



## Development of Social Studies Teaching Materials Based on Local Wisdom: Needs Analysis for Middle School Social Studies Teachers in South Bengkulu

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**Abstract:** Bengkulu has a lot of local wisdom which has great potential to be used as a source and learning material for social studies in junior high schools. However, due to the lack of available literature, social studies teachers in Bengkulu are hampered by integrating local wisdom in learning. This article aims to analyze the needs for developing social studies teaching materials based on Bengkulu local wisdom with two main focuses: 1) the need for teaching materials based on types of local wisdom; and 2) the need for teaching materials based on the type/form of teaching materials. This research was conducted on junior high school social studies teachers in South Bengkulu using descriptive qualitative methods. The data in this research were collected using in-depth interviews and open questionnaires and analyzed using an interactive model. The research results show that: 1) all social studies teachers in South Bengkulu strongly agree and feel it is necessary to develop social studies teaching materials based on local wisdom; 2) the types of local wisdom that most need to be developed are oral traditions, customs, rites, manuscripts and traditional knowledge (based on sources) and local wisdom for environmental preservation, morality and spirituality, disaster mitigation and conflict resolution and food security. Several types of local wisdom that are really needed by social studies teachers are based on considerations of the relevance of the material; 3) the type of teaching material that most needs to be developed is in the form of a module. Modules are much needed because they are considered more practical, making it easier for teachers to carry out the learning process.

**Keywords:** Social Studies, Learning Material, Bengkulu Local Wisdom

**Abstrak:** Bengkulu memiliki banyak sekali kearifan lokal yang sangat potensial untuk dijadikan sebagai sumber dan materi pembelajaran IPS di SMP. Namun karena minimnya literature yang tersedia, guru IPS di Bengkulu menjadi terkendala untuk mengintegrasikan kearifan lokal dalam pembelajaran. Artikel ini bertujuan untuk melakukan analisis kebutuhan pengembangan bahan ajar IPS berbasis kearifan lokal Bengkulu dengan dua focus utama: 1) kebutuhan bahan ajar berdasarkan jenis kearifan lokal; dan 2) kebutuhan bahan ajar berdasarkan jenis jenis/bentuk bahan ajar. Penelitian ini dilakukan terhadap guru-guru IPS SMP di Bengkulu Selatan dengan metode kualitatif deskriptif. Data dalam penelitian ini dikumpulkan teknik wawancara mendalam dan angket terbuka serta dianalisis menggunakan model interaktif. Hasil penelitian menunjukkan bahwa: 1) semua guru IPS di Bengkulu Selatan sangat setuju dan merasa perlu dilakukan pengembangan bahan ajar IPS

berbasis kearifan lokal; 2) jenis kearifan lokal yang paling perlu untuk dikembangkan ialah tradisi lisan, adat istiadat, ritus, manuskrip dan pengetahuan tradisional (berdasarkan sumber) dan kearifan lokal pelestarian lingkungan, moralitas dan spiritualitas, mitigasi bencana serta resolusi konflik dan ketahanan pangan. Beberapa jenis kearifan lokal yang sangat dibutuhkan oleh guru IPS didasarkan pertimbangan relevansi materi; 3) jenis bahan ajar yang paling perlu dikembangkan ialah berupa modul. Modul banyak dibutuhkan karena dianggap lebih praktis sehingga memudahkan guru dalam melaksanakan proses pembelajaran. .

**Keywords:** Social Studies, Learning Material, Bengkulu Local Wisdom

## **A. INTRODUCTION**

Bengkulu is a region that culturally consists of various ethnic groups. In general, these ethnic groups consist of indigenous ethnic groups such as Rejang, Lembak, Serawai, Pasemah, Pekal, Kaur, Mukomuko and Enggano as well as immigrant ethnic groups such as Minangkabau, Javanese, Sundanese, Bugis and others (Setiyanto, 2015; Syaputra, Mentari & Tarmizi, 2022). Like other Banga ethnic communities, ethnic communities in Bengkulu have various treasures of local wisdom that have been inherited from generation to generation over a long period of time. Local wisdom can be found in various forms/sources, starting from oral traditions (Syaputra, 2017), ancient script (Sarwono, 2015; Syaputra, Mentari & Nugraha, 2021), traditions and ceremonies (Japarudin, 2021; Sari, 2017; Ismail dkk, 2010) and so forth. Likewise with the content, the Bengkulu ethnic community has various local wisdom, ranging from disaster mitigation, conflict resolution to food security.

