



TRANSFORMATION OF THE VALUE OF LOCAL WISDOM OF *AMARASI IKAT* WEAVING IN TECHNOLOGY-BASED SOCIAL STUDIES LEARNING

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ABSTRACT

The rapid development of information technology in the current era of globalization cannot be avoided anymore with its influence on the world of education. The influence of globalization is not infrequent and also often neglects local wisdom and causes the erosion of national values. The value of local wisdom which is then side by side with technology certainly provides a new color in the implementation of education. Integrating Amarasi ikat weaving in technology-based learning media materials is very important to ensure that the use of technology in learning not only focuses on technical and academic aspects but also on building the character of learners. This study aims to describe the transformation of the value of local wisdom of technology-based Amarasi ikat weaving in social studies learning. This study aims to 1) examine the values of local wisdom of Amarasi ikat weaving, and 2) describe the transformation of Amarasi ikat weaving local wisdom values in technology-based social studies learning. This research was conducted through a qualitative descriptive approach using data collection techniques in the form of observation, interviews, and documentation in Teunbaun Village, West Amarasi District, Kupang Regency, East Nusa Tenggara. Based on the results of the research obtained: 1) the values of local wisdom of Amarasi ikat weaving, 2) the transformation of the values of local wisdom of Amarasi ikat weaving in technology-based social studies learning can provide new colors in the implementation of education to help students better know and love the local wisdom of their region.

Keywords: Transformation, Local Wisdom, Ikat Weaving, Social Studies learning, Technology

1. INTRODUCTION

Today the value of local wisdom has transformed along with technological developments. The value of local wisdom which is then side by side with technology certainly provides a new color in the implementation of education. This means that we must be open with information from the outside world but we must also be strong with the cultural roots of the Indonesian nation. Various challenges began to emerge, both external and internal challenges. These challenges include 1) moral degradation; 2) lack of character cultivation; 3) social shifts; and 4) processes and systems of expansion of transnational free market economies that have penetrated various areas of life such as politics, religion, socio-culture, and economics, including education (Zusmelia et al., 2020; Irwan, 2020; Achmad, 2021).

Transformation is the movement or shift of a thing in another or new direction without changing the structure contained in it, even though in its new form it has changed. The framework of cultural transformation is structure and culture. This cultural transformation is a form of preservation of local wisdom (local genius) in a particular community with the main aim that the culture is not extinct or eroded by global cultural currents (Ali, 2017; Supriatna, 2016; Siska & Supriatna, 2021). As a cultural transformation, education is defined as cultural inheritance activities from one generation to another as a process of personal formation, education is defined as the activity of a systematic and systemic activity directed at the formation of the personality of students (Munawir & Dwi, 2019). Efendi, (2014) revealing the importance of implementing local cultural values in social studies learning can be studied from the underlying educational philosophy, namely Perennialism. Perennialism views education as a very important process in the inheritance of cultural values to students. Cultural values owned by the community are very important to be transformed in education, so that they are known, accepted, and can be lived by students. Instilling the values of local wisdom to students can be combined in the form of innovative



strategies, techniques, models, teaching materials, and learning media (Hurri & Widiyanto, 2018; Siska et al., 2021)

Learning that is integrated with local wisdom will become more meaningful, because students not only understand learning limited to remembering and memorizing or mastering theory, but students can implement it in everyday life (Jati, 2022). In addition, learning that is integrated with local wisdom can foster a sense of nationalism, maintain its culture, and shape character, mindset, and behavior following the national identity of the Indonesian nation (Siska et al., 2021; Siska & Supriatna, 2021). The advantages of local wisdom-based education according to (Sholeh et al., 2022) Among others: (1) Local wisdom helps maximize learning objectives because children can easily recognize, understand, and develop elements in their environment, (2) Local wisdom helps to create a natural children's environment so that children can easy to accept learning, (3) Local wisdom becomes capital for educators to get closer to the child's environment. Social studies learning, which has been guided more by the presentation of textbook material without being followed by material development efforts, such as raising local cultural values in the community, needs to be reviewed immediately. Local culture that is available and close to the process of education is something that deserves to be empowered and utilized as well as possible. Social studies subject matter presented by teachers should be contextual.

