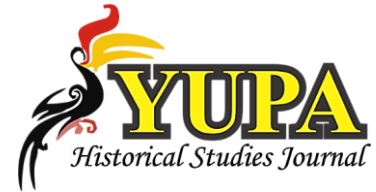


P-ISSN: 2541-6960; E-ISSN: 2549-8754

Yupa: Historical Studies Journal

Vol. 7 No. 2, 2023 (124-136)

<http://jurnal.fkip.unmul.ac.id/index.php/yupa>



## Strengthening the Content of Local History in Social Studies

Mutiani<sup>1</sup>, Muhammad Rezky Noor Handy<sup>2</sup>, Erlina Wiyanarti<sup>3</sup>, Ersis Warmansyah Abbas<sup>4</sup>,  
Syaharuddin<sup>5</sup>, Jumriani<sup>6</sup>

<sup>1</sup> Lambung Mangkurat University, Banjarmasin, Indonesia

<sup>2</sup> Lambung Mangkurat University, Banjarmasin, Indonesia

<sup>3</sup> Universitas Pendidikan Indonesia, Bandung, Indonesia

<sup>4</sup> Lambung Mangkurat University, Banjarmasin, Indonesia

<sup>5</sup> Lambung Mangkurat University, Banjarmasin, Indonesia

<sup>6</sup> Lambung Mangkurat University, Banjarmasin, Indonesia

<sup>1</sup>mutiani@ulm.ac.id, <sup>2</sup>rezky.handy@ulm.ac.id, <sup>3</sup>erlina\_w@upi.edu, <sup>4</sup>ersiswa@ulm.ac.id, <sup>5</sup>syaharuddin@ulm.ac.id,  
<sup>6</sup>jumriani@ulm.ac.id

Received	Accepted	Published
23/11/2022	04/07/2023	31/07/2023

**Abstract** This study aims to analyze the importance of incorporating local content in teaching materials and provide relevant examples. A comprehensive analysis of the existing literature was conducted to describe the research findings. The study results depict the content related to the lives of Indonesian people during the Islamic period, addressing essential competencies. The findings also highlight the necessity for additional material descriptions and examples derived from local and regional history. Social studies learning can be further developed by reinforcing social studies teaching materials with local content. Therefore, local historical sources from Banjar are incorporated into social studies learning materials used in the classroom. These include the establishment of the Banjar Sultanate, the kings of Banjar, and the development of Banjar culture. The selection of the Banjar Sultanate as local content is based on its alignment with the periodization in Indonesian history.

**Keywords:** Local History, Teaching Materials, Social Studies Learning

**Abstrak** Penelitian ini bertujuan untuk menganalisis kebutuhan muatan lokal dalam bahan ajar dan menambahkan contoh-contoh yang relevan. Analisis studi kepustakaan digunakan untuk mendeskripsikan temuan penelitian secara komprehensif. Hasil penelitian mendeskripsikan materi dari kehidupan masyarakat Indonesia pada masa Islam berikut kompetensi esensial dan perlunya tambahan dari beberapa uraian materi dan contoh dari muatan lokal sejarah daerah, sehingga dengan penguatan materi ajar IPS berbasis muatan lokal, lebih dikembangkan dalam pembelajaran IPS. Jadi sumber sejarah lokal Banjar diintegrasikan ke dalam bahan ajar IPS yang diajarkan di kelas, seperti berdirinya Kesultanan Banjar, raja-raja Banjar, perkembangan budaya Banjar. Pemilihan Kesultanan Banjar sebagai muatan lokal didasarkan pada keselarasan periodisasi dalam sejarah Indonesia.

**Kata kunci :** Sejarah Lokal, Bahan Ajar, Pembelajaran IPS



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## INTRODUCTION

Learning materials are the fundamental components of the learning process. The learning process can only occur when appropriate learning materials are available. Therefore, teachers must comprehensively understand the learning materials to convey them to students effectively. (Pane & Dasopang, 2017). These materials are considered learning resources that contribute to achieving learning goals. The presentation of materials should capture students' attention, and teachers must comprehensively understand the learning material to present it engagingly. Additionally, incorporating local content into the materials can enhance students' understanding and make learning easier.

The learning materials should align with the essential competencies to support students in the learning process and effectively facilitate their education (Lefudin, 2017). These materials require the implementation of various strategies, media, and assessments. Considering the learning material's depth, following the competence level is crucial. The learning process should be guided, following a sequential approach to the learning materials, and teachers should deliver materials adapted to the student's development.

