

The Effectiveness of Sociology Teaching Books Based on Local Wisdom as an Effort to Strengthen Student Character

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Abstract. This study aims to describe the effectiveness of sociology textbooks based on local wisdom to strengthen student character and factors that influence the effectiveness of sociology textbooks based on local knowledge to enhance student character. This study uses a descriptive qualitative approach. Data were collected using interviews, observation, and documentation and analyzed using qualitative analysis. The results of the survey show that: 1) Sociology textbooks based on local wisdom are effective as an effort to strengthen student character because the local knowledge integrated into the textbook is used by teachers not only to make it easier to understand the contents of the book or the substance of the material but also to strengthen character. This can be seen from the textbooks' descriptions, illustrations, and questions, which aim to lead students' opinions on character values, including religious, creative, and caring environmental characters that can be rewritten in everyday life. 2) Factors that influence the effectiveness of sociology textbooks based on local wisdom as an effort to strengthen student character include teacher factors and the availability of facilities. The teacher's factor is related to the mastery of the material and the use of innovative learning methods. The facility factor is associated with the availability of sociology textbooks based on local wisdom for teachers and students.

Keywords: Textbooks; Local Wisdom; Character.

INTRODUCTION

The research by [1] has produced a product in the form of local wisdom-based sociology textbooks for class XII Semester II. The intended textbook was developed based on Basic Competencies (KD) 3.4 as contained in the annex to Regulation of the Minister of National Education No 69 of 2013 [2].

The primary competency was chosen to be developed into a textbook because 1) the Basic Competencies are related to local wisdom, 2) it is related to efforts to strengthen character amidst the influence of globalization, 3) it is related to the North Lombok community which has a lot of local wisdom which contains character values that are relevant to the needs of facing the effects of globalization. The results of this research are, of course, essential to be followed up by testing the effectiveness of the textbook to strengthen student character. This is very important and ur-

gent to increase the efficacy of learning sociology, especially in strengthening student character.

This research is urgent:

1) To improve the effectiveness of Sociology learning in SMA and MA in North Lombok. In this case, the results of this study are expected to increase the contribution of the Sociology subject in strengthening student character. This means that the Sociology subject in SMA and MA equips students with various Sociological concepts and strengthens character.

2) As an alternative solution to prepare students as part of a community with character. In this case, through the textbooks produced, it is hoped that it can assist teachers in preparing students as part of a community with character.

Authors [3] show significant differences in learning outcomes between pre-test and post-test results. From the results of the oral evaluation, it is known that students can provide examples of the four types of norms that apply in a varied com-

munity environment and can demonstrate tolerant behaviour in ethnic, religious, racial and inter-group diversity within the framework of Bhinneka Tunggal Ika in the city of Singkawang. This shows that the effective use of teaching materials improves student learning outcomes.

The research [4] shows that the teaching materials' validation results got an average rating on all aspects of the validator 3.7 with validation criteria of 93%. According to [5], this range of criteria is very feasible or can be used.

Research [6] showed a significant increase in the average value of writing description skills in the experimental class compared to the control class. The pre-test value for the control class was 61.25, and the post-test was 71.40. An increase of 16.57% with an average n-Gain of 0.274, including the low category. Meanwhile, the pre-test score for the experimental class was 61.22, and the post-test score was 83.31. There is an increase of 36.08% with an average n-Gain of 0.570, which is in the moderate category. The difference in this increase indicates that the teaching material effectively improves the ability to write descriptions.

Research [7] shows that lesson plans, tenth-grade biology textbooks with local Timorese customs for teachers and students, and Student Work Sheets created based on local wisdom affect students' achievement.

The similarities between this research and this research are that they examine the effectiveness of the teaching materials developed. The difference lies in this study's orientation, substance, and location, namely the effectiveness of sociology textbooks based on local wisdom to strengthen the character of high school students in North Lombok. The study of this issue is critical because local wisdom contains various good values built and maintained by the local community. Related to this, the author [8] explains that according to a cultural perspective, local wisdom is the various values that are created, developed and maintained by the community, which become their guideline of life, including multiple mechanisms and ways to behave, behave and act which are outlined as a social order.