Ikat weaving is an indigenous craft in East Nusa Tenggara, especially in Teunbaun Village, West Amarasi District, Kupang Regency. Each area in *Amarasi* displays different patterns and ornamental varieties and colors. The diversity of *Amarasi ikat* weaving is not only limited to art creations, but the making of this weaving also symbolizes the value of life, religious values, and social values. Some motifs are made through contemplation and special concentration because the motifs contain philosophical values, their use is intended for things related to customs and culture and makes them a tradition that has been inherited to this day (Nikolas, 2023).

Amarasi ikat weaving can be used as a learning resource for students. Therefore, the achievement indicator of integrating *Amarasi ikat* weaving into social studies learning is to make students able to understand the love for local culture, especially in the regions, knowing the variety of *Amarasi ikat* weaving motifs and the values contained in them. Social studies teaching must transform into interesting and fun teaching, therefore the role of teachers is very important to make many changes ranging from changing mindsets, learning media, teaching methods, updating information, mastering technology, mastering literacy, and so on (Nursyifa, 2019). Social studies education is a means to socialize social values for the younger generation so that later that generation will become good and democratic citizens in Indonesia. The main purpose of social studies education is to prepare them to be a good citizen so that they can make decisions and participate actively in society, the nation, and the world (Sapriya, 2012; Siska et al., 2021).

The development and transformation of *Amarasi ikat* weaving is interesting to study because it can provide valuable lessons that culture needs to be transformed to continue to be sustainable and have an impact on society. As well the shift in the function of *Amarasi ikat* weaving increases not only as a means of body protection and daily clothing but can be a means of strengthening the identity of a nation that is integrated in social studies learning. Integrating *Amarasi ikat* weaving in the packaging of technology-based learning media materials is very important to ensure that the use of technology in learning not only focuses on technical and academic aspects but also on building the character of students. By using learning media effectively, teachers can create a more engaging, interactive, and relevant learning experience for students. Better interaction between teachers and students, as well as between students and the learning environment, can increase learning effectiveness and have a positive impact on the quality of education (Widyawati & Sukadari, 2023).

Some similar writings about the transformation of local wisdom values such as research conducted by Achmad, (2021) discussed the transformation of technology-based local wisdom values where the results of his research on the transformation of local wisdom values of *Tudang Sipulung* contribute to learning. In addition, Ali, (2017) revealed the transformation of local genius values in the learning process as an effort to build the nation's character in high schools throughout the Simeulue district discusses the transformation of local genius values in learning is needed to reduce global influences that can damage the character of students. The results of the research are a mental revolution of students with local wisdom values. The focus of this research is transforming



the values of the local wisdom of technology-based *Amarasi ikat* weaving which is integrated into social studies learning.

The objectives of this study, namely: 1) describe the form of local wisdom values of *Amarasi ikat* weaving and 2) describe the transformation of *Amarasi ikat* weaving local wisdom values in technology-based social studies learning.

2. METHODS

The research approach used descriptive qualitative. According to Arikunto (2013), descriptive research is a study intended to investigate activities, circumstances, situations, conditions, events, and others. This research will describe, reveal, and decrypt the transformation of local wisdom values of *Amarasi ikat* weaving in technology-based social studies learning. The place of this research was conducted in Teunbaun village, Kupang Regency. The study was conducted in January 2023. The object of this research is the values of local wisdom in *Amarasi ikat* weaving in Amarasi District, Kupang Regency, East Nusa Tenggara.

