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The Integration of Dayak Deah's Local Wisdom in Social Studies Learning within The Merdeka Curriculum at Junior High Schools in Tabalong

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ABSTRACT

This study aims to explore the integration of Dayak Deah local wisdom values into Social Studies (IPS) instruction within the Merdeka Curriculum at public junior high schools in Tabalong Regency. The research was conducted at SMPN 1 Upau and SMPN 2 Upau, employing a qualitative case study approach. Data was collected through interviews with teachers and students, classroom observations, and analysis of relevant curriculum and syllabus documents. The results reveal that Dayak Deah local wisdom holds significant potential as a learning resource in Social Studies, yet its implementation is not fully optimized. A key challenge identified is the limited teacher knowledge of Dayak Deah local wisdom, compounded by a lack of supporting resources for its integration into teaching. These barriers impede teachers from effectively incorporating local wisdom into lessons, thereby failing to fully reflect the cultural diversity of the region. This study aims to contribute to the advancement of local wisdom-based Social Studies education and provide actionable recommendations for educators and stakeholders to enhance teacher knowledge and improve resource availability, facilitating more effective integration of local cultural values into the curriculum

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1. INTRODUCTION

Education plays a crucial role in the development of human resources and national progress, especially in addressing the ever-evolving global challenges (Rosa et al., 2024). One strategic measure to improve the quality of education is the implementation of the Merdeka Curriculum, which provides schools with the flexibility to design curricula and learning processes that are more contextual and aligned with local potentials and needs (Nurhidayati, 2019; Tanu, 2016). An important aspect of the Merdeka Curriculum is the integration of local wisdom in the learning process, particularly in the subject of Social Sciences (IPS). Local wisdom, embedded within the culture of the local community, has substantial potential as a meaningful and relevant learning resource for students.

One of the key aspects of the *Merdeka Curriculum* is the integration of local wisdom into the learning process, particularly in the subject of Social Sciences (IPS). Local wisdom, deeply embedded in the culture of the local community, has significant potential as a meaningful and relevant learning resource for students. Based on research conducted the low level of students' understanding of Social Sciences is partly

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influenced by the minimal connection between the taught material and the students' daily lives (Abbas et al., 2022).

Local wisdom encompasses various values related to social, economic, political aspects, and the relationship between humans and nature, which are highly relevant to topics in IPS (Sulistyosari et al., 2024). Learning based on local wisdom can instill social values that align with students' life contexts while also offering opportunities for them to better understand and appreciate their own culture. Learning based on local wisdom not only makes the material more relevant but also provides students with the opportunity to understand and appreciate their social and cultural contexts directly (Maharani & Muhtar, 2022) .

The urgency of integrating local wisdom in IPS education becomes even more apparent as education that is relevant and contextual helps students understand and appreciate their own culture while also developing the necessary skills to face global challenges. Learning that does not connect students with their social and cultural context has the potential to create a gap in their understanding of the broader world (Wafiqni & Nurani, 2018). By linking learning material with students' local experiences, IPS education becomes more meaningful, as students gain a deeper understanding of the social dynamics surrounding them (Amanda dkk., 2024) .

Several regions in Indonesia have developed learning that integrates local wisdom. For example, Bali has successfully integrated the Tri Hita Karana philosophy into IPS education to raise student awareness of social and environmental issues (Wibawa et al., 2023). In this context, the integration of local wisdom functions not only as an addition to the curriculum but also as an effort to build students' character, making them more sensitive to social, cultural, and environmental values (Wahyuni et al., 2023).

The Meaningful Learning approach is highly relevant to the integration of local wisdom in IPS education. This approach encourages learning that is connected to students' real-life experiences, allowing them to link the knowledge gained with their personal experiences. However, the main challenge in integrating local wisdom into education is the lack of understanding and skills among teachers in applying these values in the teaching process (Widodo et al., 2020). Additionally, the limited resources that discuss various cultural practices and local wisdom in different regions also pose a barrier. Local wisdom-based learning is still difficult to implement due to the lack of innovation in teaching methods that can accommodate the diversity of local cultures (Musriana dkk., 2024).