Social studies is a subject taught at the high school level, and it is essential to note that social studies learning is distinct from the social sciences (Abbas, 2017). Social studies emphasize the educational aspect encompassing various concepts, aiming for students to comprehend and develop their knowledge, attitudes, morals, and skills related to social studies. Consequently, the development of social studies should include local materials based on noble values and culture, contributing to the formation of the nation's generation. This preparation equips students to effectively engage with their community, become responsible citizens, and understand and fulfill their roles. In this context, it is crucial to develop social studies teaching materials based on the local historical content of the Banjar people in South Kalimantan as a valuable source of learning resources (Handy et al., 2020; Syaharuddin, 2020).

The learning materials for social studies can be found in the seventh-grade Social Studies student book, published by the Ministry of Education and Culture of the Republic of Indonesia. This book was revised in 2017 and includes Chapter IV, which contains sub-chapter materials on the Life of Indonesian Society in the Islamic Period. (Setiawan et al., 2017). This learning must align with the essential competencies to achieve the learning objectives. However, the current materials lack comprehensive explanations and local examples, especially in historical context, vital in reinforcing students' understanding. Therefore, developing social studies learning materials requires the skills of a knowledgeable teacher. This study aims to analyze the need for local content in teaching materials and incorporate relevant examples.

Concerning the necessity of fundamental competencies and the incorporation of local materials, it is essential to complement them with engaging material design. This can be achieved

by implementing gamification techniques (Kim et al., 2018). This aligns with the spirit of learning in the era of the Fourth Industrial Revolution (Cheong et al., 2014). The spirit of learning necessitates that students possess skills, knowledge, and abilities in technology, media, and information. Additionally, they should develop learning and innovation skills and problem-solving skills that can be applied in real-life situations (Faiella & Ricciardi, 2015). In line with this, the Ministry of Education and Culture has formulated that the learning paradigm in the era of the Fourth Industrial Revolution emphasizes students' ability to explore information from diverse sources, formulate problems, think analytically, and collaborate effectively in problem-solving.

## **METHOD**

The method employed for writing this article involves conducting a literature review specifically focused on the material of Indonesian Community Life during the Islamic period. This review draws upon the works of Cooper and Creswell (Creswell, 2010). This study aims to inform readers who have conducted research by filling a gap and connecting previous studies. The sources for this research include data collected from libraries, both physical and digital books, as well as data obtained through searching on Google Scholar. The data search involved specific keywords such as social studies learning materials, Islamic community life, Banjar people, Banjar history, and essential competencies (KD).

In addition, the literature used, such as the "Sejarah Banjar" (Sjarifuddin, 2003) written by Sjarifuddin and South Kalimantan historians, which is used as a reference for writing this article which has become an essential book in writing the history of the Banjar people to date, is further supported by the book "Islamisasi Banjarmasin Abad Ke-15 Sampai Ke-19" by Yusliani Noor (Noor, 2016), research from Sahriansyah (Sahriansyah, 2015) "Sejarah Kesultanan dan Budaya Banjar" as well as an article by Syaharuddin (Syaharuddin, 2017) entitled "Pembelajaran IPS Berbasis Nilai-Nilai Sejarah Banjar" also be a part of the development of local content where social studies itself has the power of value in learning. This study is further bolstered by numerous additional sources and literature, enhancing the strength of the analysis presented in this paper (Zed, 2008).

## **RESULT AND DISCUSSION**

The material concerning the life of Indonesian people during the Islamic era is found in Chapter IV of the social studies textbook for seventh-grade students, revised in 2017. This sub-chapter covers five topics: the introduction of Islam into Indonesia, its spread throughout the country, the influence of Islam on Indonesian society, the Islamic kingdoms in Indonesia, and the historical legacy of the Islamic era (Setiawan et al., 2017).

This analysis elucidates the relationship between essential competencies and social studies learning materials. The Essential Competencies (KD) are derived from the Core Competency (KI). KD encompasses attitudes, knowledge, and skills that originate from KI, and students must master these competencies to foster individual character development and proficiency in each subject (Rachmawati, 2020)