Local wisdom is a form of knowledge, belief, understanding, and habits as a product of past culture, which has local advantages so that it is institutionalized traditionally and becomes the community's way of life [9]. Local wisdom has mean-

ing as ideas, values, attitudes, and wise views, which are owned by the society and internalized by each member. The author [10] suggests local wisdom, namely intelligence that is local with the following characteristics: being able to withstand foreign cultures, having the ability to accommodate elements of foreign culture, having the ability to integrate aspects of foreign culture into the original culture; have the ability to control; and able to give direction to the development of culture. Local wisdom has universal values reflected in personality and the ability to think globally, act locally, and commit nationally, thus forming a cultural identity [11, 12].

According to [13], forms of local wisdom in society can be in the form of values, norms, ethics, beliefs, customs, customary law, and special rules. On the other hand, the author [13] said that at the end of the sedimentation of this local wisdom, it will manifest into a tradition or religion. The author [14] emphasized that local wisdom has various forms and lives in multiple cultures of society, so its functions are different, namely: conservation and preservation of natural resources, development of human resources, development of culture and science, advice, beliefs, literature, and taboos; social meaning, ethical and moral meaning, and political meaning. On the other hand, the author [15] emphasized that local wisdom has three functions, namely: *a dialogical function*, namely the function of opening up to each other to get to know each other; *the integrative function*, namely the function of uniting diversity and strengthening solidarity cohesion; *transformative function*, namely the function of changing backwardness and conflict to progress, togetherness and peace.

Based on the definitions, forms, and functions of local wisdom as above, the development of sociology textbooks based on local wisdom can be an effort to strengthen students' character. According to [16], maintaining student character is a must. The author [17] suggests that there are nine pillars of character originating from universal noble values, namely: 1) the character of love for God and all of His creation; 2) independence and responsibility; 3) honesty/trustworthiness, diplomatic; 4) respectful and courteous; 5) generous, like helping and cooperation/cooperation; 6) confident and hardworking; 7) leadership and justice; 8) kind and humble, and; 9) the characters of tolerance, peace, and unity. The efforts to strengthen student character through sociology textbook products that integrate local wisdom

are based on the opinion of [18], who believes that character education must be rooted in national culture, which generates many values or wisdom. The diversity of the nation's cultural treasures implies that every community has a different local culture that creates local wisdom.

In addition, the author [19] argues that character education cannot be separated from the values attached to the context. Local wisdom represents a way of life that grows and develops in a community. The same opinion was expressed by [20], who said that the development of character education cannot be separated from the culture in a place where character education is held. One of the cultures that exists and is passed down from generation to generation in society is local wisdom.

Protection and preservation of local wisdom and character development is a necessity. The author [21] believes that character education and national culture must be developed in schools.

According to [19], developing local wisdom-based character education is based on the belief that each community has specific strategies and techniques to carry out life according to its context. Based on the explanation above, developing sociology textbooks based on local wisdom greatly supports efforts to strengthen student character.

Based on the background above, the problem that is the focus of the study in this research is: "How is the effectiveness of local wisdom-based sociology textbooks as an effort to strengthen the character of high school (SMA/MA) students in North Lombok?"

RESEARCH METHOD

This type of research is descriptive qualitative research, which aims to explain a social phenomenon or an event. Descriptive qualitative research is research that collects data in the field. In this case, the researcher collects data about the effectiveness of sociology textbooks based on local wisdom to strengthen character through research subjects, namely sociology teachers in SMA/MA in North Lombok. They are collecting data using interview techniques, observation, and documentation studies.

Data analysis used in this research is qualitative analysis with steps as in [22], namely data reduction, data presentation, and verification/concluding. In this case, the data obtained

through interviews with sociology teachers and documentation studies were selected beforehand, and then the election results were presented systematically.

RESULTS AND DISCUSSION

The Effectiveness of Sociology Textbooks Based on Local Wisdom as an Effort to Strengthen Student Character. Effectiveness is a fundamental concept because it can provide an overview of success in achieving goals, or effectiveness is the level of achievement of objectives from the activities carried out compared to predetermined targets.

Textbooks as a learning tool can undoubtedly be measured for their effectiveness in terms of their contribution to helping students achieve learning goals. In interviews with high school sociology teachers in North Lombok, it was stated that using sociology textbooks based on local wisdom is very effective in teaching because learning becomes more meaningful. In this case, learning is building knowledge and strengthening character.

