Social Sciences Learning Model Based on Cirebonese Local Culture Values

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Moral decline among Indonesian students and teenagers is increasing recently. Consequently, it has increased parents and community concern and worry. Modernization and globalization are often quoted as the cause of this poor condition. In relation to it, schools are now under serious attack of critics which condemn them for failing to function as the place for filtering bad effects of modernization and globalization. A learning model based on local culture values is an alternative that should be considered by educators. Based on that consideration, therefore, this research focused on studying the Learning Model for Social Sciences based on Cirebonese Local Culture Values. This research covered the following things: *firstly*, ethnographic description about local community of Cirebon, especially the Palace or Keraton; and *secondly*, inventorization of social values of local culture of Cirebon that can be used as materials for Social Sciences learning at Junior High School. This research employed qualitative method where local culture values were analyzed through deconstruction and hermeneutic interpretation approach. The subject of this research was local community and Keraton of Cirebon. This research found that Cirebon with its strategic geographic background and unique social historical aspects have become a *melting pot* of many cultures, ethnics, and other world civilizations. The richness of local culture of Cirebon are prominently seen from its art, artifacts, technology system, especially Batik, culinary, and belief system. After being referred through foundation of educational philosophy, educational theories, teachings, and students' psychological aspects, unsure and values of local culture of Cirebon can be recommended to be used as learning materials and sources in schools.

Key words: *belief, Cirebon, cultural values, education, melting-pot, social studies*

Introduction

Lickona (1991) identified that there were at least ten issues indicating morale derailment among young people in the United States. The issues included violence and vandalism, stealing, cheating, disrespect for authority, peer cruelty, bad language, sexual abuse and harassment, self-centeredness and declining civic responsibility and self-destructive behavior.

The same issues as identified above also exist among young people and students in Cirebon. Based on a preliminary study conducted by the researcher, irresponsible behavior existing among young people in Cirebon included peer cruelty, drug abuse, vandalism, and bad language (mostly bad name-calling to their friends such as stupid, *kirik* (dog), and *sowak* (swear words for showing disagreement to others). In addition, among college students, the same behaviors also exist especially when they conduct a rally to express their concern, they usually use bad and hateful language. The philosophy of *mikul duwur mendem jero* has been rarely heard among young people. Instead, abusing, mocking, and condemning language exist in many discussions.

Meanwhile, worst condition also exist among adults in which authority abuse such as collusion, corruption, and nepotism have been part of their daily life. Moreover, there is an inclination that sense of guilty has disappeared among our society. Public officers innocently use public facilities for their own interest, street vendors use public facilities for selling goods, and other poor discipline condition. Building shopping centers in green and water supplies areas are no longer considered to be an action against law. When hedonistic, materialistic, and consumptive lifestyle with no self-potential would lead people to make such irresponsible actions.

Those phenomenon have thing to do with transformation in social, cultural, and economic as the logical consequence of modernization and globalization. Those conditions will surely threaten the life of this nation-state. Giddens (1990) in (Ritzer and Goodman, 2005, p. 553) made an analogy about modern society as a "*Juggernaut*" or "Huge panzer"; he describes society as follows:

> The life of a modern society is like a huge panzer which speeding to its fullest velocity and become uncontrollable; thus it jeopardize itself. The panzer will destroy everyone who tries to block it ways; even sometimes it goes running through straight courses; but it often turn right or left accordingly and unimaginably. The drive is sometimes unpleasant and has no benefits at all; but also sometimes fun and change to an expected way. However, as long as this modernity institution is in function, we will never be able to have full control over it either its direction or its velocity. We will never feel safe at all since the course the panzer running is full of dangerous things.

On one hand, modernity and globalization can give benefits to the development of a nation-state. On the other hand, they also threatening the social identity and culture of community which may lead to weaken nation identity which is dangerous for the unity of a nation.

Custom and values in a community are part of social system which have function to manage the behavior of the member of the society. Referring to the theory of Ethno-symbolic of Anthony D. Smith (in Tilaar, 2007, p. 143), there are three underlying assumptions that need to be considered by educators.

> *Firstly,* there are central entities of symbolic, myths, memory, tradition, values, rites, and symbols that have function to create a nation. *Secondly*, those entity of symbols are derived from ethnical and ethno religious symbols as well as myths, memory, and tradition of the people who have relation to one another. *Thirdly*, those ethno symbolic entities may change through resonance among people in certain course of time, even long before the birth of modern nationalism.

