
Tajau Production Activities in North Kuin as a Learning Resources on Social Studies

Hapijah

ipshapijah.2015@gmail.com

MI Sairussalam Tanah bumbu

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Abstract

Pemanfaatan The utilization of local content into learning IPS is one aspect that supports the achievement of the learning goals of social studies. However, in reality, learning of social studies that last more dominant use textbooks, so planting attitudes and skills ignored. Education is only concerned with the planting concept for learners. The purpose of this study was to describe the Tajau production activities in North Kuin as a source of social studies. The research was conducted using a qualitative approach with descriptive methods. Observation, interviews, and documentation used as data collection techniques. Data reduction, data presentation, and verification of data used for data analysis techniques. Test the validity of the data is done by triangulation is a triangulation of sources and extension of research time. The results showed Tajau production activity consists of several stages of preparation, materials, Tajau formation, drying, and marketing. Various stages can be used as a source of social studies in the material interaction between space, social interaction, economic activity, and inter-regional trade.

Keywords: Production, Tajau, Learning Resources on Social Studies.

Abstrak

Pemanfaatan konten lokal ke dalam pembelajaran IPS merupakan salah satu aspek yang mendukung tercapainya tujuan pembelajaran IPS. Namun, pada kenyataannya pembelajaran IPS yang berlangsung lebih dominan menggunakan buku teks, sehingga penanaman sikap dan keterampilan terabaikan. Pembelajaran hanya mementingkan penanaman konsep kepada peserta didik. Tujuan penelitian ini adalah untuk mendeskripsikan kegiatan produksi Tajau di Kuin Utara sebagai sumber belajar IPS. Penelitian dilakukan dengan menggunakan pendekatan kualitatif dengan metode deskriptif. Observasi, wawancara, dan dokumentasi digunakan sebagai teknik pengumpulan data. Reduksi data, penyajian data dan verifikasi data digunakan untuk teknik analisis data. Uji keabsahan data dilakukan dengan triangulasi yaitu triangulasi sumber dan perpanjangan waktu penelitian. Hasil penelitian menunjukkan pada kegiatan produksi Tajau terdiri dari beberapa tahapan dari persiapan, bahan, pembentukan Tajau, pengeringan, serta pemasaran. Berbagai tahapan tersebut dapat dijadikan sebagai sumber belajar IPS pada materi interaksi antar ruang, interaksi sosial, kegiatan ekonomi, dan perdagangan antar daerah.

Kata Kunci: Produksi, Tajau, Sumber Belajar IPS.

PRELIMINARY

The learning activities not only aim to provide the planting of the concept to the learners. Rather, cognitive, affective, and psychomotor is a unity that must be achieved in a lecture. Once also on social studies learning (Noviani et al., 2023). To achieve this learning, required the use of local content as part of learning resources so that students not only understand the concept, but they understand the concepts taught linkages with the environment. In 2013 the curriculum has been explained that the success of social studies learning characterized by a deep understanding of the concepts and implementation in daily life (Maulana et al., 2023). Learners have the competence of the usefulness of learning for human

life, and the impact of the use of science to human life and the environment (Abbas, 2013). Social studies learning resources should be seen as a unified whole in the learning process. Source learn practical and effective social learning in the soul and human actions and objectively institutionalized in society (Subiyakto et al., 2017; Subiyakto & Mutiani, 2019).

Banjarmasin, precisely in North Kuin there is one community activity that utilizes the local culture in the form of Tajau as economic activity (Rahmi et al., 2023). Tajau is a large crock-like object that is intended as water storage containers or rice. Their membership of the community in Northern Kuin in making Tajau preceded by Bugis people who reside in Kuin, due to public demand, the community in Kuin learns how to make it. The tajau-making process is still very traditional. Areas that still require Tajau is an area which is not covered by water channels. Thus harnessing Tajau as a container to hold water (Arif et al., 2010).

Knowledge of how the process of producing Tajau as one of the indigenous communities must be maintained properly Kuin existence. Integrating local wisdom into learning is one way to keep whereabouts remain unknown to future generations (Mutiani et al., 2024). One suitable subjects are social studies. Social studies is a subject that has a goal to prepare students to be good citizens based on Pancasila and the 1945 Constitution, with focuses on the development of individuals who understand environmental issues, discusses the interaction between humans and the environment, as individuals and members of society who can think creatively and critical and able to develop the cultural values of the nation (Kemdikbud, 2005).

Educational development of cultural values by using local culture serves as a medium so that learners will not be separated from the reality of the culture they have (Ilhami et al., 2024). Hope later to insert content into the learning culture can shape the character of learners who contribute to the preservation of local culture especially Tajau production activities so that it will remain secure its sustainability in the future (Sariyatun, 2013; Sukirno, 2002).

The existence of economic activities in producing Tajau interesting to be related to the process of production, so that is known about how the knowledge society in producing a Tajau, or in other words what aspects of the manufacture of different Tajau production activities other objects. So that it can be used as part of a learning resource on social studies (Mursid et al., 2023).