One area in Indonesia with rich local wisdom potential is Tabalong Regency in South Kalimantan, which is home to various ethnic groups, including the Dayak Deah community. The Dayak Deah people have life principles in harmony with nature, as well as values of sustainability, social solidarity, and respect for the environment, which are highly relevant for integration into IPS education. The local wisdom of the Dayak Deah, which prioritizes a harmonious relationship between humans and nature, can offer valuable lessons on sustainability and environmental management, which are crucial in the current era of climate change (Jahdiah, 2021).

However, despite having rich local wisdom and a great potential to be used as a resource for IPS education, many schools in the region have not fully utilized this potential. Therefore, this study aims to examine how the local wisdom of the Dayak Deah can be integrated into IPS education at junior high schools in Upau, Tabalong Regency. This research will also analyze how the principles of the Merdeka Curriculum can support the integration of local wisdom in learning, and how the Meaningful Learning approach can strengthen the relevance and depth of local wisdom-based education.

2. METHODS

This study employs a qualitative approach with a case study design to explore the integration of Dayak Deah local wisdom into Social Science (IPS) education at SMP Negeri 1 and 2 Upau, Tabalong Regency. This school was selected because it is located in the heart of the Dayak Deah community, with over 90% of its students being of Dayak Deah ethnicity. The research was conducted in August 2024, with the focus on IPS learning activities. The research subjects include the school principal, IPS teachers, and students. Data collection was carried out through structured interviews with the principal, teachers, and

students to gather their perspectives on the application of local wisdom in the learning process. The data obtained were analyzed using thematic analysis to identify key themes related to the implementation of local wisdom in the curriculum and its impact on learning. Source triangulation was employed to enhance the validity of the findings by comparing data from various informants. This study aims to provide a comprehensive understanding of the potential for integrating local wisdom into IPS education through a meaningful learning approach, which supports students' character development and enhances the relevance of the learning process in relation to the local cultural context.

3. FINDINGS AND DISCUSSION

3.1 The Implementation of Merdeka Curicullum at Junior High School in Tabalong

The government has implemented the *Independent Curriculum* as a strategic measure to enhance students' skills, enabling them to compete at a global level. The *Independent Curriculum* emphasizes a student-centered learning approach, requiring students to actively engage in the learning process (Putro et al., 2024). Contextual learning is an approach commonly used by educators in classroom teaching activities. This approach aims to engage students actively in the learning process by connecting the learning material to their real-life experiences (Suhartoyo et al., 2020)

In essence, contextual learning emphasizes the connection between the subject matter and the students' real-world situations, with the goal of helping students grasp concepts more easily, deepen their understanding, and apply their knowledge in everyday life (Parwati et al., 2023). One of the advantages of contextual learning is its ability to help students recognize the connection between the material taught in class and what they face in the real world. As stated by Satriani in Afriani (2018), contextual learning enables students to understand concepts more deeply by relating them to their real-life experiences. Triningsih further explains that contextual learning involves at least seven key principles that must be developed in the teaching process, which are outlined below.

The first principle is constructivism, which is a significant theory in educational psychology. In this theory, the teacher acts not only as a provider of knowledge but also as a facilitator who encourages students to construct their own knowledge (Miller-First & Ballard, 2017). Knowledge is not merely memorized but is constructed by students through their experiences. Contextual learning, based on the constructivist approach, is seen as an effective strategy for implementing competency-based learning, where students build new knowledge based on their personal experiences and the contexts they encounter.

The second principle is inquiry (discovery), which emphasizes the process of students discovering the material they are learning on their own. In this principle, the teacher is not only expected to deliver material for memorization but also to design learning activities that allow students to find the material independently. Discovery is central to Contextual Teaching and Learning, which asserts that knowledge and skills are not acquired by simply recalling facts but through the process of discovery (Dewi Mutmainnah, 2021).

The third principle is questioning, where asking questions becomes a primary strategy to stimulate students' curiosity about the things they experience, see, and hear. Good questions make students' learning experiences more meaningful and foster their engagement in the learning process.

The fourth principle is learning community, recognizing that humans are social beings. Therefore, it is important for students to collaborate and utilize learning resources from their peers. Learning is not confined to classroom interactions but also extends to external resources such as family and the wider community. The fifth principle is modeling, where teachers serve as role models for their students. Given the rapid development of knowledge and technology, and the diverse needs of students, teachers are no longer the sole source of learning. Therefore, using modeling in teaching can help address the diverse needs of students and supplement the teacher's limitations. The sixth principle is reflection, which involves thinking about what has been learned and the experiences undergone. This

includes evaluating what has been done, as well as engaging in activities such as journaling, creating artwork, or participating in group discussions as forms of reflection. Finally, the seventh principle is authentic assessment, which helps teachers monitor students' progress, setbacks, and challenges in learning. This type of assessment provides teachers with valuable insights into the students' actual abilities, allowing them to make adjustments to the learning process accordingly.

