

## Transformation of Bima local wisdom values through social studies e-book media

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### Article Info

#### Article history:

Received Jun 3, 2023

Revised Oct 7, 2023

Accepted Oct 23, 2023

#### Keywords:

Local wisdom

Media e-books

Social character

Social studies

Transformation

### ABSTRACT

The development of postmodern-era technology in the world of education is increasingly sophisticated, thus impacting the character of students and their social environment. Technological progress negatively affects the lives of today's generation. When misuse of technology is widespread, it is imperative to strengthen cultural and religious filtration. So that the influence of globalization on technological development can be minimized. So as not to damage the cultural values and morality of students as the next generation of the nation. This study aims to explain the importance of transforming the values of Bima's local wisdom "Nggusu Waru" through the media of social studies e-books. The results and conclusions of this study are efforts to develop students' social character that require teacher collaboration, supervision, and optimal parental attention so that their interest in learning is higher and minimizes deviant behavior. This research method uses research and development design. At the stage of preliminary studies with models developed by Borg and Gall. Through several stages of research, information gathering, development of initial forms of products, and initial field testing. In this step, data is collected through interviews, observation and documentation. The data is analyzed to find out some of its weaknesses and shortcomings.

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## 1. INTRODUCTION

The development of the digital world is increasing rapidly, affecting the dimensions of people's lives, both social, cultural and educational aspects. Competitive human resources with the presence of artificial intelligence (AI) encourage people to advance in terms of using technology [1]–[3]. Therefore, the global community is currently facing major shocks, as Gilding and Fukuyama wrote in their book "The Great Disruption". This event marked reforms in education and increased international competition. So among the causal factors accelerated by the convergence of digitalization of information [4]. Technological advances with the sophistication of digital media that are all sophisticated have an impact on communication relations

between citizens in various parts of the world that are heterogeneous to have an impact on the education sector. In the current era of digital literacy, students are required to hone skills to master information technology and media for the benefit of learning. In this case, designing learning media that is contextual according to the 21st century is important to be applied in educational units. in order to create innovative communicative and fun learning [5], [6].

The progress of the technological era or the century of knowledge has had positive and negative influences on the Indonesian nation. Therefore, the importance of efforts to strengthen filtering culture and religion. in this context, it aims to minimize the negative influence of technology, not to interfere with the existence of local values and the future of students who are the foundation and hope of the nation. The moral decline has a negative impact due to the strong influence of technology and the morality of the younger generation is currently experiencing a decline [7], [8]. The birth of the attitude and character of individualism, materialism, pragmatism and hedonism. In the dimensions of Indonesian people's lives, one of them is a form of moral decline due to misuse of technology. For example, gadget technology, which is very well known by the millennial generation, follows the Western lifestyle. The community is hegemony and forgets the local regional values which are the hallmark of the Indonesian nation [9].

The role of the teacher is needed in developing the social character of students by forming attitudes and morals and strengthening individual values as a role model for students. Creating a safe environment as a growth process and assisting individual self-development in a comprehensive manner from the aspect of moral, psychological, social and religious education [10]. Character education is not only oriented towards individualism but has a systematic social dimension. although in turn, the ideal criteria are the personal values of individual independence [11]. In this case, moral education can be relevant within the framework of character education which must become a habit of positive things. So character education can be interpreted as a habit in the process of forming the character of students and must require a community of characters including the family environment, school institutions, religion, government, media and stakeholders which damage the character and morals of students [12], [13]. Indonesia has various cultural characteristics. In this case, each local cultural value in various regions has a distinctive advantage and is consistently preserved [14]. These values can be said to be local wisdom which can be used as value education through a heterogeneous approach [15]. Education is deliberative in the sense that society transmits ideas that are substantive and related to the nature of education, and knowledge for a better future for the next generation [16].