METHOD

A qualitative approach with descriptive methods used in this study to explain how the process of making Tajau in North Kuin thoroughly. The research location is located in the Village of North Kuin, District of North Banjarmasin. Researchers personally into the research instrument means researchers personally determine the focus of research, selecting informants, perform data collection, data analysis to test the validity of the data.

Subjects in this study were Tajau maker, cultural, academic, and community who can provide information relating to research on the process of making Tajau in North Kuin. The data collection process includes three methods: observation, interview, and documentation. The observations were made by observing the process of making Tajau by Mayasin in North Kuin. Interviews were conducted with two craftsmen Tajau, RT. 5 in Kuin Utara, four villagers, and two social studies teachers in junior high. Documentation is done by collecting several journals relating to Tajau and take photos of the Tajau making process.

After getting the data from the observation, interview, and search-related documents Tajau then carried a reduction to data by retrieving only the data relevant to research on the process of making Tajau at Kampung Kuin Utara. After data reduction, data presentation is done by describing the results of the data into a paragraph. Recently in the data analysis process is data verification to make conclusions on the data that has been presented. The validity of the test process is done by triangulation of data sources by providing the same question to the speaker, but at different times. Researchers also conducted extra-time studies to obtain sufficient data in the study.

RESULTS AND DISCUSSION

Tajau production is one form of craft communities in the Village of North Kuin. The expertise inherited by a family of craftsmen Tajau. Currently, only two craftsmen left who are still active in making Tajau namely Mayasin (54) and Jaimani (29). Based on the observation of the physical form Tajau, Tajau is an object that has a height of 80 cm, diameter 19 cm, and 60 cm circumference Tajau mouth. Tajau created has grayish-white color results from the drying of the materials used, namely cement and sand (Yana, 2014).

Tajau by definition according to KBBI (Kamus Besar Bahasa Indonesia) is large jars of clay through the combustion process to make it (Handy et al., 2024). However Tajau in northern Kuin very different in terms of making techniques or materials to make it. Tajau in northern Kuin did not use clay instead of cement and sand, and the technique makes no use of massage techniques and round like a barrel-making process (Isnaini et al., 2023).

Tajau is an object which is normally used to store water and rice. Now the public demand for Tajau was significantly reduced, most customers who order from areas Tajau Anjir, Aluh-Aluh, and Tamban (Rusmaniah et al., 2024). Explains if the production activities carried out to meet the needs of the community will be an item (Rianto 2010). Such statements Salasiah (73) explained that he now no longer use Tajau. Tajau reduced usage due to replacing the plastic containers that are lighter and water distribution taps are getting easier (Berutu et al., 2023). Besides Tajau demand in the local area, Tajau bookings also came from outside the island. Booking comes from Bali, Madura, and most recently from Bandung. As for the specifics (Rizal et al., 2024).

1. Preparation phase

The materials need to be prepared to make Tajau are cement, white sand, wood shavings, and water. The white sand is used as a mixture of cement was imported directly from Liang Anggang, Banjarbaru. One bag can be used to make eight Tajau. Wood shavings can be purchased from the nearest furniture manufacturing in North Kuin. The tools used are molds made of calico cloth, ironwood used to grind wood shavings in the mold. After that, there is a flat aluminum sheet used to form the mold periphery and shovels used to mix the ingredients to make Tajau (Ilhami et al., 2024).

2. Material processing stage

Before processing the mixture of cement and sand, the mold is prepared in advance by incorporating wood shavings into calico cloth. Wood shavings in the mold must be broken by strong until the solid that formed mold perfectly. Once the dough will be made of sand and cement with a ratio of 3: 1, but the number of comparisons Tajau making materials are subject to change according to customer demand (Siska, 2016).

3. Tajau body formation stage

After processing the mold and dough to make Tajau, it is the process of formation Tajau body. First of all, form the bottom Tajau by making the dough into a round shape. Once the mold is placed on top Tajau and gradually applying the dough on the mold surface to be covered all parts. The formation process must be done quickly and accurately because the Tajau dough will harden and will not be reusable (Susilana, 2009).

4. Drying stage

The next step is drying, leaving Tajau half dried up. After the sawdust removed from the mold and then followed by drawing out the mold calico cloth. The drying process only relies on the sun upon, so long drying time depends on the weather. Finishing is done by applying a cement mixture smooth so that the surface is smooth Tajau (Maryani & Syamsudin, 2009).

Tajau as a result of cultural objects Kuin people in the North are objects that serve as containers for storing water and rice. Making culture as a source of learning in social studies learning can make students understand their environment well. Through the study of social studies is expected to learners will be able to improve their understanding of multiculturalism and develop local cultural values. Development of Social Science learning is closely associated with local knowledge to improve social studies learning outcomes continuously (Susanto, 2015; Abbas, 2015).

Learning resources are all there and can provide information in the learning process. Everything can be used as a learning resource therefore physical objects, environments, all human activity and so can be used for learning resources. In social studies, everything can be used as a learning resource based on the definition of social studies is the integration of social sciences and humanities. Social studies Learning should be a means to bring the students to the social life of the surrounding community (Abbas et al., 2017; Nasih et al., 2019; Satrianawati, 2018).