The data collection technique is carried out in the following ways:

- a. Method of observation (observation)
In this study, observations were made on *Amarasi ikat* weaving craftsmen in Teunbaun sub-district, Amarasi District, Kupang Regency, East Nusa Tenggara, about the variety of *Amarasi ikat* weaving ornaments.
- b. Interview Method
Researchers used a type of unstructured interview guideline. The resource person for this data collection is the maker of the *Amarasi ikat* Weaving motif related to the meaning of each Amarasi motif.
- c. Documentation Method
This study uses records of data related to the object of research as well as photos and recordings of *Amarasi ikat* weaving.

The research instruments used in this study are:

- a. Observation Guidelines
Observance or observation contained instructions in outline about the things observed, this was done through observation of various motives and values of local wisdom in *Amarasi ikat* weaving.
- b. Interview Guidelines
In this study, researchers used a type of unstructured interview guideline. The resource person for this data collection was the maker of the *Amarasi ikat* Weaving motif related to the meaning of various *Amarasi ikat* weaving motifs.
- c. Documentation Guidelines
Documentation techniques in this study were in the form of photographs at the time of data collection, images of *Amarasi ikat* weaving motifs, and other documents related to the value of local wisdom of *Amarasi ikat* weaving.

Data analysis used in this study was using source triangulation and triangulation methods. These methods were used to compare and recheck information obtained by data collection techniques on several data sources. The data source was the result of data collection with observation techniques, interviews, and documents.

3. RESULTS & DISCUSSION

Local Wisdom Values of *Amarasi Ikat* Weaving

Amarasi ikat woven fabric, Kupang Regency, East Nusa Tenggara is a cultural heritage left by ancestors that is made traditionally, has artistic value, and is rich in local wisdom values so that it must be maintained and preserved so as not to become extinct. Weaving is part of Indonesia's cultural heritage that has socio-cultural



significance. In some areas, there are also distinctive woven fabrics that characterize and identify the area. The heritage must be maintained so that it is not lost and can be learned and preserved by future generations (Mahardhani & Cahyo, 2017). Weaving culture is part of a variety of cultures that must be preserved because it can enrich the characteristics of the Indonesian nation with its diverse motifs and patterns, where this woven fabric not only produces textile products, but each motif of this woven fabric has a symbolic meaning, even in the royal era it was also a marker of traditional and social status (Octaviani & Komalasari, 2020).

Hakam and Nurdin, (2016) explain that values are the ideas of a person or group about a value that is considered good, true, beautiful, and wise so that the idea is valuable and qualified to be used as a guide or guide in behaving and acting. When values are in a person's mind, they become important concepts in life, so they become standards of behavior, that is, standards for displaying beauty, efficiency, or meaningfulness that he supports and maintains, although not always conscious. After a person touches and knows a value, the value will gradually affect his beliefs, so that values become the basis of thought and even become the basis of his actions.

Local wisdom is the result of community experience within a certain area and is not necessarily used by people in other regions. These values will be attached very strongly to the life principles of a particular society, its existence has gone through a long passage of time, throughout the existence of that society (Sukron et al., 2020). Local wisdom according to (Supriatna, 2016) is the identity of a nation and the ability to absorb and process culture that comes from outside into its character and ability.

