Potential transformation of baduy local wisdom values in civics education learning in elementary school

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Abstract: Indonesia has diverse values rooted in local wisdom, for instance, the local wisdom of the Baduy ethnic group. Baduy local wisdom has the potential values to be a transformation source in Civics Education learning. This study aimed to describe the potential transformation of Baduy local wisdom in Civics Education learning. A case study, a qualitative approach was employed in this study. This research is located at elementary schools around Citorek district, Lebak, Banten. The data was obtained through interviews, observations, and documentation. The results showed that Baduy local wisdom taught lessons to be a good citizen because it contains the following values: *first*, Baduy local wisdom forms the basic human characters of children aged 6 to 12 years. *Second:* Baduy teachings are universal and religious to shape children's morality,, especially boys. The revitalization of the values of Baduy cultural tradition needs to be transformed by today's young generation in their social life. These values can be transformed in the learning process of Civics education. One of the efforts made is through strengthen the ability of teachers to design the lesson plans, syllabus, and learning methods that were adapted to the context of deep local wisdom values.

Keywords: Baduy ethnic group, local wisdom values, Civics Education

INTRODUCTION

Indonesia has diverse values rooted in local wisdom. The values of local wisdom are expected to be a source of learning for students (Ufie, 2017); in particular, it is expected to emerge in Pancasila values and unity in national insight (Wiratmaja et al., 2021), and develop the character of students (Asriati, 2012). One is the values of local wisdom from the Baduy ethnic group. Baduy is one of the cultural entities in Indonesia that still firmly holds the principles that have been bequeathed from generation to generation. Baduy Dalam (Inner Baduy) community in Leuwidamar District, Lebak Regency, Banten Province holds a strong tradition of taboos. Baduy community strives to preserve cultural values, through formal education/schools, it is hoped that the proverb ,which is full of philosophical meaning, *"good guidance to the Creator, fellow human beings, and nature"* , is still maintained.

The values of the local wisdom of the Baduy community can be applied as a learning source that can be transformed into character education at elementary schools because various characters could be imitated by students (Hapiz, 2021). Actualization of local wisdom values in Civics Education would strengthen national character (Totok, 2018). Education as a socio-cultural process shows that changes in individual behavior are always related to changes in society and the environment because humans are social creatures (Syamaun, 2019). Character learning is immensely in line with Civics Education; both of them expect to create students to be good citizens (Izma & Kesuma, 2019; Nasozaro, 2019).

Several related studies include: Datuk & Nobisa (2021) researching the most beautiful tolerance value that can be applied at SMAN 8 Kupang based on local wisdom; Riyanti & Novitasari (2021) examined the potential for multicultural education based on local wisdom at elementary schools; Irfani et al., (2020) studied the potential for growing environmental care characters based on local knowledge at Urug Bogor, West Java; Hidayah et al., (2019) conducted research regarding the transformation of Javanese local wisdom in elementary school character education; Alhudawi & Malihah (2020) examined the local wisdom of Balinese Hindu Community activities as learning resources for Pancasila and Civics Education; Yuliatin et al., (2022) researched the local wisdom of the Sumawa Tribe that can be integrated in Civics Learning for junior high schools; Kanji et al., (2019) integrated local-based character education for Bungong community in Social Studies subjects; Sukarma (2019) investigated the development of local wisdom in arts and culture through banjar-based education in Bali; Rahmatih et al., (2020) examined reflection on the value of local wisdom in elementary school science learning. However, research that describes the potential for transformingof the value of local wisdom of the Baduy ethnic group in learning Civics Education at elementary schools is rarely conducted. Based on this, the researcher intended to describe the potential transformation of the value of the local wisdom of Baduy in learning Civics Education at elementary schools.

METHOD

Research Design

The research method used a case study a qualitative approach in interpreting the data relating to the potential of local wisdom of Baduy in the transformation of values in learning Civics Education at elementary schools. The researcher carried out the initial stage by collecting information in the literature regarding the results of previous studies, then conducting a field study to obtain the main information of the data.
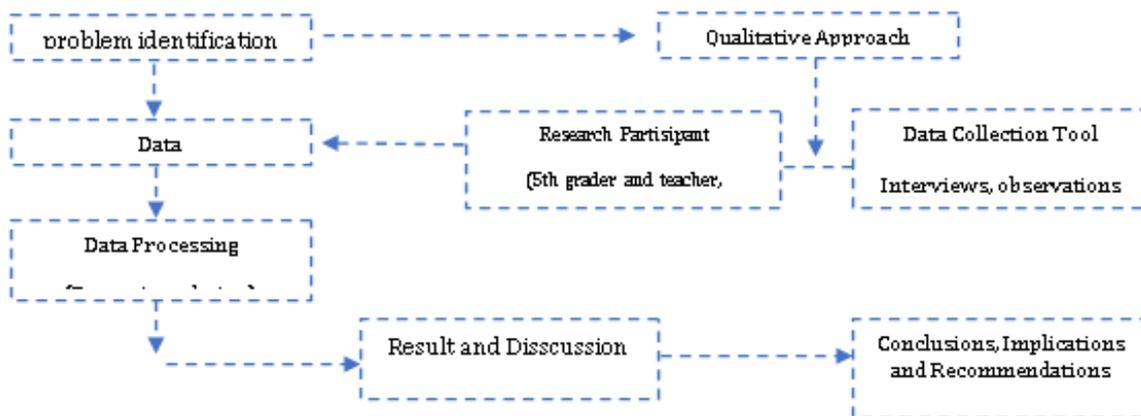
FIGURE 1. *Research design*

