

THE IDENTIFICATION OF INDIGENOUS KNOWLEDGE IN KUTAI KARTANEGARA AS SOCIAL STUDIES LEARNING RESOURCE BASED ON GREEN ECONOMY

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ABSTRACT

This research aimed to identify the forms of indigenous knowledge and the use of indigenous knowledge (indigenous knowledge) in Kutai as a learning resource-based IPS green economy. The study was conducted using qualitative descriptive data analysis. The object of the research is to find junior high social studies teachers in Kutai who teach as many as 10 people. Collecting data using triangulation techniques which combine several research techniques together, namely: a) observation field (b) documentation (c) unstructured interviews (d) literature and (e) Focused Group Discussion (FGD). The results showed Kutai Kartanegara had various forms of indigenous knowledge which influenced their culture and were relevant to the concept of the Green Economy. Religion and beliefs are classified as 1) knowledge systems, 2) knowledge systems, 3) livelihood systems, 4) attitudes, 5) traditional technology, and 6) arts. The utilization of indigenous knowledge through social studies learning with a contextual approach has an important role in the implementation of the green economy concept.

Keywords: Indigenous Knowledge, Learning Resources, Social Studies, Green Economy

INTRODUCTION

The development of Green Economy concept for sustainable development in various countries including Indonesia, has triggered changes in various aspects of life. Green Economy defined as an economy concept that is able to improve the welfare and social justice (UNEP, 2011). It is being an important issue to be implemented and to build the more environmentally and fair nation's life for every citizen.

Build an understanding of the Green Economy in public life should be started as early as it can, specifically by every individual in society. Education is a way to reach that goal, whatever the kind of its forms; formal, non-formal, or informal. Social studies as a learning subject that taught in formal education became an alternative to develop the understanding of Green Economy concept for students as part of society.

The development of "a powerful social studies" is a mission of social studies nowadays. Conceptually, it characterized by the principle of "meaningful, integrative, value-based, challenging and enable" that will be able to facilitate learners to build knowledge, adapt with the environment, cultivate himself and his environment, and to be a mature person in the environment (Winataputra, 2013). This concept has same vision with the purpose of social studies that educating citizens to develop the knowledge, attitudes, and skills to be able to take active part in the community's life and to be a good citizen (Rosidah, 2010).

Social learning is identical with the surrounding environment as a learning resource. The existence of local knowledges (that known as indigenous knowledge in other term) around the lives of young people needs to be used through appropriate learning approach. The meaning of indigenous knowledge which is generally a very friendly environment should be introduced to build awareness of the Green Economy concept as early as it can.

This research aimed to identified the forms of indigenous knowledge and use of indigenous knowledge (indigenous knowledge) in Kutai as a learning resource-based IPS green economy. Through this research, the concept of social studies learning that be able to bridge the understanding of this concept early on through education can be illustrated.

According to Grenier (1998) in Hadi (2009), Indigenous Knowledge is defined as the unique traditional local knowledge, which is still in and evolved around the original group of women and men in a certain specific geographic region. While Putro, et al (2007) defined it as a rational response to collectively about the reality of which depends on the culture, believed and used by many people and is independent from personal thoughts or small groups' mind.

Furthermore, Hadi (2009) revealed that Indigenous Knowledge was a unique form that born and developed in a community and being a reference for decision-making and the creation of strategies to survive, covering important topics related to primary production issues, human life and animals, as well as the management of natural resources. It is generally verbal (oral) and rural-based, has not been systematically documented, but very dynamic and based on innovation, adaptation, and experimentation. Its development which covers all aspects of life, including the management of the natural environment, has been proven to make people who develop it can survive their life. It can adapt to the system of knowledge and technology from abroad that always increase, so mostly it will always suit with the local conditions.

Ellen, Parker & Baker (2005) Indigenous knowledge is defined as follows: 1) a knowledge associated with a place (place), and a set of experience (experience), and developed by the people on the ground, 2) a knowledge that was obtained through mimic, imitate, and to experiment (trial and error), 3) of daily practical knowledge in the can from the experience of trial and error, 4) an empirical knowledge which is not theoretical, 5) a holistic knowledge and integrative in the realm of tradition and culture. Indigenous knowledge is also a systematic information derived from ordinary people and usually unwritten (Brush & stabi nsky, 1996). It could be concluded that local knowledge can be understood as a knowledge possessed by a particular community, which in get through a long process (trial and error) and in accordance with its environment.