These various forms/sources of local wisdom constitute social/cultural capital that is very valuable for current and future life. Local wisdom, which contains elements of local genius and values, can function as a fortress as well as ammunition in facing various threats/problems faced (Haba, 2007; Permana, 2013). Not only that, local wisdom with its sacred nature can also strengthen solidarity and support the realization of a harmonious social life for the supporting community. (Ratna, 2015).

However, a serious problem currently being faced is that many of these local wisdoms have lost their role and function. In fact, quite a few of Bengkulu's local wisdoms have now lost their existence. This can be seen from the reality that many local wisdoms are no longer well understood by community members, especially the younger generation. An example is oral tradition, where various types of oral traditions such as folk songs (rejang, guritan, tadut), folklore, traditional expressions and so on are starting to be difficult to find speakers in Bengkulu society. Another example is art, such as traditional dance and music, which have lost their function in society because they have been replaced by modern art.

To overcome this problem, it is very necessary to make efforts to revitalize Bengkulu's local wisdom through various strategies and approaches, including through education (especially formal education). Through education, especially through existing subjects, efforts to revitalize Bengkulu's local wisdom can be carried out in a more targeted manner (Sariyatun, 2013). This is because schools as educational institutions have a set of directed goals and are supported by various other tools.

Revitalizing local wisdom through formal education can be done through many subjects. One of the subjects or fields of study that is very relevant to local wisdom is social studies subjects in junior high schools (Satria, Salamah & Syaputra, 2021). In terms of learning objectives, social studies learning in junior high schools has the same

vision as local wisdom, namely creating students who are wise and wise so they can become good and responsible citizens. (Bank, 1990; NCSS, 1992). Likewise, if we look at it from a material (curriculum) perspective, there is a lot of material in social studies lessons in junior high school that is related to local wisdom, both from the perspective of sociology, anthropology, history or geography. (Sapriya, 2009; Syaputra & Dewi, 2020). Apart from that, social studies learning based on local wisdom has also been proven to make learning more meaningful because they are directly confronted with the realities that exist in their daily lives.

Based on this description, social studies learning in junior high schools can be an effective medium for introducing Bengkulu local wisdom to students. However, referring to previous studies that have been carried out, it was discovered that the use of local wisdom in social studies learning in junior high schools in Bengkulu Province has not been carried out optimally (has been hampered) due to several main reasons, namely: 1) the lack of literature (teaching materials) about Bengkulu local wisdom; and 2) teacher limitations in designing and implementing local wisdom learning (Syaputra, 2019; Satria & Salamah, 2021).

From the problems above, information can be obtained that teaching materials are one of the main obstacles faced by teachers in implementing social studies learning based on local wisdom. As a component of learning, the existence of teaching materials is very important for teachers in delivering learning, especially very specific materials (based on local wisdom) that are not found in official textbooks. This can be seen from a number of studies that the preparation of teaching materials has proven to be effective in helping teachers carry out

teaching and learning processes based on local wisdom. (Syaputra, 2021). Study conducted by Uge, Neolaka & Yasin (2019) shows that social studies learning based on local wisdom can improve students' social knowledge and attitudes. Apart from that, this method is also considered effective in the process of passing on values to the younger generation.

To overcome this problem, it is necessary to develop social studies teaching materials based on local Bengkulu wisdom. However, considering the wide scope of Bengkulu's local wisdom and the many types of teaching materials, it is necessary to carry out an analysis of the needs for developing teaching materials with a focus on several things. First, what types of local wisdom need to be developed by social studies teachers in Bengkulu? Types of local wisdom will be categorized into two things, namely based on the type of local wisdom based on function and the type of local wisdom based on source. Second, in the form of teaching materials needed by social studies teachers at Bengkulu Middle School? For the types of teaching materials, this research will focus on printed teaching materials. With this needs analysis, it will be able to become a basis for subsequent research in the form of developing teaching materials based on local wisdom.