**Table 1. KI, KD, and Materials of Indonesian Society's Life in the Islamic Period**

<b>Core Competencies</b>	<b>Basic competencies</b>	<b>Material</b>
KI.3 entails developing an understanding of knowledge (factual, conceptual, and procedural) driven by a curiosity about science, technology, art, and culture, particularly about observable phenomena and events.	3.4. Understanding the chronology of change and continuity in the life of the Indonesian nation encompasses the political, social, cultural, geographical, and educational aspects from pre-literacy to the Hindu-Buddhist and Islamic periods.	The material on the change and continuity of Indonesian society during the Islamic period is presented chronologically, encompassing several discussions, including: <ol style="list-style-type: none"> <li>1. The Entry of Islam to Indonesia</li> <li>2. Spread of Islam in Indonesia</li> <li>3. The Influence of Islam on Indonesian Society</li> <li>4. Islamic Kingdoms in Indonesia</li> <li>5. Relics of the History of the Islamic Period</li> </ol>
KI. 4 Applying, practicing, and employing skills in both concrete realms (such as using, parsing, assembling, modifying, and creating) and abstract domains (like writing, reading, calculating, drawing, and composing) based on what is learned in school and other relevant sources, which share similar perspectives or theories.	4.4 This study aims to describe the chronology of change and continuity in the life of the Indonesian people across various aspects, including political, social, cultural, geographical, and educational dimensions, from pre-literacy to the periods of Hindu-Buddhist and Islamic influences.	

Source: Researchers (data processed in May 2021).

The first topic, based on the table above, is the entry of Islam into Indonesia. During the 7th-13th century AD, Indonesia was referred to as Nusantara as the term "Indonesia" did not exist yet. Through this learning, students can learn about the history of Nusantara, the archipelago described in the concept of the Majapahit kingdom from the 12th to the 16th century AD, encompassing the region from Sumatra to Papua. In the 19th century AD, the archipelago was called the Malay Archipelago in English literature. In the 20th century AD, Ki Hadjar Dewantara used the term "Nusantara" to denote the territory of the Dutch East Indies,

which comprises the islands now known as Indonesia. Therefore, "Nusantara" is synonymous with Indonesia (Luthfi, 2016; Susanto, 2014).

However, in this context, social studies teachers play a crucial role in prioritizing including local history content as a strength in social studies learning. Through their expertise, teachers can provide contextual examples related to the local history of Banjar, such as the entry of Islam to South Kalimantan in 1526 AD, highlighting the significant role of Sultan Suriansyah. Additionally, they can explain the assistance provided by the Demak Sultanate during the war for the royal throne, which led to the establishment of the Banjar Sultanate (Noor, 2016; Sahriansyah, 2015; Sjarifuddin, 2003).

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In the material regarding the spread of Islam in Indonesia, students are tasked with understanding and describing this content through individual activities, such as outlining the map depicting the distribution of Islam in Indonesia. Following group activities, the teacher can guide students to engage in individual activities to enhance their knowledge and chronologically describe the entry of Islam. The material covers the geographical aspect, explaining the archipelago trade and shipping routes. This individual activity aligns with KD 3.4 and 4.4, aiming to foster skills relevant to the 21st century, including critical thinking, problem-solving, communication, collaboration, creativity, and innovation. By emphasizing

these principles, students can develop competitiveness in the era of globalization (Aslamiah et al., 2021; Mariati et al., 2021).

The material discussing the influence of Islam on Indonesian society, aligned with KD 3.3 and 4.4, requires students to comprehend and describe the chronological aspects. Following the indicators of achievement and learning objectives, students are expected to gather information regarding the impact of Islam on the people of the archipelago. This process aligns with the characteristics of social studies, which combines five components: time, space, issues, concepts, and relationships. Developing this understanding is essential in social studies learning as it provides students with foundational knowledge (Abbas, 2013; Nasution, 2020; Susanto, 2014).

The material on Islamic kingdoms in Indonesia starts with initiating a group discussion on Islamic kingdoms within the archipelago. However, the material about Islamic kingdoms in the student's book is not organized chronologically based on the year of establishment. Instead, in KD 4.4, students are tasked with describing information obtained from various sources about each Islamic kingdom. This includes providing an initial description of the kingdom's formation, discussing its heyday, and examining the period of decline. During the analysis stage, students take steps to communicate and present the results of their discussions (Handy, 2015).



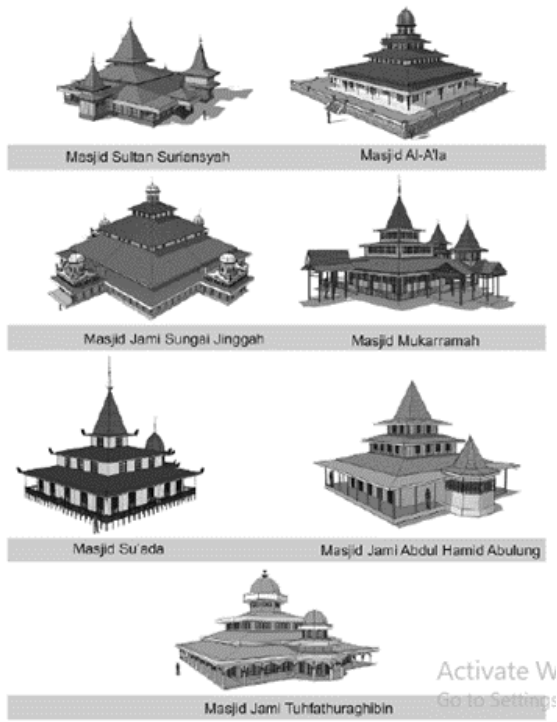
**Figure 1.** The Tomb Complex of Sultan Suriansyah Banjarmasin  
Source: South Kalimantan Religious Tourism (2018).



