

The Influence of Sarip Tambak Oso Folklore as A Learning Resource for Grade IX Social Studies Theme Local Wisdom

¹Niswatin, ²Hanifa Martia Rossa, ³Sholihana Dwi Bagasasti, ⁴Ajeng Sofia Zakiatik

^{1,2,3,4}Surabaya State University, Indonesia

Corresponding email: niswatinniswatin@unesa.ac.id

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Abstract. This research is about Sarip Tambak Oso Folklore which is a local wisdom from Sidoarjo. Sarip Tambak Oso Folklore is a story that is currently less popular among the younger generation, so there are preservation efforts to maintain the local wisdom of Sarip Tambak Oso by integrating it in social studies learning. The media to implement learning Folklore Sarip Tambak Oso in the form of SAC (Smart Application Creator). The purpose of this research is to increase cultural awareness by integrating Sarip Tambak Oso Folklore in digital-based social studies learning. The use of methods in this study is quantitative with a quasi-experimental approach, namely by comparing the scores of the experimental group and the control group in grade IX of Asa Cendekia Junior High School. Comparisons were made through actions in the form of applying SAC (Smart Application Creator) to the experimental class and conventional learning to the control class. The results of this study show that there is a difference between before and after the application of SAC. The class with the application of SAC understands Sarip Tambak Oso Folklore more easily than the class that has not applied SAC.

Keywords: Folklore; Sarip Tambak Oso; Local Wisdom; Social Studies

INTRODUCTION

In the era of globalization, education plays an important role in shaping students' character and understanding of the social, cultural and historical environment. Education not only aims to provide knowledge, but also to teach diverse cultural values and local wisdom (Istianah et al. 2024; Novia et al. 2023; Safruddin and Ahmad 2020). In the school environment, social science education helps students understand the country's cultural and historical diversity and the importance of preserving cultural heritage (Elnivira et al. 2024; Mamik Indrawati and Sari 2024). On the other hand, there are many field studies that show that social studies learning is often centered on cognitive aspects with an emphasis on memorization and concepts. This results in students who often do not understand the meaning of social studies learning and how to apply the material that students learn in relation to real life. In addition, the use of learning materials that are not contextualized with local wisdom and are generic in nature causes students not to appreciate the cultural heritage of their respective regions (Prasetyo, Rahman, and Anis 2024).

Local wisdom is one of the important components in education in accordance with the Indonesian Constitution number 2003 Chapter 3 on the principles of education implementation article 4 paragraph 3 which reads that education is organized as a process of civilization and empowerment of learners that lasts throughout life. Furthermore, Law No. 20/2003 CHAPTER XIV Article 50 paragraph 5 emphasizes that district/city governments manage primary and secondary education, as well as education units based on local education. Local wisdom-based learning helps students understand cultural identity and fosters a sense of love for the homeland (Harahap 2023; Ismawait et al. 2023).

Local wisdom is important to maintain cultural identity and the welfare of people's social life in the era of increasing globalization (Maharani and Muhtar 2022). Local wisdom often relates to matters of daily life. Knowledge, values, and actions passed down from generation to generation known as local wisdom is a reflection of folklore. Each region in Indonesia has its own local wisdom that is often reflected in folklore (Hartanto et al. 2022).

Folklore as a form of cultural expression has great potential to be a diverse and contextual learning resource. Folklore not only contains stories, but also contains social, moral and cultural values that are relevant to everyday life (Turyani, Sugiarto, and Naam 2024). Most people believe that folklore can entertain children before bedtime. However, folklore not only has structured messages but also messages that are conveyed implicitly. Folklore as a traditional belief continues to develop and is still embraced by the community, although it has been altered several times by technological advances. Therefore, folklore is a common property and every member of the community must work together to maintain and preserve the cultural heritage left by the ancestors (Marsellaa and Putri 2020).