Based on the behavioristic paradigm in learning theory, it is seen that changes in attitudes and behavior as the ultimate goal of learning are seen as very relevant to the characteristics of social studies learning. According to the theory of behaviorism, learning is understood as changes in behavior and temperament that can be observed directly, occurring over a long period of time as a result of experience with the environment [17], [18]. Then the revolution of these attitudes and behaviors in the learning process through the interaction between responses and stimuli. So, the application and implementation of behaviorism theory are very suitable for gaining ability or competence in cultivating habits and practices for students. The purpose of learning social sciences is oriented towards emphasizing the aspects of attitude and behavior revolution, so the use of behaviorism theory can be adjusted by providing the right stimulus to produce good responses according to targets and goals [19], [20]. Therefore, according to the theory of behaviorism, in social science learning systems, the stimulus is also a response that is transformed by educators towards their students, so that there are responses and reactions in an interactive and fun learning process.

The application of local wisdom values through social science e-book media in developing students' social character can provide a better stimulus and impact so that students are more focused and enthusiastic about improving their learning abilities in accessing information through digital e-book applications [21]. This is in line with the results of Komalasari's research that the use of educational textbooks based on life values education has a significant impact on the character development of junior high school students. Because life values education-based textbooks are the main source of learning for students, so life values are the main source of learning for students so that the implementation of life values can be learned by students through this textbook showing conformity with the views of Chambliss and Calfee which makes it clear that Textbooks are a medium for students to understand and learn what they read. Textbooks are also a medium for understanding the world and the power of textbooks can influence the character, morals, knowledge and values of students [22], [23]. The problems in social studies learning are dominantly non-contextual, education in the learning process does not optimally utilize local wisdom-based environmental capacity, especially local values in digital-based learning [24], [25]. Thus, interesting learning must convey contextual narratives and social studies topics that are in accordance with the demands of the times. Thus digital-based social studies learning can be adapted to the surrounding environment and must be maximized so that students are motivated to increase their knowledge and social attitudes [26].

Based on the results of a preliminary study, the social problems that occur in the city of Bima are very high, with the rampant behavior of the moral degradation of the younger generation in their teens such as murder, rape, brawls between students, drugs and free sex. Gambling, drinking and other criminal acts. Thus, this social phenomenon has an impact from a negative social environment, the influence of changing times and a culture of hedonic lifestyle [27], [28]. Therefore, it is important to transform the values of "*Nggusu Waru*" Bima into local wisdom through digital-based learning media in social studies learning that is fun for students. The advantages of studying local culture are increasing understanding of social ideas, different environmental phenomena and social studies learning content that is easily understood by students and broadening students' insights about the local wisdom of the culture of the community [29]. Thus, the role of the teacher must be able to design learning through the use of digital content in social studies learning in schools that have the nuances of local wisdom values and then implement them through materials that can help students think personally by utilizing related teaching resources to the environment and the needs of students in this era. digital [30].

Based on these problems, the role of educators, especially social studies subject teachers, must be able to increase professionalism in designing meaningful learning in the school environment [31]. Thus, the importance of developing students' social character through social studies e-book media. So that students do not feel bored they can form a positive social character. Thus, the importance of breakthroughs and new efforts to transform the local wisdom values of "*Nggusu Waru*" Bima through Social Sciences e-book media for the development of students' social character. Therefore, the writer can formulate the problem, namely;

- Why is the transformation of "*Nggusu Waru*" Bima's values through social studies e-books important in developing the social character of students in junior high schools?
- What are the efforts to develop social character through the transformation of "*Nggusu Waru*" Bima's values in the form of social science e-book media in junior high schools?

With these problems, it is important to transform the local wisdom values of "*Nggusu Waru*" Bima through social studies e-book media to develop the social character of students in junior high school, so that they can provide education and contribute to students' understanding of the importance of knowing the local wisdom values of their culture, for policymakers, in this case for teachers, school principals, parents of students and local government. With the hope of realizing good governance through transparent and accountable education policies. So as to build a human character that is moral and superior in achievement.

