

UTILIZATION OF LOCAL WISDOM *UMMA KALADA* IN ELEMENTARY SCHOOL IPS MATERIALS TO IMPROVE STUDENTS SOCIAL SKILLS

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Abstract

Student interaction in learning activities shows a lack of cooperation, mutual taunting between students, not listening during group work, and not standing in line to collect assignments. This situation shows the low social competence of the students. The local wisdom of umma kalada among the Loura aborigines contains the value of social skills as a guide to help students who still have low social skills. The research aimed to improve the social skills of Class IVa SDK Bali Loura students by implementing the local wisdom of umma kalada. Qualitative research with class action research methods is used as the research design. Action research was carried out according to the spiral model of Kemmis and Taggart in three cycles, with the cycle phases consisting of planning, implementation of the action, observation and reflection. Data collection techniques through observation, learning outcomes tests and interviews. The data is analyzed to obtain individual and classic completeness scores. Results showed that social skills increased from Cycles I to III in terms of knowledge, attitudes and skills, and psychomorphically. It was concluded that the students' social skills were improved through the application of umma kalada's local wisdom

Keywords: Social skills; social studies learning in elementary school; the local wisdom of umma kalada

Abstrak

Interaksi siswa dalam kegiatan pembelajaran menunjukkan kurangnya kerja sama, saling mengejek antar siswa, tidak saling mendengarkan saat kerja kelompok dan tidak mengantri saat mengumpulkan tugas. Situasi tersebut menunjukkan rendahnya keterampilan sosial siswa. Kearifan lokal *umma kalada* pada masyarakat adat Loura mengandung nilai keterampilan sosial sebagai pedoman dalam membantu siswa yang masih rendah keterampilan sosial. Tujuan penelitian yang dilakukan adalah untuk meningkatkan keterampilan sosial siswa kelas IV^a SDK Bali Loura dengan mengimplementasikan kearifan lokal *umma kalada*. Desain penelitian yang digunakan adalah penelitian kualitatif dengan metode Penelitian Tindakan kelas. Penelitian tindakan dilakukan menggunakan model spiral dari Kemmis dan Taggart sebanyak tiga siklus, dengan tahapan siklus berupa perencanaan (*plan*), pelaksanaan tindakan (*act*), pengamatan (*observe*), dan refleksi (*reflect*). Teknik pengumpulan data dengan menggunakan observasi, Tes hasil belajar dan wawancara. Data dianalisis untuk mendapatkan nilai ketuntasan individual dan klasikal. Hasil penelitian menunjukkan adanya peningkatan keterampilan sosial baik dari aspek pengetahuan, sikap dan keterampilan atau psikomorfik dari siklus I hingga III. Dengan demikian disimpulkan adanya peningkatan keterampilan sosial siswa dengan menggunakan kearifan lokal *umma kalada*.

Kata Kunci: IPS SD; Keterampilan sosial; kearifan lokal *umma kalada*

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Introduction

21st Century Skills, with all its demands, force the teaching and learning process to prepare students to have several skills following the era's demands. In addition, the direction of National Education for the Golden Generation in 2045 requires several competencies that students must master, such as the competence of "living" with the local, national and global socio-cultural environment (BSNP, 2020). With this situation, schools or teachers need to think of concrete steps to make students master 21st-century skills by making local culture the spirit or foundation. The ability of educators to explore cultural values as a source of learning is a must (P21, 2014).

Social skills are one of the competencies that learners must master in the 21st century. Several studies explain that currently, education must pay attention to skills related to First, critical thinking and problem-solving; second, creativity and innovation, and third, communication and collaboration. These three skills are closely related to social skills (Riyadi & Yuni, 2017). Several studies explain that social skills need to be developed because learners will interact with students, other school residents, families, and society. (Yayan & Mulyani, 2020). With these social skills, students can adapt to the environment and other people well.

According to social intelligence experts, the essence of social skills positions social skills as intelligence humans have, namely emotional intelligence. (Goleman, 2015). In emotional intelligence, individuals manage their abilities in the form of emotional self-awareness, managing emotions. Utilizing emotions productively, empathy, and building relationships. Social skills need to be based on emotional intelligence, self-control, self-confidence, discipline and responsibility.