Udin. Winataputra S. (2007) suggests, learning Source IPS can use source books (textbooks, magazines or newspapers, and other mass media), media and teaching tools, situations, and classes as well as environmental conditions. For social studies teacher resource

book is not the only real source of learning that can be used, because the book contains information sources are generally long. Media and props in teaching is a learning resource that can assist teachers in carrying out its role as a demonstrator.

Kawuryan (2009) states that social studies learning with Indigenous Knowledge content will enrich and enhance the meaningfulness of learning for students. Putro, et al (2007) has conducted a limited study that shows the role of Indigenous Knowledge as a source of learning that can enrich and improve the quality of the process and results of social studies for students although only limited to the development in the form of learning model.

According to UNCTAD (2011) Green economy is an economy that results in improved human well-being and reduce the gap, while not making the next generation of experienced many environmental risks and ecological scarcity. Green Economy seeks to provide long-term social benefits for short-term activities aimed at mitigating the environmental risks. Green Economy is a component that allows the achievement of the overall objectives of sustainable development. While Green Economy Coalition (2011) Green economy is resilient economy that provide a better quality of life for all within the limits of the earth's ecological.

Green Economy is not a state, but rather a dynamic process of transformation and development of the constant. Green Economy produce human welfare and equitable access to opportunities for all people, while maintaining the integrity of the environment and the economy in order to remain in the earth's carrying capacity is limited (Danish 92 Group, 2012).

METHODS

The study was conducted by using qualitative descriptive data analysis, aimed to gain an overview of indigenous knowledge in Kutai especially Kutai and Dayak tribal culture and the use of indigenous knowledge as a source of social studies based Green economy. The object of research is a junior social studies teachers in Kutai as many as 10 people. Collecting data using triangulation techniques which combine several research techniques together, namely: a) the observation field (b) documentation (c) unstructured interviews with teachers IPS SMP (d) literature and (e) Focused Group Discussion (FGD). The data obtained in the field, were selected and then grouped by the problem under study, it was presented in narrative form. From the description tentative conclusions drawn as a discussion (FGD) with junior high social studies teachers involved in this study. Once all parties agree, then the final conclusions drawn.

RESULTS AND DISCUSSION

Kutai Kartanegara rich in various forms of indigenous knowledge which is influenced mainly by the Kutai and Dayaknese culture. There are several forms of indigenous knowledge that can be used in social studies learning activities that can be directed at the implementation

of Green Economy concept. Generally, variety of indigenous knowledge can be grouped in several forms such as:

Religion and Beliefs

Mostly people in Kutai Kartanegara have Islam as their religion. However there are other beliefs that exist in the community life that comes from religion and beliefs before Islam. Kaharingan that comes from understand animism and dynamism that is embraced by the Dayaknese people are still growing over there. Some forms of activity such as bekeramat concept namely the strength of the particular object that raises bejimat tradition is a form that are still developing. In addition, various ceremonies for safety is still implemented as Erau tradition, find there execution of erau custom of keraton that are : Erau Tepong Tawar is bargain to represent cutom erau executed by the family periodically which pursuant to wish to an of this execution of its his prohibition order or do not do conduct certain definition is so called "Tuhing". Erau Pelas Tahun is represent custom executed by consenquinity of keraton relate to activity life of palace with pursuant to clean all kinds of matter bothering the source life on the surface of earth in monarchi region. Erau beredar di Kutai is represent erau custom executed by consenquinity of Keraton in order that "Penguhan and Penambalan" and all one related to Throne Of Kingdom in the execution of king conduct Tuhing That is do not step on land (ground) during certain time exeprt above carpet of is target. Kwangkai and Belaboh are other forms of religious ceremonies which also develops until now.

Moreover, the existence of the Tanjung Serai and Mount Brubus Temples are other forms of religious relics during the Hindu Buddhist influence in Kutai. Indigenous knowledges such as besiran, naik ayun, tinjak tanah, Mulud, Basunat, and Baaruah are another forms that is still growing, especially with Islamic nuance.

According to interviews with teachers show that knowledge of the original IPS (Indigenous Knowledge) in the form of religion and belief can be a source of social studies the green economy based on the existence of supernatural and mystical things can be used to protect the confidentiality and sanctity of an area so that the risk of ecological scarcity and environmental damage can be reduced.

Knowledge System

Knowledge system of Kutai Kartanegara has got influences from various aspects. Yet one form of indigenous knowledge associated with system knowledge that still exist is Pasantren. It is an education system either institutionalized or traditional that famous with mangaji baduduk as the pattern of learning process for student. In addition, the system of knowledge is also growing in other aspects such as betawar, bekenjong, and beoso. Beoso is a healing treatment of pain that embracing the concept of the influence of spirits. So that the treatment is done not only through medical treatment but also traditional medicine.