**Figure 2.** Tomb of Sultan Adam Al Watsiq Billah

Source: Indonesian Ministry of Education and Culture Cultural Heritage (2014).

Teachers can provide examples from the local area surrounding students, such as the formation of the Banjar Sultanate, by explaining its establishment, heyday, and period of decline. These examples, which are related to local content, contribute to students' understanding of the material. By examining the periodization and chronology of the Banjar sultans' reign, students can gain valuable insights from the tomb complex of Sultan Suriansyah in Muara Kuin, Banjarmasin, or the Tomb Complex of Sultan Adam Al Watsiq Billah in the city of Martapura. These historical sites serve as tangible evidence that a sultanate once existed within their territory, providing students with a deeper understanding of their local history. this is in South Kalimantan (Azmi, 2017; Handy, 2016; Rahmah et al., 2021; Sjarifuddin, 2003). Historical relics from the Islamic period include artifacts with distinct Islamic characteristics, such as mosques, tombs, and artistic fields like calligraphy. The material initially presents pictures of mosques from the Aceh region. However, the teacher can also showcase relics from mosques in South Kalimantan, such as the Sultan Suriansyah Mosque located in the Muara Kuin area of Banjarmasin, Al-Mukkaromah Mosque in Banua Halat Rantau, or Abdul Hamid Abulung Jami Mosque in Martapura. This is an engaging introduction to learning activities, sparking students' curiosity. Teachers' skills in opening learning sessions are crucial to ensure students remain focused and ready to learn (Wahyulestari, 2018).



**Figure 3.** The Shape of Mosques in South Kalimantan  
Source: Aufa (2010)

KD 4.4 is suitable as it involves group activities where students describe and explain the history of Islamic heritage, fostering understanding at the comprehension level of Bloom's Taxonomy (Oktaviana & Prihatin, 2018). This material incorporates visual aids, such as pictures, to provide students with new information. For instance, when discussing the legacy of Islam, an art section can include pictures of the Baayun Maulid celebration held by the Banjar community in the city of Rantau, Tapin Regency. Pictures of cultural dances like Baksa Kembang, Radap Rahayu, Japin, or other local content can be showcased, highlighting their significance in learning. Furthermore, historical events like Hikayat Banjar by JJ Ras or performances featuring Banjar puppets with vital

Islamic elements originating from South Kalimantan can also be included (Sahriansyah, 2015; Syaharuddin, 2017).



**Figure 4.** Baayun Maulid Traditions  
Source Tribunnews (2018).





**Figure 5.** Baksa Kembang Dance  
Source: InfoPublik.id (2020).

The entire content mentioned above can be integrated into one engaging platform. One such platform is Kahoot. Traditionally, history learning is often presented verbally, which may lead to student boredom. However, student participation can be enhanced by developing local history materials and integrating them with interactive media like Kahoot. Kahoot provides a learning style that emphasizes active engagement among students and encourages competition to achieve the best results in the lessons they have learned. Integrating Kahoot and local materials can positively impact students' mental, social, and emotional development by fostering peer competition and collaboration. However, understanding educational technology extends beyond learning media development; it also entails recognizing the importance of incorporating local content and ensuring its relevance to the material. This comprehensive approach is fundamental in discussions related to educational technology. This refers to implementing a scientific approach, the TPACK (Technology et al. Knowledge) framework. TPACK provides a framework for integrating technology, pedagogical, and content knowledge within a learning context.

All of the local teaching materials mentioned above can be incorporated into gamification. A gamification is a practical approach within the field of education, and employing gamification techniques in instructional design dramatically enhances understanding, specifically by increasing student enthusiasm (Kim et al., 2018). When integrating the material on the influence of Islam on Indonesian society into gamification, two aspects should be considered: avatars and social graphs. Avatars, which game makers widely use, are images chosen or created by users to represent themselves or convey their emotions. On the other hand, social graphs depict the relationships between users on a social network. (Sanchez et al., 2020). Many social graphs have been formed due to the prevalence of numerous social networks today. These social graphs play

a crucial role in disseminating information through user accounts, contributing to the distribution of content and the speed at which it spreads.

