

Development of Learning Tools Based on Local Wisdom of the Pamekasan Regency Community

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Abstract:- The purpose of this study was to develop social studies learning tools based on local wisdom of the people of Pamekasan Regency with the Contextual Teaching and Learning (CTL) approach. This development is based on the need to raise local wisdom in community life and the need for teachers to support components of social studies learning. Social studies learning with the Contextual Teaching and Learning (CTL) approach is a very suitable choice for introducing the values and content of local wisdom. Likewise with the principle of constructivism in the Contextual Teaching and Learning (CTL) approach, social studies learning requires the integration of local wisdom values as a bridge in developing students' affective abilities and social skills. So this research is structured as a development research with a 4D model, which consists of four stages, namely (1) devine, (2) design, (3) development and (4) dissemination. The purpose of this development is to determine the level of validity by experts, practicality with student activities and responses, and effectiveness by measuring students' affective abilities and social skills. The results of the validation of learning tools were categorized as very feasible, the implementation of lesson plans was very well carried out, student activities were very good, student responses to social studies learning based on local wisdom with the Contextual Teaching and Learning (CTL) approach were very positive. The results showed that social studies learning based on local wisdom can build students' affective abilities and social skills.

Keywords:- Social Studies, Contextual Teaching and Learning, Local Wisdom.

I. INTRODUCTIAN

Being in the 21st century is a boon for millions of human beings. The development of science is unstoppable, has many positive and negative impacts in various aspects of human life. Globalization has become a logical implication of the birth of the development of science and technology in a modern world. The fruit of advances in science and technology have removed the boundaries of space and time, replacing traditional and regional characteristics. For some groups of society, globalization does not only have an impact on the acceleration of development and technological sophistication but also shifts in values and characteristics. This condition must be immediately and comprehensively

addressed, to prevent the fading of the national identity, even the characteristics and culture of a region.

The diversity of values possessed by each region in the archipelago shows how much wealth this nation has in developing its culture. Meanwhile, the current flow of global development has entered the joints of people's lives without being hindered. Various positive and negative impacts have begun to be felt by the community, especially in areas that are still upholding the traditions and customs that continue to be maintained. Communities in the regions have witnessed changes in the nation's culture from time to time. Like traditional games that are not played much anymore. Jumping rope, dakon, hide and seek are some examples of games that are rarely played by children today. Their games have been largely replaced by video games and online games based on multimedia. Unstoppable global currents without control will eventually make local or regional cultural values disappear. Culture and regional values are national identities that must be maintained. Man's conscious effort to continue to exist in life is by means of an identity as his identity. The same opinion is expressed by Mubah (2011: 36) that the fast flow of globalization will pose a threat to the existence of local culture.

This identity is born and strong beself in the regional values of each nation. The values of an area become wealth for its people. The relationship between the values that exist in the local wisdom of an area is closely related to efforts to defend the national identity. Through local wisdom, the identity of a nation that is rich in diversity will appear. The local wealth of each region in the archipelago is not the same. This is in line with the narrative of Santoso (2010: 479) where local excellence can be born in accordance with geographical conditions, natural resources, human resources, history and culture.

As an effort to preserve it, the superiority or wealth of this area can be preserved from generation to generation, which in turn will strengthen the national identity. One of this wealth is as explained by Primadasana, et al (2013: 12), namely the customs of the people of Pamekasan Regency which are dominated by fishermen, which is one of the local wisdoms or local wisdom. It further explains the importance of the role and status of local wisdom as a "law" or regulation implemented in an area. Wahyuningsih (2014: 172) stated in his research that local wisdom can be interpreted as the work of reason, deep feelings, character, forms of temperament and encouragement for human dignity. As a term, local cultural wisdom in foreign

languages is often conceptualized as regional wisdom, regional knowledge, or regional intelligence (Wahyuningsih, 2014: 172). Through a long process, local wisdom is formed oriented to the environment and the characteristics of the community.

The problems that arise at this time with the current global flow, placing local authenticity in a position that is no longer strategic. Through modern education following globalization, local wisdom should be accommodated as one of the regional cultural wealth that needs to be restored. Education has an important role to play in empowering human potentials. Another role of education is to guard the course of the development of a cultured future civilization. In line with Suastra's opinion (2010: 8) that education has two functions, namely as a way of preserving cultural values and creating changes towards a more innovative life through culture. Based on the function of education, namely efforts to raise awareness, introduce and bring the next generation of the nation closer to its local cultural wisdom, it is important to present local cultural wisdom in classroom learning. Kahar et al (2017: 2) explain that even though students are close to the culture in their environment, it is not necessarily inherent in their lives. Social studies learning in schools should be able to bring the community closer to the surrounding environment as a source of learning. This learning is contextual or commonly called contextual teaching and learning.

Giska Adilah (2013) stated the importance of implementing local educational content in elementary schools. He further explained that there are two main objectives of learning local wisdom, namely building the nation's culture, as a short-term goal. The long-term goal he gave was to build the potentials needed by the regions as a way to improve the standard of living welfare. Regarding the welfare level of the surrounding community, research conducted by Arya Setya (2016) describes local wisdom in relation to reconstructing the environment through learning. Environmental conditions are a measure of the welfare of the community.

The welfare of the Madurese community is currently experiencing an increase. Far from 20 or 25 years ago, the new face of this island which is famous for its salt commodity has been primed with a lot of development. The progress of Madura development is marked by the establishment of the Suramadu Bridge which connects the city of Surabaya with the island. The existence of this bridge aims to create a new flow of transportation which eventually becomes a starting point for other fields such as trade, education and health to move forward with the times. With this progress, it is easier for technology to touch the people who live on the salt island. Then whether this technology will also occupy the fundamental system there, as explained above. The globalization felt by the people, including the Madurese, has felt how great the acceleration of technology is today. The sophistication of technology makes it easier for people to cultivate crops, raise livestock, even in the marine system for fishermen. It is fully realized that technology is bringing about many shifts in this salt land. Not only

physically, the developments have resulted in a shift in values, culture and traditions. Koentjoringrat explained that the components of culture are religion, language, knowledge systems, livelihood systems, art, organizational systems and life systems. It is fully realized that technology is bringing about many shifts in this salt land. Not only physically, the developments have resulted in a shift in values, culture and traditions. Koentjoringrat explained that the components of culture are religion, language, knowledge systems, livelihood systems, art, organizational systems and life systems. It is fully realized that technology is bringing about many shifts in this salt land. Not only physically, the developments have resulted in a shift in values, culture and traditions. Koentjoringrat explained that the components of culture are religion, language, knowledge systems, livelihood systems, art, organizational systems and life systems.