Knowledge system is the embodiment of identity, personality, toughness and resilience of the Kutai and Dayak tribe, so that still survives to this day in the form of social institutions that govern all the status and role of the individual. Based on interviews with their social studies teacher would agree this case, when it is applied, there is hope of achieving green economy objectives.

Livelihood System

Livelihood system in Kutai Kartanegara enrich with variety of indigenous knowledge. In the agricultural aspect, there are various forms and types of bahuma. Another forms as example are baramu galam, baramu kapurnaga, baramu halayung, baramu rattan, and baramu wanyi. In fishing activity, beleongan is known as a cooperative tradition to catch fishes in the river. Many forms of local activities with the influence of indigenous knowledge that also included such as ulap doyo, telebeq, awaaq, lavung kelotaq, batukang, mandulang, maulah jukung, and kamasan. Such activities are ways to find sources of income in accordance with customary law and other habits. They also have a way to regulate the use of sources of raw materials in order to prevent or reduce the endless source of raw materials.

Based on observations and interviews with teachers show that knowledge of the original IPS (Indigenous Knowledge) in the form of livelihood systems can be a source of social studies the green economy based on environmental integrity and the choice of economic activities undertaken by humans, giving rise to a division of labor between humans.

Attitudes

Attitudes concept in Kutai Kartanegara is identical to the behavior of inter-related in the life of citizens. Some forms of local knowledge as Etam, bamintuha, mamarina, baiparan, basepupu, bamurai, bagawi sabumi, marambai, Emek, tua laki, tua bini, kaik, boyok, mbok are various forms of the terms and traditions prevailing until now in the community.

With a wide range of characteristic behavior patterns which have the tendency of society guided by public figures, people who are considered to be older or those who are considered senior and more experience. Behavior patterns which are more concerned with the relationship between man and his neighbor; where people feel very dependent on one another, so always keep a good relationship with each other. Such cultural values characterized by the prominence of community activities in the activities of cooperation and mutual help. Code of conduct forms are loaded with character values which are a form of local knowledge to be preserved in life today.

Based on interviews, forms of usage-based learning resources IPS green economy in the form of code of conduct directed at a system of norms, systems of rights and obligations that govern the actions of members of the public so that there is a limit consumption and productive.

Traditional Technology

Various forms of traditional technology in the form of objects and activities with local knowledge still exist in Kutai Kartanegara. Objects such as Mandau, sumpit, bening aban, kelbit, jalik, belayat, tukar dusun, belontang, and tempolak are kinds of traditional technology with positive values that still exist in the community.

According to interviews with teachers show that knowledge of the original IPS (Indigenous Knowledge) in the form of traditional technologies can be a source of social studies the green economy based on the existence of ecological knowledge Kutai tribes and Dayak demonstrated in various ways, such as hunting, fishing, and gathering firewood, farming, and making crafts. Eventually they find the knowledge to make traditional technologies such as saber, chopsticks, clear Aban, kelbit, jalik, belayat. Things like this is what we convey to students so that they can add their insights.

Arts

Indigenous knowledge that associated with aspects of art in Kutai Kartanegara is also very diverse. Some art forms including buildings, statues, paintings, sculpture, art literature such as bargaining, tarsulan, tingkilan, lamut and memanda; various forms of dances like Ganjur, saong manok, Kanjur; ornaments, food and beverages, clothing, various forms of folk games are influenced with indigenous knowledge of the community.

The data obtained in the field, were selected and then grouped by the problem under study, it was presented in narrative form. From the description the tentative conclusions drawn as a discussion (FGD) with IPS junior teachers involved in this study. Once all parties agree, then the final conclusions drawn, the result is the social studies teacher showed that indigenous knowledge (Indigenous Knowledge) has become a source of learning in the classroom, although not entirely used. Forms of learning approaches that are generally used are contextual approach. This approach is considered to be easier for them to deliver concepts IPS also combined with other examples for comparison.

CONCLUSION

Understanding of social studies teachers in Kutai in developing learning with the use of indigenous knowledge as a source of learning is an important model in the understanding of Green Economy concept. Nevertheless, the introduction and integration of this concept still not optimal. It needs dissemination step to teachers through the development of guidelines supplement and teaching materials, so the idea that Green Economy concept is only limited to the economic field can be changed gradually.

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