Creating effective gamification involves designing a game that is motivating, addictive, and provides stimulation through short missions. This allows players to experience failure and try again until they succeed. Such an experience fosters a sense of competition among students (Miller, 2013). Implementing gamification in social studies learning engages both cognitive and psychomotor aspects. Games that simulate real-world cognitive and motor skills are more likely to yield successful learning outcomes than more abstract games. Students require opportunities to experience failure to learn, such as making mistakes due to neglecting a procedure, using the wrong tool, applying an incorrect method, or encountering significant challenges. Shifting the focus of gamification towards strengthening local content in social studies learning contributes to a more tangible comprehension of concepts and examples. As a result, students become more acquainted with each region's unique attributes and potential.

Effective gamification is characterized by a motivating and addictive game design that offers stimulation through short missions. This allows players to experience failure and make subsequent attempts until they succeed. Such an experience fosters a sense of competition among students (Miller, 2013). Integrating gamification into social studies learning engages both cognitive and psychomotor aspects. Games that simulate real-world cognitive and motor skills are more likely to result in successful learning outcomes than more abstract games. Students benefit from experiencing learning failures, such as making mistakes by neglecting a procedure, using the wrong tool, applying the wrong method, or encountering significant challenges. Shifting the focus of gamification towards strengthening local content in social studies learning contributes to a more tangible comprehension of concepts and examples. As a result, students become more familiar with the potential of their respective regions.

Based on the explanation in this article, local historical content, such as the Tomb of Sultan Suriansyah and the Baksa Kembang Dance during the celebration of Prophet Muhammad's birthday, can be incorporated as teaching materials. Examples of implementing gamification in social studies (IPS) could include:

1. **Points and Ranking System:** Teachers can assign points or ratings to students based on their performance in social studies assignments. Students who reach a certain point threshold or achieve the highest ranking can receive awards or prizes.
2. **Class Scoreboard:** Creating an in-class scoreboard that displays the points earned by individual students or teams in social studies activities or assignments can foster healthy competition among students and boost their motivation to strive for better results.
3. **Challenges and Levels:** Introduce specific challenges or missions for students to complete within social studies learning. For instance, assign students to explore and study the

history of a particular place or task them with solving social problems by applying their acquired knowledge in social studies.

4. Virtual Awards: Provide virtual awards, such as badges or certificates, to students who complete social studies assignments. These awards can enhance motivation and instill a sense of achievement among students.
5. Simulation and Role-Based Games on Banjar historical events: Incorporate simulations or role-based games into social studies learning. For instance, assign students to take on the roles of political leaders, economists, or specific historical figures to gain a more practical understanding of social, economic, or political dynamics.

## **CONCLUSION**

Based on the results and discussion, it can be concluded that the material on the Life of Indonesian Society during the Islamic period is covered in the Social Studies student book for class VII, published in 2017. Chapter IV of the book includes five discussions, which encompass the entry of Islam into Indonesia, the spread of Islam in Indonesia, the influence of Islam on Indonesian society, Islamic kingdoms in Indonesia, and historical relics of the Islamic era. This material aligns with the Basic Competencies, and learning activities are conducted through individual and group tasks. However, some aspects of the material and accompanying examples may need further elaboration. Therefore, teachers need to possess the ability to provide contextual examples during the learning activities to enhance students' understanding. In social studies learning, particularly for class VII, the material on the entry of Islam into Indonesia can be enriched by incorporating local historical sources from Banjar. This integration of Banjar's historical content into social studies teaching materials covers various aspects, including the establishment of the Sultanate of Banjar, the kings of Banjar, and the development of Banjar culture.

The selection of the Sultanate of Banjar as local content is based on its alignment with the periodization in Indonesian history. Consequently, including local historical content and local wisdom in social studies teaching materials strengthens students' understanding and engagement in the subject. The selection of the Sultanate of Banjar as local content is based on its alignment with the periodization in Indonesian history. Therefore, including local historical content and local wisdom, such as the kings of Banjar and the development of Banjar culture, in social studies teaching materials strengthens students' understanding and engagement in the subject. The selection of the Sultanate of Banjar as local content is based on its alignment with the periodization in Indonesian history. Therefore, including local historical content or local wisdom in social studies teaching materials strengthens students' understanding of the subject. Specifically, when integrating the material on the influence of Islam on Indonesian society into

gamification, two aspects should be considered: avatars and social graphs. Gamification in social studies learning engages students' cognitive and psychomotor aspects. The transformation of gamification's purpose to reinforce local content in social studies learning contributes to a more tangible comprehension of concepts and examples. As a result, students gain a deeper understanding of each region's unique characteristics and potential.

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