Furthermore, these skills are combined with the ability to communicate straightforwardly and convincingly and generate inspiration to overcome cross-opinions and create cooperation (Hambali et al., 2017). Social skills are individuals' ability in their interactions with the environment, family, school, world of work, and other social activities (CASEL, 2013). Social skills are a way that unites groups, communities, and individuals in one unit. It is expected to be resolved with social skills capital in any situation.

The position of social skills in the context of social studies education is a dimension of skills related to social participation and communication skills (Sapriya, 2018). The purpose of social studies must be linked to the challenges of life that students will face. The challenge intended in this case is the demand to be able to coexist with others. Another opinion explains that social studies aim to help students be active, strengthen knowledge and understanding, and be able to express feelings and attitudes in responding to current issues (Farris, 2012). In order to achieve the objectives of social studies education related to the skills dimension. The NCSS, which is an institution or world organization in the field of Social Studies education, proposes that social studies learning needs to create an effective learning process (powerful), meaningful (meaningful), integrated (integrative), value-based (based value), challenging (challenging), and active (active) (NCSS, 2016).

Social studies learning that utilizes local wisdom as a learning resource in developing students' social skills are the answer to social studies learning delivered by NCSS above. The local wisdom of *umma kalada* found in the Loura indigenous community that contains the values of social skills is implemented in social studies materials in Class IV. The research is a continuation of ethnographic research on the Loura indigenous people to map the values of social skills contained in *umma kalada* (Pingge et al., 2021). The value of social skills contained in *umma kalada* is juxtaposed with the theory or indicators of social skills that apply universally, both proposed by Goleman and CASEL.

So because of the existence of social studies that aims not only to teach children knowledge and attitudes but also social skills to become good citizens (Sapriya, 2018). Social studies are all aspects of human life, into the entrance by making local wisdom *umma kalada* as a source of learning social studies to improve elementary school students' social skills. The learning process that raises local culture is known as Ethno pedagogy, a teaching and learning process that utilizes local wisdom as a learning resource. Social studies education needs to be filled with developing competencies to adapt to local culture and the environment (Supriatna, 2021). On the other hand (Tilaar, 2015) explains that local wisdom has pedagogical value to regulate behaviour that is beneficial to the common good. The position of local wisdom is strengthened by (Supriatna, 2021) that community traditions are Indigenous knowledge that does not always contain mystical or irrational things, but Indigenous knowledge contains practical knowledge that can support life. Supriatna continued that although Indigenous knowledge is local, it has universal life values.

umma kalada is a traditional house located in the village of the Loura indigenous community, Southwest Sumba Regency, NTT. *umma kalada* is not just a physical building but also a symbol of self-identity, a symbol of unity and also contains a socio-political system (Pingge et al., 2021). *umma kalada* itself means "big house" or the main house of a tribe/clan found in the Loura region. For the *umma kalada* values to be meaningful and inheritable, they must be implemented in the learning process. SDK Bali Loura is the target of the implementation process. The elementary school is close to Karuni Village, where the *umma kalada of the Loura* community is located. Problems related to the lack of cooperation, mocking each other between students, not listening to each other during group work and not queuing when collecting assignments are the observation experiences of researchers when accompanying prospective elementary teachers when conducting PPL or teaching practice at the school and when conducting preliminary studies.

In the initial or preliminary study, it was also found that the achievement of Minimum Completion Criteria (KKM) in social studies material when the final evaluation of each learning theme of classically complete students was 69%. This means that 5 out of 16 students did not reach the predetermined KKM. The KKM for social studies subjects at SDK Bali Loura is 75. The step taken by the homeroom teacher is to continue on the next theme by giving special attention to students who have not reached the KKM. If this situation continues, the next learning process will not be effective, requires more energy from the teacher and will be boring for other students. (Rei & Senom, 2020) In addition to the problems at school above, in the social environment, students are also presented with several problems that reflect behaviour that does not show social skills exhibited by more mature people. The author's findings and the results of discussions with several parents in the Loura area who have elementary school-age children that their children are more agile or proficient when using smartphones and complain that their children spend much time with these smartphones. Children's situations like this can cause phubbing behaviour for children. According to (Supriatna & Maulidah, 2020), phubbing behaviour is a behaviour where children are addicted to smartphones, causing a decrease in socialization or social skills. In addition, outside the home, children are presented with the phenomenon of people who match, which leads to criminal acts (Yos, 2014), extortion behaviour at tourist attractions (Bere, 2018; Lewokeda, 2019) and children saying words that are not in their age to the opposite friend. The impression smells of "sexual behaviour" such as "*lau mu, empis, and puki may*".