As a multiethnic nation, culture have significant contribution to create the nationalism of a nation. Therefore, significant efforts intended to dig local wisdom need to be done. As Maryani (2011, p. 1) said that "In the course of era for reaching welfare and glory for a nation, Indonesia needs energy to create its sense of identity, sense of solidarity, sense of belonging, and sense of pride. Indonesia also needs an attitude and view for upholding nation identity through respecting nation values in form of patriotism and nationalism.

Local wisdom values have an important and strategic position in developing a nation. According to Wuryandari (2010, p. 1), local wisdom:

> has at least seven roles and functions as follows: conserving and preserving natural resources, developing human resources, developing cultures and sciences, as a source of belief/literary/taboo, as a means for developing communal integration, and as an ethical and moral foundation, and politic.

The powerful strength of globalization may have impact of eradicating local people's values and tradition. Therefore, the direction of education needs to be managed creatively based on moral and values that have been tested its righteousness. "Efforts intended to dig, find, develop, and transmit moral and valued derived from local wisdoms are in needs." (Maryani, 2011, p. 6).

In relation to social community based education system, the role of education is critically strategic. As stated in the Law Number 20 year 2003 article 12 says:

> Elementary education has a function to plant values, attitudes, and sense of beauty as well as to provide basic knowledge, skills, and abilities such as reading, writing, and counting. In addition, it also has function to prepare students' learning capacities to continue to the next level of education and/or to live in a society and reach the goals of national education.

Therefore, planting the basic of values and attitudes based on local culture, either in local, regional, and national level, is an unseparated part of efforts intended to reach the goals of elementary education. Moreover, elementary education has at least four functions as follows: (1) self-development, (2) social skills development, (3) preparation for continuing study to higher level, and (4) preparation for career development. (Sukmadinata, 2008, p. 264).

Cirebon is full of cultural heritages where there are many historical places from the sultanate era. Cirebon has a unique cultural characteristics. Although Cirebon is located between two provinces – West Java and Central Java, its cultural identity cannot easily categorized into Sundanese or Javanese; it has its own culture. This unique characteristics have thing to do with geographical, social, and historical background of Cirebon. Its strategic geographical position has made intensive social interaction with other culture possible to happen. Thus, it has made the process of acculturation and assimilation more effective. Palace is the center of power, political, social and spiritual which leads to make Islamic culture and tradition as the most prominent characteristics of Cirebon community and its surrounding areas.

There are many researchers conducted a study about Cirebon and its history and culture and religious system. Among others are as follows: *First*, Matthew Isaac Cohen (1997) with his dissertation entitled: *"An Inheritance from the Friends of God: The Southern Shadow Puppet Theater of West Java, Indonesia"*. His research identified the role of Cirebonese Wayang as a means for teaching Islam by the Wali. *Second*, Muhaimin Abdul Ghofur (1995) in his dissertation entitled "*the Islamic Traditions of Cirebon*, concluded that Cirebonese Islam is different to Islam of Middle East due to its prominent influence of local culture. *Third*, Dadan wildan (2002) in his dissertation about *"the Story*

of Sunan Gunung Jati: the Interrelatedness of Fictions and Facts (a Study about Interrelatedness of Scripture, Contents, and Analysis of History in Cirebonese Tradition manuscripts." Fourth, Mahrus el-Mawa (2010) in his research about Sattariyah Manuscripts in Cirebon; a preliminary research in the context of Nusantara Islamic Network – a philology approach. *Fifth*, Dyah Ayuningsih (2010) in a research entitled *"Symbolic Meaning of Visual Unsure of Costumes of Topeng Dance in Babakan Cireon Keni Arja at Desa Slangit. Sixth*, Abdullah Ali (2007) conducted a research about *Kliwonan Tradition in Gunung Jati as a Model of Religious Attraction in Kabupaten Cirebon.* And *Seventh*, Agustina (2008) in her research entitled *"Philosophical values of Nadran Tradition of Nelayan Community in Cirebon: Its relevance to the Development of Oceanic Cultures.*

Those research found that Cirebon is rich of culture and values that can be used epistemological foundation for education and learning in school. This research focused on Learning Model of Social Sciences based on Cirebonese Local Culture Values in Junior High School." The main problem investigated in this research was how to transform Cirebonese local culture values through Social Sciences learning in Junior High School. This research sought answers to the following questions:

1. What local culture values existed in Cirebon community?
2. What local culture values that can be used as materials in social science learning in Junior High school?
3. How the model of learning based on social culture valued be developed in social science for Junior High School?

