

Study of Literature Regarding Human Life in the Pre-literacy Period in South Kalimantan in Social Studies Class VII Learning

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Abstrak

Pembelajaran IPS di sekolah masih kekurangan referensi mengenai kelokalan. Referensi lokal adalah referensi yang diperlukan untuk memperkenalkan kepada para peserta didik terhadap lingkungannya. Buku ajar yang kita pakai memang sudah memuat sumber lokal dari beberapa daerah tetapi masih kurang, khususnya di wilayah Kalimantan Selatan pada masa Pra Aksara. Artikel ini bertujuan untuk menambah referensi lokal terutama referensi yang berkaitan dengan Kalimantan Selatan pada masa Pra Aksara. Metode yang digunakan pada penelitian ini adalah metode kualitatif dengan studi kepustakaan. Adapun sumber yang digunakan untuk penelitian ini adalah buku *offline*, *E-book*, skripsi, jurnal, dan artikel ilmiah yang relevan dengan objek yang diteliti. Data yang telah didapat kemudian berbentuk teks deskriptif dan kemudian dianalisis untuk ditarik kesimpulan. Hasil pembahasan penelitian ini membahas tentang gambaran umum materi kehidupan pada masa prasejarah yang memuat: lingkungan alam pada masa prasejarah, manusia purba pada masa *holosen*, kehidupan manusia pada masa *holosen*, dan periodisasi pada masa pra aksara. Adapun yang ke dua yaitu analisis kesesuaian pada buku IPS semester genap yang berisi tentang pembahasan analisis antara materi dan KD serta penemuan kesalahan pada buku. Penambahan materi lokal pada buku merupakan hal yang wajib dilakukan oleh guru karena materi tersebut sangat diperlukan agar peserta didik mengenal lingkungannya dengan baik.

Kata Kunci: Zaman Prasejarah, Sumber Belajar IPS, Kompetensi Dasar.

Abstract

IPS learning in schools still needs references regarding locality. Local references are references needed to introduce students to their environment. The textbooks that we use do contain local sources from several regions but still need to be added, especially in the South Kalimantan region during the Pre-literacy period. This article aims to add local references, especially references related to South Kalimantan during the Pre-literacy period. The method used in this research is a qualitative method with a literature study. The sources used for this research are offline books, ebooks, theses, journals, and scientific articles relevant to the study. The data is then in the form of descriptive text and then analyzed to conclude. The results of the discussion of this study discuss the general description of life material in prehistoric times, which includes: the natural environment in prehistoric times, early humans in the Holocene period, human life in the Holocene period, and periodization in the pre-literacy period. The second is analyzing suitability in the even semester IPS book, which discusses analysis between

material and KD and finding errors in the book. Adding local material to books is something that teachers must do because this material is essential so that students know their environment well.

Keywords: Prehistoric Age, Social Studies, Learning Resources, Basic Competency.

INTRODUCTION

Nationalism is defined as behavior that places all the needs of the state and nation above personal and group needs (Calhoun, 1993). However, in reality, many Indonesian people and students still prioritize their interests rather than the interests of their nation and state. Nationalism in Indonesia is an aspect of the values of Pancasila. The inculcation of the value of nationalism is very large for all groups of people, including the agencies or institutions included in it (Barker, 2008). The form value of nationalism is the attitude of love for the motherland, unity and oneness, willingness to sacrifice, and never giving up (Hoey, 2003).

Nationalism in the past and nationalism in the post-independence period was influenced by changing social, political, and economic rules. This situation occurs due to the gradual fading of globalization (Gandhi, 2012). Therefore, the inculcation of the value of nationalism is a big challenge for the state and the world of education. Every citizen has an emotional feeling towards a country, as a form of feeling proud of the nation and country; of course, it produces attitudes or behavior that loves the country/land of birth, usually called the value of nationalism, if the value of nationalism is not realized then it will create conflicts that can create destruction. Unity and integrity of the nation (Abbas, 2020). The value of nationalism can be instilled and manifested in Indonesian students through the family environment,

The influence of globalization is very vulnerable to a decrease in the sense of nationalism. The sense of nationalism among students in Indonesia is getting lower (Abbas, 2018). This can be seen when many citizens are more proud of the culture of other nations and are indifferent to the wealth that is characteristic of their nation. How to dress by Indonesian teenagers who dress up like celebrities tend to lead to Western culture. Only a few teenagers want to preserve the nation's culture by wearing polite clothes according to the national personality. Judging from the attitude, many young people whose behavior is not polite tend not to care about the environment (Hill, 2008; Abbas, 2020). In addition, brawls between students still occur. The situation is exacerbated when a leader cannot be an example for the younger generation. Based on the current realities, it is vulnerable to national disintegration, which can destroy the country, so it is necessary to strengthen the value of nationalism to strengthen and unite the Indonesian people.