The components above are not arranged in stages, so that all impacts will be felt equally at different levels. However, this does not mean that art as a component of local wisdom in Madura will be easily displaced. Tradition is not seen as a habit that is only done to eliminate obligations, but has meaning, purpose, values which represent prayers, hopes and aspirations for the doer. For this reason, although the shift in values in local wisdom in some areas has been largely abandoned, here we can still find that culture as their identity. Edi Susanto (2007) in his research explains the noble values of madness that are retreating from the younger generation, among others, the fewer people who can communicate in the Madurese language subtly (enggi buntun). Other traditions that are felt to have been displaced are local traditions in the living system, namely building houses and using the anacaraka script (carakan Madura). The tradition of building a house in Madurese society is the taneyan lanjang tradition. According to him, this phenomenon is a form of cultural deprivation, which in the end will lead to the burying of the values of madness in the sense of awareness of the Madurese people. Edi Susanto (2007) further explained, some traditions still survive despite experiencing persecution or even degradation of meaning, such as the karrapan sape and carok traditions.

The identity of the Madurese community is often interpreted by ordinary people as a person who is temperamental and tough. It is undeniable that the Madurese accent and language make it easy for people to recognize Madurese wherever they are. But behind what many people talk about, other identities that Madurese have are their customs, natural wealth and religious culture which are still thick. Most of the Madurese people still adhere to the tradition of respecting respect, which is reflected in the phrase Bhuppa 'Bhabhu' Ghuru Rato. This expression shows that the Madurese people really adhere to the three main figures, namely, bhuppa 'bhbhu' (father-mother) and ghuru (teacher). Ghuru in this expression refers to the figure of a kyai. In his research, Edi Susanto (2007) describes the position of the kyai in Madurese society as playing an important role. which becomes a reference and role model in community behavior. Through this uangkapan is very reflected

in religious behavior, which is thick with Islamic teachings. The characteristics of Madurese society according to the components of their livelihood system can be seen from their entrepreneurial spirit that is tenacious and hardworking.

Tradition as part of the identity of a society is still being preserved by the Madurese in various regions. Some of them are karapan sapi, sapi sono' and the tradition of rokat tase' on the south coast of Pamekasan Regency. This tradition is also called sedekah bumi or larung offerings if it is on the south coast of Java Island. Rokot tase' is carried out regularly every year as well as the cattle and sapi sono karapan festival which is held around October. Indirectly, by still carrying out local traditions and culture, it can fortify the community from the erosion of local wisdom values from the onslaught of globalization. As an area that promotes marine products as its main commodity, local wisdom is used as a guide in behaving towards nature.

Described by Hagi Primadasa et al (2013), in their research that there is a need for community management by using local wisdom as a reference in maintaining and improving the preservation of the marine environment. He further explained, by integrating environmental management with traditions such as sea picking, it can increase public knowledge of the environmental empowerment system. In addition, the ritual or the rokat tase ceremony is an embodiment of fidelity, obedience, surrender and self-hope towards the Creator for life in the world. The values in the traditions on the coast of Pamekasan Regency are very thick with social and religious values. One of the social values in the karapan tradition is hard work. This value is very thick with the tenacious and persistent character of the Madurese community.

Other local wisdom research discusses the characteristics of local wisdom from various regions, or their relationship to the environment and development. In other research, as expressed by Agung Wahyudi (2014) in his research, he said that there was one junior high school in Bojonegoro Regency that applied local wisdom in learning. The local wisdom raised is carving. In relation to the socio-cultural community in current developments, as well as considering the needs of education, learning social science is deemed capable of forming a superior society that is still based on local wisdom. As has been done by the school above, it can also be done in learning by placing local wisdom around students as the focus of developing material in learning. The existing values need to be developed and packaged in social science material which is placed parallel to current global values.

The development in this research raises the topic of local wisdom values that exist in the Pamekasan community. Pamekasan is one of the districts in Madura Island, which has local wisdom with strong traditional values. Local wisdom such as gethak mask dance, ul daul music are typical types of art that have become the icons of Pamekasan District. Another local wisdom from the Pamekasan community is the tradition of karrapan sapi, sapi sono, and

rokat tase'. The three of them are traditions that are still preserved by the local community as their kemadura identity. The role of the government also has a responsibility in preserving this tradition. This effort is reflected in the effort to make this tradition again known by the public, not only Pamekasan but also tourists. The government includes local wisdom as an activity carried out in the annual agenda, namely the "Semalam di Madura" festival where the festival will feature many traditional arts and performances about the history of the island of Madura. This festival is also followed by the "Karapan Sapi, Governor's Cup" festival, which contests cow and cow sono 'races. In addition, the government also strives for the preservation of existing local wisdom through the education sector, namely by requiring each school to teach rondhing dance to all senior high schools. This festival is also followed by the "Karapan Sapi, Governor's Cup" festival, which contests cow and sono cattle races. In addition, the government also strives for the preservation of existing local wisdom through the education sector, namely by requiring each school to teach rondhing dance to all senior high schools. This festival is also followed by the "Karapan Sapi, Governor's Cup" festival, which contests cow and cow sono 'races. In addition, the government also strives for the preservation of existing local wisdom through the education sector, namely by requiring each school to teach rondhing dance to all senior high schools.

Efforts to preserve this are still not maximal enough to introduce local wisdom, even to local communities. The results of preliminary observations made by researchers on several elementary school age children regarding existing local wisdom such as karapan sapi, sapi sono', rondhing dance, gethak mask dance, rokat tase' and ul daul music; many children are still unfamiliar with local wisdom. Supporting efforts to reintroduce existing local wisdom, researchers chose local wisdom topics in this study.

Apart from being an effort to reintroduce local wisdom, researchers also found that the values that exist in local wisdom in the community can support learning in the classroom. Existing values such as cooperation, hard work, religion, mutual cooperation, sportsmanship, honesty, humility are in accordance with the affective values that exist in learning. Local wisdoms that will be used are karapan sapi, sapi sono 'and rokat tase'. The three of them have almost the same value and are related. The integrated values are the values of cooperation, hard work, and sportsmanship which come from elements of local wisdom. Referring to the three values of selected local wisdom, this development also raises the value of caring for both the social and natural environment.

