

History Learning Based on Local Wisdom of Taluba

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Abstract—Historical subjects are one of the effective and strategic subjects to instill character values based on local wisdom. Local wisdom which is integrated in the learning of history is the local wisdom of the Taluba tribe of Banjar. Taluba consists of two words: *tal* (three) and *ba* (*baiman*, *bauntung*, and *batuah*). For the Banjar tribe, the Taluba is advice as well as prayer in educating children. Learning history based on wisdom that can be accessed by students, because it is the values that exist in the community lives. This type of research is qualitative descriptive which contains data conducted through library research, which is analyzing data through data reduction, data display, and deduction of conclusions. The results of the study are local wisdom to be integrated in the history lesson. Through learning history, the teacher introduces participants to local wisdom in the community, namely the local wisdom of taluba (*baiman*, *bauntung*, and *batuah*).

Keywords: *history learning, local wisdom*

I. INTRODUCTION

The era of globalization has penetrated all aspects of life, education is one of them. Facts in the field, the education system in Indonesia still uses conventional methods and emphasizes the development of intelligence in a narrow sense because it does not provide development to the creativity of students. Dyah Kumalasari, the challenges of global life today, it requires children, young people and humans who have personality, independence, creativity, and enthusiasm (motivation) to adapt and change lives, not just young people who master technical knowledge, but weak personality [1]. According to Saiful Bahri and Azwan Zain, a learning strategy is a plan to act to achieve a predetermined goal [2]. As a history teacher is required to be able to make the class atmosphere fun because history lessons are considered boring. For educational purposes to be achieved, the strategy used by the teacher must be maximal. In the current 2013 curriculum, historical subjects occupy a strategic position because they get additional study hours compared to the previous curriculum. Historical subjects are grouped into two, namely Indonesian historical subjects as compulsory subjects for all specializations, and special historical subjects for specialization in the social sciences.

Said Hamid Hasan for high school level the goal of history education has developed in depth understanding as a historical event that is considered important for building critical thinking skills, learning abilities, curiosity, social care, and national spirit. However, sometimes the teacher only delivers material that refers to the cognitive domain without any implications for students in the community. History education is a process of enculturation in the framework of national education, and the process of institutionalizing positive values, such as the values of ancestral heritage, values of heroism and nationalism,

values of industrial society, and ideological values of the nation. Planting characters based on local wisdom becomes a solution for learning history that is expected to be accepted by students because it is the values that exist in the community. Local wisdom is a characteristic that is owned by a society. Especially in South Kalimantan, there is one local wisdom that becomes a prayer as well as advice that is usually used by the Banjar tribe community in educating children. Local wisdom is *taluba* (*baiman*, *bauntung*, and *batuah*).

II. MATERIAL AND METHODOLOGY

The method used in this study is literature study. Library study is the first step of the writer in data collection methods. Literature study is a method of data collection directed to the search for data and information through documents, both written documents, photographs, pictures, and electronic documents that can support the writing process. Sugiyono states that the results of the research will also be more credible if supported by photographs or academic and art writings that already exist. Literature study can influence the credibility of the results of research conducted. The next step is done by the author is to determine the method of data collection that is determining the data collection techniques that will be used. According Sugiyono data collection techniques are the most strategic steps in research, because the main purpose of the research is to get data. Data collection techniques are needed in a study because it is used by the author to get the data to be processed so that conclusions can be drawn.

III. RESULT AND DISCUSSION

A. History Learning

According to Benny learning is a process that is intentionally designed to create learning activities within individuals [3]. Meanwhile, according to Sugihartono, learning as an activity to organize or regulate the environment as well as possible and connect it with students so that the learning process occurs [4]. Learning is related to this research because learning is an effort made by the teacher to teach students to achieve learning objectives. According Mulyasa learning is essentially a process of interaction between students and their environment, so that behavior changes occur in a better direction, where in the interaction there are many factors that influence it, both internal factors derived from individuals, and external factors come from the environment. The above opinion is clarified by Hermawan stating that learning is an effort to teach someone or a group of people through one or more specific strategies, methods, and approaches to the achievement of planned learning goals. So, it can be said that learning is a conscious effort made by the teacher to make learners learn.

