

Local Wisdom Development Givu Customary Law Values through Audio Visual Learning Media for Social Ecological Sustainability

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Abstract. Traditional customary law, Givu, in Indonesia, in the efforts to facilitate the sustainability of the environment as well as the preservation of natural resources, imposes fines or penalties on those who violate such laws; and the convictions are usually decided by consensus. This study aims to examine the effects of the integration of local wisdom values of Givu traditional customary law on students' ecological intelligence by using local wisdom-based audio-visual media to teach social studies. The traditional legal values of Givu among the Kaili ethnic group were examined in the study. This paper adopts ethnographic methodology in conducting qualitative examinations of the subject matter. Relevant data were collected through various stages of observation, in-depth interviews and collaboration from other researchers, cultural observers, traditional leaders, religious figures and members of various communities. More information was gathered from teachers and students in the classroom, during the actual learning process which took place in the community used as the research location. The interviews hinged on the application of the traditional law (Givu) in connection with environmental issues faced by students in their daily lives in the community and in the school environment. The collected data was analyzed using Cresswell analytical techniques, after the preliminary data reduction process was carried out. The results of the analysis were implemented in the teaching of social studies in class VII, in Sigi 1 High School, Sigi District, Central Sulawesi, using a classroom action research model presented by Kemmis and Tagart. The outcome of the implementation indicated a significant improvement in students' ecological intelligence, which is useful in preserving the forest (Mojagai Panggale).

1. Introduction

The study of social studies should be able to prepare students who can not only compete with the development of globalization currents, but who have concern for human problems and conditions and their environment [1]. JPS educators must be able to become an alternative for developing individuals who are equipped with intelligence and become citizens who are democratic and responsible, who are devoted to



God the Most Esak [2] social studies learning has a role in equipping students to develop their knowledge, skills and attitudes, instilling values as citizens who care about the country (good and responsibility citizens). Based on the description above confirms that social studies learning produces students who are skilled, responsible and have skills that are ready to be used as agents of change in social life. But the current reality based on the results of observations in elementary schools conducted in 5 schools in Sigi Regency gives the results of a photo shoot that when studying social studies is conventional using the lecture method and social studies lessons with memorization concepts [3]. To respond to this, NCSS as an integration organization of social studies learning throughout the world and responded in collaboration with P21, created in 2008 the 2nd 1st Century Social Studies Skills Maps (Nagel, 2008 containing indicators of Goa Competency students Competency of Goa social studies learning for the 21st century according to The Commissions Curriculum Task Force [4].

The role of the teacher as the designer of learning, and the facilitator is very important because with the development of knowledge that is developing rapidly today the ability of the teacher to design the learning process in the classroom as a determinant of the success of the learning objectives developed, but the reality on the ground data that the ability of teachers to make a social studies learning plan has not yet adopted the local culture's excellence and wisdom. Yulianti. Explain that local cultural heritage becomes an important part in growing and building national identity, the condition is enriched by the existence of local (local) culture [5].

Sigi Regency is one of the regencies in Central Sulawesi Province, has social values and values diversity and upholds cultural values. One of the cultural values in the community in Sigi Regency is the culture of the Kaili ethnic community, namely the values of traditional Givu law. Misnah's dissertation data explained that the customary law of Givu is a law / fine which is a hereditary habit in the Kaili ethnic community and for those who violate it will be given sanctions / premises with the level of error committed [6].

Based on the description of the problems presented in the explanation above, the importance of this research will be to trace cultural values in Givu customary law and will be designed through planning the application of audio-visual media to improve the ecology of students in junior high schools in Sigi, Central Sulawesi. Thus, this research is very important on a local scale to prevent various damages, environmental problems in the local context and even effectively solve environmental problems on a broader scale, through traditional Givu law maintaining social ecological balance in the community and on the behavior of students themselves.

2. Method

This research method applies a qualitative approach [7], by conducting a combination of two research methods namely ethnography and Classroom Action Research [8]. Collaboration implementation of these two methods is a research method design that supports each other at the end. It is hoped that the implementation of traditional Givu legal values designed in the implementation of social studies learning through the design of the application of audi-visual media will produce learning media that will improve ecological junior high school students in Sigi Regency, Central Sulawesi

3. Results and Discussion

Based on the results found in the field through observation, interviewing the values of Givu customary law in the Kaili ethnic community as ancestral heritage and surviving to date, a detailed description will be presented as follows:

3.1. *Givu Customary Legal Values Maintain Forest Conservation (Mojagai Panggale) As A Form Of Ecological Intelligence*

Protecting and preserving the environment in the Kaili ethnic community maintaining the traditional Givu legal culture in the Kaili ethnic community is maintaining the forest as a source of life to be maintained until now, for those who commit violations will be given sanctions or Givu customary law in accordance with the level of violations committed by the community. This is a form of cultural inheritance that provides a very beneficial impact in preserving customary law by preserving culture through forest preservation, preserving nature as a dual life that places humans as inseparable parts of nature that are interconnected and need one another. Matakup, the importance of the role of young people today to protect Indonesia's natural resources and will determine the survival of future generations [9]. The survival of the community is very much determined by the environment. One of the environments that needs to be protected is the forest. According to Maryani Forest is a unit that contains natural, biological resources dominated by trees that have the function of conservation that has characteristics of maintaining life to regulate the water system, prevent flooding, control erosion, prevent sea water intrusion and maintain soil fertility [10].

