



## Utilization of Tabut Local Wisdom in Social Studies Learning: Study of the Views and Strategies of Junior High School Teachers in Bengkulu City

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**ABSTRACT:** Tabut is one of the traditions with a long socio-historical origin in Bengkulu, the implementation of Tabut continues to be carried out regularly every year (1-10 Muharam). In Bengkulu, the Tabut tradition is one of local wisdom characterized by moral values, especially religion and social values. From the educational perspective, specifically social studies education, Tabut's local wisdom is very relevant to learning. This study aimed to 1) analyze the teacher's view of the integration of the value of Tabut local wisdom in social studies learning; 2) describe and analyze the social studies teachers' approaches and strategies in utilizing the value of Tabut local wisdom in social studies learning at junior high schools. This study was a descriptive qualitative research analysis. The object of the study was social studies learning in junior high schools in Bengkulu City. Data were elicited using interviews, questionnaires, and document analysis and literature study. Data analysis was carried out using an interactive model of Milles & Huberman. Based on the research, the results obtained are: 1) the use of local wisdom of Tabut in social studies learning at Junior High School in Bengkulu City is carried out with three main orientations, namely the cultivation of character values, the introduction of local Bengkulu culture and the use of local history and culture to enrich the national historical material. ; 2) the use of local wisdom of Tabut in social studies learning in junior high schools in Bengkulu City is carried out with an integrated approach to subjects, especially in the seventh grade (BC. 3.2 and BC. 3.4). As for the implementation of Tabut local wisdom in social studies learning, social studies teachers at SMP in Bengkulu City used two main strategies (models), namely Value Analysis and Value Clarification Techniques. Based on the results of research, it can be concluded that social studies teachers in Bengkulu City have positive views and have already utilized the Tabut local wisdom in social studies learning at Junior High School. However, the utilization has not well organized yet.

**Keywords:** Local Wisdom, Tabut Tradition, Social Studies Learning.

**ABSTRAK:** Tabut merupakan salah satu tradisi dengan akar sosio historis yang panjang di Bengkulu, yang dilaksanakan secara rutin setiap tahun (1-10 Muharram). Di Bengkulu, tradisi Tabut merupakan salah satu kearifan lokal yang syarat akan muatan nilai-nilai moral, khususnya nilai keagamaan dan sosial. Dari sudut pandang pendidikan, khususnya pendidikan IPS, kearifan lokal Tabut sangat relevan dengan pembelajaran. Penelitian ini bertujuan untuk: menganalisis pandangan guru terhadap integrasi nilai kearifan lokal Tabut dalam pembelajaran IPS; 2) mendeskripsikan dan menganalisis pendekatan dan strategi guru IPS dalam memanfaatkan nilai kearifan lokal Tabut dalam pembelajaran IPS di SMP. Penelitian ini merupakan penelitian deskriptif kualitatif. Objek penelitian adalah pembelajaran IPS di SMP di Kota Bengkulu. Data dikumpulkan melalui wawancara, angket, analisis dokumen dan studi literatur. Analisis data dilakukan dengan menggunakan model interaktif Milles & Huberman. Berdasarkan penelitian yang dilakukan, maka diperoleh hasil: 1) pemanfaatan kearifan

lokal Tabut dalam pembelajaran IPS di SMP Kota Bengkulu dilaksanakan dengan tiga orientasi utama yaitu penanaman nilai-nilai karakter, pengenalan budaya lokal Bengkulu dan pemanfaatan sejarah dan budaya lokal untuk memperkaya materi sejarah nasional; 2) pemanfaatan kearifan lokal Tabut dalam pembelajaran IPS di SMP di Kota Bengkulu dilakukan dengan pendekatan terpadu pada mata pelajaran khususnya pada kelas VII (KD. 3.2 dan KD. 3.4). Sedangkan untuk implementasi kearifan lokal Tabut dalam pembelajaran IPS, guru IPS SMP di Kota Bengkulu menggunakan dua strategi (model) utama yaitu Teknik Analisis Nilai dan Teknik Klarifikasi Nilai. Berdasarkan hasil penelitian dapat disimpulkan bahwa guru IPS di Kota Bengkulu mempunyai pandangan positif dan sudah memanfaatkan kearifan lokal Tabut dalam pembelajaran IPS di SMP. Namun pemanfaatannya belum terorganisir dengan baik.