In general, the objective of this research was to get empirical insights about how Cirebonese local social culture values can be transformed into learning model for social science in Junior High School. Specifically, the objectives of this research were as follows:

1. To get thorough description about condition of local culture in Cirebon that has excellent values in local, regional, and national level?

2. To identify the values of social culture of Cirebon that can be used as materials for social science learning at Junior High School.
3. To find framework of learning model that can transform local values into learning materials for social science at Junior High School.

Theoretical Foundations

According to structural functional view, community is seen as a biological organisms where there are unsures which functions as a strong and holistic networking system which will produce a community as a social system. Parsons (1951, p. 19) said that "a *social system of this type, which meets all the essential functional prerequisites of long term persistence from within its own resources, will be called a society."* Community as an organism will create patterns of action which have functions. Parsons (1951, p. 3) said that:

> …concept of social systems of action. The interaction of individual actors, that is, take place under such conditions that is possible to treat such a process of interactions as a system in the scientific sense and subject it to the same order of theoretical analysis which has been successfully applied to other types of system in the other sciences.

According to this point of view, the most important unsure of social system is interaction among individual actors which become structured mediator through cultural symbols. This cultural symbol may be in form of social status or social roles.

According to the view of structural functionalism, culture is a system that acts as universal functionalism which considered that all social patterns and culture have its own positive functions. (Poloma, 2004, p. 37). In an action system, cultural system plays important roles since it has functions to preserve patterns which Parsons said as latency; a function to become mediator between interaction and actor, integrating personality, and uniting social system. (Ritzer and Goodman, 2005, p. 29).

In the contexts of culture, the institutionalized value system is called as cultural value system. According to Koentjaraningrat (2009, p. 153), cultural value system is understood as concepts about inner thinking of people; ones that they considered as having value, precious,

and important for their life; thus they will function as guidelines that leads and provides orientation of people's life.

Education, according to Lickona (1991), is basically a moral education. In the context of education in school, parents and community are expecting that their children will become smart yet good citizens. In order to have good characters, students should have the following three moral components: moral knowing, moral feeling, and moral action. This three components should be developed through character education in school.

In implementing this model in school, it should be based on definitive philosophical and theoretical foundations. Learning model based on cultural values is philosophically referred to the perennials and constructivism. Bandura's observational learning theory, Vygotsky's social learning, and Piaget's cognitive theory are also the basis for this learning model.

Students' psychological aspect is based on cognitive development theory of Jean Piaget and moral development theory of Lawrence Kohlberg. Meanwhile, classroom management can be conducted using student-centered model of cooperative learning. And clarification approach of learning can be used as an alternative approach to implement this learning model.

Research Method

This research employed qualitative method with ethnography focus. For ethnographic study, this research implemented purposive sampling method where the samples were taken from selected informants who could potentially provide rich and in-depth data. In order to guarantee that the sampling process could gained the needed data, this research employed snowball sampling technique. The chosen samples were taken from the following group of people: member of Keraton family, humanists, educators, religion figures, culture observers, and other figures who could possible provide in-depth and rich data.

This research employed interactive model of analysis which was based on Miles and Huberman work in 1984 as cited in Sugiyono (1009.93-99). The steps taken in this analysis process were data reduction, data display, and conclusion drawing and

verification. Meanwhile, the analysis of values was conducted using the approach of interpretative descriptive, deconstruction, and hermeneutics.

Findings and Discussion

1. Cirebonese Local Cultures

In term of astronomy, Cirebon is located in 106^0.33 Lon and 6^0.41′ Lat. According to the Bureau of Statistics of Cirebon (2010: 27), the total area of Cirebon is 37.35 Km^2 or 3.735,8 Ha. Cirebon is located in Northern coastal area of Java Island, with the morphology of lower area and tropical climate with rain rate above 2000 2000 mm^3. However, there are also dry seasons.

In 2010, the total population of Cirebon City was 298,000 with majority of work in industry of service and trade and over 95% Muslim population.

Referring to the history of Cirebon tradition. Atja (1986), Rochani (2008), Wildan (2012) identified that there are three most important figures who helmed the establishment of Cirebon Kingdom; they are Raden Walangsungsang, Prince Cakrabuana Syarif Hidayatullah a.k.a. Sunan Gunung Jati and Rara Santang a.k.a. Syarifah Mudaim, mother of Syarif Hidayatullah. However, Syarif Hidayatullah, known as Sunan Gunung Jati with the title Pandhitaratu was the most prominent figure of the establishment of Cirebon Kingdom. In addition to act as a King, Syarif Hidayatulla also acted as Ulama who teach Islam in Sunda region and was recognized as the member of Walisanga. This historical account has made Cirebon popularly known as Kota Wali – the City of Ulama.