## **B. METHOD**

This research was carried out using a descriptive qualitative method, namely a research activity that seeks to objectively reveal empirical facts about a phenomenon (Creswell, 2015). The empirical facts that will be the object of this research are regarding the need for social studies teachers to develop teaching materials based on local Bengkulu craftsmanship. The teachers who will be the research object are 22 junior high school social studies teachers who are members of the MGMP.

To obtain the information as intended, the researchers distributed open questionnaires and in-depth interviews with junior high school social studies teachers in Bengkulu City who are members of the MGMP IPS. As for data analysis, it was carried out using the Milles and Huberman qualitative data analysis technique (interactive model) which consists of three stages, namely: 1) data reduction; 2) data display; and 3) drawing conclusions, (Milles & Huberman, 2014:16).

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

As stated in the introduction, this research aims to analyze the needs for developing social studies teaching materials based on local Bengkulu wisdom. The two things that will be focused on are the type of local wisdom and the type of teaching materials that are most needed (need) to be developed. For this reason, the following description will focus on these two points.

#### **1. Analisis Kebutuhan Berdasarkan Jenis Kearifan Lokal**

As discussed at the beginning, this section will describe the results of the analysis of the needs for developing teaching materials based on Bengkulu's local wisdom based on the type of local wisdom. Several things that will be focused on are: 1) the need for teaching materials for local Bengkulu wisdom in general; 2) the need for local wisdom teaching materials based on local wisdom sources; and 3) the need for local wisdom teaching materials based on the function of local wisdom.

First, the general need for local wisdom teaching materials. Local wisdom or local wisdom as stated by Ahimsa-Putsa (2007) refers to knowledge tools and practices that can be used to solve problems faced in a way that is good and correct according to society. Fajarini (2015) explained that local wisdom is a view of life

and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems and fulfilling life. From the definition above, it can be understood that local wisdom is part of the local culture of a society which has proven its efficacy in overcoming various life problems.

With regard to the need to develop social studies teaching materials based on local Bengkulu wisdom, the results of the needs analysis show that all informants (social studies teachers) stated that it was very necessary to develop them. The importance of developing social studies teaching materials based on local wisdom is based on several main reasons:

First, the reason for cultural preservation, namely that the development of social studies teaching materials based on local wisdom is considered important as an effort to preserve the culture of the Bengkulu region, which is currently largely unknown among young people. It was explained that by using local wisdom as teaching material, it would indirectly be possible to introduce and preserve local wisdom to the younger generation. Apart from that, the informants also believe that education, especially social studies, has an important role in conservation efforts. Second, the reason for learning is contextual and fun, namely by presenting social studies learning based on local wisdom, students will become more interested in following the lessons. The teachers revealed that learning based on local wisdom can connect lesson material with real examples in their respective environments. In this way, learning is considered more meaningful for students. This is as quoted from an interview with the following informant:

'It is important to include local wisdom in social studies learning so that students can easily understand the material being taught. For example, material about social

values and norms that can be taken from the local wisdom of the Bengkulu people themselves, such as proverbs, customs, etc. " (Interview with informant 1. 08/07/2021).

Second, the need for social studies teaching materials based on local wisdom is based on the type. As explained at the beginning, local wisdom has many types, both based on its source and based on its function. Based on the source, local wisdom can be identified from sources such as local myths, rituals, art, literacy and architecture (Meliono, 2011). Sources of local wisdom can also refer to the seven elements of universal culture, namely language, knowledge systems, social organization, equipment and technology systems, livelihood systems, religious and artistic systems. (Koentjaraningrat, 2009:165). As for Syaputra, Mentari & Tarmizi (2022) believes that exploring sources of local wisdom can refer to the ten objects of cultural advancement as stated in Law Number 5 of 2017 concerning Cultural Advancement, namely: 1) oral traditions; 2) manuscripts or ancient manuscripts; 3) customs; 4) rite; 5) traditional medicine; 6) traditional technology; 7) art; 8) language; 9) traditional games; and 10) traditional sports (Law No. 5 of 2017).