The local wisdom values that have been selected will be integrated with the fifth grade social science learning theme 8 "Our Friends' Environment". This theme contains two basic competences of social science, namely (3.3) Analyzing the role of the economy in efforts to improve people's lives in the social and cultural fields to strengthen the unity and integrity of the Indonesian nation and its relationship with spatial characteristics; and (4.3) Presenting

the results of an analysis of economic warfare in an effort to improve people's lives in the social and cultural fields to strengthen national unity and unity. These two basic competencies are contained in sub-theme 1 "Humans and the Environment", learning 3 and 4.

This study aims: (1) through research, it is hoped that it can describe the validity of local wisdom-based learning tools for fifth grade elementary school students; (2) through research, it is expected to describe the practicality of local wisdom-based learning tools for fifth grade elementary school students; and (3) through research, it is expected to describe the effectiveness of local wisdom-based learning tools for fifth grade elementary school students.

II. THEORETICAL FRAMEWORK

❖ *Local Culture*

Local wisdom contains values in regulating and controlling people's lives both in religious systems, arts, knowledge, life systems, speech livelihoods, and social organizations. In general, these values are still alive in traditional societies and tribes in Indonesia. Existing local wisdom usually comes from good goals or hopes. Nuraini Satriati (2012) stated that local wisdom is a conceptual idea that grows and develops in people's daily lives and is sacred in nature. This shows that the definition of local wisdom is related to values or ideas that are wise or good that are born and cultured in people's lives.

Wisdom is a form of high-value regional wealth. Each local wisdom has different values. Although they are different, they have similarities and a close relationship. LB.Ahizam (2016) explained that culture that is extracted from local wisdom is not an obstacle to progress in the global era, but instead becomes a cultural filter and an extraordinary force in strengthening the nation. Local wisdom is formed in an area through a long process, and continues to be carried out as a means of control for the local community. To implement the value of local wisdom in learning, value revitalization is necessary. As stated by Nuraini Asriati in her research (2012):

Culture and education have a very close relationship, as stated by Ki Hadjar Dewantara (1977, in Wibowo & Gunawan, 2015: 13), both are likened to education without culture, like a boat in the ocean without direction. According to Wibowo & Gunawan (2015), the relationship between the two is culture as the basic philosophy of education, while education is the guardian of culture. The role of education for culture is how education shapes a cultured society. It is well known that education is not just transferring knowledge from one individual to another. Like how learning in class is delivered, learning is not just to make students know the material being taught, but how students understand what is being learned and are able to apply it in everyday life. By linking the elements of life, students will learn more things outside the material that are not just memorized in the brain. One of the elements of life in society is culture. Even though what we know today, the development of this nation's education is oriented towards western education. This

contrasts with the opinion of Ki Hadjar Dewantara (in Wibowo & Gunawan, 2015) that this nation does not need to seek a basis for education from outside, because this nation is rich in culture and wisdom. This is also reflected in the foundation of our country, namely Pancasila. Pancasila is compiled from the wisdom of ancestral heritage into a single, hierarchical philosophy of life (in Wibowo & Gunawan, 2015: 14) which shows that what is the basis of this country does not come from other nations.

A form of local wisdom in the form of knowledge, also conveyed by Rhayanto (in Wibowo & Gunawan, 2015: 17), local wisdom is interpreted as an ethnic or community group kecaradasan obtained through their experience with their environment. This opinion states that local wisdom is an identity for a group of people or ethnicity. Local wisdom becomes the fruit of the experiences of certain communities in which each community has their own experiences. This shows that local kerifan within an ethnicity is formed with a long process, and its age is equivalent to the existence of the ethnicity itself.

As the identity of an ethnic or community group, local wisdom has an important role in cultural development. As explained by Moendardjito (in Wibowo & Gunawan, 2015: 19) local culture includes (1) being able to defend itself from outside culture, (2) having the ability to accommodate elements of outside culture, (3) having the ability to integrate outside culture with culture itself, (4) has the ability to control and give direction to cultural development. This opinion indicates that the role of local wisdom in the cultural development of an ethnic group is very important. The existence of culture within an ethnic group is greatly influenced by the local wisdom they have. With cultural wisdom, it can survive against the aggression and movements of modernization.

❖ *Learning Theory Based on Local Wisdom*

a. *Piaget's Theory*

Piaget's theory is based on the idea that child development can build cognitive structures or "schemes" in recognizing, studying and understanding the life around them. As explained in the previous point, students' cognitive structures are influenced by their age development. According to Piaget, the stages of child development are divided into 4 stages. Starting with the sensory motor stage; aged 0-2 years; Both stages are pre-operational, ranging in age from 2 - 7 years. The three stages of concrete operations, aged between 7-11 years. The four stages of formal operation, starting at the age of 11 years and over.

In accordance with constructivism theory, knowledge cannot simply be transferred from teachers to students. Knowledge must be built independently by students through the stages of cognitive abilities they have. Therefore the emphasis in this theory includes three things including, the active role of students in constructing their knowledge, building links in meaning, and relating ideas to the information received. Through experience, the environment and appropriate children's cognitive abilities will make it

easier for students to build their own knowledge. This will also be able to foster enthusiasm or motivation, creativity and activeness of students in learning.

Further explained by Tyler (in Suyono, 2015: 108) the implementation of this theory in learning can be described as follows.

- 1) Provide opportunities for students to come up with ideas in their own language
- 2) Provide opportunities for students to recall their experiences as a power to be more creative and imaginative
- 3) Provide opportunities for students to try to develop new ideas
- 4) Build experiences that relate to ideas that already have
- 5) Encourage students to think from the ideas they already have
- 6) And create a more conducive learning environment

b. *Vygotsky's Theory*

Vygotsky's theory of learning is called social cognition theory of learning. According to social cognition learning, the main determinant in the development of each individual is culture. This culture also includes culture in the family, school and play environment. The role of culture in learning social cognition is as a source of knowledge and how to get it. The environment is a medium that provides children with the processes of interpreting knowledge. The interactions that occur in the culture in the student environment coupled with the development of good cognition can be a source of learning for children which can be applied to everyday life. Through this interaction students also get to know problem solving, creativity and ideas in their cultural environment.

Students in this study are described as unique and complex individuals. This learning also provides opportunities for students to manage themselves (self regulated learner). Self-development will motivate students to learn with enthusiasm and encouragement from within students, not because of external motivation or other people's desires. This also shows the responsibility that is formed in students towards their own needs and needs.