TABLE 1. *Research instrument framework*

NO	COMPONENT	INDICATOR
1.	General civics learning conditions (schools, teachers, students, and learning environment)	1) Convenience in learning Civics at school - Student knowledge about Baduy people - Knowledge of the Baduy community from parents, teachers, and students - Knowledge of the proverbs of the Baduy people - Educational values from the proverb of the Baduy tribe - The advantages and uniqueness of the Baduy - Moral values contained in the philosophy and proverbs of the Baduy tribe - Understand the philosophy and proverbs of the Baduy people - The values of the life of the Baduy community can be included in the field of study of civic education 2) School support in inculcating character values - The educational values contained in the life of the Baduy community people are relevant to the curriculum at school - The curriculum accommodates the local wisdom of the Baduy community - Implementation of the school's vision and mission for all stakeholders in the school - Understanding the vision and mission of teachers and administrative staff in schools 3) Community environmental conditions for inculcating character values in schools Teacher support for transforming values in the life of the Baduy community in Civics education
	Baduy Cultural Local Wisdom Values that need to be transformed into Students	- Philosophy and proverbs of the Baduy tribal community that need to be transformed into civic education learning in schools. - The educational values contained in the philosophy and proverbs of the Baduy people - The values contained in the life of the Baduy people are still relevant to today's developments.

Participants

The research location was in Baduy Village and elementary schools at Citorek District, Lebak Banten. The participants are students, teachers, and community Citorek Banten.

This research involved the community around Baduy Village who send their children to elementary schools in Citorek sub-district, 5th-grade students, and class teachers who teach 5th-grade elementary school in Citorek sub-district in Lebak Regency Banten. The consideration of selecting research participants of 5th-grade elementary school students because (1) the level of cognitive development of elementary school students is at the formal operational stage, which is the stage of intellectual development that can think logically in solving complex and abstract problems, (2) the development of elementary school students can already develop leadership attitudes and responsibility in groups, and (3) the demands of the civic education curriculum in elementary schools, students must have basic abilities to think logically, and critically, curiosity, inquiry, problem solving, and skills in social life. The teacher who teaches in grade 5 has a Bachelor's qualification, age >30 years, female gender, and lives outside the Citorek area, or is said to be not a native of the Baduy Citorek tribe area, Banten.

Material

The primary data were obtained directly from interviews, learning observations, and documentation. The data collection technics were all used in the data collection procedure so that the data obtained were stronger and more valid. 1) Questionnaires are used to collect information about teachers' background and teaching experience, learning models used so far, planning, and learning processes in designing learning models to shape students' character. 2) Class observation is used to collect data directly, about the process and real situation of learning in the classroom, both about teacher planning in teaching and the learning process and the character of students, to learning assessments. Through observation, description, objectives of individuals about one another, and their relationship to their environment can be obtained. 3) Interviews were conducted with civic education teachers who became teachers during the research process so that the data obtained through observations and questionnaires became more complete.

Procedure

The research procedure refers to the steps taken by (Creswell, 2011; Sinha & Hanuscin, 2017): the orientation stage, exploration stage, evaluation stage, or member check. The orientation or pre-field stage tries to introduce the problem structure, aspects, and values related to the Baduy tribe through literature. The exploration stage prepares for intense research, obtaining selective and relevant data information. The exploration stage is carried out to obtain data and information on the answers to the problem formulation from primary data sources through reading, and exploring the potential for value transformation in the Baduy tribe. After the data is collected, the writer reduces the data according to the theme and focus categories, displays the data (presents the data in a matrix, shows the relationship with events and relevance in the form of a description, and interprets the data in writing. Evaluation stage or member check aims to confirm the truth of the data by the data source in the form of responses, comments, or suggestions, perform triangulation, to complete the correctness of the data obtained from the relevant experts and are believed to be informants right after the interview.