The sociology teacher's statement placing strengthening character as part of the learning objectives that can be developed through the use of local wisdom-based sociology textbooks as above is relevant to the function of education as emphasized in Article 3 of Law No 20 of 2003 concerning the National Education System [23], namely forming a dignified national character and civilization to educate the nation's life.

Furthermore, high school/MA sociology teachers in North Lombok also revealed that sociology textbooks based on local wisdom can impact students' growth and development of character values. Using sociology textbooks based on local wisdom makes students more enthusiastic about learning because learning becomes contextual, making it easier to understand and enjoyable. After all, what is learned is around students; even students become part of it.

The effectiveness of sociology textbooks based on local wisdom to strengthen character is also supported by document data, namely the textbook in question, which shows an orientation towards strengthening character. This can be seen from the textbook composition, which in the first part contains four aspects of Basic Competency, including elements of ritual attitudes, social attitudes, knowledge, skills, and character values related to Basic Competency, as shown in Table 1.

Table 1 – Basic Competencies of Sociology in High School

KD KI.1	KD KI.2	KD KI.3	KD KI.4
1.1 Opening Insights to various world civilizations to strengthen religious values and encourage respect for the diversity of cultures.	2.2-2.2 Demonstrate empathy for social inequality in the surrounding community and encourage participation in overcoming it	3.4 Describe how to carry out a community empowerment strategy by prioritizing local wisdom values amidst the influence of globalization.	4.4 Designing, implementing, and reporting community empowerment actions by prioritizing local wisdom values amidst the influence of globalization.
Religious, Tolerance	Social Awareness		Creative Democratic Communicative Spirit of nationality

KD in Sociology, as in the table above, shows that the orientation of sociology subjects is about building knowledge and strengthening character. However, efforts to strengthen character through sociology courses are not carried out partially by efforts to build knowledge but must form a

whole. In this case, character strengthening is integrated into building knowledge. For this reason, it can be done by integrating local wisdom, which contains character values to illustrate learning material. In this case, the learning materials developed can be seen in Table 2.

Table 2 – Main material and sub material

KD. 3.4 – Describe how to carry out the community empowerment strategy by prioritizing local wisdom values amidst the influence of globalization.	
Indicator	Sub Indicator
Basic Concept of Community	1. Definition of community 2. Elements of community 3. Type of Community 4. Benefits of community
Community Empowerment	1. The definition of community empowerment 2. The principle of implementation of empowerment community 3. Initiator of community empowerment 4. The strategy of community empowerment 5. The process of implementing community empowerment
Local Wisdom	1. Definition of local wisdom 2. Elements of local wisdom 3. Forms of local wisdom 4. The function of local wisdom
Community Empowerment Program through Local Wisdom	1. Community Empowerment in traditional societies a. Empowerment of cocoa farming communities b. Village community empowerment adat/traditional village (Bayan and Gumantar) c. Community empowerment of woven fabric artisans d. Weaving workshop 2. Community empowerment in modern society
Community Empowerment Program Based on Local Wisdom and Globalization	1. Impact of globalization 2. The urgency of community empowerment based on local wisdom in the era of globalization

It was found that there was local wisdom to illustrate some of these materials, as seen in the following sub-materials. The sub-material "Community Empowerment Initiators" is illustrated of

community activities. The community is one of the initiators of community empowerment besides the government and the private sector. In this case, the community can take the initiative to

empower the community by utilizing the potential of local wisdom, such as coconut sticks.

Coconut sticks are ubiquitous in North Lombok because the main crop on the plantations residents own is coconut. So far, the local community has used coconuts for economic selling value. Meanwhile, coconut sticks become waste; even if sold as sticks, their economic value could be higher. In contrast, when the stick is processed into woven, which is aesthetically pleasing, it has a higher monetary value. Thus, it will have an impact on increasing people's income.

Integration of local wisdom in the form of potential resources that can be managed so that they have economic value, as in the picture above, is oriented by sociology teachers to internalize creative and religious character values. These character values are part of the 18 character values developed in character education, as emphasized in the Ministry of National Education [24].

Creativity is a person's ability to give birth to something new in the form of ideas or real works that have never existed, in new forms or combination with available things. Thus, managing coconut sticks is part of the community's creative efforts to address the existing potential. Therefore, it can be used to internalize innovative character.