Previous researchers who studied *umma kalada* have not focused on utilizing the value of *umma kalada* for pedagogical purposes, especially specifically in social studies learning. The research conducted was more focused on architectural elements (Nurdiah & Agus, 2013), examining the process of making and the history of *umma kalada* (Ngara & Yulianasari, 2019), oral tradition on *umma kalada* (Bitu & Kunjara, 2020), the concept of gender and genotype of *umma kalada* (Irfan, 2018; Reni. et al., 2018), as well as technological adaptation in *umma kalada* (Winandari, 2017). From a number of these findings, it is clear that the utilization of the value or wisdom of *umma kalada* has not been used as a contextual learning resource. Because contextual learning that comes from local culture is a source of learning and a medium for loving, caring for and preserving culture (Supriatna, 2021). In addition, according to Barr, it is also a form of tradition in learning by applying the value of *umma kalada* in social studies learning in addition to creating meaningful and powerful learning. (Sapriya, 2018; NCSS, 2016) Namely, social studies learning is taught as a legacy of cultural values in integrating social sciences, and social studies learning is taught as a reflection of inquiry.

The social skills taught in the study are social skills based on local wisdom *umma kalada* (Pingge, et al., 2021), Experts' adaptations of the dimensions of social skills (CASEL, 2013; Goleman, 2015). The dimensions of social skills based on *umma kalada* local wisdom taught to students can be seen in the table below.

Table 1. Social Skills based on Local wisdom *umma kalada*

No	Keterampilan Sosial	Indikator
1	<i>Worro ge puhuna-kadoge lawina</i> (Ability to Cooperate)	<ol style="list-style-type: none"> 1. Responsible for group work (<i>he teki he lii</i>); 2. Actively engage in the group (<i>Pa rappona</i>); 3. Ability to divide tasks (<i>perage</i>); and Full of initiative (<i>Woroni ndara pakalete-kadoni tena pamadi'i</i>)
2	<i>Mbaga deta gelara-kaleku a pa i</i> (Communication building skills)	<ol style="list-style-type: none"> 1. Use polite language (<i>mahgu panewe</i>); 2. Willingness to initiate communication (<i>pa andege/paperage</i>); 3. Express opinions honestly (<i>kabola ate</i>); 4. Active listening (<i>patoo padiawe</i>); 5. Able to control feelings or emotions (<i>wallu ge ate- pa pangeda</i>).
3	<i>Kairo karombuka mata dana-kalundi waiidana</i> (Conflict Management Skills)	<ol style="list-style-type: none"> 1. Self-control (<i>moddu/pa ate bana</i>); 2. Able to make decisions (<i>weatagge</i>); 3. Able to solve problems (<i>ata tillu/ ata panehhe/labe</i>); 4. Able to forgive and apologize (<i>ndapa bandalakiwe ate dana</i>).

Source: Adapted from (CASEL, 2013; Goleman, 2015; Pingge. et al., 2021)

The situation described above, from culture-based learning and Ethno pedagogy, is a social problem in society and schools. The importance of social skills and the purpose or position of school social studies learning, the author is interested in conducting research with the aim of "improving students' social skills by using local wisdom *umma kalada* in elementary social studies learning".

Research Methods

The research design was qualitative research with the method of Classroom Action Research. Hopkins (Wiraatmadja, 2016) According to Hopkins, classroom action research is emancipatory and liberating because research encourages freedom of thought and argument on the part of students and encourages teachers and researchers to experiment, research, and use wisdom in making decisions. The implementation time was February-April 2022 at SDK Bali Loura, Southwest Sumba Regency, NTT. The research subjects were IVA class students totalling 16 people.