The existence of *ikat* weaving as a hereditary heritage of the Amarasi community is a form of effort to preserve and develop local culture. *Amarasi ikat* weaving has 64 motifs, including a variety of geometric ornaments, flora, and fauna. The diversity of *Amarasi ikat* weaving motifs is not only limited to art creations, but the patterns and ornamental varieties are taken from stories about the kingdom, customs daily life, and culture of Amarasi. Some decorative varieties of *Amarasi ikat* weaving motifs are *Kaimanfafa*, *Noe Riu*, *Kai Ne'e*, *Panbuat Ana*, *Kret No Tenu*, *Esi*, *Korkase*, *Kaun Tub Hitu*, *Kornak Matanab*, and *Bauneki* (Utami & Yulistiana, 2018). Nikolas, (2023) revealed that the *Amarasi ikat* weaving ornamental variety has experienced the development of as many as 68 motifs, this is influenced by globalization, many things will change starting from the way people think, following modern culture and the emergence of interest in changing new motifs. The woven fabric produced does not solely serve to protect from heat and cold, more than that the woven fabric produced is religious, customary cultural, ethical, and aesthetic (Sonbay, 2018). Various ways are carried out by weaving craftsmen in Teunbaun village to maintain the cultural heritage. As a cultural heritage, *ikat* weaving was born from the mind and creativity of the art of motif makers and weaving craftsmen, especially mothers, which was later passed down from generation to generation as a work of art to fill the spare time of Amarasi women. The artwork passed down from generation to generation can also be said to be local wisdom. Indeed, weavers not only weave a piece of cloth with economic selling value, but they also weave and weave historical motifs, culture, life values, village identity, moral and social messages, and their distinctiveness as women; gentleness, patience, sense of belonging and sharing (Fernandez et al., 2018).

In *Amarasi ikat* weaving, there are good values that can be implemented as a guideline for life. The values in question include the following.

a) Religious Values

The religious meaning of the life of the Amarasi people is expressed in the *korkase* motif, weaving in the form of a bird whose wings are open or flapping (Figure 1). This illustrates the beliefs about *Uis Neno* (God of the Sky), *Uis Pah* (god of the earth), and *Nitu* (ancestral spirits). The picture of belief in *Uis Neno*, *Uis Pah*, and *Nitu* is like a triangle that is not separated or intertwined. *Uis Neno* (Lord of Heaven) occupies the highest place because he is the giver of life. In all matters of people's lives, Amarasi puts forward the God of life. *Uis Pah* was given trust, given trust as a leader (king), and gave welfare to his people. *Nitu* was entrusted by *Uis Neno* to guard and give instructions to humans, in this case, his surviving relatives (Namah, 2020). The *korkase* motif is contained in religious values, because this motif is made as a form or form of the Amarasi community in thanking God and his ancestors. Then, the Amarasi people were taught to respect and respect their ancestors, because they



believed that the spirits of the ancestors influenced their lives so disaster could come if they did not respect and respect the spirits of their ancestors.



Figure 1. Korkase Motif

b) Cultural Values

Cultural values pertain to the self-identity of a society or ethnic group. Motifs and colors, and the process of making *ikat* weaving can reflect the richness and diversity of cultural heritage. In this case, it means that *Amarasi ikat* weaving describes the lifestyle of the Amarasi people who live in simplicity and honor the values that have been passed on from previous ancestors. From *Amarasi ikat* weaving, people can recognize their identity and all the potential of their area. As a cultural heritage, ikat weaving was born from the mind and creativity of the art of motif makers and weaving craftsmen, especially mothers. Which was later passed down from generation to generation as a work of art to fill the spare time of Amarasi women. The artwork passed down from generation to generation can also be said to be local wisdom.

c) Social Values

Social values for the life of the Amarasi people are expressed in the *Kaimanfafa* motif. A weaving with a motif hand in hand. For the Amarasi community, this motif illustrates concern and an attitude of cooperation with fellow humans. Thus, broadly speaking, the social values that exist in *Amarasi ikat* weaving manifest in social solidarity, such as cooperation, friendship cord, please help, harmony, tolerance, and respect for others. Thus, the meaning of value here forms the attitudes and actions of the community in carrying out their social interactions.



Figure 2. Kaimanfafa Motif

d) The Value of Love

The value of love for the lives of the Amarasi people is expressed in *Kaine'e's* motif. This motif means six *Temukung* symbols ((*Uim Ne'e*- 6 houses) that surround the Amarasi Kingdom. For the Amarasi community, this motif teaches love for fellow humans as a bond of brotherhood passed down by ancestors to the next generation wherever they are. The Amarasi community is taught to always help, and not to discriminate against others.