Data Analysis

The data analysis carried out refers to the steps described by Creswell (Helaluddin & Wijaya, 2019) as an inductive way of working: Researchers process and prepare data to be analyzed in a focused manner. Researchers transcribed the result of interview, read the transcripts of the interviews, and confirmed the data. The researcher started coding all the data which consisted of two stages. Studying and understanding parts of words and sentences from interview transcripts are then analyzed in the early stages. Focusing on

coding as broader data by organizing data so that it is easier to find and define categories within boundaries. Researchers do the coding used, then researchers carry out the coding process used in explaining and describing the categories and themes analyzed in the study. Shows the coding results that have been done in the form of narratives and descriptions in conducting the analysis. Researchers interpret, understand, and interpret data that has been coded and analyzed previously by presenting generalizations, theories, and personal experiences of researchers. Research results are consolidated to produce a theory.

In analyzing the data, the researcher used Grounded Theory, the researcher started by transferring the interview results into an interview transcript, then observing what data would be analyzed. Then, the researcher coded based on Strauss and Corbin (Walidin et al., 2015) open coding (open coding), axial coding, and selective coding. The researcher uses a combination of coding line by line, between sentences, and several phrases due to the discovery of data that does not allow to be separated in one statement submitted. The following is a description of the coding that the researchers did.

RESULTS

Local Wisdom of Baduy

Local wisdom is an effort to fortify local culture in combating the negative impacts of foreign cultures when acculturation happens when two or more cultures affect each other (Mamangan, 2021; Rezkianah et al., 2020; Siombo, 2021). Local culture such as art, literature, customs, and others cannot be claimed as a national culture but is a local heritage that makes Indonesia more diverse. Baduy is an ethnic group, a part of Indonesia's diversity that has its local wisdom (Kameswari & Yusup, 2020). Traditional leaders and stakeholders said that Baduy's name comes from the name of an ancient river, the Cibaduy River, and Baduy Hill. Their characteristics can be seen in the clothes they wear, the similarity in housing concepts, Sundanese language, *Sunda wiwitan* beliefs, and traditional customs. Their daily language is Sundanese *bun* (old saying), and they do not know the steps of *usuk basa* (Sundanese language stages). The equipment and technology used are effortless, such as *bedog* (machete), or agricultural tools made of wood or bamboo.

Baduy community firmly adheres to their ancestors and applies ancestors' way of life;for instance, there is no technology, no electronic goods, and no glassware/plastic materials they use at home. Baduy Dalam (Inner Baduy) houses are made of natural materials, such as wood,and bamboo, and their roofs are made of dried leaves. Baduy house architecture follows particular rules. It should be built as a stilt house, and the door should face north and south, while *suhunan* (The roof) faces west and east. People of Baduy Dalam use one peg and one door. Baduy people store their crops in *leuit* (barns). The barns are placed separately from their house. In terms of dress characteristics, they wear headbands, *Kampret* clothes (Sundanese traditional clothes), and *Samping* as their bottom clothes, which are worn by wrapping them around the waist.

The traditional art of the Baduy people is called *Angklung Buhun* (a kind of traditional music instrument). It is still considered sacred and consistently associated with the beliefs of its people. Therefore, this musical instrument is only performed on particular occasions. *Sunda Wiwitan* (religious beliefs of Sundanese) is not spread outside the Baduy area. Baduy people have strong beliefs about their traditional customs. They carry out their ancestors' teachings strongly, strictly, and firmly; however, there is no coercion of will. This is evidenced by the wise and forward-looking philosophy of life and the extraordinary vigilance of their ancestors. Baduy local wisdom mainly lies in the way of life, behavior, and personalities who are so obedient to the values of their ancestral heritage.

Teacher's Attitude in Transforming the Values of Local Wisdom of Baduy

Learning material needs to be developed appropriately to help students achieve optimal competency standards and basic competencies (Komalasari, 2011, 2019). Teachers are obliged to maintain and increase the motivation forlearning through tutoring so that teachers can identify the difficulties experienced by students (Janssen et al., 2019). Teachers need to provide a basic understanding of community activities so that students become sensitive to their rights and obligations as citizens, increase their motivation to learn through regular and directed interviews, approach students' parents to obtain a learning atmosphere in their families, restore students' self-confidence, participate in group activities to create acceptance from other groups in the social life that will support the students to acquire their social sensitivity by themselves.