**Kata Kunci: Kearifan Lokal, Tradisi Tabut, Pembelajaran IPS**

## **A. INTRODUCTION**

Indonesia is a plural nation which has an incredible amount of cultural wealth. Each of the national ethnic group in Indonesia, both large and small, all has a distinctive local cultural wealth and become identities for the group. The local cultural wealth of each ethnic group can be found in various forms, which are in the form of ideas, values, norms, perceptions and others or in the form of activities/actions and objects resulting from human work.

Bengkulu is one of the Provinces in Indonesia that also has a variety of local cultures. Each of the ethnic groups in Bengkulu, such as Rejang, Lembak, Serawai, Pasemah, Enggano, Pekal, Malay and others all have a distinctive local culture (dance, traditional clothing, traditional houses, traditions, cuisine, etc.). However, in the current era of globalization, many of these local cultures do not exist, not only in urban areas but also in rural areas. Nevertheless, there are also local cultures that until now have been able to exist and survive in the midst of the strong impact of the global, especially cultures that have been adapted by the supporting community so that they can adjust to the development and demands of the times.

One of the local cultures in Bengkulu that still continues to exist today is the Tabut Tradition. According to various sources, it is explained that the Tabut

tradition in Bengkulu is a mourning day ceremony for the Shi'a for the death of Husen Bin Ali Bin Abi Talib, the grandson of the Prophet Muhammad Saw who was killed in the Karbala war in 61 Hijri (Poniman, 2014; Japarudin, 2021; Japarudin & Syaputra, 2023). Tabut Tradition in Bengkulu is an annual event that is held regularly every 1 to 10 Muharram or also to coincide with the Islamic New Year. The Tabut tradition in Bengkulu has existed since the British colonial era, precisely since the construction of Marlborough Fortress in the 1713s involving workers and soldiers from Madras and Benggali. Another source says that the Tabut Tradition has existed in Bengkulu since/along with the arrival of Maulana Ichsad's group (including Imam Sobari and Syech Syahbudin) to Bengkulu in 1336 AD. Apart from the name Maulana Ichsad, the next figure who is said to be the founder of the tabut tradition in Bengkulu is Syech Burhanudin or Imam Senggolo whose grave is located in Karabela, Bengkulu City (Japarudin & Syaputra, 2023). With regard to its purpose, it is explained in various literature that the tradition of the Tabut aims to remember the efforts of Shi'a leaders and their people who collected parts of the remains of Husen bin Ali bin Abi Talib, carved them, and buried them in Padang Karbala (Marhayati & Suryanto, 2017; Mersyah & Ikram, 2020).

Besides as one of the annual traditions that still exists, the Tabut tradition in Bengkulu also has an important meaning because it meets the requirements of moral teachings. Suradi, Tabata & Surahman (2020) state that the Tabut tradition is a symbol of tolerance. Furthermore, Syaputra & Satria (2020) in their study explain that each procession or stage in the Tabut ceremony is a condition for moral messages, such as religious (believing that humans are made of clay and will return to the ground). Humans must be *tawadu'* and must not be arrogant and disobedient to the favor of Allah SWT in the first phase in the Tabut ceremony (taking land) or the value of collectivity/mutual cooperation (fellow humans are obliged to help each other between people) in the fourth phase (*Merada*). Other values that are also found in the Tabut tradition are such as love of peace, empathy, responsibility, brotherhood and others (Syaputra, 2019; Japarudin, 2021). Simply, the Tabut tradition contains many moral teachings that are still very relevant for the current context.