By incorporating these seven principles, contextual learning provides a strong foundation for developing students' cognitive structures based on their real-life experiences. To implement constructivist-based contextual learning effectively, there are five essential elements that Social Studies teachers should focus on. First, activating existing knowledge in students so they can relate new knowledge to what they have already learned. Second, acquiring knowledge, which typically stems from direct experiences or community practices. Third, developing understanding through reciprocal interactions, such as giving feedback and expanding the concepts students have already understood. Fourth, providing opportunities for students to apply their knowledge and experiences to new situations. Fifth, reflecting on the knowledge they have acquired to ensure that the learning is truly beneficial and applicable to their daily lives.

Based on this, the seven principles emphasized in contextual learning have been largely achieved as a whole, which can be elaborated through the following table 1 :

Table 1. Implementation of Contextual Learning Principles in 1 & 2 Junior High school of Upau

Principles	Implementation
Contructivism	The teacher helps students understand the material by providing real-life examples. For instance, in the Social Studies curriculum for Grade VII on the environment, instead of teaching about earthquakes, the teachers in both schools emphasize issues like floods caused by illegal logging, which is a local problem in Upau District.
Inquiry	Students are guided by the teacher to find their own reasons for why floods frequently occur in their area, Upau District, despite the presence of strict customary laws against environmental destruction.
Questioning	In line with the key aspects of the Merdeka Curriculum, the Social Studies teacher strives to ask relevant, thought-provoking questions related to the students' personal experiences or daily lives.
Modelling and Learning from the Community	In this principle, the teacher directly demonstrates social life examples from the community. Social Studies teachers actively use the Deah community's traditions, such as the Aruh Baharin or other ceremonies, to provide strong examples of social values.
Reflection	Reflection is written in the lesson modules and carried out during the lesson. Teachers ask brief reflection questions before concluding the lesson and collectively summarize the key points.
Authentic Assessment	Authentic assessment is carried out by the teacher in a formative manner throughout the lesson process.

	The assessment is documented in the planning and implemented during the lesson.

Source: Interview with Social Studies teachers at SMPN 1 Upau and SMPN 2 Upau.

Based on the results of classroom observations, in-depth interviews, and document studies, it was found that in Social Studies education at SMPN 1 and SMPN 2 Upau, the principles of the Merdeka Curriculum have been implemented by conducting lessons with contextual content that aligns with the needs of the students' local environment.

3.2 *Integration of Dayak Deah Local Wisdom in Social Studies Learning*

Integrating local content into Social Studies is crucial to provide contextual learning, allowing students to more easily comprehend and appreciate their own region (Maulana et al., 2022). This study found that significant efforts have been made to integrate Dayak Deah local wisdom into Social Studies (IPS) education at SMP Negeri 2 Upau. Social Studies teachers actively incorporate local cultural practices into the learning material. A prominent example of this integration is seen in the environmental lessons, where the Dayak Deah shifting cultivation tradition is connected to the principle of environmental sustainability. This tradition, which emphasizes the sustainable management of natural resources, aligns well with topics such as ecosystems and geography. Teachers strive to relate the content to students' real-life experiences, making the learning process more contextual and meaningful (Herman et al., 2023). It was observed that the teachers connected the material on natural resource management with the Dayak Deah community's traditions, such as how they protect forests and natural resources (Sari dkk., 2024).