One of the folklores in East Java is the Sarip Tambak Oso folklore, where the Sarip Tambak Oso folklore is rich in local wisdom values. Sarip Tambak Oso is a figure who has extraordinary powers and is a hero for the community, where Sarip Tambak Oso comes from the Sidoarjo area. Sarip Tambak Oso is considered a role model for the next generation to uphold justice, honesty and courage in everyday life. Sarip Tambak Oso folklore is preserved and taught from generation to generation as an important part of local cultural identity (Niswatin et al. 2024). Therefore, in the context of education, Sarip Tambak Oso folklore can be utilized as a learning resource in schools. The use of Sarip Tambak Oso folklore as a source of social studies learning can be a solution to overcome the problem of lack of appreciation for local wisdom heritage among students. Folklore can help students to learn more actively in learning activities. Folklore Sarip Tambak Oso according to the author's analysis has an appeal to students because there are anecdotal elements that make it easier to understand and create more active learning. This can increase learning motivation and make it easier for students to relate learning material to everyday life (Dian et al. 2024).

Sarip Tambak Oso folklore is often studied in various studies including research Putra (2024) that explained the rapid technological advances in this contemporary era resulting in Sarip Tambak Oso folklore and others almost extinct (Dian et al. 2024). This is because globalization affects people's preferences which are influenced by popular cultural content from various countries. As a result, to revive the Sarip Tambak Oso folklore, a game design is needed that combines the visual novel genre and the action genre made using the game method. Research Dawudi (2024) explained that folklore-based digital content can improve writing skills in cultural literacy, as shown by the fact that the topics students write about are increasingly growing when folklore is used as a learning medium in the context of civilization. One of the folklores used in the digital content in the study is the Sarip Tambak Oso folklore. The digital content of the Sarip Tambak Oso folklore reflects the meaning of filial piety to parents by analyzing the nation's culture (Dawudi, Pairin, and Indarti 2024).

The difference between this research and the above research is that in this research the Sarip Tambak Oso character is introduced to students as a character who can be

emulated. Sarip Tambak Oso folklore can also be packaged in the form of developing social studies learning resources so that social studies learning is more relevant, contextual, and increases students' awareness of cultural identity. It also allows students to understand local wisdom from the perspective of the local community, creating a stronger sense of engagement and ownership of students' cultural heritage. This research involves the use of Smart Apps Creator in social studies learning resources to support modern information technology-based learning. It has not been widely applied in teaching about local wisdom. The Smart Apps Creator (SAC) application presents a new look that allows students to learn at their own pace and needs. Social studies learning resources in the form of SAC applications not only help students understand social studies material in an interesting way, but also enrich the learning process by integrating local wisdom.

Referring to the context of local wisdom learning, the use of folklore as a learning resource has its own advantages. In addition to providing a more vivid picture of the past, folklore is also able to link the historical events of Sarip Tambak Oso with cultural values that are still relevant today. Integrating the story of Sarip Tambak Oso into social studies learning can help students understand history not only as a series of events, but also as a cultural heritage that must be preserved. Sarip Tambak Oso folklore can be used effectively as a local history learning resource that aims to enrich students' knowledge and strengthen their cultural identity. The effectiveness of the use of Folklore can be seen by comparing students' ability to understand local wisdom material before and after. This research can also be useful to add insight into the study of history and local culture-based learning methods, and provide alternative learning resources for history teachers to improve students' understanding of local history.

METHOD

The method used in this research is quantitative with a quasi-experimental approach. Quantitative research refers to the use of populations or samples using instruments as data collection. Quantitative research analysis is testing a hypothesis that has been previously set (Amruddin et al. 2022). The measuring instrument of this quantitative research is a questionnaire in the form of questions with the aim of knowing the extent to which students understand local diversity through folklore in the form of SAC. This study uses two variables, namely the independent and dependent variables to determine the relationship between the two.