Self-development for students is related to student motivation and enthusiasm. Quoted in Suyono (2015: 112) this study itself discusses the characteristics of learning and the degree of learning motivation sources. According to Von Glasersfeld in the same book (Suyono, 2015: 112), the continuity of learning motivation is strongly influenced by self-confidence in one's potential. This explanation is related to the concept that Vygotsky put forward about the Zone of Development (ZD). The pre-development zone of students is explained as having the actual zone and the proximal zone. The second has a difference where the actual zone is everything that students can do independently without the help of others, while the proximal zone is everything that students can do with the help of others. With the collaboration between the two, it will form a maximum potential student zone. Where everything that individuals can do and what they learn from others, whether friends,

parents or the environment can teach individuals to be able to do it independently in the future.

❖ *Contextual Learning*

According to Johnson (2011: 57) contextual teaching and learning is a learning system that stimulates the formation of patterns that embody meaning. Further explained, contextual learning is considered a learning system that is compatible with the brain because it produces meaning by linking the content of lessons with the context of everyday life. The context in a lesson needs to be considered by the teacher in the learning process in the classroom. Contextual learning allows students to be able to connect the content of the subjects studied with the context of everyday life to find meaning. This, broadens the meaning of the concept that is owned, then will stimulate the brain to connect with new experiences.

Contextual learning as a successful pursuit (Johnson, 2011: 61) is because the system in contextual learning designs students to act in a natural way. The scientific and natural learning process in the form of activities for students to work and experience, not transfer knowledge from teachers to students. In contextual learning, the learning program is more on a classroom activity plan designed by the teacher, which contains scenarios or stages to be carried out in learning. This method is in accordance with brain function, basic human psychology and the three principles of the universe (Johnson, 2011: 61) The principles in question are interdependence, differentiation and self-regulation. In line with Suprijono's (2016:

Contextual learning focuses students on the activity of interpreting what they learn, what are the benefits, how to achieve it, and how to show what they have learned. Dsisini aims at contextual learning, not only at achieving academic standards, but also at achieving process and performance standards. Further explained by Suprijono (2016: 16) contextual learning is authentic learning, not fraction. Authentic learning is learning that prioritizes real experience, meaningful knowledge in life, close to real life. As learning that imposes on student activities, contextual learning includes active learning, which trains students in constructing knowledge. Learning is defined as an activity to apply knowledge, not just a theory. Through contextual learning, it will train students to think critically and creatively in understanding an issue and solving problems. Contextual learning becomes learning that focuses on processes and results, so that the evaluation of the conducted plays an important role in knowing the achievement of academic standards and performance standards (Surpijono, 2016: 16-17).

The implementation of contextual learning has at least seven elements that must be considered in learning innovation, namely (1) constructivism, (2) inquiry, (3) asking questions, (4) study groups, (5) modeling, (6) reflection, and (7) authentic assessment (Mulyasa, 2016: 108). Through contextual learning will help students to understand the context of personal, social and cultural circumstances in everyday life.

❖ *Social Science Learning*

According to Zuraik, who was followed by Djahiri (in Ahmad Susanto, 2013: 137), the essence of social science is the hope of being able to foster a good society where its members truly develop as rational and responsible social beings, so that a value is created. score. The nature of social science in elementary schools provides basic knowledge and skills as a training medium for students as citizens as early as possible. Because social science education does not only provide knowledge alone, but must be oriented to the development of critical thinking skills, attitudes, and basic skills of students which are based on the realities of everyday social life and fulfill the needs of students' social life in society. According to Another opinion put forward by Susanto (2013: 138), the essence of social science is to develop a concept of thought based on the realities of the social conditions that exist in the student environment, so that by providing social studies education it is hoped that it can produce good and responsible citizens of the nation and country. . Social science education is currently faced with efforts to improve the quality of education, especially the quality of human resources, so that the existence of social science education can actually develop conceptual understanding and critical thinking skills. Learning social science is expected to be able to prepare future members of society to act effectively. The values that must be developed in social studies education are: educational, practical,

The essence of social science education should be developed based on the reality of the socio-cultural conditions that exist in the student environment, so that it can foster good citizens who are able to understand and critically examine the social life around them, fibers are able to actively participate in the environment, both in the community, the country. , as well as the world. According to the 1993 Basic Education Curriculum (in Ahmad Susanto, 2013: 139) social science is a subject that studies social life based on geography, economics, history, anthropology, sociology, and state governance. From this understanding, it shows that social science is a combination of social science and human life which includes anthropology, economics, geography, history, law, philosophy, political science, sociology, religion, and psychology. Where the main goal is to help develop students' abilities and insight that are comprehensive (comprehensive) about various aspects of the social sciences and humanity (humanities).

Social science education in elementary schools is a field of study that studies humans in all aspects of life and their interactions in society. The purpose of teaching social studies about community life is carried out systematically. Thus the role of social science is very important to educate students and develop knowledge, attitudes, and skills so that they can take an active part in their lives.

In social science learning, exemplary is one of the important conditions for achieving its goals. Quoted in Susanto (2014) there are three important requirements in the process of educating and teaching, namely love, trust and authority. These three conditions are interrelated, where with love will foster trust and from trust will bring authority. But unfortunately in the current condition these three

conditions are not always present in the learning process for children. Good examples for children today are increasingly difficult to find. For example, the variety of television broadcasts today is no longer shown with good exemplary values. The more variety of television programs that are broadcast, the better is the value not presented. This shows the current condition of children's media has experienced an exemplary crisis,

The success of applying this exemplary model is not just theory alone, several world figures, as suggested by Albert Bandura, introduced social learning theory. This theory shows that humans in their lives have dependence and relationships with one another, as well as learning, where learning will be influenced by many factors such as the environment and surrounding conditions.

Social learning theory emphasizes imitation (imitation) of the social and moral development process of students (Susanto, 2014: 39). Through observation, and sensing activities students will easily mimic even without calculating the consequences and value in the actions taken. In social science learning, this imitation and inaction activity is played by teachers and students. The teacher as a source of absence will bring many values from social studies learning materials which can be derived from various things, events, activities and culture. Teachers in teaching social science learning should be able to develop awareness of their own values. Social science learning also plays an important role in presenting exemplary figures through social science materials such as heroism and struggle. The values contained in the form of democracy in government, justice, equality and freedom can be applied in classroom learning.