By referring to the ten objects of cultural advancement as sources of local wisdom, there are several types of local wisdom (based on sources) that are really needed by social studies teachers in junior high schools and there are also several types of local wisdom that are lacking/not needed. Here are the results:

**Table 1. Analysis of the Need for Local Wisdom Teaching Materials Based on Source**

Types of Local Wisdom	Requirement Percentage	
	Need	Not
Oral Tradition	100%	0%
Manuscript	68%	32%
Customs	100%	0%
Rite	90%	10%
Traditional Knowledge	68%	32%

Traditional Technology	18%	82%
Art	18%	82%
Language	0%	100%
Traditional game	10%	90%
Traditional Sports	0%	100%

**Source: Primary Data Analysis**

From the table above it can be concluded that there is several local wisdoms that are really needed by teachers, namely oral traditions and customs, rites, manuscripts and traditional knowledge. Meanwhile, the other five types of local wisdom, namely traditional technology, art, language, traditional games and traditional sports are not needed by the majority of social studies teachers.

There are types of local wisdom that are deemed necessary and unnecessary to be developed as per the data above based on the right reasons, namely the relevance of the material or curriculum. As stated by Dick & Carey (1996), relevance to the material is one of the important conditions that must be considered in developing teaching materials.

In the context of the research results above, namely the five types of local wisdom that are considered very necessary (oral traditions, customs, rites, manuscripts and traditional knowledge) are the local wisdom that is most widely discussed in social studies curricula and textbooks and therefore needs to be developed. Specifically regarding ancient texts or manuscripts, social studies teachers in Bengkulu City say that the ancient Kaganga script or Surat Ulu is the most important to develop because it is the original script of the Bengkulu people which is rarely studied. The relevance of the five types of local wisdom mentioned above to social studies learning material is in line with several studies that have been carried out, namely the study by Syaputra & Dewi (2020) on oral traditions, the study by

Satria, Salamah & Syaputra (2021) on traditional rites or ceremonies, the study by Abidin & Laskar (2020) about old manuscripts or manuscripts and others.

Meanwhile, with regard to art, language, traditional technology, traditional games and traditional sports, the five types of local wisdom that are considered not necessary to be developed are that local wisdom has less relevance to the Social Sciences curriculum and is more relevant to other subjects. Social studies teachers have the view that local wisdom about art is more appropriately taught through arts subjects, language through Indonesian subjects, traditional games and sports through Physical Education, Sports and Health (PJOK) subjects and others. This is as quoted from an interview with the following informant:

"In my opinion, if oral traditions and customs are discussed in social studies textbooks, they are very suitable. "But in terms of arts, languages and games, even though they could be included, there are subjects that are more appropriate than social studies, namely arts, languages and PJOK itself" (Interview with informant 6, 19/07/2021).

Next is the need for local wisdom teaching materials based on their function. Based on its function, experts classify local wisdom into several types, namely local wisdom for conflict resolution (Haba; 2007; Hasudungan, 2021), food security (Syaputra, Mentari & Tarmizi, 2022), disaster mitigation (Permana, 2010), conservation or environmental preservation (Sumarni, 2015; Hujairin, Ismadi, & Kustana, 2017), morality and spirituality (Permana, 2010; Syaputra, 2019) and others.

Based on the research conducted, it was found that in general junior high school social studies teachers in Bengkulu City felt that all types of local wisdom needed to be developed, although at slightly different percentages. The following are the results of an analysis of the need for teaching

materials according to the function of local wisdom.

**Table 2. Analysis of the Need for Local Wisdom Teaching Materials Based on Their Function**

Types of Local Wisdom	Requirement Percentage	
	Need	No
<b>Conflict Resolution</b>	50%	50%
<b>Food security</b>	50%	50%
<b>Disaster mitigation</b>	68%	32%
<b>Environmental Conservation</b>	90%	10%
<b>Morality or Spirituality</b>	90%	10%

**Source: Primary Data Analysis**

From the data above, it can be concluded that the type of local wisdom that preserves the environment is the most needed (90%). After that is local wisdom of morality/spirituality (90) and disaster mitigation (68%) as well as local wisdom of conflict resolution and food security (50%). Similar to the previous point, local wisdom in environmental preservation and morality/spirituality is considered necessary to be developed because it is considered relevant to current problems being faced by the wider community.

