



Integration of Noble Values in Tiban Art in Transformative Social Studies Learning

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Abstract

Local wisdom is an issue that is now widely discussed to integrate into learning including social studies learning. Tiban is one of the arts in East Java which has noble values that can be integrated into social studies learning. This research aims to analyze how to integrate local wisdom in the art of Tiban in social studies learning using a PjBL model. This research used a qualitative approach using literature study methods. Data collection was carried out with the help of search engines. Articles were selected based on the suitability of the theme with a time limit starting from 2019 to 2023. The results were then analyzed using thematic analysis. The study results show that Tiban arts has many noble values that can be integrated into social studies learning include 1) divinity/religiousness, 2) humanity, 3) unity, and 4) deliberation. Integrating these noble values could be used in several philosophical foundations. Coupled with PjBL, it can incorporate process skills. So, transformative social studies learning uses a PjBL model, providing cognitive knowledge and transformation in attitudes and life skills. The results of this research can be used as a basis for developing social studies learning designs that integrate noble values through PjBL.

Keywords: noble values, Tiban art, social studies learning

Abstrak

Kearifan lokal merupakan isu yang sekarang banyak dibahas dalam kaitan dengan integrasi dalam pembelajaran. Tiban merupakan salah satu kesenian di Jawa Timur dengan nilai-nilai luhur yang dapat diintegrasikan dalam pembelajaran IPS. Tujuan dari penelitian ini adalah menganalisis cara pengintegrasian kearifan lokal kesenian Tiban dalam pembelajaran IPS menggunakan model project-based learning. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur. Pengumpulan data dilakukan dengan bantuan search engine. Data dikerucutkan berdasarkan dengan kesesuaian tema dengan batasan waktu mulai tahun 2019 sampai tahun 2023. Teknik analisis yang digunakan adalah teknik analisis tematik. Hasil penelitian menunjukkan bahwa kesenian Tiban memiliki banyak nilai luhur yang dapat diintegrasikan dalam pembelajaran IPS. Nilai luhur tersebut antara lain 1) ketuhanan/ religius, 2) kemanusiaan, 3) persatuan, dan 4) permusyawaratan. Beberapa landasan filosofis dapat digunakan untuk pengembangan rancangan pembelajaran untuk mengintegrasikan nilai luhur. Ditambah lagi dengan aktivitas dalam pembelajaran proyek dapat mengintegrasikan keterampilan proses. Pada akhirnya, pembelajaran IPS yang transformatif menggunakan model PjBL, tidak hanya meningkatkan pengetahuan kognitif, namun juga transformasi secara sikap dan keterampilan hidup. Hasil dari penelitian ini dapat digunakan secara teoritis sebagai dasar dalam pengembangan rancangan pembelajaran IPS yang dapat mengintegrasikan nilai luhur melalui PjBL.

Kata Kunci: nilai luhur, kesenian Tiban, pembelajaran IPS

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Introduction

Integrating local wisdom in education and learning is a discussion that is currently the focus of various research fields. Not only in the context of culture, local wisdom has also been widely studied in various studies to solve social problems. This is because local wisdom is a set of local knowledge containing noble values, habits, and traditions in cultural and social environments (Hasyem & Ferizaldi, 2022; Jumriani et al., 2021; Sumartias et al., 2020; Wahyu, 2022). Local wisdom can also be used as contextual teaching materials and provide a transformative effect on students, especially in social studies learning (Falaq et al., 2022; Printina et al., 2023).

Social studies integrate various concepts and disciplines in the social sciences. Generally, Social Studies learning contains several disciplines in social sciences, such as economics, history, geography, and citizenship (Adams & Kerr, 2022). Not only that, social studies learning also integrates various other sciences such as sociology, anthropology, psychology, law, politics, and even religious studies (Adams & Kerr, 2022; Löfström, 2019; Schneider, 1994). Because it involves various disciplines, social studies learning uses interdisciplinary and multidisciplinary approaches to studying social problems (Adams & Kerr, 2022; Karali, 2021; Lehner & Ziegler, 2019; Tomal & Yilar, 2019). Social studies learning in the Merdeka curriculum is also expected to provide contextual learning (Hartutik & Aim Abdulkarim, 2024). Thus, social studies learning is expected to provide meaningful learning to students. However, social studies learning does not contain elements of contextuality or local wisdom in it.

Based on a preliminary study with an analysis of the content of social studies textbooks published by the Ministry of Education and Culture (Nursa'ban et al., 2021; Satria et al., 2022; Supardi et al., 2021), there are still problems in providing contextual learning. The material may have been transdisciplinary, but providing examples and images still reflects the national scale. Thus, it does not yet describe contextuality through local wisdom. Therefore, various studies on local wisdom can be integrated into social studies learning to support the contextual element. This is based on contextual learning and the Merdeka curriculum, allowing teachers to develop teaching tools (Kemdikbudristek, 2022). Not only that, teachers also experience difficulties in integrating local wisdom into learning (Dole et al., 2020).

