

**A NEEDS ANALYSIS OF SOCIAL STUDIES LEARNING MODEL TO IMPROVE
STUDENT'S SOCIAL ATTITUDES USING OF *TUNGGU TUBANG* SYMBOL**

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ABSTRACT

This research in the form of needs analysis aims to determine the conditions and learning problems experienced by students as well as a reference to improve the problems that have been found. This research was conducted using qualitative descriptive methods through Miles and Huberman's interactive analysis techniques. The results showed that students' social attitudes were not maximal, so they needed to be improved through the process of social studies learning. Meanwhile, the local wisdom of the *Tunggu Tubang* symbol in the Way Tenong area contains educational values that can be the basis for improving students' social attitudes. Therefore, the *Tunggu Tubang* symbol in the Way Tenong area can be explored and integrated into social studies learning to improve students' social attitudes.

KEYWORDS: Social Attitudes, The *Tunggu Tubang* Symbol, Social Studies Learning.

INTRODUCTION

Way Tenong is a transmigration area for Semende people from the Semende District, Muara Enim Regency, South Sumatra Province, Indonesia (Rauf, 1989). The Semende, who are predominantly ethnic, inhabit the South Sumatra Province, migrate to Lampung Province. Transmigration to Lampung Province, especially in the Way Tenong Subdistrict, has been going on for a long time, namely in 1928 (Depdikbud, 1983). Through transmigration naturally, the Semende tribal people bring culture and customs. The culture and customs of the Semende tribe brought to Way Tenong can be seen in the Indigenous Wait Tubang symbol. Barmawi (1989) argues that the *Tunggu Tubang* Symbol is a symbol found in the Semende tribal community. This symbol consists of spears, nets, axes, jars, and tubang. The custom symbol of waiting has social attitude values in each of its symbol, which can be integrated in the learning process.

Social attitude has a very important position in the curriculum which is currently being applied in Indonesia, namely the 2013 curriculum. The 2013 curriculum places spiritual attitudes and social attitudes first and second, it proves that the 2013 curriculum places great emphasis on social attitudes of students. In addition, the position of spiritual attitude (KI-1) and social attitude (KI-2) is above the attitude of knowledge (KI-3) and the attitude of skills (KI-4) shows that the spiritual attitude and social attitude must underlie the development of the attitude of knowledge and attitude student skills. The 2013 curriculum emphasizes that education should be able to be the foundation of the formation

of student character, so students are able to be responsive to the problems that currently occur in the surrounding environment.

The importance of social decisions that must be agreed upon by students is not in accordance with the reality that has happened lately in Way Tenong. Issues that are currently happening in Way Tenong are like individualist attitudes, arrogance, and apathy towards the life around them to the cultural values of ancestors that have been forgotten. Students at the junior high level have low social attitudes. Identified from the lack of honesty in the classroom, the indiscipline of students entering the class, the attitude of responsibility in doing homework, the attitude of helping each other, the attitude of insecurity in front of the class.

This study discusses the initial steps used to study situations and learning problems relating to students regarding social issues, as well as materials to correct problems that have been found in the social studies learning the process. The results of the needs analysis have the opportunity to make reference materials in developing products and learning models that are integrated with the values of the Tunggu Tubang symbol in the Way Tenong area.

THEORETICAL REVIEW

Social attitude is an awareness in every individual who understands the social environment. Partini in Sunyoto (2012: 274), argues that social attitudes are attitudes that are not approved only by someone who is approved by the people in his group. In this case, the object is a social object and is announced repeatedly. Kartono and Gula (1982: 462) also stated that social attitudes are the attitudes that exist in groups of people who are put forward on objects that concern all members of the group. Besides that, Kuniawati (2005: 5) also explained that social attitudes are individual consciousness that determines real and repetitive behavior toward social objects. From some of the opinions above, it can be concluded that social attitudes are attitudes that follow their behavior, always becoming the center of attention, in this case not only from individuals provided by all layers of individuals.

Social attitudes certainly do not just happen, the growth of social attitudes is greatly influenced by the environment. Ahmadi (2007: 157-158) argues that there are two factors that influence social attitudes, namely internal and external factors. Internal factors are factors that exist in humans themselves. Internal factors such as selectivity or the power of a person to accept and process influences that come from outside. External factors are factors that are outside the human person. This factor is in the form of social interactions outside the group, for example interactions between humans and cultural products delivered through communication tools such as newspapers, radio, television, magazines and so on. Kurniasih and Sani (2013: 66) put examples of indicators of integrated social attitudes in learning that include the following attitudes: (1) honest, (2) discipline, (3) responsibility, (4) tolerance, (5) mutual cooperation, (6) polite, (7) confident.