As one of the local wealth and also identity for the Bengkulu society, it is fitting that the local wisdom of the Tabut is introduced and taught to students in schools. The goal is to make the students have adequate understanding and implement the values in it, in their real life. This is also in line with the essence of education as a medium of transmission and socialization of cultural values.

The teaching of Tabut traditions in schools can be done through several subjects. One of the subjects that is very relevant is the subject of social studies in junior high school. According to Syaputra & Dewi (2020), social studies subject in junior high school is considered to have a great opportunity to incorporate local wisdom into learning due to two main reasons, namely

the similarity of objectives and the relevance of the study material. In terms of objectives, the use of local wisdom in social studies learning is in line with the learning objectives to equip students with a set of civic competence so that they can become democratic and responsible citizens (Hollstien & Smith, 2020; Wasino et al, 2020). Related to the study material, local wisdom is one of the important concepts in social sciences and humanities, especially sociology-anthropology, history and religion (Lopes, Caceres & Gimenez, 2021). It is also very suitable with the characteristics of science and technology subjects in junior high school which is an integration of several disciplines of social sciences and humanities.

Based on the description above, it can be concluded that the Tabut is very appropriate and has great opportunities to be utilized in social studies learning at junior high school in Bengkulu, either as a source of learning, learning model or through other strategies. However, based on previous studies conducted by the author, the utilization of the local wisdom of the Tabut is only done by a small number of social studies teachers in junior high school in Bengkulu City. Most others have not utilized the local wisdom of the Tabut in the social studies learning process. Based on that reason, the author raises the theme of the use of Tabut Local Wisdom in junior high school in Bengkulu City with a main focus on two things: 1) what is the main orientation (reason) of the use of Tabut local wisdom in junior high school learning in Bengkulu City?; and 2) what are the approaches and strategies for utilizing Tabut's local wisdom in social studies learning at SMP Negeri in Bengkulu City?

## **B. METHOD**

Based on the research objectives above, this research is qualitative research, which is a

study that produces descriptive data in the form of written or oral words, or data in the form of observed behavior (Bodgan & Biklen, 1982). Creswell (2015) explains that in a qualitative research, research is conducted in a natural setting, with various methods and sources, as well as with researchers as key instruments. The type of approach used in this study is the naturalistic inquiry approach, which is a research method used to find the broadest knowledge about the research subject at a certain time. The subject in this study is social studies learning in Bengkulu City which has 7 schools. Data collection was carried out by interviewing 7 social studies teachers, distributing questionnaires, and document analysis (especially the Learning Implementation Plan or RPP). As for data analysis, Milles & Huberman Interactive model consists of three stages, namely: 1) data reduction; 2) data presentation; and 3) conclusion making (Milles & Huberman, 2014).

### **C. RESULT AND DISCUSSION**

As mentioned in the previous section, this study will discuss the use of Tabut's local wisdom in social studies learning at junior high school in Bengkulu City. The two main points discussed were: 1) orientation of the use of Tabut's local wisdom in social studies learning; and 2) strategy of the use of Tabut's local wisdom in social studies learning at junior high school in Bengkulu City. The description of the two matters is as follows:

#### **1. Views of Social Studies Teachers on the Utilization Tabut Local Wisdom**

As explained in the introduction section, there are several social studies teachers at Junior High School in Bengkulu City who have utilized the local wisdom of the Tabut in social studies learning. The utilization of Tabut local wisdom in social studies learning in junior high schools in Bengkulu City is

based on several reasons. Based on the results of the analysis, in general, these reasons can be grouped into the following three main things:

*First*, the strengthening of character. Character strengthening is one of the main reasons for the use of Tabut local wisdom by junior high school social studies teachers in the city. The character strengthening referred to here is that the use of Tabut local wisdom in social studies learning is carried out to instill character values in students. This is as stated by one of the following respondents:

"There are several reasons why I put the Tabut into social studies learning, but the first is for character education. So by incorporating the Tabut into social studies learning, I can introduce the values that exist in the Tabut tradition to students, especially religious values and the value of social solidarity " (Interview with Respondent 1, 10/05/2021).