Maintaining a good relationship between humans and nature is a life cycle in the Kaili ethnic community at present is in the form of preserving the forest (mojagai pangale) is a concept of the heritage concept of the ancestors and is still maintained, that is, still maintaining and implementing legal values Givu adat, namely in the concept of Kaili ethnic culture, if a violation is given, it will be punished in the form of a fine or givu law in accordance with the level of error committed by someone. The forms of violations that will be given a fine or givu penalty to the Kaili ethnic community in Sigi Regency are as follows: felling trees, burning forests, planting in springs. The form of traditional Givu punishment will be given in implementation through three (3) forms of traditional Givu law namely Sala Baba, Salam Bivi and Salah Kana. Local wisdom in the Kaili ethnic community which is based on the values of Givu customary law is a form of traditional cultural institutions that have ecological values, namely maintaining the forest as a source of life through sanctions for people who violate the traditions or customs of the community in protecting the forest as a source of life .

3.2. Implementation of Givu Customary Legal Values

The development of Givu customary law values is packaged in the design of audio visual learning media by following the current IT development, which is implemented in social studies learning media with the theme of preserving forests in Indonesia. The development of local wisdom of Givu customary law to improve students' ecological intelligence, so that students have an understanding and awareness of the importance of maintaining survival by means of being sympathetic and harmonious not to damage the environment. forest sustainability) through customary law / givu / fines for the survival of future generations. The implementation of givu customary law animation media can be seen in the following display:



**Media Pembelajaran Berbasis Kearifan
Lokal Hukum Adat Givu**

Figure 1. Audio visual learning media Givu customary law

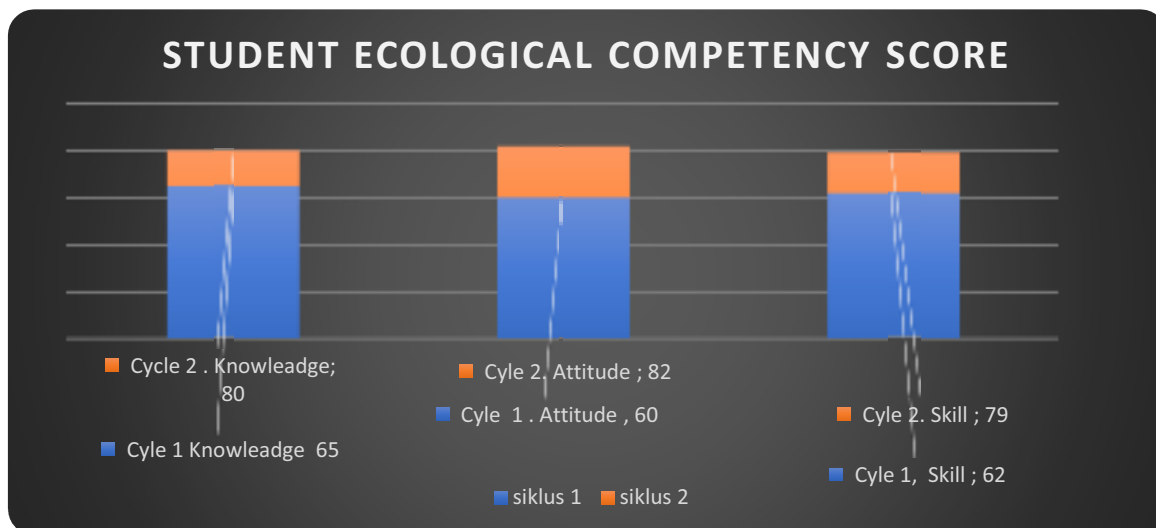


Figure 2. Show pictures of Ecological Improvement Competency

Cycle 1 is carried out using the group investigation method. Through this cycle on the subject matter of preserving forests in Indonesia, students are equipped with general knowledge about the concept of forests in Indonesia, describing how to maintain patterns of interaction with nature, the social environment, and surrounding culture, teachers design concept maps of the importance of protecting forests in Indonesia, but when linked to regional cultural content students and teachers experience constraints due to lack of resources, materials, learning tools about forest content based on contextual material, current according to the (local) region. thus not completed in learning activity 1, then will be continued in cycle 2. Before continuing to cycle 2 students are given the task to access the learning media youtube with the address <https://youtu.be/8j4dkaAaA3M> students are given the task to identify local legal values Givu custom. Cycle 2. In the initial activity the teacher prepares learning media in the form of developing material to preserve the forest through local wisdom of Givu customary law, and LCD projectors to display material that has been designed in the YouTube animation program about the importance of preserving the forest through Givu customary law. Then the teacher divides the groups by distributing student worksheets. With the application of animated audio-visual media the development of teacher learning media uses youtube-based learning media that is displayed through the LCD and and for students can access using mobile phones online material related to preserving the forest through customary law givu to improve student ecology. Through this learning teaches students to think critically at the end of class hours the teacher continues by providing written tests to measure aspects of students' knowledge, cognitive and psychomotor throughout the learning process. Based on the results of the instrument and data collection used a written test, an attitude assessment sheet, from the conclusion of cycle two (2) that there was an increase in students' ecological aspects, for knowledge to rise by about 82% from the previous cycle so that there was an increase in ecology of students and experienced rapid progress is a good category when compared to previous competencies.

4. Conclusion

This research concludes about the implementation of the local wisdom values of Givu customary law as a learning medium to improve students' ecology, namely 1). Local wisdom in the Kaili ethnic community through local culture is mojangai panggale (the importance of protecting the forest) as a source of life for the community that is implemented through the implementation of the value of local wisdom in the form of giving customary law givu / fines for people who commit violations and punishment according to the level of error that is wrong done. Second, the implementation of local wisdom values through learning media found that showing good results, students were able to know, and practice the values of local wisdom in social studies learning in the form of forest preservation in the form of environmental awareness, namely planting trees again and throwing trash in its place.

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