This integration not only enhances the relevance of the material but also enriches students' understanding of their social and cultural context. These efforts are consistent with the findings of previous research by (Maulana et al., 2022) who emphasize that integrating local wisdom into education helps students link academic knowledge to their cultural heritage, thus making learning more applicable and relevant to their lives. The study also highlights the importance of experiential learning in the integration of local wisdom into the curriculum. Many students at SMP Negeri 2 Upau are descendants of the Dayak Deah community, and their direct involvement in traditional practices, such as land clearing for agriculture, serves as an effective teaching tool. These real-life experiences allow students to better understand sustainable practices in their community, bridging the gap between theoretical knowledge and real-world applications. The students' participation in traditional land clearing ceremonies provides them with firsthand experience in understanding how sustainability and natural resource management are practiced within their community. This hands-on involvement deepens students' comprehension of ecological concepts studied in class and fosters a sense of cultural pride and responsibility toward preserving the environment. These findings are in line with (Ramadhani et al., 2025) who assert that experiential learning enables students to internalize the value of sustainability by actively participating in community-based environmental practices.

Figure 1. The Shifting Cultivation Tradition of the Dayak Community

Source : Personal Documentation (2024)

Figure 2. Outdoor Learning of SMPN 2 Upau Students

Source : personal Documentation (2024)

Another approach observed in this study is the use of "outing classes," where teachers organize field visits to Dayak Deah communities. These outings, such as rice harvesting or traditional land management activities, allow students to observe and engage directly with the community's sustainable farming practices. The visits help students connect what they have learned in class with practical, real-world applications. By taking students to the village to observe the Dayak Deah community's eco-friendly practices, teachers facilitate a deeper understanding of environmental management. These field visits serve as a bridge between classroom theory and real-world practice, allowing students to gain a better understanding of sustainability concepts. This approach resonates with the research of Iskandar et al. (2021), who highlight that field trips and real-world engagement enhance students' understanding by providing them with tangible experiences that reinforce academic learning (Aniah dkk., 2024) .

The study also reveals that the integration of local wisdom into the curriculum is supported by a holistic approach to education. Teachers at SMP Negeri 2 Upau do not only focus on the academic aspects but also incorporate social and cultural dimensions into their teaching. Teachers aim to create a learning environment that involves various cultural elements of students' daily lives. For example, in addition to teaching ecological theories, they encourage students to understand and practice how the Dayak Deah community maintains the balance of nature. This approach ensures that students not only gain academic knowledge but also learn to appreciate and respect the cultural practices that sustain their environment. This approach aligns with that an integrative curriculum that combines academic learning with local cultural practices fosters a more meaningful learning experience, helping students connect more deeply with their heritage (Holilah dkk., 2024).

Despite the significant efforts to integrate local wisdom into the curriculum, several challenges remain. The primary barrier identified in this study is the limited understanding of Dayak Deah local wisdom among the teachers. Most teachers at SMP Negeri 2 Upau are not from the Dayak Deah

community, which results in a limited understanding of the traditions and values inherent to the community. This lack of cultural knowledge hinders teachers' ability to effectively teach these local traditions and values. The teachers acknowledged that while they recognized the importance of integrating local wisdom into their teaching, they felt that they lacked the in-depth knowledge necessary to teach it effectively. This issue is consistent with the findings of (Harefa 2024) who emphasizes that teachers' limited understanding of local culture can hinder the successful integration of local wisdom into the curriculum, often resulting in a superficial treatment of the material.

3.3 The Challenges Faced by Teachers in Integrating Dayak Deah Local Wisdom into Social Studies Education

Previous studies have shown that, in practice, Social Studies (IPS) instruction can be delivered by utilizing various learning resources, particularly the surrounding environment. This environment includes the school setting, the residential areas of teachers and students, as well as both natural and social environments, providing a real-world context for students' understanding of Social Studies concepts (Pebriana et al., 2021).The utilization of the environment in learning can be achieved by integrating various cultural elements present in society. One approach is through local wisdom, particularly enduring traditions, enabling students to understand the social and cultural values that thrive in their surroundings.

The integration of Dayak Deah local wisdom into the Social Studies (IPS) curriculum at SMP Negeri 1 and SMP Negeri 2 Upau has been met with several challenges, primarily rooted in the teachers' limited understanding of local cultural practices, a lack of relevant teaching materials, difficulties in applying contextual and experiential teaching methods, and insufficient training opportunities. These challenges hinder the effective integration of local wisdom into the educational process, which is essential for achieving the educational goals set forth by the Merdeka Curriculum.