Teachers' problems in integrating local wisdom into social studies learning are relatively diverse. These problems include the development of learning tools (Dole et al., 2020). Other problems show that teachers are still not optimal in utilizing situations and environments as learning resources (Setiawan & Mulyati, 2020). Therefore, an example of integrating local wisdom into social studies learning needs to be provided.

Seeing these problems, many researchers have studied integrating local wisdom in social studies learning. Based on Google Scholar data with the keyword "*pembelajaran IPS berbasis kearifan lokal*" since 2019 there have been approximately 8,000 findings on this topic. The methods used also vary, starting from integration in learning resources in the form of handouts, textbooks, and modules (Bunari et al., 2021; Lastri et al., 2022; Roesmawati et al., 2022; Yuliatin et al., 2022), learning media, to the learning model (Aris, 2021; Hasni & Said, 2020; Hasudungan & Sartika, 2020). However, some of these studies still do not explain how to integrate local wisdom into social studies learning based on project-based learning. The main focus is the new paradigm of Merdeka curriculum-based learning, project-based learning, and problem-based learning models (Kemdikbudristek, 2022; Nugrohadi & Anwar, 2022; Widiyanto, 2022). Seeing this, this study is here to fill the literature gap on integrating noble values through project-based social studies learning.

Tiban art is one form of art that has developed a lot in East Java, especially Matraman. In the Kediri Regency, this art has significantly developed in the Ngadiluwih District (Yonado et al., 2021). This art is believed to be an activity to ask God Almighty for rain (Febiola, 2020; Yonado et al., 2021). These characteristics reflected in this art are divinity, deliberation, and cooperation. Uniquely, this art has different names and values in various regions. For example, in the Tenganan Pegringsingan community, this art is called the Perang Pandan ritual, a legacy of the knight race in Bali. Tiban art was chosen because it is widely in demand by the community including students. Thus, the context of learning or integration values will be easily conveyed to students. Thus, with the integration of tiban art in social studies learning based on local wisdom, it is believed that it can create contextual learning.

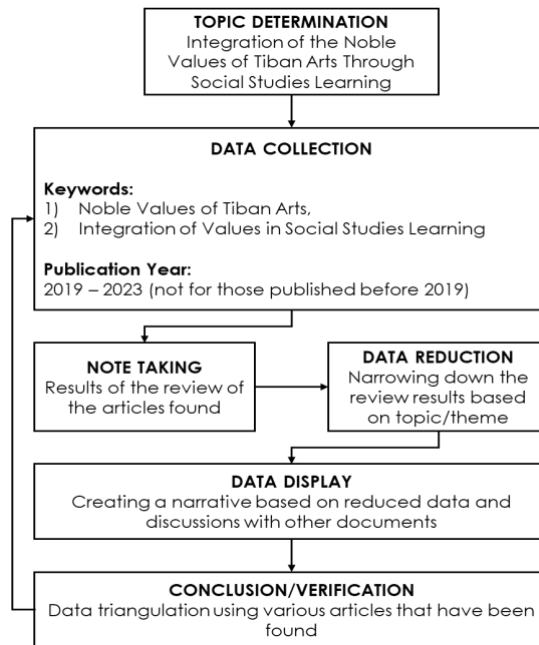
They are considering the lack of literature discussing the integration of local wisdom in project-based social studies learning and the noble values of Tiban art into learning. This study uses the project-based learning model to analyze how to integrate the local wisdom of Tiban art into social studies learning. Thus, the results of this study can be used as an example of integrating local wisdom in various regions using the project-based learning model.

Method

This study used a qualitative approach with the literature study research method. Literature study is another term for literature review, theory review, or theoretical basis (Snyder, 2019). Literature studies can reveal various views on the study being studied, in this case, the noble values of art. However, in its implementation, it requires a high level of perseverance to achieve the expected goals. Therefore, this study uses several recent literatures starting from 2019 that are relevant to this topic.

Search engines assisted in data collection in this study. These search engines include Academia, Research Gate, and Google Scholar (Gustiani, 2019). Searches are carried out using keywords “*Nilai luhur kesenian Tiban (noble value of Tiban Arts)*” and “*integrasi nilai dalam pembelajaran IPS (Integration of values in social studies learning)*”. The search results were then filtered using year criteria, namely 2019-2023. In this case, articles before 2019 and after 2023 were not included in the selected studies. 15 Documents are selected and analyzed based on topics derived from search results. Data analysis using a thematic data analysis model is conducted on articles related to the noble values of Tiban art and the internalization of values through learning.