Action research using the spiral model of Kemmis and Taggart (Wiraatmadja, 2016) Action research can be viewed as a spiral cycle starting from the preparation of planning (*plan*), implementation of action (*act*), observation (*observe*), and reflection (*reflect*). The research was conducted in 3 cycles of 4 meetings each. In the planning stage (*plan*), the preparation of learning devices in the form of lesson plans, teaching media, learning evaluations, and learning media by accommodating the three values of social skills of local wisdom, *umma kalada* is carried out. In addition, social skills observation sheets and learning implementation observations and student self-assessment sheets are also made.

At the implementation stage (*act*), the researcher conducts learning activities while the homeroom teacher, as a partner, observes students and teachers (*observe*). Implementing local wisdom *umma kalada* using the steps of cooperative learning methods. At the end of each cycle, a reflection was conducted by researchers and homeroom teachers to evaluate the entire learning process as well as follow-up research.

Data collection and instruments used were observation, documentation, interviews and learning evaluation tests. The data collected were analyzed and described to describe the implementation process and results of the study. Quantitative analysis calcifies the completeness score of student social skills acquisition from cognitive, psychomotor, and affection aspects (Sudijono, 2014). The class completeness score set by the school is 85%, and the Minimum Completeness Criteria (KKM) is 75. After obtaining the results or the number of students who are complete, it will be compared with the table of action success criteria

Table 2. Action Success Criteria

Rating/criteria	Value
Excellent (AB)	$90 < AB \leq 100$
Good (B)	$80 < B \leq 90$
Fair (C)	$70 < C \leq 80$
Less (K)	≤ 70

(Kemendikbud, 2014, 150)

Results and Discussion

Planning (*act*) of the first cycle was carried out with the homeroom teacher IVa. In the planning, learning tools are designed to be used. Namely, lesson plans, teaching materials, LKS, student observation sheets, self-assessment, learning outcomes tests, and the media used. The research focused on the social studies material contained in theme 7, the Beautiful Diversity of My Country. For the cycle implementation, I start from March 16-19, 2022. Researchers act as teachers. In teaching social studies material based on local wisdom, *umma kalada* uses cooperative methods. Students are always directed to learn in small groups to train students in social skills. Researchers also provide homework or study with parents. At the end of the cycle, the teacher gives a description question to measure the ability or understanding of the material that contains social skills.

The homeroom teacher or partner teacher observes when the researcher acts as a teacher. The focus of observation is student activity or student social skills and observing the implementation of learning by researchers. The homeroom teacher makes observations by referring to the observation sheet that has been prepared previously. Teachers' checklist is based on the appropriate scale or score. All learning processes in the cycle are reflected together by researchers and homeroom teachers. Based on the reflection results, the teacher has not emphasized the understanding or cognitive aspects related to the social skills of students based on the value of *umma kalada*. The class is not well organized. Many students still do not focus in groups and interfere with other students who are discussing. Often go in and out of class and do not wait for their turn when speaking because students' learning achievements are still far from the specified criteria. It is continued in cycle II. for more details, the process of implementing cycle I can be seen below.

Table 3. Results of Analysis of Classical Completeness Cycle I

No	Analysis Result	Cycle I	Criteria
1	Learning Implementation	79.3	Simply
2	Student Learning Outcomes Cognitive Aspects	75	Simply
3	Attitude Self-Assessment Results	62.5	Less
4	Observation Results of Social Skills Psychomotor Aspects	68.75	Less

The implementation of cycle II planning was carried out as in the first cycle. Things considered still not optimal were improved this cycle. For example, the allocation of time that is not ideal is the focus of improvement in the lesson plan. In addition, learning devices are also arranged following the limitations of social studies material. For the implementation of the cycle on March 23-26, 2022. When conducting teaching activities, the researcher collaborates with one PPL Practice student from Weetebula Catholic University to help students learn in groups, distributing teaching materials, LKS. The value of social skills based on *umma kalada* is emphasized in the introductory activities as well as in the core activities. In the reading material, students are given examples of social skills based on local wisdom *umma kalada*. Researchers provide explanations related to homework or learning with parents. Students can practice social skills with parents or family. At the end of the cycle, evaluation questions and self-assessment sheets are given.