In addition, the integration of local wisdom in textbooks is also visible in the material for community empowerment programs based on local wisdom, the sub-material for community empowerment in traditional societies. Several things were explained regarding this sub-material, including 1) empowering the indigenous community of Bayan Village, 2) empowering the farming community, and 3) empowering the community of weavers in Bayan Village.

Regarding the sub-materials on community empowerment for the indigenous people of Bayan Village, it describes how the indigenous people of Bayan are a traditional society that still maintains local wisdom amid changing times. Local wisdom is meant to exist in various forms, including building architecture and customary law. The architecture of the building includes the Bayan ancient mosque building, as shown in the following Figure 1.



Figure 1 – Bayan Ancient Mosque

As seen above, the picture of the Bayan Ancient Mosque illustrates the potential that must be considered in empowering indigenous communities in the textbook. The architecture of the Bayan Ancient Mosque is part of the local wisdom of the Bayan people, which has proven to make Bayan Village known to the world community. This can be observed from the many foreign tourists who visit the place.

Furthermore, in the textbook, several questions arouse students' reasoning power, including: 1) Why did the ancient Bayan Mosque receive the attention of the world community? 2) What is the uniqueness of the Bayan Ancient Mosque? 3) What are the values contained in the architecture of the Bayan Ancient Mosque? The teacher uses these three questions not only to build knowledge but also to internalize character values. Through these three questions, the teacher leads students' opinions on character values in the architecture of the Bayan Ancient Mosque building, which is built at a height that exceeds other buildings as a manifestation of religious values because, in the view of the Bayan people, the mosque is a holy place, a place of worship to glorify oneness Allah SWT so it must be built at a height that exceeds other buildings. Thus, integrating local wisdom in the form of the Ancient Bayan mosque can help strengthen religious character.

In addition, the textbook also explains the existence of a social order that regulates and binds all aspects of community life in Bayan Village, both related to human relations with the Creator, human relations with nature, and relations between humans. This relationship creates customary law that applies in Bayan Village.

Furthermore, the textbook explains that one of the essential aspects that became a consideration for the birth of customary law in Bayan Village was the need for water to meet the community's

basic needs for posterity in the future. This is undoubtedly to the concept of sustainable development. This concept is applied by the people of the Bayan Traditional Village by preserving the forest through the application of stringent customary law in regulating forest sustainability.

To preserve the forest, the people of Bayan Traditional Village have a customary law which they call '*awiq-awiq*', which contains five substances as follows:

1. Taking, picking, uprooting, cutting down, catching animals, and burning dead trees/wood found in customary forest areas is prohibited.
2. It is prohibited to herd livestock around the edges of and within customary forest areas, which can cause damage to forest flora and fauna.
3. It is forbidden to contaminate/pollute springs in customary forest areas.
4. It is forbidden to poison watersheds (DAS) using fottas, decis, electric shocks, and other things around the forest and outside the customary forest area, which can cause the killing of living biotics in the river.

Each user/user of water, individuals and groups, must pay a fee/*sawinih* to forest managers and water sources.

An example of the sanction is a fine of one buffalo for residents who cut down a tree in the customary forest. If the fine has not been paid, the person concerned will not be served any day-to-day needs and may not participate in traditional events. Of course, these sanctions are very burdensome for the perpetrators, so until now, no one has violated them, and they impact forest sustainability, as shown in Figure 2.

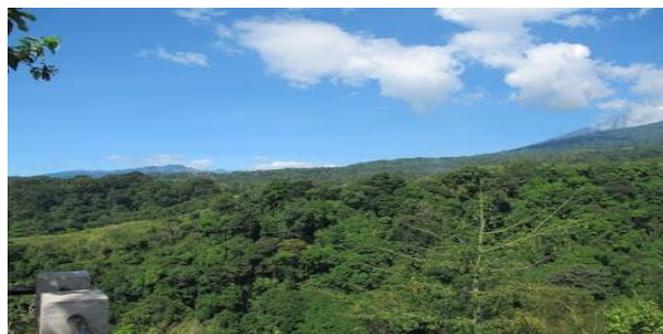


Figure 2 – Customary Forest Bangket Bayan

The Bangket Bayan customary forest is typical in Teres Genit Hamlet, Bayan Village, with an area of 57.4 ha. This forest is in the middle of an agricultural rice field area. The sustainability of the Bangket Bayan customary forest is inseparable from the strong *awiq-awiq* the local indigenous community carries out. Moreover, this familiar forest has a spring that is not only utilized by the surrounding community but also by the Local Water Company (PDAM) for the needs of the people of Bayan District.