From the results of the interview above, it can be seen that the reason for using the local wisdom of the Tabut for the purpose of strengthening character is inseparable from the wealth of character values contained in the Tabut tradition itself, such as religious values, tolerance, social solidarity, social care and others. This is in line with several previous research results, namely Handayani (2013), Syaputra (2019) and Mersyah & Ikram (2020) regarding the value content in the Tabut tradition. Beyond these reasons, there is one other factor that is also a motivation for social studies teachers in Bengkulu City to utilize the local wisdom of the Tabut to strengthen the character of students, namely the goal of social studies learning as a transmission or inheritance of values to the younger generation (Hardi & Basri, 2018). In other words, social studies teachers at Bengkulu City Middle School utilize the local wisdom of the Tabut into learning because there is a

similarity of purpose and relevance between the values of the local wisdom of the Tabut and the values that want to be embedded in social studies learning.

*Second*, the introduction of local culture. The second reason of using the local wisdom of the Tabut in social studies learning at junior high school in Bengkulu City is related to the introduction of local culture. Through social studies learning, teachers want to introduce the Tabut tradition as one of the local cultures of Bengkulu society which until now still exists but is not fully understood by students. Not fully understood is that the majority of students only know the Tabut tradition as an annual event but do not understand the essence of the Tabut tradition well. This is as stated by the following informants:

"Tabut is a tradition that has long history in Bengkulu. The contents are also not just the Tabut Terbuang or the Tabut Bersanding, but there are many other activities that are also carried out throughout the 1-10 Muharram. But our children know that the Tabut is only the last part, or even worse they only understand the Tabut as the Night Market (pasar malam). His historical background, his values, it's mostly students who don't understand. Therefore, through social studies learning we introduce Tabut" (Interview with Respondent 2, 05/12/2021).

From the information above, it can be understood that through social studies learning, teachers want to provide a complete understanding of the Tabut tradition to students so that there is no misunderstanding, either regarding its history, the series of events in its tradition, or the intention of each phase of the activity. Suspended about misconceptions, it is explained that there are still students who understand the Tabut tradition as a practice of disunity (shirik) so that it is very contrary to the teachings of Islam. This is as stated by this beirkut informant:

"There are students who assume that this tradition is associated with and contrary to Islamic teachings. The reason is because in this tardy there are beliefs and things that deviate, such as if it is not implemented it will bring disaster and others. Now this is what we want to make clear, that if we have such convictions, it is not justified, but the tradition of the Tabut itself has many positive values " (Interview with Respondent 2, 05/12/2021).

*Third*, as enrichment material. The last reason for the use of the Tabut tradition in social studies learning is as an enrichment material. In this context, the junior high school science teacher of Bengkulu City wants to use material about the Tabut tradition as additional material to enrich the material in textbooks that do not evenly accommodate local potentials (local history and local wisdom) in Indonesia, including Bengkulu. This is as stated by the following informant:

"In the social studies curriculum in junior high school and textbooks, Bengkulu history and Bengkulu local culture are not alluded to. Even though we teachers also want to introduce our history and culture to students. Because of this matter, some relevant local history and culture, it was taken to be included in the subject matter, one of which is Tabut, which was included when discussing the diversity of Indonesian culture in Indonesia and the acculturation of Islamic culture " (Interview with respondent 5, 10/06/2021).

From the explanation above, it can be seen that the use of Tabut local wisdom in social studies learning is underpinned by the lack of discussion about Bengkulu in textbooks. This is also in line with the study of Syaputra (2020) that in Bengkulu history and culture textbooks do not get a place at all. In fact, for the period of British colonization which actually lasted a very long time in Bengkulu, it also did not get a

place in the textbook. According to Mulyana (2013) this is due to the nature of learning that emphasizes the grand narrative of national history which emphasizes the past stewardship of the nation. Therefore, integrating local history and culture around students is one of the appropriate steps.