Making Tajau as a learning resource will provide additional knowledge to the learners. Learners will know about the long process to go through to make a Tajau and how craftsmen to face the changing times to stay afloat Tajau making business. Making Tajau production activities as a source of social studies can be used on the theme of the production, distribution, and consumption. On this theme, the teacher can explain the stages of making Tajau, from preparation, material processing, entity formation to drying. Tajau distribution process to the destination where consumers can use a landline or water. Tajau distribution through waterways can use a small boat or raft and use pickups for a landline. Putro (2013) states that learning in K13 was developed based on several principles, namely:

1. Learning focused on learners;
2. Improving the creativity of learners;
3. Building a learning environment fun and challenging;
4. Learning to have content values (ethics, aesthetics, logic, and kinesthetic);
5. When notified, the learners will find out;
6. Create variations in the learning experience of students using a variety of strategies and methods of learning fun, contextual, efficient, effective, and meaningful.

The process is based on the principles of teaching social studies to develop reasoning, worth, and morality (Muchtar, 2015). Also to add insight to the culture of local learners, according to Rusyidah (58), the participants will get to know their local culture when learning

the local culture material inserted as a learning resource. Therefore Tajau production activities in the North Kuin can also be used as a source of learning and research analysis junior high social studies syllabus, as follows:

Table 1 Syllabus Subjects of Social Studies

Grade Level / Semester	Basic competencies	Subject matter	Kuin Tajau production activities in the North
VII / I	3.1 Understand the concept of space (location, distribution, potential, climate, landform, geology, flora, and fauna) and the interaction between rooms in Indonesia and its influence on human life in economic, social, cultural, and educational.	Understanding the interaction between space and space.	Kuin's marketing targeting Tajau in agricultural areas such as Anjir, Aluh-Aluh, and Tamban. There is an area of the earthy peat, so Tajau on the need to save water also grain rice yields. This happens from marketing activities was the interaction between regions because when selling Tajau using the river path toward Anjir, Aluh-Aluh, and Tamban.
VII / I	3.2 Analyzing social interaction in space and their influence on social, economic and cultural values and norms and social institutions of culture	Social interactions	Social interaction occurs between artisans and buyers Tajau Tajau. Social interaction occurs during the process of buying and selling Tajau, which is when it happens communication and social contact is a prerequisite for the occurrence of social interaction.
VII / II	3.3 Understand the concept of interaction between humans and space so as to produce a variety of economic activities (production, distribution, consumption, demand, and supply) and the interaction between rooms for the sustainability of the economic, social, and culture of Indonesia.	Economic activity (production, distribution, consumption) related to the development of science and technology.	Tajau as objects of culture used as an attempt by craftsmen. Economic activities include production, distribution, and consumption.
VIII / II	3.3 Analyzing the advantages and limitations of space demand and supply, technology and its influence on the interaction between rooms for economic, social, cultural in Indonesia and ASEAN countries	Trade and commerce between the regions / inter-island	At the inter-regional trade material / inter-island can make Tajau production activities as a learning resource for Tajau marketed to other areas such as Anjir, Aluh-Aluh and Tamban and

outside the island because there Tajau orders to be sent to Madura, Bali and Bandung.

Source: Data Processing (2019)

Based on the analysis above, the material syllabus which can make production activities Tajau as a learning resource is an economic activity (production, distribution, and consumption). Other learning materials is the interaction between space and social interaction in class VII and class VIII inter-regional trade. Penintegrasian local cultures in social studies learning are expected to make learners remain bound by the socio-cultural realities in the communities where they are located. Through social studies lesson with the local culture in it, is expected to provide a stock of knowledge, attitudes, values , and shaping identity learners (Sapriya, 2017).

Tajau production activities as a result of the cultural community in Singapore as part of a past society. As explained (Abbas et al., 2016; Permatasari et al., 2019) that the past of a society to be a part of their culture in the form of values, ideas, ideas that can affect people in the act of contextual inspiration. Expectations of future learners can instill a sense of ownership over their culture, especially the local culture such as crafts Tajau that will remain secure existence Tajau (Sanjaya, 2006).

CONCLUSION

Tajau is a large container that is similar to jar people use for storing water or rice. Unlike the jars made of clay and burnt in the manufacturing process, Tajau made of cement and white sand. Several steps are being taken in the manufacturing process Tajau, namely the preparation stage, the stage of processing the material, forming stage Tajau body, and the latter is a drying step. Manufacture Tajau currently did only by reservation by the customer. Tajau delivery to destination customers can use two lines, namely water, and land. Conduction through land-use pickups and deliveries via waterways using a small boat or raft.

Making Tajau production activities as a source of social studies can be used as one among many ways to achieve the goal of social studies, which is to prepare students to be good citizens. On Curriculum 2013 for social studies in junior high school can take advantage of an explanation of the production activities Tajau in Kuin North as a source of learning in a matter of economic activity (production, distribution, and consumption) associated with the advancement of science and technology, the interaction between space, social interaction, as well as trade between regional and inter-island. Integration Tajau production activities in North

Kuin as a source of learning to make learners obtain contextual learning so that they are more familiar with their surroundings and the problems in it and will have a sense of ownership of their own culture.

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