III. RESEARCH METHOD

This type of research is a research and development model used in this study is a 4-D development model. The Four-D model proposed by Thiagarajan (1974: 37) is based on four steps which include Define, Design, Development, and Dissemination. In the research conducted, it is limited to the development and dissemination stages. This model was chosen with the aim of producing products in the form of learning tools based on regional local wisdom. This product will be developed and then tested to determine its validity and product testing to determine the extent to which the assessment of student learning outcomes has increased after using this tool in learning.

The define stage includes: initial analysis, student analysis, task analysis, and concept analysis. The design stage includes: preparation of tests, design of learning device development, format selection and initial design. The development stage includes: expert validation, limited trials and extensive trials. The dissemination stage aims to disseminate the product development of learning tools based on local wisdom. The subjects of this study were fifth grade students of Barurambat Kota V, Pamekasan Regency.

This research data collection technique through 2 stages, namely the qualitative stage and the quantitative stage. The qualitative stage includes observation and interviews. While at the quantitative stage in the form of a learning outcome test sheet. The technique used in this study supports the type of data that will be needed to answer the problem formulation, namely validation, practicality, and product effectiveness. The techniques used for data validation were questionnaires and practical data using observations and observations. Effectiveness data will be obtained from the assessment of social attitudes and social skills, so that students are selected using observations and

observations. Documentation techniques will be used to assist observation and observation during the learning process in class.

The data analysis used by the researcher is (1) the feasibility of the learning device, to determine the feasibility level of the device development results, before implementation it is necessary to test the validity. (2) Analysis of practicality, including: implementation of learning tools, student activities and teacher responses. (3) The effectiveness of learning tools, including: test results of learning and observation of students' social skills.

IV. RESULTS

Before being used for research, the instruments used were validated first by an expert validator. The results of validation by the validator are presented below:

No.	Validated instrument	Score			Predicate
		V1	V2	Average	
1.	Lesson plan	4.00	4.00	4.00	Very valid
2.	Student teaching materials	4.00	3.80	3.90	Very valid
3.	Student worksheet	3.90	3.40	3.65	Very valid
4.	Learning Outcomes Test	3.50	3.00	3.25	Valid

Table 1. Results of the Validation of Research Instruments by Expert Validators
Source: Data processed by the author, 2020

The results of the validation of learning devices by expert validators show that all learning devices that have been developed are valid and very valid. so that based on the results of the validation all learning devices are declared fit for use in research.

The average results of observations of the implementation of learning carried out by two observers can be presented in the table below.

Information	Score			
	Meeting I		Meeting II	
	Observer 1	Observer 2	Observer 1	Observer 2
Amount	53	55	47	50
Average	3.8	3,9	3,4	3,6
Percentage (%)	95%	98%	84%	89%
Predicate	Very good	Very good	Very good	Very good

Table 2:- Average Learning Implementation Observation Results
Source: Data processed by the author, 2020

Based on Table 2 above, it shows that the average percentage assessment of the two observers on the implementation of the Learning Implementation Plan (RPP) for the first meeting is 96.5%. While in learning II amounted to 86.5%. In general, it can be concluded that the average value of the two meetings by the observer is 91.5%. This shows that the teacher has carried out all learning activities based on local wisdom very well.

The results of observing student activity are expressed as a percentage. The learning that is carried out is based on local literacy so that the activities observed include (1) question and answer, (2) discussion, (3) making observations, (4) applying results with knowledge, (6) working on worksheets and assessment sheets, and (7)) concluded. These aspects are developed from indicators in accordance with basic competencies in each subject. The results of his observations can be presented in the table below.

Information	Score			
	Meeting I		Meeting II	
	Observer 1	Observer 2	Observer 1	Observer 2
amount	783	822	84	88
Average	111.9	11	3.23	3.38
Percentage (%)	87%	76%	81%	85%
Predicate	Very good	Very good	Very good	Very good

Table 3:- The Average Results of Student Activity Observations

Source: Data processed by the author, 2020

Student responses were obtained from student response questionnaires given to students after learning to 32 students. The results of student responses to the development of local wisdom-based learning are presented in the following table.

No.	List of Questionnaire Statements	Criteria		Percentage (%)
		Yes	Not	
1.	Are you happy with the appearance of the teaching materials used?	32	0	100%
2.	Do you think that the shape and size of the letters are clearly legible?	30	2	93.75%
3.	Do you understand the reading contained in the teaching material?	32	0	100%
4.	Can pictures and teaching materials make it easier to understand the material?	32	0	100%
5.	Do you like teaching materials that are equipped with various activities?	31	1	96.8%
6.	Are you happy, when your teaching materials tell a lot about the culture of the area where you live?	32	0	100%
7.	Do you understand the instructions on the student activity sheets?	31	1	96.8%
8.	Is the language used in the teaching materials easy to understand?	31	1	96.8%
9.	Did the activities given make you more familiar with Pamekasan Regency?	32	0	100%
10.	Are you happy if the LKS has lots of pictures and stories?	32	0	100%
11.	Is the problem clear and easy to understand?	32	0	100%
12.	Are the questions in accordance with the material being taught?	32	0	100%
amount		379	5	
Average		31.58	0.42	
Percentage		98.7%	1.3%	

Table 4:- Questionnaire Results of Student Responses to Learning

Based on table 4 above, the student's response to learning shows that the student's response is 98.7% of students give a positive response by answering questions and answering "yes". All aspects tested in the questionnaire were categorized as very good with a percentage range of 90% -100%.

To find out the large percentage of the increase in learning outcomes in the development of local wisdom-based learning, before being given treatment, students were carried out a pretest. Pretest is given to determine the ability and initial competence of students. Then after being given treatment, students do a posttest. Posttests at the end of the lesson with the results in the table below.