In general, learning is not only through good examples of attitudes, but from the behavior and actions of other humans, therefore, teachers are required to (Dobry et al., 2014; Ronfeldt, 2012; Wahlgren et al., 2016), first: have a good personality as an educator and as a social person. Educational efforts in creating learning resources that are efficient, honest, responsible, helpful, creative, and active will be accelerated through teacher personality examples. Second: Teachers should demonstrate good relations with students, other teachers, the headmaster, and school administrators. Third, the teacher shows good leadership skills. Fourth, the attitude of the teacher should not discriminate against the students because it can create a negative attitude towards the lesson and the teacher. Overall, teachers must build good relationships with God Almighty, themselves, other humans, the environment, and the nation. Some examples of teacher interactions with students are "have you cleared your desks? are you ready to learn? Ready! Cheers!" Ask the students if they have done the morning prayer yet? Some answered no because they woke up too late. The teacher praises when the children are honest, and advises them not to sleep too late so that they do not miss their responsibilities as Muslims. Then, the teacher invites other students to applaud their friends who can answer the question, "give applause friends!".

The Condition of Civics Education Learning at Elementary School in Citorek District

During the class orientation, the following information was obtained; The teacher entered and greeted the students by using a Muslim greeting. "*Assalamu'alaikum anak-anak. Bagaimana kabarnya hari ini?* (Assalamu'alaikum friends. How is it going today?)". The teacher checked the attendance list and did apperception. After giving the apperception, the teacher then asked the meaning of the title of the topic being discussed. After that, the teacher began to explain the learning material. Several times during the lesson, there was an interlude of questions and answers with students, whether it started from the teacher or the students. Sometimes, it was also seen that the teacher's efforts to keep students motivated, especially during dialogue,interludes in the middle of learning, by bringing examples of concrete stories that occur in the community to strengthen the impression of the learning material. Some students commented or answered the teacher's questions. Unfortunately, the questions or examples from the teacher did not invite students to the character values of local wisdom, so students' character developmenthas not been explored during the learning process. This condition was closely related to the models and learning methods used between the lecture method and even the question and answer method or the method of giving practice questions or assignments. Meanwhile, media and learning resources generally did not include local wisdom. Teachers tend only to use textbooks as learning resources. In terms of assessment developed by the teacher in their lesson plan, it only asses the learning outcome test, while the process assessment is not employed.

Based on the results of observations, the lesson plan was arranged based on the standard format, which consists of competency standards, core competencies, basic

competencies, formulation of learning objectives, learning materials, methods, learning resources, learning evaluations and assessment instruments. To build students' character, teachers generally did not use local wisdom as a source of learning. In compiling learning materials, in general, teachers have not used learning resources in the form of local wisdom of the indigenous culture of *Kasepuhan Citorek Traditional Village* or local wisdom of Baduy. However, the teacher has written only the main discussion and refers to the material contained in the textbook used. The learning carried out tends to only follow the discussion in the textbook.

After the researchers analyzed the lesson plans and obtained an overview of Civics Education materials, the researchers observed the teacher's activities in the classroom; first, the researchers introduced themselves followed by explaining the local cultural values of Baduy, then invited students to have a dialogue about the local wisdom associated with conditions in *Kasepuhan Citorek Traditional Village* community and is associated with the formation of the character of students as part of *Kasepuhan Citorek Traditional Village* community. Students and teachers understand the good values of their community but feel confused when they include them in learning materials. Teachers often include the material listed in the subject matter only. In fact, from the results of initial discussions with students, they understand very well that what is happening in the community has been embedded in their daily lives, because it was reflected in the personality of the Sundanese people in their area.

Students' Character at Elementary School in Citorek District

Based on the observations, information was obtained that during the civics learning process, teachers had not utilized local wisdom as a source of learning;it was proven that during the learning, students were not brought into situations and local cultural values. Students' understanding of local wisdom was mostly obtained from their family environment, and where they live, therefore, students' understanding tends to be unstructured. Students' ability in learning was mostly on cognitive skills and only refers to learning materials in the syllabus. The results of observations at SDN I Citorek Timur, SDN 1 Citorek Sabrang, SDN Citorek Barat, and SDN Citorek Kidul, in general, the characteristics of students in each school have the same characteristics as common children. So it is necessary to inculcate character values that are more directed and sustainable.

The development of positive character values should take into account the events that exist in society. One of the main attractions in the community as the object of research is religious values, courtesy, cooperation, democracy, and care for the environment. The Baduy people always uphold this character value Researchers provided understanding and samples of collaboration for Civics Education material with the values of local wisdom of the Baduy tribe by using a value transformation model so that learning in elementary schools in the traditional village area always maintains its cultural characteristics. In the daily life of the Baduy people, it is inseparable from obedience to the mandate of their ancestors and in any situation, Baduy people always perform the characteristics of simplicity, speak briefly, act accordingly, behave honestly, and always avoid conflicts with other people. Such behavior is a form of sincerity that is firmly and consistently embedded in their descendants, through a process from childhood to adulthood, the installation of these teachings and beliefs is carried out by traditional leaders through proverbs clear and easy memorizedand has a deep meaning.