## **2. Strategies for Utilizing the Local Wisdom of Tabut in Social Studies Learning**

Based on the research that has been done, information is obtained that from several schools studied, there are four teachers who have taken advantage of the local wisdom of the Tabut into social studies learning, especially in the seven grade on BC 3.2: Understanding the changes in Indonesian society during the pre-war period, the hindu buddhist period and the Islamic period in geographical, economic, cultural, educational and political aspects.

In this material, the material about the Tabut is taught into a meeting, namely on the theme of the social life of Indonesian people during the Prehistoric time, Hindu-Buddhist and Islamic periods, where the Tabut tradition is positioned as one of the forms of Islamic culture that has been cultivated with Bengkulu local culture. This is as stated by one of the following informants:

"The tradition of the Tabut I put into learning on the themes of the social life of Indonesian people in the pre-historic, Hindu-Buddhist and Islamic times, especially in the social-cultural part of Indonesia in the Islamic era. From here we will discuss Tabut more broadly, starting from the early history of Tabut tradition in Bengkulu to the series of events or implementation" (Interview with Respondent 4, 3/06/2021).

In addition to the themes of social life of Indonesian people in pre-historic, Hindu-Buddhist and Islam, other themes that are also used by social studies teachers to include material about the local wisdom of the Tabut are seventh graders on BC 3.4: Understanding the dynamics of human interaction with the natural, social, cultural, and economic environment. In BC there are several themes that are considered relevant to the local wisdom of the Tabut, namely: 1) Human interaction with the natural, social, cultural and economic environment; 2) Social cultural diversity as a result of human interaction dynamics; and 3) The results of Indonesian culture in the past. This is as the results of interviews with the following informants:

"In addition to the theme of the social life of Indonesian people, material about the Tabut is also included in material about cultural diversity and the results of Indonesian culture in the past. So, we make the Tabut tradition as one of the examples of Indonesian cultural diversity and also as a cultural product in the past" (Interview with respondent 1, 10/05/2021).

Based on the above description, it can be concluded that the utilization of the local wisdom of the Tabut in social studies learning at junior high school in Bengkulu City was carried out in the seventh grade, BC. 3.2: Understanding the changes in Indonesian society during the pre-war period, the hindu buddhist period and the Islamic period in geographical, economic, cultural, educational and political aspects and BC. 3.4: Understanding the understanding of the dynamics of human interaction with the natural, social, cultural, and economic environment. For more details, we can see in the following table:

**Table 1. Tabut Integration Theme in Social Studies Learning**

| Class               | BASIC COMPETENCIES  | Learning Topics   |
|---------------------|---|---|
| VII (Seventh Grade) | <p>3.2 Understanding the changes in Indonesian society during the pre-historic period, the hindu buddhist period and the Islamic period in geographical, economic, cultural, educational and political aspects.</p> <p>3.4 Understanding the definition of the dynamics of human interaction with the natural, social, cultural, and economic environment</p> | <ul style="list-style-type: none"> <li>• The social life of Indonesian people during the Pre-historic, Hindu-Buddhist and Islamic times.</li> <li>• Human interaction with the natural, social, cultural and economic environment.</li> <li>• Socio-cultural diversity as a result of the dynamics of human interaction.</li> <li>• The results of Indonesian culture in the past.</li> </ul> |
| VIII (Eighth Grade) | -   | -   |
| IX (Ninth Grade)    | -   | -   |

**Source: Researcher Analysis Results**

As for the strategy, there are generally two strategies used by junior high school teachers in Bengkulu City in utilizing local wisdom in social studies learning, namely value analysis and value clarification. The description of the use of the two strategies is as follows:

*First*, value analysis. Value analysis is one of the strategies of embedding character values in learning. This strategy is basically one of the existing models in value education that is widely used. In social studies learning in junior high school in Bengkulu City, the value analysis method or strategy is one of the methods used by teachers in instilling the values contained in the Tabut tradition. Based on the results of the interviews, information was obtained that the purpose of implementing this strategy was so that participants could analyze the values contained in the Tabut tradition and then be able to apply them in daily life. Furthermore, it is explained that the use of value analysis methods is carried out because of the nature of values in the

Tabut tradition that are hidden or hidden (indirect) so that to be able to find the value it must be done through analysis of the existing symbols. This is as stated by the following informant:

"For the practice, it is in the classroom that I use the value analysis method. So in addition to explaining the history and series of activities in the Tabut tradition, students are also asked to analyze the values contained in each stage. Students will find their own values that they think are in the tradition of Tabut. The results will vary, depending on the meaning of their respective amazing " (Interview with respondent 2, 12/05/2021).