Figure 3. *Kaine'e* Motif

Transformation of Local Wisdom Value of *Amarasi ikat* Weaving in Technology-Based Social Studies Learning

In the era of globalization marked by the rapid development of technology and the internet as it is today, it can easily affect the sustainability of local wisdom. The influence of globalization is not infrequently also often makes local wisdom neglected and causes the erosion of national values. Children are more proud of foreign cultures than of their own. Therefore, local wisdom must be maintained and also preserved (Sartini, 2004). Avoiding the entry of foreign cultures into Indonesia is quite a challenge today. The spread of foreign cultural phenomena often occurs through popular platforms such as YouTube, TV, Instagram, TikTok, and other social channels. The real phenomenon that occurs with the rapid process of globalization is the birth of the gadget generation, a term used to mark the emergence of the millennial generation era. The millennial generations are intended as a generation that in their lives makes information and its devices a part that is always attached to their lives, even inseparable from their lives in any conditions and situations (Wahana, 2019). Heryani et al. (2022) called the era a high-tech high-touch era which made various high-technology tools an important part of life.

The integration of technology in social studies education can facilitate a more interactive, engaging, and relevant learning experience for students. By utilizing technology, students can gain access to a wide and varied variety of learning resources (Widyawati & Sukadari, 2023). By utilizing technology wisely, teachers help students develop a deep understanding of social studies and help them become active, critical-thinking citizens (Utami et al., 2022). The use of this media changes the learning paradigm that previously tended to be saturated and textual to be more interesting and interactive. Teachers can package social studies materials more attractively, increase the efficiency of the teaching process, and encourage students to learn independently. The use of technology in social studies learning creates a positive learning climate, and has a major influence on student motivation and participation, as well as the efficiency of teaching by teachers (Heryani et al., 2022).

Teachers in conducting learning strive to utilize the values of local wisdom as a source of learning for students. The values of local wisdom that exist in the area around the school and students are integrated into learning. Efforts to bring students closer to the distinctiveness of the local culture where they live will not succeed well if teachers are less or even unable to convey it. Therefore, teachers are needed who have an adequate understanding of local cultural values, in addition to their ability to understand the subject matter they are responsible for (Kariadi, 2017). From the student's perspective: the Social Science material is too much and the demands are memorized; the scope of the material is too wide; in learning, students feel tense, and tend to be scared; many students are sleepy when learning social studies because the learning done by the teacher is less exciting and tends to be boring; The materials taught are not related to the environment or students' daily lives. The weakness of Social Science learning is that the learning process is not supported by the development and use of learning media in the form of various socio-cultural cases that grow in the environment of students such as those that are institutionalized in local wisdom (Kariadi et al., 2021).

The values of local wisdom of *Amarasi ikat* weaving can be transformed as a source of learning based on local wisdom. In its use, ikat woven fabric has long been used as daily clothing by the community and is also traded because of its value. At first, weaving was made to meet daily needs as a covering and body armor, then developed for traditional needs (parties, ceremonies, dances, marriages, deaths). Until now it is official and modern clothing designed according to the times. The motif of an *Amarasi ikat* Woven Cloth for the community



can be considered to have a deep value. Thus, teachers can integrate local cultural values so that they continue to be felt until finally able to transform noble traditional values into their students. If it succeeds, it is hoped that the negative cultural influences coming from outside can be minimized (Kariadi, 2017).

The integration of local wisdom content material can be done in integrated learning in elementary schools under 21st-century learning. The material can be integrated into the 2013 curriculum for grade 4 elementary school, for example in theme 1, namely "the beauty of togetherness" with the sub-theme "cultural diversity of my nation". The values of local wisdom can be developed by teachers as models, media, and digital-based teaching materials in social studies learning for example by using YouTube, Canva, Powtoon, Prezi, Sparkol Videoscribe, Lectora, Wondershare Filmora, Flip HTML, Flibook Maker and many other applications and platforms available on the internet. Integrating local wisdom in technology-based social studies learning certainly provides a new color in the implementation of education. This is an effort to maintain and preserve regional culture as the wealth of the Indonesians is very valuable and helps students to better know and love the local wisdom of their region.