## 2. RESEARCH METHOD

The research design in this article uses the Research and Development design at the preliminary study stage with the model developed by Borg and Gall [32], [33]. With several stages, namely, research and information collecting, this stage include literature study activities and field observations as a foundation for developing social science e-book media products, planning, including defining the product to be developed and developing a preliminary form of product, including initial form development activities. a prototype or e-book product of social studies and Preliminary field testing is an initial product field trial activity carried out on a limited scale. Data collection in this step is collected through interviews, observation and documentation. The data is analyzed to find some weaknesses and shortcomings. The participants in this study included teachers who were members of the social science teacher community in Bima City, the Head of the Basic Education and Youth and Sports Department of the City of Bima, the Cultural Observers or Humanitarians of Bima and the Head of the Bima City Child Protection Agency. This study was designed to support research instrument activities through data collection based on interview guidelines. To add relevant sources in this study using qualitative data analysis techniques through three steps including (i) data collection, (ii) data presentation, and (iii) the last stage is data verification to realize the level of data validity from research results [34]. Location This research was carried out in two schools, namely the 11 Bima City public junior high school, the 15 Bima City public junior high school and the Office of the Child Protection Agency then in the integrated service unit of the "*Asi Mbojo*" museum which is the Bima Sultanate palace museum. This museum is located at Sultan Ibrahim Street No. 2 Bima City, West Nusa Tenggara Province. It is important to recommend the conclusions in this study to related parties, especially teachers and education observers.

## 3. RESULTS AND DISCUSSION

### 3.1. The importance of developing the social character of students through the transformation of the local wisdom values of "*Nggusu Waru*" Bima in the form of social studies e-book media in junior high schools

Based on the findings in the field, transforming the values of "*Nggusu Waru*" through social studies e-books can be carried out with the cooperation of stakeholders including educators who are members of the

community of social science teachers and education offices, youth and sports as well as historians, cultural observers or traditional figures. The development of students' social character can be conveyed through social science learning contracts at school before learning begins or in terms of an independent curriculum through differentiated learning and by compiling social science material content on local historical themes and socio-cultural issues through the preparation of teaching modules that transform wisdom values local "Nggusu Waru" Bima and designing learning media through social science e-books that are contextual with an attractive and interactive display. Thus, creating an innovative, creative and fun learning atmosphere for students. In this context, it is in accordance with the results of an interview with a social science teacher at public junior high school 11 Bima City.

*"Currently, students and girls at school are less interested in reading conventional printed books because they are more interested and like to access learning through electronic devices in the form of their own devices such as gadgets and laptops which are easy to access at school and home. So, the social studies e-book based on Bima's local wisdom "Nggusu Waru" is in great demand among students, moreover the e-book model is designed with an attractive, innovative and creative appearance and is equipped with other reading features compared to conventional printed books."*

Based on the results of these interviews, it can be transformed into social studies learning activities in junior high schools, so as to create a 21<sup>st</sup>-century learning atmosphere that is contextually oriented towards strengthening the participant's character values according to technological developments. This is very much supported by the central government to the local government and facilitates advancing the world of education, almost all schools, especially in the City of Bima, have been distributed related information and communication technology facilities such as computers and laptops and have been dropped on servers or connected to information and technology devices at school stay raised with the Liquid crystal display (LCD) device. This is confirmed by the results of an interview with the Head of Basic Education, Education and Youth and Sports, City of Bima.

*"This social studies e-book based on local wisdom "Nggusu Waru" Bima is very important to develop and integrate into social studies learning. We, as the Bima City education, youth, and sports department, always appreciate and support the development of social studies e-books which in the future will become products and circulate in schools. technical guidance, workshops, training and so on."*

Based on the results of these interviews that it is important to transform the local wisdom values of "Nggusu Waru" Bima in the form of social science e-books as social character development for students who are not oriented in the cognitive aspect but must concern with the achievement of affective and psychomotor assessments. This is consistent with the elucidation of the Law on the National Education System Number 20 of 2003. It describes one of the goals of national education as developing students' competencies to have intellectual, personality and morals [35]. Thus, education does not focus on creating an intellectual generation of Indonesia, but also has morals and character, with the aim that in the future there will be a healthy and progressive generation with a morality based on cultural and religious values. The character can be interpreted as a mindset of thinking and behaving that is unique to each individual to collaborate, both in a regional and global environment [36], [37].