As the center of Islamic teaching in the west part of Java and center of Islamic civilization, according to Ambary (1998: 109), Cirebon has some prominent characteristics as follows:

According to Ambary (1998), the establishment of Cirebon Kingdom has transformed the civilization of Islam in Cirebon. One of the transformation results was the establishment of a city with Islamic nuance and community with very complex social hierarchy systems. The hierarchy was ranging from traditional community, aristocrat, students, and *abangan*.

Another result of the transformation was in architecture with sacred and profane such as the Great Mosque of Cirebon (Sang Ciptarasa), Palaces (Kasepuhan, Kanoman, Kacirebonan, and Kabrabonan), sitingil building which adapting local architectures including the ones of pre-Islamic era. There were also influence of Hinduism, Budhism, and primordialism culture on the architectures.

There were also development of arts as the results of Islamic transformation in Cirebon. Islamic calligraphy was dominating the arts which used glass and sculpture as the media for painting. In addition to calligraphy, dance, Cirebonese batik, music, and other showbiz with Islamic nuance were also developing.

There were also development in academic and religion scriptures which many of them now preserved in palaces in Cirebon and other places in West Java Province such as Museum of Prabu Heusan Ulun in Sumedang and Museum Cigugur in Kuningan. Many of the scriptures are still sterile from being studied. And, one of the most prominent transformation in Cirebon was the establishment *Syatariah* Islamic thoughts which later produced literary works in form of Serat Suluk which teach about Wujudiyah or seven dignities. In later development, the tradition of Serat Suluk was very influential in literary tradition in Surakarta. Last but not least, the development of Islamic education in form of Pesantren was also results of the Islamic transformation in Cirebon and its surrounding areas such as Indramayu, Karawang, Majalengka, and Kuningan, and even to area outside West Java such as Gontor.

2. Contents of Cirebonese Local Culture Values

Table 1 below presents the values of Cirebonese local culture that can be used as materials in social sciences. In the learning model based on Cirebonese local culture values, the position of Social Sciences is placed as an integrated education materials in Junior High School level. Therefore, cultural themes that are used as source of learning must always be correlated with geographical, sociological, economic, and historical aspects. Not all local culture values can be used as learning materials. In deciding which

values should be used as learning materials, the relevance of the values to students' development should be put into main considerations

Table 1: The Map of Cirebonese Local Social values that can be integrated into the Standard of Content of Curriculum for Grade VII of Junior High School.

Standard of Competence	Basic Competence	Character and Values	Local Social Values of Cirebon
1. Understanding the human life environment	1.1 Describing the variety of form of earth and its impacts on human life. 1.2 Describing Indonesian people life before literacy era	• Religious • Patriotism • Environmental awareness • Curiosity • Love reading	• Cirebon geographical location • The nature of Cirebon • Oceanic Resource of Cirebon • Sacred land • Local history of Cirebon
2. Understanding of human life	2.1 Describing interaction as social process 2.2 Describing socialization process for self-development 2.3 Elaborating social interaction process	• Religious • Tolerance • Friendly • Social cares	• Religious tradition • Variety of social life of Cirebonese • The history of Cirebon • Petata-petiti culture • Cultural artifacts of Cirebon
3. Understanding human's efforts to fulfill their needs	3.1 Describing human being as social and economic creature who have morality in relation to the efforts to fulfill their needs and utilize available resources. 3.2 Identifying economic actions based on the motives and principles in daily life.	• Religious • Honest • Responsible • Creative • Hard work • independent • appreciating achievement	• batik culture • Petata- petiti culture • Topeng dance • Diversity • Cultural symbols and artifacts of Keraton in Cirebon
4. Understanding	4.1 Using maps and	• Religious	• Natural environment