Homeroom teachers carried out observation activities. Teacher teaching activities and student social skills activities are the focus of observation. The process of cycle II from the planning, implementation, learning outcomes and observation, was reflected upon with the partner teacher. The implementation of cycle II learning has become more focused than planned, but researchers have not yet conducted feedback from homework activities at home with the family. The values of social skills are applied or not that students in the group have not been maximized in doing the task.

There is no division of tasks in the group. Students have ventured when speaking in front of the class but have not dared to speak freely, and their voices are not clear. The learning outcomes of cycle II from the cognitive, skill and attitude aspects have not reached the criteria, so it is continued in the next cycle.

Table 4. Results of Analysis of Classical Completeness Cycle II

No	Analysis Result	Cycle II	Criteria
1	Learning Implementation	91.4	Very good
2	Student Learning Outcomes Cognitive Aspects	81.25	Good
3	Attitude Self-Assessment Results	75	Simply
4	Observation Results of Social Skills Psychomotor Aspects	81.25	Good

The implementation of cycle III planning is the same as the previous cycle. Things considered still not optimal were improved this cycle. For example, including or allocating time specifically for homework-related feedback activities at home. For the cycle implementation on March 30-31, 2022 and April 1-2, 2022. As in the previous cycle of teaching activities, the researcher collaborated with one PPL Practice student to assist students in learning in groups, distributing teaching materials, LKS. The value of social skills based on *umma kalada* is emphasized in the introductory activities as well as in the core activities. Student reading material is given examples of forms of social skills based on local wisdom *umma kalada*. Researchers provide explanations related to homework or learning with parents. In addition, the teacher helps students with the division of tasks in class. At the end of the cycle, evaluation questions and self-assessment sheets were given.

Observation activities or observations carried out by homeroom teachers. Teacher teaching activities and student social skills activities are the focus of observation. The process of cycle III, from the aspects of planning, implementation, learning outcomes and observation, was reflected upon with the partner teacher. The implementation of cycle III learning has become more focused than planned. Students tell the experience of doing homework with their parents in front of the class. Students have been able to divide tasks in the classroom, working responsibly. The class is more controlled where students wait for their turn to speak, and students who have never read the results of group work in front of the class have shown good communication skills. No shyness and a clear voice. The learning outcomes of cycle III from the cognitive, skill and attitude aspects have classically reached the specified criteria, so the implementation of the research cycle was ended.

Table 5. Results of Analysis of Classical Completeness Cycle III

No	Analysis Result	Cycle III	Criteria
1	Learning Implementation	96.6	Very Good
2	Student Learning Outcomes Cognitive Aspects	96.6	Very Good
3	Attitude Self-Assessment Results	87.5	Good
4	Observation Results of Social Skills Psychomotor Aspects	93.75	Very Good

Utilizing local wisdom *umma kalada* on social studies materials can improve students' social skills in class IVa SDK Bali Loura. The increase occurred both from knowledge or cognitive, attitude, social or psychomotor skills and the implementation of the learning itself. In the diagram below can be seen the increase for each cycle.