Data analysis is conducted not only on literature for social studies subjects but also for other related subjects. This analysis model was chosen because of its ability to determine patterns from qualitative data (Campbell et al., 2021). In this way, the researcher can come to a comprehensive conclusion about what he is looking for (Kiger & Varpio, 2020). For more detail, the research procedure is as follows:



Picture 1. Research Procedure

Result and Discussion

Noble Values of Tiban Arts

Noble values are measures or standards of goodness to view a fact or reality in the field. Values, as a set of rules in society, are usually used to make good and bad decisions regarding social behavior. Values as a form of culture can be sourced or reflected from various cultural products. According to the Ministry of Education and Culture, there are ten forms of culture: oral traditions, manuscripts, customs, folk games, traditional sports, traditional knowledge, art, language, and rites (Kemdikbud, 2017). Not only that, values are mixed and present in every human activity in every aspect of life or what is then called local wisdom values (Haq et al., 2022).

Tiban art is a culture that has noble values of society. Based on literature studies it was found that the art of Tiban is a dance art with the concept of whip war (Hayya & Slamet, 2023; Mashuri, 2024; Masrokhah et al., 2021; Muspita & Pradeta, 2021; Putri, 2020). This art is often found in Java areas, especially Matraman, such as Blitar, Kediri, Nganjuk, Tulungagung, and Trenggalek. Not only in those areas, similar arts are also performed in various regions but with different names. An example is the art of *caci* in East Nusa Tenggara (Wiyati et al., 2023) and the *pandan war* in the Tenganan Pegringsingan, Karangasem, Bali (Artadi & Nugroho, 2019; Nandaryani & Indrajaya, 2020). Each has its character and values contained within it.

Based on literature studies, various characters or noble values were found in Tiban art. Masrokhah et al. (2021) state that Tiban art contains religious character values. This art is believed to be an intermediary for rain requests to God Almighty (Husain, 2022; Masrokhah et al., 2021; Putri, 2020; Sadewa, 2019; Yonado et al., 2021). Yonado et al. (2021) said that the values in Tiban art are not only in divinity but also in humanity and deliberation. Although in its implementation, Tiban art, namely whip fighting, is considered inhumane, the perpetrators consciously consider the implementation of this Tiban art as a form of art (Yonado et al., 2021). Not only that, the values of courage and love for the homeland are also manifested in the art of Tiban. This can be seen from the courage to do whip fighting and the shared desire to achieve the goal, namely the blessing of rain. Meanwhile, in other similar arts, namely the *caci* dance, the noble values reflected start from divinity, humanity, unity, democracy, and justice (Jampi et al., 2023). Meanwhile, in the Perang Pandan tradition, 15 values can be summarized, namely religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the homeland, respect for achievement, communication, love of peace, and responsibility. Therefore, there are several universal values from the existence of this Tiban art, namely 1) divinity/religion, 2) humanity, 3) unity, and 4) deliberation. These values are an integral part of the noble values contained in Pancasila.

Philosophical Basis of Value Integration in Project-Based Social Studies Learning

Education by integrating noble values is one way to achieve the objective of character education or noble character for students. Character education is always related to social values and norms (Nucci & Ilten-Gee, 2021). Character education aims to instill noble character and personality in a person (student) (Ekowati et al., 2019).

Education and learning of its fundamental philosophical values are the domain of the perennial philosophy. This is because perennial assumes that noble values will not always live, and every plurality must have universal values (Jones, 2022; VİRLAN, 2023). Therefore, according to perennialism, education must be passed down from generation to generation, not to seek grades but to hone logical thinking skills (VİRLAN, 2023). With this assumption, education with the assumption of perennialism directs learning to be centered on the teacher (teacher-centered learning) (Kooli, 2019).

Based on a review of educational resources in Indonesia is currently based on a constructivist perspective in which students are the center of learning (student-centered learning) (Santosa, 2022; Sufyadi et al., 2021). Not only that, but the concept of education

in Indonesia today also applies a philosophical foundation, namely humanism, manifested in the educational principles of Ki Hajar Dewantara. The most famous motto of humanist education put forward by Ki Hajar Dewantara is “*ing ngarso sung tulodo*” (in front giving examples), “*ing madya mangun karso*” (while building ideals), *tut wuri handayani* (behind being a supporter) (Ikmal, 2021; Umam & Syamsiyah, 2020; Wiryanto & Anggraini, 2022). This concept is considered the most appropriate for education and character education in Indonesia. This is, in addition to being abstracted from the culture of the Indonesian nation, but also a combination of perennials philosophy through the motto *ing ngarso sung tulodho*, and humanism philosophy in the form of *ing madya mangun kaso*, and constructivism in the motto *tut wuri handayani*. All are manifested in the principles of education based on the Merdeka curriculum.