human's efforts to recognize the development of their environment.	globes to get information about spaces. 4.2 Making sketches and maps of regions that describe geographical objects. 4.3 Describing geographical and population condition. 4.4 Describing symptoms happens in atmosphere and its impacts on environments.	• Creative • Patriotic • Social awareness • Environmental awareness	in Cirebon • Social environment in Cirebon • Petati-petiti culture • Batik arts of Keraton
5. Understanding the development of community since the era of Hinduism, Buddhism, and colonial.	5.1 Describing the development of community, culture, and government from the era of Hinduism, Buddhism, and its artifacts. 5.2 Describing the development of community, culture, and government in Islamic Era and its artifacts. 5.3 Describing the development of community and culture from colonial era and its artifacts.	• Religious • Tolerance • Patriotic	• Religious tradition • Diversity of Sundanese arts, Barongsai in Cirebon • Artifacts of culture in Cirebon • Topeng dance • Batik arts of Keraton
6. Understanding economic activity of community	6.1 Describing community's economic activities, the use of land, and housing patterns. 6.2 Describing main economic activities including consumption, production, and distributions of	• Religious • Honest • Responsible • Creative • Hard work • independent • appreciating achievement • discipline	• Religious tradition • Diversity of Sundanese arts, Barongsai in Cirebon • Artifacts of culture in Cirebon • Topeng dance • Batik arts of Keraton

	services and goods. 6.3 Describing the role of enterprises including cooperation as the place for production activities. 6.4 Identifying creative ideas in economic activities in order to reach independency in economic and welfare.		

3. Framework of Learning Model based on Cirebonese Local Culture Values

Social Science in Junior High School includes social community and culture as part of it and therefore there are spaces available for inserting local culture and developing a learning model based on the local culture. This model is based on the notion of ethno pedagogic. According to Alwasilah (2009, p. 15), one the meanings of education as a process for developing and holding up behaviors is that education should give meaning to students. Constructivism in education views that education has social responsibility. The existence of education in its fullest reality should be directed to develop and or change community (Muhmidayeli, 2011, p. 177).

The learning model is based on social learning model theory which is supported by constructivism theory, Vygotsky's social learning theory, and Bandura's observational learning theory. The theory was developed by Albert Bandura which based on the assumption that: "… observational learning is a cognitive process which involves many human thinking attributes such as language, morality, thoughts, and self-regulation of the actor." (Hergenhahn and Olson, 2008, p. 358).

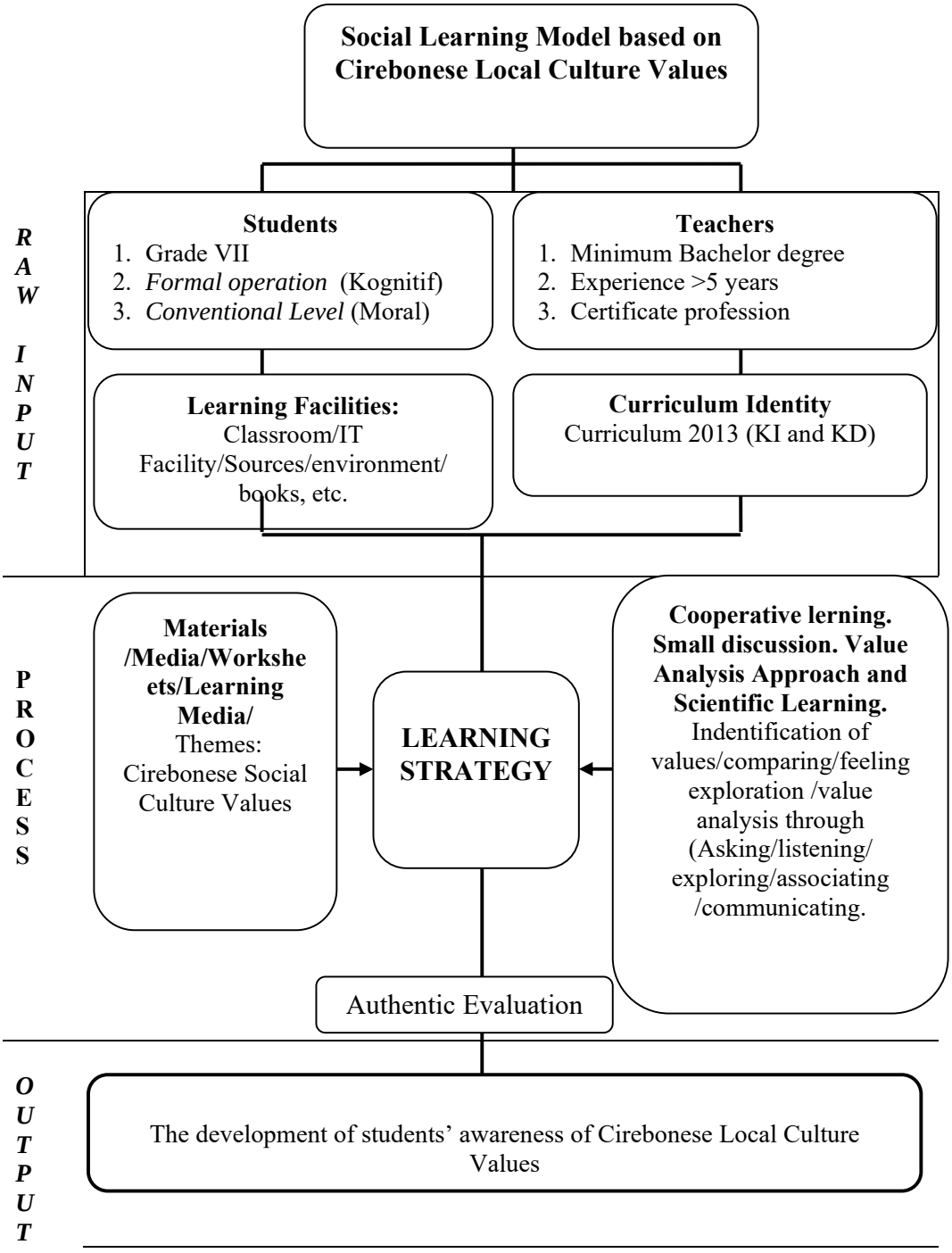
According to Rusman (2011, p. 202) in learning, Vygotsky emphasized on social interaction and construction of knowledge taken from social environment. Therefore, learning process will take place if students work on assignments that have not yet learned previously, but the assignments are still within the range of their development or zone of proximal development. (Trianto, 2007, p. 27).