Community Support in Transforming Values to Students

Baduy proverbs resemble verses from rhymes for various aspects of life. It contains reminders, advice, and illustrations in the form of invitations and symbols of life and it is not said in the form of orders, prohibitions, threats, or punishments. The words are

traditional but contain philosophical and deep meanings, and remain relevant to the present conditions (Kurnia, 2010). Based on the results of interviews with several traditional Baduy leaders it is obtained the following proverbs:

TABLE 2. *The proverbs that become the philosophy of the Baduy*

Proverb to Obey the Law	*"Lojor teu beunang dipotong, pondok teu beunang disambung, gede teu beunang dicokot, leutik teu beunang ditambah,* In general, we can interpret this to mean that everything has laws and rules, so never change the rules that have been established. *mipit kudu amit, ngala kudu menta, ngagedig kudu bewara, mun neukteuk kudu sateukna, mun nilas kudu sapasna, mun ngadek kudu saclekna, nu lain dilainkeun, nu aya dienyakeun, ulah gorok ulah linyeok* Everything has its manners and rules, so all we need to do is follow the rules that have been applied. Don't do things that don't need to be done, and don't do things that need to be done.
Law Enforcement Proverbs	*"Nerapkeun hukum ulah kencra kancas, ulah cuweut kanu hideung, ulah monteng kanu koneng, ulang ngilik kanu putih, ulah neuleu tandingan, nenjo paroman, ulah pandang bulu"* In upholding the law, never look at anything, do not see the position and who he is, the law must be enforced correctly and fairly. This is perhaps what is currently starting to degrade in our country, where the law is sharper downward and blunt upward. So that people no longer get justice, plus the law is very easily played by people who have money. *"Hukum ulang gelang catang, ulah hukum piraus, hukum aya kalana perlu ditegaskeun, hukum aya kalana perlu dibijaksanakeun".* Law is a wisdom that is by conscience. Sometimes it must be firm, take a stand, etc. Thus the law will produce justice for all people without exception. *"Mun hukum kancra kancas, matak romed cerewed, pasini euweuh sisiana, pasea euwueh hadean, tunggul nyarug cohcor mantog, budak galah jelema nyarak, datang nu bogana reos".* The law is enforced without favoritism, the wrong must be declared wrong, and the right must be declared right. If this is not the case, it will lead to an endless uproar, chaos in society will arise, and the loss of trust in the law to its enforcers.
Proverb to Protect Nature	*"Gunung teu beunang dilebur, Lebak teu beunang dirakrak, Buyut teu beunang dirobah, Larangan aya di darat, di cai, Gunung aya maungan, lebak aya badakan, Lembur aya kokolotan, leuwi aya buayaan".* Nature is a unity that cannot be separated from humans themselves because humans cannot live without nature. Nature should be left alone, cannot be changed just like that, utilized as needed so that the function of nature does not change. As we see today, Indonesian nature has been damaged, because of irresponsible hands. As a result, disasters occur everywhere, floods and forest fires are disasters caused by damaged nature.
Proverbs for Leaders	*"Jadi pamingpin mah, Ulah nyaur teu diukur, Ulah nyabla teu diungang, Ulah ngomong sageto-geto, Ulah lemek sadaek-daek, Ulah gorok ulah linyok".* Being a leader means being the head, having to be a role model, both in speech

and behavior. This saying of the Baduy Tribe about leaders has represented how a leader should behave and act.

Being a leader is certainly not easy, because it carries the interests of the public or many people.

"Tapi jadi pamingpin, Kudu landung tali ayunan, Kudu laer tali aisan, Kudu nulung kanu butuh, nalang kanu susah, Kudu nganteur kanu sieun, ngoboran kanu poekeun".

This wise saying about leaders is a continuation of the previous saying, if the previous saying contains prohibitions, then this one contains imperatives. Leaders must be wise, help people in trouble and be a light for many people.