In this study focused on learning history. According to Aman history learning will raise empathy awareness among students, namely an attitude of sympathy and tolerance for others accompanied by mental and social abilities to develop imagination and creative, innovative, and participatory attitudes. Kartadiyat suggests that there are 5 historical learning objectives that must be achieved, namely: (1) Adding knowledge about historical facts, (2) Understanding exemplary values and appreciating historical events, (3) Obtaining judgments and criticize historical writings, (5) Study the techniques of historical writing, (6) Study historical writing [5]. There are several changes to the current history curriculum, when compared to previous curriculum. History learning in the 2013 curriculum is divided into 2, namely Mandatory History and Specialization History. This was expressed by Zulkarnain that the history curriculum made history lessons into two groups, namely the history lesson as a compulsory study group (for high school / vocational high school) in all classes and majors and history learning for specialization groups. Compulsory subjects are subjects that are required for all students, while for specialization history subjects are elective subjects [6].

B. Taluba Local Wisdom (Baiman, Bauntung and Batuah)

The term local wisdom was first introduced by HG. Quaritch Wales which refers to local wisdom as a local genius which means several cultural characteristics shared by a community as a result of past experiences. According to Yunus local wisdom is a culture that is owned by certain communities and in certain places that are considered able to survive in the face of globalization, because local wisdom contains values that can be used as a means of developing national character [7]. In the concept of anthropology local wisdom is also known as local knowledge (indigenous or local knowledge) or local intelligence (local genius), which is the basis of cultural identity (cultural identity). Taluba's local wisdom is the local wisdom of the Banjar tribe community in South Kalimantan. According to Idwar Saleh, Banjar is not a tribe because of the absence of ethnic unity. Banjar is only a large group or group, consisting of the Banjar Kuala Group, the Batang Banyu Banjar Group and the Banjar Pahuluan Group. The first group lived along the Tabalong River from its mouth on the Barito River until Kelua and the third group stayed at the foot of the Meratus Mountains which climbed from the Cape to Pelaihari. The Kuala Banjar group originated from the Ngaju ethnic group, the Banjar Batang Banyu group came from the Maanyan ethnic group, and the Banjar Pahuluan group originated from the Bukit ethnic unity.

Alfani Daud argues like Idwar Saleh that Banjar ethnic is a native population in part of the province of South Kalimantan [8]. They are thought to have nucleus of people from Sumatra or surrounding areas that have built new homeland in this area around more than a thousand years ago. After a long, long time ago, after being mixed with a more original population, which is usually referred to as the Dayak tribe, and with immigrants arriving later, at least three sub-groups were formed, namely (Banjar) Pahuluan, (Banjar) Batang Banyu and Banjar (Kuala). The language they developed was called the Banjar language, which was basically Malay language which contained a lot of Javanese

and Dayak origin vocabulary. According to Ideham, in accordance with traditional political geography, Banjar is also a name of an Islamic kingdom which was originally located in Banjarmasin. In the process of forming the Banjar Masih Kingdom with a trading port called the Ngaju people as Bandar Masih (Bandar, a Malay), it was used as the Capital of the Kingdom of Banjar which later became Banjarmasin. So, it can be said that the local wisdom of taluba (baiman, bauntung, and batuah) is the wisdom of the people of South Kalimantan who have the meaning of prayer and advice delivered by their parents to their children. Sarbaini as follows [9, 10]:

- a. *Baiman*. Education from the father is a life of faith and devotion in behavior that is believing and believing in Allah, Almighty from all things, believing in the Apostle, holding firmly to faith as the handle of life, all work and behavior of believing in, being watched and getting a reward from Allah. As proof of a life of faith, then people should obey the provisions of religion, worship according to harmony and the pillars of Islam based on strong faith as a guide to life, praying, obeying parents, so that life is lucky and only brave to Allah. The education content of the parents is that parents should teach the science of religion, especially the pillars of faith, the pillars of Islam, prayer, obedience to parents and pious children, and practice the words of La illaha illah Muhammad.
- b. *Bauntung* means it is useful. Conception Education from *Bauntung* is a life that has a good fortune, always has good fortune, does not lose in trying and trading, and works halally, quickly, smoothly, with good and good results, trying to find blessings, safe from distress, given convenience, useful and valuable positive, for the good of yourself, others, society, so that the success of the world and the hereafter. To achieve a fortunate life, people must be based on faith, see that wealth is not a measure of everything, luck is important, not only wealthy, lucky people are loved by many people and with religious people, to live lucky, happy, proud, and does not disappoint parents. Education content from *Bauntung* is trying to not lose in trying and trading; work with the intention of seeking blessings; based on halalness, the process is easy, fast, and smooth; good results, good, useful and positive; for the good of yourself, others and society; towards success in the world and in the hereafter.
- c. *Batuah*. The meaning is to be a human being who has dignity and dignity, even to some degree can be karamah. Conceptions of education from life that have advantages in the form of talents, privileges or special skills that are not owned by others based on faith, are used to help and be a blessing for others so that they are loved even loved by people, so that they become good examples, worthy of their behavior. his life in society, has dignity and dignity, because of possessing and decorating himself with noble character. To achieve a rocky life, people must have an advantage in talent, privilege or special expertise, basing their lives on faith, helping, being a blessing to others, examples of good and imitating behavior, respectable life, dignity and self-esteem with noble character. The educational content of Batuah is trying