4. CONCLUSION

The variety of *Amarasi ikat* weaving culture found in West Amarasi District, Kupang Regency, East Nusa Tenggara consists of several motifs that illustrate the characteristics of Amarasi culture. These cultural characteristics are depicted and expressed through various motifs or varieties of ikat weaving. *Amarasi ikat* weaving has 64 motifs, including a variety of geometric ornaments, flora, and fauna. Some ornamental varieties of *Amarasi ikat* weaving motifs are *Kaimanfafa*, *Noe Riu*, *Kai Ne'e*, *Panbuat*, *Ana*, *Kret No Tenu*, *Esi*, *Korkase*, *Kaun Tub Hitu*, *Kornak Matanab*, and *Bauneki*. The diversity of *Amarasi ikat* weaving motifs is not only limited to art creations, but the patterns and ornamental varieties are taken from stories about the kingdom, customs daily life, and culture of Amarasi. Along with development, many things will change starting from the way people think, following modern culture and the emergence of interest in changing new motifs so that *Amarasi ikat* weaving has developed as many as 68 varieties of ornamental motifs. These motifs have the meaning of the value of local wisdom of the Amarasi community, namely 1) Religious values, expressed in the *korkase* motif of weaving in the form of a bird whose wings are open/flapping. This illustrates the beliefs about *Uis Neno* (God of the Sky), *Uis Pah* (god of the earth), and *Nitu* (ancestral spirits). The *korkase* motif is contained in religious values, because this motif is made as a form or form of the Amarasi community in thanking God and his ancestors. 2) Cultural values pertain to the self-identity of a society or ethnic group. Motifs and colors, and the process of making ikat weaving can reflect the richness and diversity of cultural heritage. *Amarasi ikat* weaving illustrates the lifestyle of the Amarasi people who live in simplicity and honor the values that have been passed on from previous ancestors. 3) Social values for the life of the Amarasi people are expressed in the *Kaimanfafa* motif. A weaving with a motif hand in hand. For the Amarasi community, this motif illustrates concern and an attitude of cooperation with fellow humans. 4) The value of love for the life of the Amarasi people is expressed in the *Kaine'e* motif. This motif means six *Temukung* symbols ((*Uim Ne'e*- 6 houses) that surround the Amarasi Kingdom.

Amarasi ikat weaving can be used as a learning resource for students. Local culture that is available and close to the process of education is something that deserves to be empowered and utilized as well as possible. Social studies subject matter presented by teachers should be contextual. Therefore, the achievement indicator of integrating *Amarasi ikat* weaving into social studies learning is to make students able to understand the love for local culture, especially in the regions, knowing the variety of *Amarasi ikat* weaving motifs and the values contained in them. Social studies teaching must be transformed into interesting and fun teaching, therefore the role of teachers is very important to make many changes ranging from changing mindsets, learning media, teaching methods, updating information, mastering technology, mastering literacy, and so on. By raising the value of local wisdom as an effort to preserve culture which at the same time can improve the quality of learning in schools.



The integration of local wisdom content material can be done in integrated learning in elementary schools under 21st-century learning. The material can be integrated into the 2013 curriculum for grade 4 elementary school, for example in theme 1, namely "the beauty of togetherness" with the sub-theme "cultural diversity of my nation". The values of local wisdom can be developed by teachers as models, media, and digital-based teaching materials in social studies learning for example by using YouTube, Canva, Powtoon, Prezi, Sparkol Videoribe, Lectora, Wondershare Filmora, Flip HTML, Flibook Maker and many other applications and platforms available on the internet. Integrating local wisdom in technology-based social studies learning certainly provides a new color in the implementation of education.

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