The Help Philosophy	*"Kalawanan kamurundung kumarandang, Aleum dasar disasaran, Poek mongkleng dikotrekan, Hujan gede ditayungan, Mun leuleur diiteukan, Aleum dasar disasaran"*
	Humans are social creatures, meaning that they cannot live alone, and need each other. Therefore, we should help each other, help each other who are needed.
Proverbs for Life or Work	*"Ulah gedug kalinduan, ulah ligrig ka anginan, ulah limpas kacaahan, ulah laas kacaian, kudu tegu pengkuh, cageur bageur, kudu pinter bener, jalingeur, jeung singer, kudu panceg pamadegan, kudu nete taraje nincak hambalan, kudu kacukcruk walunganana, kudu kapapay wahanganana, kudu katincak hambal tarajena, jadi jalma mah, kudu teguh kudu patuh, kudu cageur kudu bageur, kudu pinter kudu bener, kudu jalingeur kudu cingeur, manuk hirup ku jangjangna, lauk hirup ku asangna. jelema hirup ku akalna, otak, taktak, jeung ceplak, mun teu bisa unyem-unyem, kudu bisa unyam-anyam".*
	Humans must withstand all trials, be calm in facing problems, must sympathize with others, be creative, not easily give up on circumstances, and have a lot of experience. In addition to being cognitively smart but must be able to manage their emotional and social skills to realize a life that supports each other in goodness.
Proverb Togetherness and Sociallizing	*"Kudu jadi kuntul sa uruyan, Kudu jadi walik sa giringan, Kudu jadi gagak sa gelangan, Kudu sareundeuk saigel sabobok sapihanean, Kacai jadi saleuwi ka darat jadi salogak, Kudu bisa silih asah, silih asih, silih asuh. Saluhureun pi bapaeun, Sapantaran pi batureun, Sahandapeun pi anakeun, Neangan elmu lain ti bincurang, Tapi ti papada urang".*
	Help each other, respect and love each other.
Proverb Ask for Accountability	*"Lembu kungkung, kuda cangcang, Kebo kaluhan, jelema ikrab, ijab lisan, Jelema teu beunang dipeuncit diarah dagingna, Tapi ucapan atawa lisanna".*
	The conclusion is that the grip and calculation of a human being is his speech. If their words cannot be held then it can be said that they are a bad person.

Based on these things, we should consider the importance of Baduy culture to be preserved and transformed for the next generation of the nation.

Figure 2 provides information on the activity of carrying agricultural products from the fields. At first glance, children appear to be working to carry heavy loads, but they are doing so because they are helping their parents. *".... mantuan bapa ngala kadu ti kebon. Hehe* (helped my father harvest durian from the garden.)*"* From their answers, it felt very light and fun, as if there was no compulsion.

The process of electing local leaders is done by voting through sheets of ballot paper that are put into a ballot box. They exercise their right to vote as a member of the community by voting in the voting booth (so it is secret).

The role of the surrounding community, especially from outside Lebak village, in encouraging the Baduy community to be open to technology, and information to exchange good values. From figure 4, we can see that they are learning how to use computer equipment.

FIGURE 2. *children of baduy who obey their parents' orders*

FIGURE 3. *The election activity of the customary leader in baduy luar (outer baduy)*

FIGURE 4. *The Documentation of youth internet learning activity in outer baduy*

DISCUSSION

The Meaning of Civics Education

Civics Education is a core subject at schools, which is seen as an effort to develop intelligent, democratic, and religious citizens (Nurjanah et al., 2021; Supriyono et al., 2021). Civics Education is seen as multidimensional character education containing civic competence that consists of civic knowledge, civic dispositions, civic skills, civic competence, civic confidence, a civic commitment which leads to the ability to integrate

well-informed and reasoned decision making, which is practically needed by individuals to be a participative and responsible citizen (Amanullah et al., 2019). Every citizen is expected to be able to think logically, critically, and systematically, understand various problems related to cultural differences, and take responsibility for problems cooperatively without any violence (Expósito, 2014; Thian, 2019). The scope and depth of Civics Education materials at schools include 4 national consensuses (Komalasari, 2019; Susanto & Saylendra, 2018), namely 1) Pancasila, 2) the 1945 Constitution of the Republic of Indonesia, 3) Bhineka Tunggal Ika (unity in diversity, 4) the Unitary State of the Republic of Indonesia. The scope and depth of subject matter should be seen of scientific disciplines based on the teacher's ability to convey material starting from a simple one by providing legal formulations and definitions that are easy to understand and implement in everyday life.

Transforming Cultural Values through Civics Education at Elementary Schools

Civics Education learning will be more meaningful if a teacher can transform every good value that grows in a student's environment to strengthen the student's character. The form of transformation is the creation and change of the overall form, function, or structure, which include the transformation that is physically observed, and the transformation that occurs within the individual (Milyartini & Alwasilah, 2012). the interaction process is used through education as a transformation of cultural values between generations.