The techniques used in this study are data normality test, homogeneity test, and hypothesis testing. The data normality test aims to determine that the distribution of data variables is normally distributed. Furthermore, the homogeneity test was carried out to see the variance of the experimental and control class populations. The last stage is hypothesis testing using SPSS. Sources of research data obtained from the results of experiments, interviews, literature studies, and documentation. Interviews were conducted with social studies teachers and students of SMP Asa Cendekia Sidoarjo. The purpose of the selection of the sample is to obtain data related to the extent to which teachers and students understand the story of Sarip Tambak Oso. Experiments were conducted when learning about local wisdom took place with the aim of observing the response of students when folklore was applied in learning. Literature study is used to strengthen the theory used in the research. Documentation functioned as physical evidence when learning about folklore took place.

RESULTS AND DISCUSSION

Respondents used in the Sarip Tambak Oso Folklore trial in the form of applications are class IX Asa Cendekia Junior High School. There are two classes that are used as respondents, namely class IX A as the experimental class where the Sarip Tambak Oso Folklore Application is applied. While class IX C is a control class, namely a class with conventional learning. Data from these two classes will be tested for normality to determine the distribution of the distribution. The following is table 1 with the Kolmogorov-Smirnov normality test of the post test scores.

Tabel 1. One-Sample Kolmogorov-Smirnov Test

			Unstandardized Residual
N			55
Normal Parameters ^{a,b}	Mean		.0000000
	Std. Deviation		9.79055602
Most Extreme Differences	Absolute		.075
	Positive		.066
	Negative		-.075
Test Statistic			.075
Asymp. Sig. (2-tailed) ^c			.200 ^d
Monte Carlo Sig. (2-tailed) ^e	Sig.		.614
	99% Confidence Interval	Lower Bound	.602
		Upper Bound	.627

The table above is a normality test by means of One-Sample Kolmogorov-Smirnov which states that the data is normally distributed with sig (2-tailed) 0.602. Based on the significance value of the data states that if it is greater than 0.05 then H0 is accepted. So it can be interpreted that there is no difference in initial ability between students of experimental class IX-A and control class IX-C.

The next stage is a normality test on the post-test questions of experimental class IX-A and control class IX-C. In the experimental class, an action has been taken in the form of providing local wisdom material using the Sarip Tambak Oso Folklore application. Unlike the control class IX-C which still uses conventional learning. The following is a normality test table after the post-test.

Table 2. One-Sample Kolmogorov-Smirnov Test

			Unstandardized Residual
N			55
Normal Parameters ^{a,b}	Mean		.0000000
	Std. Deviation		8.90004261
Most Extreme Differences	Absolute		.141
	Positive		.114
	Negative		-.141
Test Statistic			.141
Asymp. Sig. (2-tailed) ^c			.008
Monte Carlo Sig. (2-tailed) ^d	Sig.		.009
	99% Confidence Interval	Lower Bound	.006
		Upper Bound	.011

The normality test in table 2 states that the sig (2-tailed) value is 0.009. The resulting significance value is clearly less than 0.05. So it is stated that H0 is rejected and H1 is accepted. This means that the post-test scores conducted on experimental class IX-A and control class IX-C are not normally distributed. Class IX-A and class IX-C have the same understanding of each other.

Homogeneity test is a stage that must be passed to see the variance assumption. The homogeneity test stage was carried out on the pretest and post-test values of the experimental class IX-A and control class IX-C. The following is a table of pre-test and post-test homogeneity.

Tabel 3. Test of Homogeneity of Variances

Levene Statistic			df1	df2	Sig.
Result Value	Based on Mean	13.496	1	53	.001
	Based on Median	6.528	1	53	.014
	Based on Median and with adjusted df	6.528	1	34.067	.015
	Based on trimmed mean	13.608	1	53	.001

The homogeneity test of pre-test scores in experimental class IX-A and control class IX-C has a sig (2-tailed) value of 0.001. The significance value is clearly <0.05, it can be stated that the pre-test scores of the experimental and control classes are not homogeneous.