Sultan Muhammad Salahudin is a figure who played a major role in the historical development of Bima at the beginning of the 20th century and was one of the sons of Sultan Ibrahim (Sultan XIII) and his queen, Siti Fatimah Binti Lalu Yusuf Ruma Sakuru, namely Sultan Muhammad Salahuddin. Born in Bima on 15 Zulhijah 1306 H (14 July 1889) from childhood, Salahuddin received religious education and government knowledge from ulama and palace officials. Throughout his life, Muhammad Salahuddin studied monotheism, as well as tactics (politics) and was very diligent in studying the knowledge of the Koran and Hadith. Apart from receiving guidance from local clerics, young Salahuddin studied with clerics imported from Batavia (Jakarta), namely H. Hasan and Sheikh Abdul Wahab from Mecca. Sultan Muhammad Salahuddin was a diligent and intelligent student and read diligently. His private library has a collection of quality books written by great scholars such as Imam Safi'i. His book collection is still well cared for by his children and grandchildren. Muhammad Salahuddin also likes writing, one of his books is "Nurul Mubin" published by the printing company "Syamsiah Solo" three times and the last publication was in 1942. The name Nurul Mubin is also the name of an orphanage in the city of Bima which is located at Jalan Soekarno-Hatta in front of Paruga Nae Bima City. Based on his noble morals and extensive knowledge, finally, on November 2, 1899, he was appointed "Jena Teku" (crown prince) by the Hadat assembly. To gain experience in running the government, on March 23 1908 he was appointed as Jeneli Donggo (district head-level

position). After his father Sultan Ibrahim died in 1915, Muhammad Salahuddin assumed the reins of government, then in 1917, he was official tuha ro lanti (appointed) as Sultan Bima leader of the Council of Kings throughout the island of Sumbawa with the approval of the Sultan of Dompu and the Sultan of Sumbawa. In the field of movement organizations, Sultan Muhammad Salahuddin was a pioneer, protector and chairman of various organizations operating in the religious, social and political fields [38], [39]. Lare-lare is a historic octagonal building with a philosophical symbol of the local wisdom values of "*Nggusu Waru*" which served as the entrance to the Bima palace during the sultanate period. There are local wisdom values of "*Nggusu Waru*" Bima in the leadership of Sultan Muhammad Salahudin as an exemplary role model for students in developing social character in junior high schools through the media of social studies e-books. As immortalized in Figure 1.



Figure 1. Bima sultan's palace at the beginning of the 18th century with a gate with a stilt (lare-lare) photo source: Koninklijk Instituut voor Taal- Land-en Volkenkunde (KITLV), historical documents (HISDOC) No.7411 [40]

*Nggusu Waru* is a trait that must be possessed by everyone, because of its reach in human ethical and moral aspects. *Nggusu Waru* has different interpretations editorially, but in essence carries the same meaning. Referring to the book *Jawharah Al Ma'rif* translated by Maryam and Mukhlis [41], [42]. As explained in the explanation of Table 1 (see in Appendix) regarding *Nggusu Waru* philosophical values [43], [44].

Based on the explanation in the Table 1, the role of the teacher at school as a facilitator is very important in that he must place emphasis on students in developing the social character of students by transforming the values of the "*Nggusu Waru*" local wisdom which has philosophical meaning in the lives of students both in the school, family and social environment. Therefore, the values of the local wisdom of "*Nggusu Waru*" have relevance in the development of students' social character. This is important as a guide for students in social life so that they do not fall into deviant behavior. So teachers must be creative in conveying material to students by using digital e-book services based on local wisdom with a communicative and innovative appearance [45], [46]. Thus students feel calm in learning and easily understand material about social science which is designed in the form of an e-book based on the values of the local wisdom of "*Nggusu Waru*" Bima which is a way of life and cultural heritage of their ancestors and adds knowledge about ethics and character education in the dimensions social life [47].

### 3.2. Efforts to develop social character through the transformation of "*Nggusu Waru*" Bima values in the form of social studies e-book media in junior high schools?

