBLIK model. The PBLIK model becomes an innovative learning model, which is appropriate to be able to integrate the values of local wisdom in question. The ultimate goal of the PBLIK model is the development of student competence in the four indicators K1, K2, K3 and K4. Thus, the PBLIK model is the choice of innovative learning model in an effort to develop integrated social studies learning with local wisdom values at this time. Understanding of local culture is the basis of the growing love for local wisdom and knowledge possessed by all ethnic groups in Indonesia. One of the informants from student Pratiwi and Wuryandani (2020) stated "... happy with this learning because it is not boring". Another student Argaw et al. (2016) said "... can express opinions and be heard, there is comfortable group work". Thus, it can be stated that the PBLIK learning model is an innovative learning model and frees boredom from the learning model that has been used so far.

Conclusion

A good understanding of the values of local wisdom is an important part of having a high sense of nationalism for every citizen. As a multicultural country, Indonesia has various local wisdom values from each of its supporting ethnic groups. The values of local wisdom are the values of goodness that have been the guideline of life in every ethnic group in an effort to find identity, harmonization of life with the creator, the natural environment and interactions between humans themselves. The Sikka Krowe ethnic group, as one of the ethnic groups in Sikka Regency, is still tied to traditional custom and local wisdom to maintain the balance of life. There are at least four values of local wisdom of the Sikka Krowe Ethnic that can be integrated in social studies learning at junior high school, namely religiosity, maintaining environmental dance, deliberation to prevent conflict and multicultural attitudes in the diversity of the population in Sikka Regency. The process of integrating local wisdom values is carried out by developing the PBLIK learning model through an insertion or thematic approach. Through this PBLIK model, the presentation of social studies learning becomes more attractive and innovative, and at the same time, internalization of the basic values of social studies teaching objectives in Indonesia can run smoothly. The PBLIK model based on Sikka Krowe ethnic local wisdom values can be used as a basis for developing social studies learning models based on other ethnic local wisdom values, both in Sikka Regency or other ethnic groups in Indonesia.

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