to have advantages that are not possessed by others, studying the advantages of humanity in the form of sacredness, the advantages of ulama, maunah, the advantages of miraculous apostles, faith-oriented, helpful, blessings for others, examples in behavior, respect in dignity and dignity, decorate yourself with noble character, to have the world and the hereafter.

Baiman, *bauntung*, and *Batuah* have philosophical meaning for the Banjar people. Baiman, *bauntung*, and have been filled with positive meanings and values, this was expressed by Sahriansyah in the Banjar ethnic life philosophy, both positive and negative as follows:

1. Baiman. That is, every Urang Banjar believes in the existence of God / God. Each Banjar ethnic individual is always told to learn about the pillars of faith and carry out diligently the five pillars of Islam. If you have not learned about the faith and the pillars of Islam, it is considered that the diversity of Banjar people is not perfect.
2. Bauntung. Urang Banjar must have life skills. So Urang Banjar from childhood has been taught vocational skills, namely skills that are associated with certain jobs that are in their environment. This can be seen from the origin of Urang Banjar, for example the Kelua people have sewing skills, the Amuntai people have the expertise to make cabinets, the Alabio have the expertise as cloth traders, the State has expertise as a gold trader, making pottery, making boats / ships, Mergasari people have expertise as a webbing maker, Martapura people have the expertise to trade rocks.
3. Put the banjar always taught life skills or life skills can be independent. Urang Banjar must work continuously, because every time a task is completed, another task is waiting.
4. Batuah. The meaning of blessing or benefit the lives of others. Urang Banjar as a Muslim would certainly practice the teachings well, that is for his life to bring good to others. Because the best people are those who benefit others. So Urang Banjar in the past and present order is always expected to be useful for his life, family and people. In order to be useful for the community, Urang Banjar must have strong faith, useful knowledge and good deeds.
5. Refrain. That is tenacious or diligent in work. Urang Banjar must work hard to reach its goals, so that in the past they liked to migrate. The naive nature of work is an identity of the Banjar people. In view of Urang Banjar working must be maximal, praying and trusting in Allah SWT, so that his life will be happy in the world and the hereafter.
6. Good behavior. That is Urang Banjar in everyday life must show noble manners so that he is liked by others. In other words, Urang Banjar must be good at adapting to the environment in which he lives.
7. Competitive individually. Namely the Banjar people are known as hard workers in reaching their goals but work individually not collectively, so that Urang Banjar is unable to build an axis of economic or political power on the national stage. Urang Banjar tends to have high individual and ego characteristics so it is difficult to manage.

8. Pragmatic Materialist. The Urang Banjar lifestyle is currently due to the influence of globalization with a materialist-pragmatic life trend so that the life pattern of Urang Banjar is very consumptive. On the other hand, the lifestyle of young people in Banjar in choosing work, prioritizes office-based work or supermarket employees rather than small traders with their own and independent capital.
9. Qanaah's attitude and resignation. Urang Banjar while young is a hard worker to achieve his goals, but if you have succeeded and have lived a relaxed life to enjoy life and worship God to fill the time.
10. Haram and Waja until Caputing. Namely abstinence and stubborn stance. The word of wisdom above was expressed by Prince Antasari in order to strengthen the motivation of his troops against the Dutch colonial forces. Urang Banjar has a strong position to maintain the belief or fight for it, so that it is not easy to shake or be swayed by the situation and conditions faced.

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