One of the most significant challenges identified in this study is the limited understanding of Dayak Deah local wisdom among the teachers. The majority of teachers at SMP Negeri 1 and SMP Negeri 2 Upau are not from the Dayak Deah community, which creates a gap in their ability to fully comprehend and teach the values embedded in local cultural practices. As one teacher at SMP Negeri 1 expressed, while they acknowledge the importance of introducing local wisdom to students, they feel they lack the in-depth knowledge necessary to teach it effectively. This is consistent with the findings of (Ramadhani et al., 2025) who argues that teaching local wisdom requires educators to have a profound understanding of the culture in order to convey its values accurately. Without this deep understanding, the teaching of local wisdom risks becoming superficial, thus losing its educational value and relevance. This issue is particularly pressing in the context of a curriculum that aims to promote cultural awareness and community engagement, as local wisdom is integral to students' cultural identity and understanding of their environment.

In addition to this, teachers also face significant challenges in accessing or developing appropriate learning resources that reflect the values of Dayak Deah local wisdom. Mulyani, et.al (2024) highlights the importance of having structured teaching materials that incorporate local wisdom into the curriculum, as the lack of such resources can prevent the effective integration of local culture into the educational process. Teachers at SMP Negeri 1 and SMP Negeri 2 Upau, although committed to integrating local cultural values, often find themselves creating their own teaching materials due to the scarcity of resources. This is both time-consuming and inefficient, as these self-created materials may not always align with the curriculum standards or the needs of the students. Furthermore, the absence of culturally relevant materials makes it difficult for teachers to present local wisdom in an authentic and engaging manner, which is crucial for fostering a deeper understanding of the topic.

A third challenge is the difficulty in applying contextual and experiential teaching methods, which are essential for effectively teaching local wisdom. As Wibawa (2023) notes, teaching methods based on local wisdom require a more contextual and hands-on approach that bridges theory with real-

world practice (Wibawa et al., 2023). However, teachers in both schools have reported that they struggle to implement these methods effectively. One teacher noted that while they frequently use experience-based teaching methods, such as field studies or culture-based projects, these methods require more advanced pedagogical skills and experience than many teachers currently possess. This difficulty is consistent with the findings of several studies on experiential learning, which emphasize the need for teachers to possess strong pedagogical skills to link theory with practice. Teachers must develop these skills through continuous professional development in order to effectively apply methods that are contextual and grounded in the local culture.

The lack of adequate training and mentoring on the integration of local wisdom into teaching is another significant barrier identified in the study. Teachers expressed a strong need for more training programs that focus on how to teach local wisdom effectively. Besed on the research the teachers who are not from the local community often face challenges in imparting the deeper values of local wisdom, as their understanding of the culture is limited. Without proper training, teachers are unable to convey the full scope of local wisdom, which impacts the effectiveness of the curriculum (Tapung, 2024).This finding highlights the importance of ongoing professional development for teachers, particularly in the areas of cultural sensitivity and local knowledge. Training programs designed to enhance teachers' understanding of the cultural context and equip them with the tools necessary to teach local wisdom more effectively are critical for the success of such integrative educational efforts.

In conclusion, the integration of Dayak Deah local wisdom into the Social Studies curriculum at SMP Negeri 1 and SMP Negeri 2 Upau faces several challenges. These challenges stem from a limited understanding of local culture, the lack of relevant teaching resources, difficulties in applying experiential teaching methods, and insufficient training for teachers. To address these issues, it is essential to implement continuous professional development programs aimed at enhancing teachers' cultural understanding and pedagogical skills. Additionally, the development of locally relevant teaching materials is necessary to support the integration of local wisdom into the curriculum effectively. Only through these efforts can the educational process be aligned with the goals of the Merdeka Curriculum, ensuring that students receive a comprehensive and culturally relevant education that fosters a deeper understanding of their heritage and environment.

4. CONCLUSION

The integration of Dayak Deah local wisdom into Social Studies (IPS) education at SMP Negeri 1 and SMP Negeri 2 Upau has positively impacted the relevance of learning by connecting it to students' daily lives. The use of experiential methods, such as field visits and participation in traditional activities, has deepened students' understanding of sustainability and their connection to local culture. However, the main challenges identified include the limited understanding of local wisdom by teachers, the lack of culturally-based learning resources, and insufficient training.

To address these issues, it is essential to enhance teachers' capacity through more intensive professional development and provide culturally relevant learning resources. These steps would allow for more effective integration of local wisdom, support the objectives of the Merdeka Curriculum, and create a more meaningful learning experience for students.

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