From the description above, it can be understood that the value analysis method in the study of social studies in junior high school is only used specifically to analyze the values in the Tabut tradition. As for the previous stages, Social Studies teachers use a cooperative model or *cooperative learning*. This can be seen from the RPP made by the

teacher concerned, where the clearing steps used are cooperative learning.

*Second*, clarify the value. This technique is basically similar to value analysis, which is also one of the learning models that leads to the process of forming or cultivating values. This is as explained by Suryani (2013) that VCT is a value education approach where students are trained to find, choose, analyze, decide, take their own attitude towards the values that must be fought for. It is further explained that what is emphasized in the value clarification is the process of selecting and determining values and attitudes towards them and not the content of values or lists of values (Sulfemi & Mayangsari, 2019). As for the learning stages, as stated by Adisusilo (2014) that VCT consists of seven stages, namely: 1) choosing freely; 2) choosing from various alternatives; 3) Choosing from various alternatives after considering the consequences; 4) Appreciating and feeling happy with the choice; 5) willing to admit / assert the choice in public; 6) Doing/ behaving according to his choice; and 7) Repeatedly acting according to his choice until it finally constitutes his life pattern.

However, for the implementation in social studies learning at junior high school in Bengkulu City, it is hoped that in making use of Tabut's local wisdom, not all of these phases are carried out by teachers. Of the several stages that exist, the junior high school science teacher in Bengkulu City only performs two main phases, namely choosing grades and appreciating. This is as the results of the interview with the following respondents:

"To embed the value in the Tabut tradition, I use value clarification techniques. Step-langlkah there are two, namely students are asked to choose a number of values in the Tabut tradition to ask students to explain why they chose the value and explain how to apply the

value in everyday life " (Interview with respondent 1, 10/05/2021).

Based on the description above, it can be understood that both the value analysis strategy and the value clarification strategy, the selection is based on the reasons for planting values. In other words, these two methods are considered appropriate in the process of cultivating values in the Tabut tradition to students. However, for its implementation, it still does not refer to the proper learning steps (syntax). In short, the use of value analysis strategies and value clarification in social studies learning is still carried out partially and has not been carried out in a planned and well-organized manner.

#### D. CONCLUTION

Tabut is one of the local wisdoms of Bengkulu people that is very relevant to be utilized into social studies learning in junior high school. In Bengkulu, the use of Tabut local wisdom in social studies learning in junior high schools has been done for three main reasons, namely: 1) strengthening character; 2) introduction of local culture; and 3) as an enrichment material. The use of Tabut's local wisdom in social studies learning in general is done by being integrated into relevant topics, namely on the topic of the social life of Indonesian people in pre-historic, Hindu-Buddhist and Islamic times, the interaction of humans with the natural, social, cultural and economic environment, the diversity of social culture as a result of the dynamics of human interaction, and on the theme of the results of Indonesian culture in the past. As for the strategies used in general, there are two strategies, namely value analysis and value clarification strategies. These two strategies are used because they are



considered suitable for the process of planting values in Tabut local wisdom.

The use of value analysis strategies in the integration of Tabut local management is still partially carried out and not yet well organized. For this reason a more complete understanding by history teachers of the two strategies is needed. In addition, as a further step, special research is needed on Tabut's local wisdom-based learning model or the development of Tabut's local wisdom value-based teaching materials so that it can be a preliminary guide for Social Studies teachers in schools.

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