Tabel 4. Test of Homogeneity of Variances

Levene Statistic			df1	df2	Sig.
Result Value	Based on Mean	.529	1	53	.470
	Based on Median	.304	1	53	.583
	Based on Median and with adjusted df	.304	1	50.094	.584
	Based on trimmed mean	.523	1	53	.473

In contrast to the pre-test value which is stated that it is not homogeneous. The post-test value has a sig (2-tailed) of 0.470. This means that the significance value is greater than 0.05 and it can be stated that the post-test scores of the experimental and control classes are homogeneous.

The next test carried out on the pretest scores is the Mann-Whiteny test because it sees that the pre-test scores are normally distributed but not homogeneous. The choice of using the Mann-Whitney test can be seen in the table below.

Tabel 5. Test Statistics

Result Value	
Mann-Whitney U	179.000
Wilcoxon W	557.000
Z	-3.217
Asymp. Sig. (2-tailed)	.001

The sig (2-tailed) value shows a value of 0.001 which is <0.05 . So it can be stated that the pre-test scores of the experimental class and control class have a significant difference in value.

The last stage is in the form of an independent sample t-test on the post-test scores of the experimental and control classes. The use of independent tests is carried out because the post-test values in the previous test are normally distributed and homogeneous so that they can be continued using the independent sample t-test test. The following table can be observed.

Tabel 6. Independent Samples Test

Levene's Test for Equality of Variances		t-test for Equality of Means						
F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
							Lower	Upper
.529	.470	5.912	53	.001	14.325	2.423	9.465	19.186
		5.883	48.617	.001	14.325	2.435	9.431	19.220

It can be seen in the table that the sig (2-tailed) value shows 0.001 which means <0.05 . So that a statement can be made that the post-test scores of the experimental and control classes have a significant difference.

Based on several tests that have been passed, namely the normality, homogeneity, Mann-Whitney and independent sample t-tests, it can be understood that the difference between the pre-test and post-test scores in the experimental and control classes has a significant difference. The experimental class has students who are good in the subject matter. Therefore, the pre-test and post-test scores can be considered good overall. Unlike the case with the control class which has an average pre-test and post-test score that is still below the experimental class.

This condition shows that there is still one systematic test in the form of ANACOVA that needs to be done. The ANCOVA test tries to see how influential the application of Sarip Tambak Oso application is on increasing post-test scores.

Tabel 7. Test of Between-Subjects Effects

Dependent Variable: Posttest

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	4301.454 ^a	2	2150.727	39.989	.001	.606
Intercept	2750.910	1	2750.910	51.148	.001	.496
Pretest	1480.653	1	1480.653	27.530	.001	.346
Class	828.340	1	828.340	15.401	.001	.229
Error	2796.728	52	53.783			
Total	415600.000	55				
Corrected Total	7098.182	54				

After the Ancova test in the table above, it can be seen that the sig value (2-tailed) is 0.001 which means <0.05 . It can be stated that there is an effect of using the Sarip Tambak Oso Application on increasing student grades in the experimental class. The increase in student grades makes a hammer for the Sarip Tambak Oso Application as a student learning resource.

Folklore Sarip Tambak Oso in the form of this application has a novelty in learning, especially at Asa Cendekia Junior High School. This statement is supported by the social studies teacher at Asa Cendekia Junior High School who stated that previously he had never used folklore in the form of applications as a form of actualization of social studies learning. The application of Folklore in the form of this application triggers students to be more interactive with learning. Because the use of illustrations in the form of images and videos in the application helps stimulate students' brains to better understand learning. In addition, Folklore itself can also help students to more quickly understand the material because it refers to local folklore.

CONCLUSION

Sarip Tambak Oso Folklore is one piece of local wisdom that needs to be preserved. One solution to preserve Sarip Tambak Oso Folklore is to integrate it in social studies learning. Based on the results of this study, the application of Sarip Tambak Oso Folklore in the form of applications helps students improve the value and understanding in social studies learning. Comparison of posttest data between the experimental class and the control class has a sig value (2-tailed) 0.001 which means more than 0.05. This statement means that there is an effect of using the Sarip Tambak Oso application in student learning.

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