Values provide a reference for behavior in everyday life, so value transformation is a process of changing the way of thinking related to something good, loving goodness, wanting goodness, and finally doing good (Andriani, 2014). Efforts to form character through local wisdom need to be developed together following applicable values so that the identity of the Indonesian character can be maintained. A harmonious life and a conducive school atmosphere between teachers, students, the environment, and the norms uphold support the achievement of educational success. Education stakeholders of school curriculum need to incorporate the moral character into school curriculum (Nucci & Narvaez, 2014). The environment and its rules also impact on the behavior patterns of students at schools;therefore the development and cultivation of the understanding of local wisdom for the community require strategies, fostering media, development, and preservation that are suitable for a diverse society.

Elementary schools are expected to be a means for students to transform their knowledge. The transformation at schools could be reached by developing patterns of social interaction for self-development and acquiring of values that students will need when they emerge in the community. Elementary school becomes teacher-student social interactions, including: "(a) imitation factor, (b) identification factor, (c) suggestion factor and (d) sympathy factor (Cordón, 2015; Muhonen et al., 2019; Senowarsito, 2013). Findings of the observations during the learning process in the classroom, the teacher, created habituation. The habituation has a powerful impact on learning (Abidin, 2019; Hendriana & Jacobus, 2016, 2017). The selection of learning methods was the next step teachers must take after planning and making lesson plans and syllabus. Teaching methods include techniques for delivering teaching materials that must be mastered by the teacher (Hobjil, 2012). The teaching method is determined based on the objectives, learning materials as well as the characteristics of the child. Teachers or educators should have adequate abilities and skills to make learning materials easily understood by the students. The choice of a suitable learning strategy for their students is one of the skills that should be mastered by the teachers, considering that the learning process is a multidirectional communication process between students, teachers, and the learning environment. The learning strategy chosen by the teacher should be based on various considerations according to the situation, conditions, and environment that will be faced.

The selection of learning strategies generally starts from (Thongnin & Wongwanich, 2014; Zhang et al., 2011) (a) the formulation of the learning objectives that have been set, (b) the analysis of the needs and characteristics of the students, and (c) the types of learning materials to be communicated.

Based on the explanation above, the teachers must develop models, materials, and learning methods to explore the transformation of local wisdom values in learning. The responsibility of a teacher as a professional educator includes educating, teaching, and training (Sumiati, 2018). Educating means continuing and developing life values (Dalmeri, 2014). Teaching means continuing and developing science and technology. While training means developing skills in students. One thing that must be developed is students' character education, including evaluating students' affective (attitude) aspect. The researcher discussed with several teachers to provide understanding and exchange ideas regarding the suitable effective assessment for students in the Citorek area of Banten. (Komalasari, 2011) explained that: affective assessment could employ several assessment tools or instruments, including behavioral observation form and direct test items. Self-assessment is an assessment technique in which students are asked to assess themselves in terms of the status, process, level of (Loughran, 2014; Taylor et al., 2011) achievement of the competencies they have learned, attitude implementation, and behavior.

Affective assessment leads to students' positive or negative responses to the lesson they learned (Alifah, 2019). The greater the positive response of students, the greater the interest students in the lessons given by the teacher;therefore, the affective aspect might determine the success of learning in the classroom, which is determined by the condition of the students' attitude. Based on the discussion above, teachers are not fully in line with the theory of teacher competence in developing the lesson plan. "Teaching is an experiential process that demands holistic and integrative critical analysis of both the theoretical frameworks that support it and the context in which it" (Nogueira & Moreira, 2012). An essentialframework a teacher should have in the learning activity is a critical attitude toward learning theory and should perform an experimental process in carrying out the learning. The teachers' professional competence will increase not only by developing a theoretical framework but also by developing their good personalities, emotions, and attitude.

The importance of classifying the orientation of the subject scope and learning objectives is essential in making decisions in the context of learning in the classroom. Through education and the inculcation of values, schools have a significant role in forming good citizens that can contribute to and participate in politics and social life (Davidson et al., 2008; Garner & Waajid, 2008; Wesley & Buysse, 2003). In addition, teachers become companions and role models to achieve targets as good citizens. This proves that education values taught through learning will increase the value of the students' responsibility. The most important values are caring, helping, working hard, and tolerance. Regarding the findings of the lack of ability of the teachers in preparing the lesson plans, it should be addressed immediately and given an understanding that the success of a learning process is not only determined by the teachers' competence but also by the technical matters such as teaching administration.