Student Attendance code	Result		N-Gain	Category
	Pretest	Posttest		
1	52	80	0.58	Moderate
2	52	88	0.75	High
3	52	68	0.17	Moderate
4	68	96	0.88	High
5	76	100	1.00	High
6	52	92	0.83	High
7	68	88	0.63	Moderate
8	44	80	0.79	Moderate
9	56	100	0.55	Moderate
10	68	80	1.00	Moderate
11	76	80	0.83	Low
12	76	92	0.67	Moderate
13	52	92	0.83	High
14	56	92	0.82	High
15	68	76	0.25	Low
16	68	96	0.88	High
17	72	92	0.71	High
18	72	96	0.86	High
19	64	96	0.89	High
20	72	80	0.57	Low
21	56	76	0.45	Moderate
22	56	96	0.91	High
23	68	92	0.75	High
24	68	88	0.63	Moderate
25	48	88	0.75	High
26	80	80	0.40	There was no improvement
27	64	88	0.67	Moderate
28	64	92	0.89	High
29	60	96	0.90	High
30	52	88	0.75	High
31	80	96	0.80	High
32	80	100	1.00	High
amount	2040	2844		
Average	63.75	88.87		
N-Gain	0.7			High

Table 5:- Pretest and Posttest Learning Outcomes Tests

Based on Table 5 above, the results of the pretest and posttest above, it can be seen that the results of the evaluation of student learning in social science learning on the economic role of learning tools based on local wisdom of the people of Pamekasan Regency have increased. The percentage increase in student learning outcomes is known to be 0.72 which is categorized as "high". The increase in student learning outcomes is also calculated individually from each student. Based on the table, it shows that 18 students experienced an increase in the high category, 10 students were in the medium category, 3 students were in the low category and 1 student was categorized as "there was no increase".

V. DISCUSSION

➤ Feasibility of Learning Tools Based on Local Wisdom of the Pamekasan Regency for Fifth Grade Elementary School Students

Equipment validation was carried out in two expert lecturers, which was carried out to find out the validity of the learning tools that had been developed based on local wisdom. The sections that are validated include the Learning Implementation Plan, Student Teaching Materials, Student Worksheets, and student learning outcomes assessment sheets.

The results of the validation of the Learning Implementation Plan with a percentage of 100%. So that from all aspects both format, content and aspects of

language get an average score of 4. This score shows a very decent category with a perfect score.

The results of the validation of student teaching materials can be seen from the percentage of validity of validator 1 is 100% and validator 2 is 95%. The content aspect has an average score of 3.6. The presentation and language aspects have an average score of 4. So that the results of the validation of Student Teaching Materials as a whole are categorized as very feasible.

The results of the validation of the Student Activity Sheet can be seen that the validation score by validator 1 is 98% and validator 2 is 85.2%. The assessment of each aspect includes the content aspect with an average score of 3.6, the format aspect with an average score of 4, and the language aspect with an average score of 3.5. So that the results of the student worksheet validation as a whole have an average of 91.6% and are categorized as very feasible.

The results of the validation of the learning outcomes assessment sheet with an average value by validator 1 of 90% and validator 2 of 82%. The results of the average score of each aspect are (1) the content aspect is 3.1, (2) the format aspect is 3.3, and (3) the language aspect is 3.3. So that the results of the validation assessment sheet for student learning outcomes as a whole have an average of 86% with a very feasible category.

➤ *Practicality of Learning Tools Based on Local Wisdom of the Pamekasan Regency for Fifth Grade Elementary School Students*

Observation of the implementation of learning aims to determine the success of the teacher in implementing the stages in planned learning. The implementation of the Learning Implementation Plan is known to have an average score of 3.9 at the first meeting and 3.5 at the second meeting. The percentage at the first meeting reached 96.5% and at the second meeting was 86.5%. This percentage shows that the category of implementation in using the Learning Implementation Plan is in the very good category.

The average score on the observations which includes the introduction, core and closing activities can be carried out well. Meanwhile, in the aspect of time management, the lowest average score is 3 with a percentage of 75%. This is because each student feels unfamiliar with Contextual Teaching and Learning learning activities. So that in learning the teacher takes longer to explain and guide student discussion activities. Learning activities based on local wisdom also really attract students to discuss and be creative so that students are too engrossed in the learning process.

The feasibility of the learning implementation plan is shown in the very good category, it can be interpreted that the teacher is able to manage learning according to the stages of the learning model with the Contextual Teaching and Learning approach by adapting the local wisdom of the Pamekasan Regency community, so that students can relate the concept of the material being studied to the environment

and experience daily. This is in accordance with Vygotsky's theory of learning cognition or social cognition, where the main determinant of the development of each individual is culture. The culture in question can include culture in the family environment, school environment, and in the community. The role of culture in learning cognition is a source of knowledge,

Student activities are observed during learning activities using student activity sheets. The average percentage at the first meeting reached 90% and at the second meeting was 88%. This percentage shows a very high category. Student activities cover seven aspects including, (1) question and answer activities, (2) demonstration activities, (3) collaborative activities, (4) matching the results of observations with daily experience, (5) applying new knowledge with daily activities, (6) working on student worksheets and evaluation sheets, (7) concluding the results of the discussion. Each of the observed aspects all reached the "very good" category, with the percentage of the first aspect 91%, the second aspect 94%, the third aspect 96%, the fourth aspect 93%, the fifth aspect 91%, the sixth aspect 89%, and the seventh aspect 88%. The result of this percentage shows that there is active student involvement in learning. In learning activities, the teacher focuses more on being a facilitator who guides and leads students in learning activities. So that students not only learn through what the teacher says verbally, but also learn from activities, experiences and culture in the student environment. This statement is in line with the statement.

This is also supported by the statement conveyed by Sanjaya (2009: 255) that the contextual learning approach is a learning approach that emphasizes the process of full student involvement. Student-centered activities will help students form new knowledge. So that students can connect what they already know with what they expect. As explained by Hudson and Whisler (2008: 58), Contextual Teaching and Learning is used as a way to recognize learning material to make it easier for students to build new knowledge from analysis and synthesis of the learning process. So that from the savings that have been made, it can be seen that students have been doing dominant activities during learning activities.

Student and teacher response data to components of social science learning activities with a contextual teaching and learning approach by adapting local wisdom of the Pamekasan Regency community will be carried out in the form of a questionnaire. Student and teacher response questionnaires are organized into 3 components. In the student response questionnaire, there are 12 aspects of assessment. Whereas in the teacher response questionnaire there were 15 aspects of assessment.

The number of respondents on the student response questionnaire was 32 students. In the table, it can be seen that the percentage of "Yes" in the student response questionnaire is 98% and the percentage for "No" answers is 1%. In the student teaching material component, all students stated that they were happy with the teaching materials used,

the shape and size were clearly legible, the reading on the teaching materials made it easier to understand the material, and they were happy because the teaching materials used contained many "local wisdom values". The six aspects, each of which has a percentage of 100% for the answer "Yes". Meanwhile, for the aspect of "Do you think that the shape and size of the letters read clearly?", 94% of students answered "Yes" and 6% answered "No". Then, for the aspect of "Do you like teaching materials that are equipped with various activities?", as much as 97% answered "Yes" and 3% of the rest answered "No". This means that as many as 29 students liked the teaching materials that were equipped with teaching materials, while one student stated that he did not like the teaching materials, yes, it was equipped with various activities.