Learning model based on Cirebonese local culture values should be developed in accordance with students' self-development either seen from the point of view of cognitive development (Jean Piaget) informal operation, or in moral development stage by Lawrence Kohlberg where students in Junior High School are still in Conventional Level.

As a model of value based learning, the value analysis strategies can be used in developing the model. According to Sunal and Haas (1993, hlm.242) the role of value based learning model is to help students think in an organized, logical manner about: (1) their values, (2) why they make specific choices, (3) what the consequences of having a particular values are, (4) how a values may conflict with other people's values". The strategy will help students in understanding and criticizing the values existing in community.

Social system that is built in the learning model depicts the philosophical background, learning theory, value analysis model, approaches, method, and strategy of learning. Social system consisted in the learning model is that teacher acts as facilitator in which interaction patterns will be transactional and communication based on humanistic relationship.

The following picture shows the Conceptual Learning Model.



Conclusion and Recommendations

1. Conclusions

Islamic civilization developed in Cirebon since the establishment of Cirebon Islamic Kingdom and it reached its glorifying era when Sunan Gunung Jati or Syarif Hidayatullah was in crown. In his leadership era, Cirebon culture was transformed from Hinduism and Buddhism culture to Islamic culture. However, due to its strategic geographical position, Cirebon then became the melting pot where people from many different background came and assimilated.

Since the beginning, the establishment of Cirebon was derived from its diversity and togetherness which made Cirebon known as Caruban nagari. Until the present days, Cirebonese culture is always unique for its physicality and artifacts, its social behavior and thoughts which resulted in diversity of culture with has diverse value systems.

Based on interpretative analysis, Cirebonese local culture values can be used as learning materials for social sciences. It is intended to introduce students to local culture as well as the transformation process, transmission, socialization, and internalization of local culture values. This learning is intended to create young generations based on local wisdom values of Cirebon.

The framework of learning model based on local culture values can be designed by considering the aspects of educational philosophy foundation, and learning theories based on social learning and observational learning. Therefore, student centered learning is the best model that should be considered. Meanwhile, the model of learning values can be designed based on students' self-development and also the vision, mission, and purpose of the learning itself.

2. Recommendation

Thinkers of postmodernism provide spaces for the existence of local wisdom values. Many studies and research have been conducted intended to explore local wisdom all over the world including Indonesia. From the perspective of education, the richness of culture of Indonesia is a source of learning materials. Therefore, in order to get young generation know and love more about local wisdom, learning model based on social culture should not only

designed for teaching social science, but also for civics education. However, this learning model based on cultural values can also be integrated in all subject through different characteristics and contexts.

Learning model based on cultural values can be implemented in all subjects since there are three approaches of cultural learning; they are learning about culture, learning through culture, and learning with culture. Those three approaches can be implemented in one unity or separated to one another depends on the objectives of the learning. The researcher hopes that through forums of seminar, people will increase their awareness about the value of local wisdom.

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