Research conducted by (Davidson et al., 2011b, 2011a) reported the role of a character in all achievements at school, both curricular and non-curricular. He investigated the relationship between the implementation of character education and student achievement in elementary schools in California, the United States. his findings, concludethat elementary schools that carry out character education and are well designed tend to have high academic achievement. Furthermore, (Sukadaria et al., 2020) said that local wisdom could indicate the existence of a concept in socio-cultural life that contains noble, truth, goodness, and beauty values that will be appreciated by the community so that it can be used as a guide or guideline for building relationships between communities. Character education for elementary school students is emphasized by using the thematic-integrative learning concept in its practice (integrated learning) (Utami & Suwandayani,

2018). In an integrated curriculum (interdisciplinary), planned learning experiences provide students with an integrated view of general knowledge (through learning models, systems, and cultural structures) and motivate and empower students to understand new relationships, models, systems, and structures. The interdisciplinary curriculum is a view of knowledge and curricular approaches that apply methodologies and discussions from more than one discipline to examine learning themes, issues, problems, topics, or experiences (Kusumastuti & Rukiyati, 2017; Rukiyati & Purwastuti, 2016). In conclusion, thematic-integrative learning in an integrated curriculum is used to create students' complete understanding of social and natural reality in their life.

In research conducted by (Sari, 2020), several things were found, including the thematic-integrative approach to character education implemented in elementary schools that could be implemented by adopting some of the local cultural values as teaching materials for character education. These findings could be used as a reconstruction of a thematic-integrative learning model for character education, but by incorporating the values of local wisdom for schools in rural areas, so that it differs from the learning model from the previous model. It is done to strengthen teacher professionalism and school quality development. Overcoming the low ability of teachers in conducting affirmative assessments at elementary schools in Citorek Lebak district, Banten, could be done by adopting an attitude assessment pattern (Saidah & Damariswara, 2017) related to the analysis of attitudes assessment forms of Elementary School Students, such as an assessment of the attitude domain in the form of a description of the behavior of students which includes two categories of attitudes, namely social attitudes, and spiritual attitudes. Attitude assessment is a form of assessment that requires teachers to understand the characteristics of each student.

The reality showed that the teacher's effective assessment was often ignored. Teachers faced difficulties in preparing the assessment instrument and implementing authentic assessment, therefore, they often did not employ the affirmative assessment in the teaching and learning process (Hajaroh & Adawiyah, 2018). In addition, the attitude of students is something that is not easily assessed objectively, this is because the attitudes possessed by students can also be influenced by moods and feelings that can change every day. The type of attitude assessment does not determine their cognitive aspect, but attitude assessment can help teachers to design learning activities that develop students' character so that they have a positive attitude that leads to their academic success. Meanwhile, according to (Nurbudiyani, 2013), the purpose of attitude assessment is to obtain accurate information about the achievement of instructional goals of students, especially at the level of acceptance, participation, assessment, organization, and internalization.

The values of local wisdom in Elementary Schools in Citorek District of Lebak Banten have been well accepted and understood by students. Through value transformation-based Civics Education learning, it was easier for students to understand the concept of character education. Learning in the classroom was more interesting with a variety of value transformation learning models. Each teacher conducted learning with strategies and models of instilling character education based on local wisdom. Each learning step contained every character value that needs to be maintained in the Baduy community. Thus, the value transformation in Civics Education learning at elementary schools in Citorek District, Lebak Banten concerning character building based on local wisdom was considered to be very effective and feasible to be implemented in the elementary school curriculum. This is based on several theories proposed by (Pornpimon et al., 2014) that firstly, the application of local wisdom at schools follows an important element of the government sector and private sector. They have to work together to promote community teaching and learning. Secondly, both educational institutions and community organizations should work together and support the creativity of village leaders and philosophers to manage curriculum and learning processes to improve the quality of life of their communities. Thirdly, educational institutions should motivate and

encourage families as well as communities to be aware of education improvement and collaborate in the learning process both in school curricular activities and extracurricular activities focusing on the local wisdom implementation. Besides, local philosophers should be involved in the teaching and learning at schools or other formal education institutions.

CONCLUSION

The potential transformation of Baduy local wisdom values in Civics Education learning were religious, polite, democratic, and hard-working students. The success of students' learning is determined by the teacher's ability and competencies as a learning designer in the classroom. In transforming the values of local wisdom, a teacher plays a role as an individual that monitors the process of learning; in this role, the teacher also reflectson the transformation of the value of local cultural wisdom that had been carried out in the *Kasepuhan* traditional area of Citorek Lebak Banten. The students were active during the classroom discussions;therefore the intensity of communication in class through a question and answer process increased. Based on the discussion above, we should consider that the values of the Baduy ethnic group should be preserved and transformed for the nation's next generationthrough education at elementary schools. This research is limited to exploring the potential for transforming of local wisdom values in the Citorek area for civic education subjects in grade 5. Recommendations for further research can measure the extent to which the potential for transformation of local wisdom values can be applied in elementary schools in both high and low grades. Then it can also be done on other subjects.

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PROFILE

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