The second component is the Student Worksheet, which includes 4 aspects of assessment, it can be seen that as many as 100% of students stated that the activities given made them more familiar with Pamekasan Regency and they were happy if the student worksheets used had a lot of story reading. Meanwhile, as many as 90% of students stated that they understood the instructions contained in student worksheets and the language used was easy to understand. This means that 1% of students answered "No" to both aspects.

The third component is the Assessment Sheet. In this component there are 2 aspects, both of which have a percentage of 100%. This shows that, all students stated the questions given were easy and clear, and the questions given were in accordance with the material being taught. From the results of all components being assessed, the teaching material component received a percentage of 95%, the student worksheet component was 95%, and the assessment sheet component was 100%. It can be concluded that the students' responses to the three components were in the "very good" category.

The results of the teacher's questionnaire response can be seen that the percentage at the first meeting was 97% and at the second meeting it was 90%. In detail in every aspect, the results of teacher responses at the two meetings reached 90.5% in the quality and objectives aspects, 91% in the quality aspects of instruction and 96.4% in the technical quality aspects. Overall, the results of the teacher's response to the development of learning tools based on local wisdom with the contextual teaching and learning approach were in the "very good" category.

The results of both student response questionnaires and teacher responses showed very satisfying results. Where the development results that have been done, are able to attract student interest and attention in the learning process. Meanwhile, the teacher's response shows that the results of the development carried out are able to represent a suitable and quality learning device model in the learning process.

➤ *The Effectiveness of Learning Tools Based on Local Wisdom of the Pamekasan Regency for Fifth Grade Elementary School Students*

Student learning outcomes can be found through evaluation tests obtained after learning. Learning outcomes test in the form of 25 multiple choice questions. This test is carried out twice, namely at the beginning of learning (pretest) and at the end of learning (posttest). The pretest was carried out to determine the students' initial abilities before learning. The posttest is given at the end of the lesson after students get the need. As for the results of the tests that have been carried out, it can be seen that the pretest results of 32 students, with an average score of 63.75. While the results of the posttest, have an average of 88.87.

The results of the calculation of the N-Gain test on the score obtained for each student with details, as many as 18 students obtained an N-Gain value of $0.70 \leq g \leq 1.00$, 10 students received an increase of $0.30 \leq g \leq 0.70$ points, 3 students got an increase of $0.00 \leq g \leq 0.30$ points and 1 student got a gain score of 0.00. This shows 18 children in the high category and 10 children in the medium category, 3 children in the low category and 1 student did not experience an increase. This category can be interpreted as, the score of student learning outcomes before and after giving treatment. Students' cognitive abilities have increased with the use of learning tools that have been developed based on the local wisdom of the Pamekasan Regency community.

Affective assessment is used to determine students' affective domain skills. The affective domain is the realm related to attitudes and values. This affective domain includes behavioral characteristics such as feelings, interests, attitudes, emotions, and values. In this learning device, the developed affective assessment is guided by the aspects to be achieved. These aspects come from local wisdom values that have been integrated in learning. The value of local wisdom developed in this study is expected to foster abilities in the affective domain of students. Aspects in this assessment include (1) sportive, (2) self-confidence, (3) responsibility, and (4) tolerance.

This affective domain assessment uses observation sheets that are carried out during the learning process. In the affective assessment, it can be seen that the results of observations from all aspects at the first meeting have an average of 105.25 and the second meeting is 123. strong", (2) the confidence aspect with a percentage of 89% and the category "very strong", (3) the responsibility aspect with a percentage of 91% and the very strong category, the last (4) the tolerance aspect with a percentage of 89% and the category "very strong. strong". The four aspects are in the "very strong" category, which means that each value in that aspect can be mastered by students. These values come from local wisdom that exists in the Pamekasan Regency community. These values serve as guidelines for each individual in interacting, socializing, communicating, both with fellow communities and the environment. This value also regulates each individual in relation to the Creator. As many experts have said, local wisdom or often called

indigenous wisdom, traditional wisdom, and indigenous (Shodhyarta, 2008), local indigenous knowledge (Respati, 2009), local genius (Ayatrohedhi, 1986; Surya Diarta, 2007). These terms mean something that is natural, natural, naturally and native in a region or place. Therefore, Local wisdom can be understood as a local culture that contains policies of life in society and the way of life of a community. For example, in every community culture there is a local wisdom that promotes mutual cooperation, tolerance, work ethic, trust and so on.

Referring to local wisdom that exists in the community, these values are developed in the learning process with the aim of fostering positive attitudes, character and culture in students. The sportive value is based on the local kerifan "karapan sapi". In the bull race, sportive values are highly valued. The participants, committee, spectators and spectators participate in guarding the competition from the lowest level to the national level. Because championship in competing has become a self-respect that must be upheld by all participants. This value has become a norm that has been passed down through the culture in society. In the learning process sportive attitude is also needed in shaping the character of students. Not just in a race or competition, but also in the learning process in the classroom. Examples of activities that require a sportive attitude in the classroom are (1) obeying the course of learning according to the agreed rules, (2) following the course of the discussion well, according to the rules without imposing personal will and desires, (3) following the course of the presentation well, according to agreed rules without interrupting and imposing an opinion.

The values of self-confidence and responsibility are taken from the local wisdom of "Karapan Sapi and Sapi Sono". In the sapi sono 'competition, the value of self-confidence is shown in the process of the race where the cow walks on a track confidently without paying attention to the disturbances around her. In the competition process, cows are also accompanied by music and dances that have been trained for months. To enter this competition, just a pair of cows requires a very difficult and long treatment. The maintenance and training process was carried out for months with a great deal of hard work and cooperation. So an attitude of confidence and responsibility is emphasized in this competition. Believing in the team's ability to participate in competitions, of course, is supported by a sense of responsibility from each member in doing their job. The task of each team member greatly influences the performance of the cow in the competition. So that the value of self-confidence that is instilled in students aims, so that students are confident or believe in their own abilities in achieving a desire.

In the development of social science learning with a cotextual teaching and learning approach, students as student centers play a full role in the learning process such as observing, discussing, analyzing, concluding, compiling ideas, and presenting them. This activity will instill a confident attitude in one's own abilities so that it does not depend on the information conveyed by the teacher.