The new paradigm of Merdeka curriculum-based learning allows teachers to implement education and character education. However, formal documents found that the Merdeka curriculum expects the learning to be implemented with project-based learning and problem-based learning models (Kemdikbudristek, 2022; Nugrohadi & Anwar, 2022; Widiyanto, 2022). Therefore, the design of social studies learning is also expected to be able to use both models.

Character education in social studies learning is not clearly explained in the nomenclature of social studies learning outcomes. This is proven in the Merdeka curriculum-based social studies learning outcomes (CP), which does not clearly state that social studies learning must integrate character education/value education. However, the CP only states that one social studies learning outcome in process skills is that teachers must consider positive character in learning (Badan Standar, Kurikulum, dan Asesmen Pendidikan, 2022). Therefore, in this case, character education is a hidden curriculum in social studies learning. However, social studies subjects must still integrate character into their learning (Pratiti et al., 2019).

Integration of the Noble Values of Tiban Art in Transformative Social Studies Learning

Tiban art, as explained in the sub-discussion above, has universal noble values that can be integrated into learning. These values are 1) divinity/religion, 2) humanity, 3) unity, and 4) deliberation. This is almost the same as the characteristics expected in learning in the Merdeka curriculum: believing and being devoted to God Almighty, cooperation, global diversity, independence, creativity, and critical thinking (Warsono, 2022). Therefore, by integrating the noble values of Tiban art, character education goals in the Merdeka curriculum can be achieved.

Integrating noble value education according to the Merdeka curriculum can be implemented through project-based learning. Through project activities, students are expected to be able to plan, implement, and evaluate learning based on what students do (Almulla, 2020; Guo et al., 2020). Therefore, in this case, the teacher is tasked with providing a theme or project activity that students must carry out.

The noble values of Tiban art can be integrated through local culture-based projects. By taking the context of schools in Kediri Regency, students are given a theme to explore Tiban art. Students are divided into several groups with different themes. Group division is done for time efficiency and learning effectiveness (Haelermans, 2022). Not only that but dividing into groups is also expected to improve students' collaboration skills (Samsa & Goller, 2021). Meanwhile, the division of themes is carried out to achieve learning efficiency in material adequacy according to learning objectives.

Students are then given a project to explore the values contained in Tiban art through field activities. Because the model used for learning is a project, output from student activities is needed. Students can be assigned to make mind maps, posters, or clippings to explore the material. To adjust to time expectations, students are also given targets for completion. At each meeting, students can report their performance results so that the results of the work done by students can be monitored. Through these activities, students are expected to have the skills to design and apply materials and a sense of responsibility for the tasks given.

In the final stage, students are asked to present their work results to the front of the class. With this, students can have communication and creative skills. So, at the end of learning, students get cognitive experience and experience skills according to 21st-century skills. The 21st-century skills in question are 4C skills (critical thinking, creativity, communication, and collaboration) (Nurhayati et al., 2024)

In the final activity, emphasis on character also needs to be given. Educators can provide feedback in the form of student results that conform to the concept of local wisdom material. So, students still get the concept of noble values contained in Tiban art. Moreover, through project activities, students can develop creative, independent, hard-working, curious, communicative, and responsible characters (Fitrianiingtyas et al., 2023). Thus, learning with this model can achieve the hope of character education in the Merdeka curriculum.

Conclusion

Based on the discussion, it can be concluded as follows. First, the noble values in Tiban art, namely 1) divinity/religion, 2) humanity, 3) unity, and 4) deliberation, can be integrated into social studies learning. Second, project-based value learning fulfills the philosophical basis of the Merdeka curriculum and character education, namely the perennialism, constructivism, and humanism philosophies by integrating the educational concept of Ki Hajar Dewantara. Third, the integration of noble values in project-based social studies learning can be done and is likely to provide several influences, including 1) the achievement of 21st-century characters, 2) the appreciation of character in Tiban art, and 3) the internalization of creative, independent, hard-working, curious, communicative, and responsible characters as the characters expected in Merdeka curriculum learning.

Suggestion

This study is limited because it only provides a basis for integrating the noble values of Tiban in social studies learning based on the logic of literature and has not provided a basis for student characteristics. Therefore, in further research, it is necessary to conduct development research for learning designs that integrate the noble values of Tiban art through social studies learning. Thus, the characteristics of both materials, student environments, and even student characteristics can be facilitated and provide more benefits to the development of science.

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