After the description of local wisdom in the form of customary laws for preserving forests and springs as above, several questions must be answered by students in the textbook, including: 1) what is your attitude towards customary laws for preserving forests and springs, if you become part of the community members of Bayan Village, 2) What character values are contained in the customary law on forest and spring conservation in Bayan Village?, 3) What are your ideas/ideas for community empowerment in your area? The teacher uses these questions to lead students' opinions on the values of religious character and environmental care contained in these customary laws. Thus, it can help strengthen student character.

Various data on local wisdom-based sociology textbooks, as above, illustrate that local wisdom-based sociology textbooks effectively strengthen student character. This is possible because the textbook integrates different local pearls of wisdom of the people of North Lombok, which require character values. The character values in the intended local wisdom are relevant to the character values in the Basic Competency of Sociology subjects, which are developed into the planned textbooks, namely KD class XII, as in Table 1. This is by the notion of effectiveness, which comes from the word practical, which means something that has an effect (as a result, influence, impression) in the Big Indonesian Dictionary. Effectiveness is the achievement of predetermined goals or objectives.

The research data above illustrates the effectiveness of sociology textbooks because these textbooks are not only oriented towards building knowledge but also strengthen character, namely religion, creativity, and care for the environment. Thus, the textbook is practical to enhance student character.

Supporting and Inhibiting Factors in the Use of Local Wisdom-Based Sociology Textbooks. A textbook is a written work in the form of a book in a particular field, which is a standard book used by teachers and students in the teaching and learning process for instructional purposes and purposes which is equipped with teaching tools that are compatible and easy to understand by the user at schools and colleges to support the teaching program.

Textbooks are one of the learning tools that influence the quality of the learning process. It is a learning unit that contains information, discussion, and evaluation. Systematically arranged textbooks will make it easier for students to understand the material to support the achievement of learning objectives.

Talking about textbooks in their use certainly has supporting factors. Interviews with high school sociology teachers in North Lombok revealed that the teacher is the main factor that supports the use of textbooks. In this case, the teacher must master the material to be studied. The next factor is the availability of complementary facilities such as an LCD projector.

Based on the interview above, it supports using textbooks in the learning process as being more effective. It must be supported by the teacher's ability to master every material in the textbook so that students will also quickly understand the material being taught, primarily if a teacher can use learning methods appropriate to the material being taught. In addition to the teacher having to master the material contained in the textbook, of course, it must be supported by the availability of infrastructure and facilities in schools, such as the availability of LCD projectors so that students not only listen to the material but can also see through the media used.

In addition to supporting factors, some factors hinder teachers from maximizing textbooks at school. Based on interviews with sociology teachers at SMA/MA in North Lombok, it was revealed that there were several factors inhibiting teachers from using textbooks at school, such as teachers not mastering the material in textbooks, the methods used were monotonous and a lack

of supporting facilities such as the unavailability of textbooks for students to hold.

Based on the interview above, it can be understood that several factors become obstacles for teachers in using textbooks in schools. First, the teacher does not master the material in the textbook, so the students also cannot understand the lessons being taught even though there is already textbooks that student hold in class. Second, the teacher's teaching style could be more varied so that students get bored quickly in class. Third, namely, the need for school support facilities, primarily related to the unavailability of sociology textbooks based on local wisdom for students to hold.

CONCLUSIONS

Sociology textbooks based on local wisdom are effective as an effort to strengthen student character because the local wisdom integrated into the textbook is used by teachers not only to make it easier to understand the book's contents or the substance of the material but also to strengthen character. This can be seen from the textbooks' descriptions, illustrations, and questions, which aim to lead students' opinions on character values, including religious, creative, and caring environmental characters that can be rewritten in everyday life.

Factors that influence the effectiveness of sociology textbooks based on local wisdom to strengthen student character include teacher factors and the availability of infrastructure and facilities. Teacher factors related to mastery of the material and the use of learning methods. In using sociology textbooks based on local wisdom to strengthen student character in schools, teachers must master the material being taught. They must also be supported by supporting infrastructure and facilities. The inhibiting factors are that the teacher does not master the material being taught, the methods used in learning are monotonous, and books are unavailable for students to hold.

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