Attitudes considered include being brave to appear in front of the class, dare to express opinions, dare to be creative, dare to present ideas and innovations.

In one of the components of cotextual teaching and learning explained, students have the opportunity to make connections between the knowledge that will be learned with previous experiences. This opportunity is in line with the value of responsibility entrusted to students, towards learning activities carried out such as group discussion activities. The attitude that is instilled is responsible for carrying out assignments, collecting assignments on time, and following the learning well.

The value of tolerance is internalized from the local wisdom "Rokat Tase" in the Pamekasan Regency community. Rokat tase 'has economic, religious and social values. In social values, rokat tase 'is shown as the embodiment of mutual cooperation, togetherness, and bonds in life. This bond reflects the relationship between living things and others and the relationship between living things and their environment. Rokat tase 'is carried out jointly by all fishing communities on the coast. The Rokat Tase 'ceremony is carried out with the aim of being an expression of the nelaya's gratitude for the abundant marine products. In addition, this ceremony also shows a strong bond between coastal communities and the sea, as a source of life. So that the tolerance contained in this ceremony is intended as a good relationship, mutual care and explain between humans and nature. In learning, the value of tolerance through group discussion activities. Discussion activities instill an attitude of togetherness, respect the work of friends, value opinions, and respect the shortcomings of friends.

The psychomotor domain is one that is related to the skill or ability to act after a person has received a certain learning experience. Psychomotor learning outcomes are a follow-up to cognitive learning outcomes (understanding) and affective learning outcomes. Psychomotor assessment is carried out by observing during the learning process. Observation refers to 3 aspects of assessment, namely cooperation, hard work and mutual cooperation. Each aspect is developed in an assessment rubric with a score of 1-4, it can be seen that the average score in learning 3 is 106.6, and in learning 4 is 120. The percentage of achievement in the affective domain of each aspect is: (1) 88% cooperation with the "very strong" category, (2) the hard work aspect of 86% with the "very strong" category,

The aspect of assessment in the psychomotor domain is developed from the values that exist in the Pamekasan Regency community. The Madurese people, especially Pamekasan Regency, uphold the values of their regional culture. These cultural values include (1) cooperation (2) hard work, and (3) mutual cooperation.

Having tenacity and always working hard is one of the very well-known characteristics of the Madurese community. As is known, many Madurese have migrated throughout the country. Build new environments and settlements outside Madura Island. Trading has become one

of the expertise of the Madurese people, including in Pamekasan Regency. The value of hard work can be seen from the work ethic and tenacity at work. This is in accordance with religious values, where work is part of worship. Therefore, any work will be carried out as long as it is lawful. The opportunity to work is interpreted as God's grace (Rifai, 2007: 324). In addition, the community strongly believes that whatever is obtained will be in accordance with what is done. This is in line with the proverb "mon atanè atana', mon adhagang adhaging", which means that whoever farms will be able to cook rice, whoever trades will eat meat. This problem is memknai, anyone who wants to try will definitely reap the rewards.

The values of the three are also reflected in the local wisdom of "Karapan Sapi, Sapi Sono 'and Rokat Tase". As explained in the previous section, the cattle and cow sono 'races competition is a competition that takes a long time. The selection process or initial round is carried out at the village level up to the national level. This process can take up to a year. Apart from the long implementation time, the preparation that the participants had to do was also very heavy. Starting from selecting cows with good quality, caring for them to training them to become cows that are ready to compete in the field is the hard work of all team members. In one team, there are at least 20 people. Persistence, patience and never giving up are the keys to achieving success in competing. In learning the value of hard work and cooperation is instilled in group discussion activities. In accordance with the approach of Contextual Teaching and Learning (CTL) where the learning process places students in the student center position, students have the opportunity to manage themselves (self regulated learning). Self-development will motivate students to learn with enthusiasm and encouragement from within. This will also develop students' attitude of responsibility towards their own needs.

The value of mutual cooperation is the value of local wisdom taken from the local wisdom of the Pamekasan community. The value of gotong royong is also reflected in the values in rokat tase', karapan sapi and sapi sonok'. In the rokat tase 'ceremony, all activities are carried out in mutual cooperation, such as recitation before the event begins to while the ship is sailing in the middle of the sea. This ceremony is done together hand in hand for the smooth running of the ceremony. Meanwhile, in the karapan sapi and sapi sono', mutual cooperation is an absolute thing to do. In the bull race, when the cows are brought into the arena, the cows will be paraded by dozens of members carrying percussions (musical instruments) from used cans. This tool serves to disturb the cow so that the cow can run fast. Diarena, all members work together to help win the team. Likewise with cow sono'. Thus, the words hard work, cooperation, and mutual cooperation are the keys to success in the people of Pamekasan Regency.

In the development of social science learning tools based on local wisdom, the value of cooperation, hard work and mutual cooperation is shown in student worksheets. Students will be given the opportunity to carry out

discussions, combine ideas, work together in completing student creativity tasks. To complete the Student Worksheet, students will learn to do group activities, respect and appreciate the opinions of friends, help friends voluntarily, and share assignments, through the cooperative aspect.

The aspect of hard work will train students to dare to lead discussions, dare to ask questions, dare to convey ideas and creations, dare to admit mistakes and improve. The mutual cooperation aspect by training students to complete assignments together, offering and helping friends who need help, respecting teachers, friends or other people who have differences.

VI. CONCLUSIONS AND SUGGESTIONS

➤ Conclusion

Based on the results of the analysis, analysis and research findings, it can be concluded that: (1) the development of social science learning tools based on local wisdom of the people of Pamekasan district for fifth grade students in elementary schools, with a contextual teaching and learning approach has met the validity requirements. to be implemented in learning; (2) developing social science learning tools based on local wisdom of the people of Pamekasan District for fifth grade students in elementary schools, with a contextual teaching and learning approach that fulfills the criteria of practicality, through teacher and student observation and response activities; (3) developing social science learning tools based on local wisdom of the Pamekasan district community for fifth grade students in elementary schools.

➤ Suggestion

In developing local wisdom-based learning with the Contextual Teaching and Learning approach requires the ability of teachers to innovate so that they can produce valid learning tools. Referring to the results of observations of student activities, teacher and student responses, teachers need to familiarize students with learning with a Contextual Teaching and Learning approach that will train students to be active, creative and think critically in learning. To develop students' attitudes and skills, teachers need to train students through learning activities based on local wisdom with a continuous contextual teaching and learning approach.

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