Social science (IPS) is one of the subjects given at the elementary and junior high school levels. Soemantri (2001: 74) argues that social studies learning is a simplification of social science disciplines, state ideology and other disciplines relating to social problems, organized, shared scientifically. At the level of high school / MA / SMK, the social sciences requested are economics, sociology, history, and geography. Social studies lessons are compulsory subjects, it is stated in the school curriculum (education unit). In addition, Saripudin (1989: 38) also has suggested that the field of social studies in high school is one that is not in accordance with the official education curriculum and the material announced on the matter proposed, this is necessary to support the goals that are in line with the National Education Objectives. Social Sciences aims to prepare students to become good citizens based on Pancasila and the 1945 Constitution with support for the development of individuals who can facilitate various challenges in the environment, both the social and financial environment. In addition, students are also directed to be able to think critically and creatively so that they can improve and develop national cultural values. Social studies subjects to develop the potential of students to be sensitive to improvements that occur, and solve problems that occur every day both affecting oneself and those affecting the community (Sumaatmadji, 1998: 20).

The social studies learning in this study is integrated into the custom symbol of the the Tunggu Tubang symbol. Rauf (1989: 21) argues that the Semende tribe is a tribe originating from Semende District, Muara Enim Regency, South Sumatra Province. The Semende, who are predominantly ethnic, inhabit the South Sumatra Province, have migrated to Lampung Province, especially to the Way Tenong sub-district since 1928 (Depdikbud, 1983: 24). The culture and customs brought to Way Tenong in West Lampung Regency can be seen in the Tunggu Tubang symbol. Barmawi (1989: 14) argues that the the Tunggu Tubang symbol is a symbol found in the Semende tribe community. This symbol consists of Spear, Jala, Ax, Jar and Tubang where this symbol becomes a philosophy for a child who will become Tunggu Tubang in the family.

Each symbol, the Tunggu Tubang symbol have the following meanings: (1) Tombok has the meaning of bringing his extended family towards the right and right, (2) Jala, has the meaning of gathering all family members, (3) Ax, has the meaning of being fair to all members family, (4) urn, has the meaning of reducing differences of opinion in the family, accommodating all family aspirations and keeping family secrets, (5) Tubang, which has the meaning of being ready to face unexpected things. From the description above about the Tunggu Tubang symbol, it can be seen that the Tunggu Tubang symbol is a symbol that exists in the Semende Tribe community, this symbol serves as a guide for the Semende Tribe community because it has values that can be applied in daily life. Then in this study, the values that exist in the Tunggu Tubang symbol are integrated into the learning process at school to improve students' social attitudes.

METHODS

This study used the descriptive qualitative method. Kirk and Miller (1986: 9) suggest that qualitative research is a certain tradition in social science that is fundamentally dependent on human

observations both in the area and in terms of it. Data analysis techniques used in this study are interactive models of analysis or interactive analysis models. The analysis activity consists of several stages including (1) data collection, (2) data reduction, (3) data presentation, and (4) drawing conclusions. The subjects in this study were students at Way Tenong Junior High School 1 located in West Lampung, Indonesia. The sampling technique in the study was a simple random sampling technique with a total sample of 57 students. Data collection is done by distributing questionnaires to students. The data that has been collected is then analyzed using data triangulation techniques.

RESULT AND DISCUSSION

The results showed that the social attitudes of Junior High School 1 in Way Tenong students were still low. There are still many students who do not know about their own social attitudes other than that there are also students who still often make fun of their friends, even though as we know one example of social attitudes is not to be ridiculed.

Lots of educative values can be extracted from the Tunggu Tubang symbol. The the Tunggu Tubang symbol has many functions. Besides functioning as an implementation of the values that will be applied in social studies learning, it also introduces students about what and the meaning of the Tunggu Tubang symbol. Because judging from the results of the questionnaire filled out by students there are still many students who do not know what the Tunggu Tubang symbol is and what values are contained in the Tunggu Tubang symbol.

The utilization of the values of the Tunggu Tubang symbol have not been done by educational institutions in Way Tenong. Students around Way Tenong have not taken much advantage of the values contained in the Tunggu Tubang symbol. There is also no teacher or educational institution that has utilized the values of the Tunggu Tubang symbol in the learning process or in the education policy in the Way Tenong area. The lack of understanding then results in the lack of student social empathy in the community and the surrounding environment.

Learning integrated with the values of the Tunggu Tubang symbol will open students' insights to be able to live more able to have a sense of family towards anyone and always be ready for the conditions to come. Through the above analysis, social attitude problems can be solved by applying the Tunggu Tubang symbol. This integration aims to introduce educative values in Way Tenong. The implementation of learning in schools is inseparable from the applicable curriculum so that the values of the Tunggu Tubang symbol must be adjusted to the educational values contained in the curriculum. Teachers must understand how to wisely integrate local wisdom both through the school curriculum and choose the right educational tools to use in the classroom. The selection of the right educational equipment will make the educational value of the Tunggu Tubang symbol acceptable to students. In addition to teachers, schools must also provide maximum support through collaborating in synergy with the local community.

CONCLUSION

Based on research that has been done, it is known that the social attitudes of Junior High School of Way Tenong students are still not optimal. There are still many students who make fun of their friends, even though as we know one example of social attitudes is not to be ridiculed. It is still not realized by students that the actions taken hurt the feelings of their friends.

Integrating the value of the Tunggu Tubang symbol will also provide benefits to students. Besides being used as a learning model, the value of the Tunggu Tubang symbol also needs to be introduced to students. because many students are many who do not know about it. In fact, there are still many students who have just heard the term Tunggu Tubang symbol.

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