Many problems that arise with various challenges in the current digital era have a major impact on the future of the junior high school-age generation. Changes in character, attitudes, speech and attitudes that are contradictory to the philosophical meaning contained in the local wisdom of "*Nggusu Waru*" Bima. Based on the results of in-depth interviews with the Chairperson of the Bima City Child Protection Agency:

*"Junior high school teenagers are currently experiencing quite high moral degradation with a total of 42 criminal cases in the last 2022, due to family factors, broken homes, the influence of gadgets, social media or online game addiction by accessing negative content freely. Today's children are very sad about morals and ethics. Behavior against teachers, parents, drugs, free sex, pregnancy out of wedlock, gambling, brawls and drinking. Because the impact of communication*

*patterns, affection and parental supervision or control is less than optimal on children's activities."*

Based on this, social problems that damage the morale of students in the modern era are the result of environmental influences and associations with peers. Therefore, learning in the 21st century requires efforts to be made by rearranging teaching materials through the transformation of "*Nggusu Waru*" local wisdom values which are based on developing the social character of students. In this context, it intends to provide life benefits for students, teaching staff and all elements of institutions related to education. Thus, efforts to develop social character through the transformation of "*Nggusu Waru*" values based on social science e-books in junior high schools must be implemented. This is in line with the program to improve the competence of students and teachers in the 21st century in dealing with issues related to character education, as explained, namely: i) developing a national education platform with P4 (strengthening the Pancasila student profile project) which places meaning and values "*Nggusu Waru*" local wisdom as the soul of generations in the implementation of education in the regions, ii) educating the golden generation 2045 to welcome future changes through 21<sup>st</sup>-century competence or known as the century of knowledge, iii) reviving character education as the spirit and fortress of education by harmonize the exercise of the heart, exercise of taste, exercise of thought and exercise, iv) reconstructing competence in the educational environment, in this case, the elements of school leadership, teachers, students, education staff, supervisors and school committees) in supporting and implementing local cultural values as development through character education, v) expanding community relations and social communication as learning resources both internal and external to schools, and vi) developing local wisdom as a national identity in supporting school drive programs in strengthening character through local wisdom values [48].

Based on this, efforts to develop the social character of students in junior high school are important in preserving culture and strengthening the character of generations. The culture that describes local cultural values is an aspect that needs to be developed. In this context, with the goal of national education, which is one of the benchmarks for advancing the world of education, it must improve the ethics and morality of generations as a national identity [49], [50]. Thus, the development of social character becomes the main thing in students' social life. Therefore, students must understand the nature and principles of social life which have the following characteristics; i) starting to be seen from the aspect of attitude. How does a person behave in his daily social life, does he practice openness, meanness and arrogance? This shows bad attitudes and morals, which are procedurally inconsistent with the norms that exist in the social environment. If on the other hand, a person is open, empathetic and likes to help, then this kind of person shows good morality; and ii) in terms of personality, what is called a moral person can be judged from his personality, namely the positive attitude that has long been ingrained in him. People with character. if the attitude is relevant to the norms that apply in people's lives [51]–[53].

#### 4. CONCLUSION

The transformation of Bima's "*Nggusu Waru*" local wisdom values through e-book media to develop students' social character is a main and important priority in social studies learning in junior high schools. The results of this research show that efforts to develop the social character of students and generations require optimal parental supervision, attention and love. Collaboration between parents, teachers, and stakeholders in various elements of educational institutions is highly prioritized. So that students' social behavior becomes better and can improve academic achievement and expand knowledge. Students as the nation's next generation must have an awareness of the importance of behaving and having morals both in the school environment and in the wider community. Thus, the role of teachers and school institutions as an effective effort in educating knowledge (transfer of knowledge) and educating about the values of Bima's "*Nggusu Waru*" local wisdom (value transformation) is integrated through the social sciences e-book media. with designer looks. interesting, interactive, scientific and contextual. In order to be able to increase students' knowledge and enthusiasm for learning better and minimize deviant behavior. Therefore, the importance of intensive communication between teachers and parents in maintaining and motivating student learning. So that student teaching and learning activities at school run effectively and increase achievement. Based on this, this research can be developed through the development of media or learning models for future researchers.