Local wisdom in environmental preservation is considered important because currently in Bengkulu there is quite serious environmental damage, especially with regard to water, air and forests (due to illegal logging). Likewise, local wisdom of morality and spirituality is considered necessary because of the increasing prevalence of immoral incidents among teenagers and students. Local wisdom in disaster mitigation is also considered necessary because Bengkulu is an area that is vulnerable to natural disasters such as earthquakes, floods during the rainy season and landslides. As for conflict resolution, some teachers feel it is not too urgent because in Bengkulu City, in general, conflicts rarely occur (it is not a latent



problem). Likewise with food security where the people of Bengkulu are also relatively safe from food crises. The following is an excerpt from an interview with one of the informants:

"Environmental preservation is necessary because currently we are facing quite serious environmental problems. In fact, this is not only a local problem but also a global problem. "Meanwhile, for conflict resolution, I think in Bengkulu City there are rarely conflicts on a large scale so it is not too urgent to do so" (Interview with Informant 10. 10/07/2021).

## **2. Needs Based on Types of Teaching Materials**

As stated above, in this section we will discuss the need for developing social studies teaching materials based on local Bengkulu wisdom based on the type or types of teaching materials. For this reason, we will first briefly discuss the meaning and types of teaching materials. Teaching materials, as stated by Pennen (1995) are materials or learning materials that are systematically arranged, which are used by teachers and students in the learning process.

Teaching materials have many types. In general, there are two types of teaching materials, namely printed teaching materials and non-printed teaching materials. Printed teaching materials include modules, handouts, worksheets (LKS), textbooks, text book, dictionary, and so on. Those that are classified as non-print teaching materials include video, audio, OHT and others. In the research context, the type of teaching materials in question are printed teaching materials which include modules, handouts and student worksheets or LKS. The following are the results of the needs analysis based on the type of teaching materials:

**Table 3. Needs Analysis Based on Types of Teaching Materials**

Types of Teaching Materials	Requirement Percentage	
	Need	No
<b>Module</b>	100%	0%
<b>Handouts</b>	10%	90%
<b>LKS</b>	10%	90%

**Source: Primary Data Analysis**

From the table above it can be concluded that of the three types of teaching materials, the majority of social studies teachers want teaching materials in the form of modules. As for handouts and worksheets, only a small number of teachers need them. The need for the development of local wisdom-based modules by junior high school social studies teachers in Bengkulu City is based on the argument that modules can help students to carry out independent learning because they are designed with self-instruction principles in mind. This is as stated by one of the following informants:

"Modules are most necessary because they contain instructions and descriptions of specific material about a topic so that students can learn independently. "I don't think the handout is appropriate for junior high school students, it's not appropriate for their developmental stage" (Interview with informant 7. 11/08/2021).

## **D. CONCLUTION**

Based on the research results as discussed above, it can be concluded that the development of social studies teaching materials based on local Bengkulu wisdom is really needed by social studies teachers. For types of local wisdom based on the source, the types of local wisdom that are most needed are oral traditions, customs, rites, as well as ancient texts and traditional knowledge. These five types of local wisdom are really needed because they are considered relevant to the social studies

curriculum in junior high schools. As for local wisdom based on its function, what is most needed by social studies teachers is local wisdom in environmental preservation, morality and spirituality and disaster mitigation. These three types are considered necessary because they are in accordance with the problems currently being faced by the people of Bengkulu themselves.

From these conclusions, it is a recommendation to researchers in higher education institutions to develop social studies teaching materials based on local wisdom in the form of modules with types of local wisdom, oral traditions, customs, rites, ancient manuscripts and traditional knowledge (for sources) and environmental preservation, morality and spirituality, and disaster mitigation (for function). Apart from that, the role of the relevant education agencies is really needed to be able to facilitate social studies teachers, especially those who are members of the MGMP, to develop teaching materials based on local Bengkulu wisdom.

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