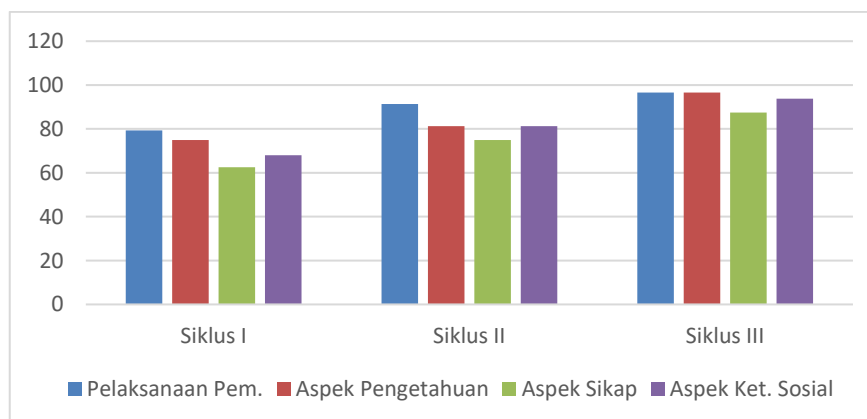


Figure 1. Classical Improvement of Students' Social Skills

The analysis of the implementation of the cycle above shows an increase in students' social skills, and the collaborative principle between homeroom teachers and researchers supports this. Learning at SDK Bali Loura Class IVa makes the *umma kalada* values of the Loura community arranged and carried out together. Some studies show that learning that is organized collaboratively will make the learning process more effective, and learning objectives (research objectives) are achieved (Kusmawati, 2020; Ramdan. et al.). In addition to creating effective learning, learning activities made with the principle of collaboration will improve the service or professionalism of Teachers (Shakenova, 2017) and interactions with other people or experts (Pukkila. et al., 2007).

The improvement of social skills of fourth-grade students SDK Bali Loura both from the cognitive, psychomotor and affective aspects. Utilizing the local wisdom of *umma kalada* is supported by the study that if learning in the classroom is designed in such a way as to raise local wisdom, it will make students motivated in learning and indirectly introduce cultural elements to be used and passed down. (Nurmala, 2020; Setiawan & Mulyati, 2020; Holilah, 2015). The application of *umma kalada* values in social studies material is one form of application of tradition in social studies learning, according to Barr (Sapriya, 2018), namely "inheritance of citizenship values (social studies as citizenship transmission). In addition, it is also one of the answers to the form of learning or education desired by the government. Where the curriculum or learning is designed with attention to local potential, socio-cultural based. (Ministry of Education and Culture, 2021).

The learning that is done impacts the development of social skills. Social skills are one aspect or dimension of social studies learning. The learning process to welcome the Golden Indonesia of 2045 offered by the Indonesian government in the book issued by BSNP in 2020, "AK 45: The Competency Direction of the Indonesian Generation Towards 2045," using "education must be organized on high awareness. Without high awareness, education will never turn humans into a civilized society, but only produce a collection of smart people oriented only towards themselves". (BSNP, 2020).

Through conscious education in its implementation, the goal of education, according to Ki Hajar Dewantara (BSNP, 2020), is to build the perfection of human life, including inner and outer life. In other words, to become a whole human being. In other words, Ki Hajar Dewantara said that education aims to build skills or competencies for inner and outer life. Inner life skills will birth what Ki Hajar Dewantara calls life skills or competencies. Furthermore, according to him, education has two major missions, namely the first mission inward (human self), where in this mission, education is to: (1) build character; (2) build strength of mind and (3) build a

physical body aimed at growth, survival strength, and adaptation to the environment). The second mission is outward or communal life, building human strength to live well with others.

Teaching social skills impacts the creation of good relationships and supports academic learning (Sharna, 2019; Sharma. et al., 2016); with social skills, students can communicate what has been learned and what has not been understood. Students will also easily work on tasks in groups with good cooperation (Hurst. et al., 2013). In line with the objectives of the study conducted that there is an increase in social skills when teaching social studies by making the value of *umma kalada* as a learning resource learning that raises local wisdom can increase positive communication between students; they feel part of the same culture (Siregar. et al., 2018; Suryanti. et al., 2020)

Conclusion

Based on the research results that implement the local wisdom of *umma kalada of the Loura* indigenous people, it can improve students' social skills every cycle. This can be seen from the actions of students who do not queue, are shy to speak, say impolite words and ignore group assignments can be reduced and even no longer attached to students after learning based on *umma kalada* local wisdom. Positive student social skills are shown both in understanding which can be assessed through learning outcome tests and in behaviour which can be assessed from the results of observations of social skills and in self-assessment. Local wisdom-based learning is one of the steps to achieve the objectives of the social studies skills dimension, creating meaningful and powerful learning. The results of social studies learning that develop social skills based on local wisdom *umma kalada* will give learners more meaning of its existence as a citizen who lives in a diverse social and cultural environment so that when living in society, students as a bearer of peace, not a creator of conflict.

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