## APPENDIX

Table 1. Local wisdom values of *Nggusu Waru* in Bima

No	<i>Nggusu Waru</i>	The meaning contained in the leadership of Sultan Muhammad Salahudin 1915 M-1951 M
1	<i>Dou ma dei ro paja ilmu</i> (having comprehensive scientific insight)	The Sultan has an intellectual figure who has a wide range of knowledge and is a smart leader who wants his people to be like him and to pay attention to the world of education by providing scholarships for outstanding students and youth to pursue higher studies in the field of religion. Scholarship-recipient youths are required to return to Bima to teach the knowledge they have acquired so that the development of the world of education is progressing. Even ustadz from Bima are scattered throughout the archipelago.
2	<i>Dou ma dahu di ndai ruma</i> (Fear of God almighty)	The Sultan was nicknamed " <i>Rumata ma kakidi</i> " Religion or the sultan who founded the pillars of religion and upheld religion and had comprehensive and in-depth insights into the field of religion. In deciding on a serious matter, the sultan gathered his officials and ministers to sit in a " <i>doho sara</i> " meeting of consensus deliberations in determining the siding and decisions in order to comply with Islamic law which is always promulgated at every opportunity. By prioritizing the attitude of justice for all parties who adhere to custom and religion.
3	<i>Dou ma taho ruku ra rawi</i> (behave and behave well)	In the Jawharah al-Ma'arif manuscript, the sultan and the clergy hold discussions on religious issues and appeal to officials to diligently carry out God's commands and stay away from his prohibitions. In the political field the Sultan provided support for the establishment of political parties such as Perindra (1939), PIR and PNI (1949). In addition, the Sultan was very tolerant of non-Muslims by giving his land for the construction of the Church and teaching his citizens in the " <i>Donggo</i> " region to respect and tolerate each other among religious people.
4	<i>Dou ma taho ntanda ba dou londo ro maina</i> (good and respected lineage)	The Sultan has a leadership spirit to rule for generations to love and care for his people. Since he was young, before becoming sultan, Muhammad Salahuddin was given the task by his father, Sultan Ibrahim, to become Jeneli " <i>Donggo</i> " or sub-district head in the " <i>Donggo</i> " region, a remote area in Bima. The Sultanate was to be closer to the people.
5	<i>Dou ma dodo tando tambari kontu, tengi angi labo dou toi</i> (prioritizing the aspirations of the people wherever they are and defending the common people)	The Sultan has social concerns by establishing schools in every sub-district to make it easier for his people to go to school, providing scholarships for people who excel abroad, buying houses in every major city to be used as dormitories for his people who attend school, including in Yogyakarta, Makassar, Malang and even in Mecca. Established religious schools and madrassas in every village. In 1921 HIS was founded in Raba. Bringing in an ustadz from Makassar, namely Muhammad Said who has a nationalist spirit, saved the dignity of the Bima girl through a mass wedding. from the arrival of Japanese troops so saved from the practice of comfort women.
6	<i>Dou ma mbeba wombona</i> (someone is from the financial aspect)	The Sultan had special land to provide for the poor, people easily asked for something when there was a shortage. Until now, the sultan's land, which amounts to hundreds of hectares, is still being used for the construction of mosques, paying for imams, marmots and other mosque administrators throughout the Bima region and managed by the Islamic Foundation.
7	<i>Dou ma sabua ngahi labo rawi</i> (consistent with his words and actions)	The Sultan in running the wheels of government always teaches his subordinates to " <i>Ngahi rawipahu</i> " one word indeed. What is said must be in accordance with the facts. After independence, the sultan immediately issued an announcement dated November 22, 1945. The sultan surrendered his royal territory to join the Republic of Indonesia. A region that has been ruled for generations for centuries by its ancestors with hereditary leadership and became a powerful king who willingly gave up his homeland for Indonesia.
8	<i>Dou ma disa kai ma poda, Dahu kai ma dapoda</i> (dare because it's right and afraid because it's wrong)	The sultan's firmness in rejecting Bima women as entertainers to serve the Japanese soldiers so that the Japanese and Dutch troops did not move to fight. Even though the Dutch controlled the archipelago and the environment surrounding the Bima Sultanate, the Dutch did not dare to interfere with Bima's customary law. The Sultan also refused the Japanese army's request to collect palace heirlooms consisting of dagger, chains, cutlery and other items made of gold. All kinds of intimidation from the invaders are proof of the sultan's courage in upholding the truth.

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*Transformation of Bima local wisdom values through social studies e-book media (Suriadi Ardiansyah)*




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