Nationalism is understanding to remind the younger generation of the struggle of the heroes who fought to defend the homeland so that the struggle of the heroes deserves to be remembered, but not only remembered, but the value of nationalism needs to be instilled and

passed on to every student (Abbas, 2020). The fallen national heroes will indeed feel happy if their successors continue their hard work in fighting. So that their struggle is not just in vain, the younger generation must emulate the values of nationalism in their daily lives. The value of nationalism can be described in the figure of a hero. The hero who can be emulated and has nationalist values is KH Idham Chalid. He was born in Setui, South Kalimantan, on August 27, 1922, and is a scholar and politician. The form of nationalist values from Idham Chalid can be seen in the daily life of Idham Chalid, who carries out political movements and gives religious lectures at various levels of society to build a spirit of struggle to defend independence (Subiyakto, Mutiani, & Ridati, 2019). For Idham Chalid, this was very important because as the NICA troops arrived, many elites and people doubted independence. This article describes how KH Idham Chalid's nationalist values are shown by his behavior of love for the nation and state. Ridati, 2019). For Idham Chalid, this was very important because as the NICA troops arrived, many elites and people doubted independence. This article describes how KH Idham Chalid's nationalist values are shown by his behavior of love for the nation and state. Ridati, 2019). For Idham Chalid, this was very important because as the NICA troops arrived, many elites and people doubted independence. This article describes how KH Idham Chalid's nationalist values are shown by his behavior of love for the nation and state.

METHOD

The method used is a qualitative method using a literature study search technique to answer the problem. The problem is the need for more references to local South Kalimantan material regarding pre-literacy. So it is essential to add material to add references or learning resources for human material in the prehistoric era. This research helps obtain data about pre-literacy in South Kalimantan. The results of this study will make learning resources about pre-literacy in South Kalimantan more extensive. Increasing references is the goal of this research. Data relevant to the research's core is obtained when searching for data obtained from Google Scholar, ebooks, and books. The data obtained then became the essential source for writing this article, consisting of physical books and ebooks journal articles. The keywords used are social studies education, learning, local wisdom, basic competence, prehistory, pre-literature, literature search strategy, periodization, early humans, qualitative research methods, banjar history, research methodology, and Indonesian prehistory. These keywords are searched through direct searches (offline) and online (Online) (Handy, 2022).

RESULTS AND DISCUSSION

Prehistory can be interpreted as an era where historical records do not yet exist, or it can also be referred to as an era before the emergence of human civilization. Human life was straightforward with makeshift tools, namely unsharpened rough stones, grass, tree trunks, and other natural objects. Human rational intelligence is deficient at this time. Because of that, the way they live is nomadic. Humans at that time were still unable to manipulate natural resources and human reason factors, which had not yet reached so that humans could only follow nature. The places used as homes then were like caves or tree shade. As time goes by, humans finally can manage space (Hadiwono, tt)

Human life in prehistoric times in South Kalimantan was almost the same as other prehistoric lives. The Meratus Mountains region in South Kalimantan is an area that is separated explicitly from other hilly areas and is a land that is rich in growing specific plants, especially orchids. The distribution of fauna depends not only on the type of habitat but also on geographical boundaries, including mountain ranges and rivers. In the area of Borneo around the south and east of the part between the Mahakam and Barito Rivers, there is no area for orangutans and a particular race of gibbons (Bornean gibbon). The northern lowlands have a richer species-rich fauna and flora, including the squirrel species *Petaurillus hose* and *Petaurillus Emilie*, the Chiropodists' primary rat, the *Herpestes hose* civet, and elephants (Ideham et al.,

Intensive research excavation at Babi Cave in Bukit Batu Buli (Tabalong, South Kalimantan) during 1995-1999 found a reasonably high quantity of fragmentary human components. Based on the morphological characters, it is known that there are no less than 11 individuals consisting of adults and children. A fragmentary size cannot identify the sex or type of human race. The discovery of a human skeleton in the Skull Cave in 1999 provided a very important and significant indication of the human race supporting the culture of the Bukit Batu Buli region, namely the Austromelanesoids (Ideham et al., 2003).

The Penan (Punan) in Kalimantan are thought to have had a hunting and food-gathering culture from an agricultural society. They occupy Sarawak and Kalimantan's forest areas, temporary shelters with small families, hunt with chopsticks, use wild sago palms (*Eugeissona* utilize), and collect forest fruits such as rambutan, durian, and mango, and exchange forest products with agricultural communities. Such as the Kayan people. Whether it is true or not that the Punan are native Negritos or include Mongoloid immigrants like the Dayaks, their lifestyle reflects that of early humans.

Artifacts from the burial site at Niah Cave, which date between 0-1400 AD, show that at the end of the Neolithic period, the people of Borneo already had a reasonably advanced culture, which was marked by the manufacture of stone carvings, pottery, bone and mollusk shell jewelry, chests bamboo, wooden coffins, pandan mats, and cotton textiles. Supporting societies of this culture practice ritual burials, including cremation and secondary burial. The tradition can still be seen in the Ngaju people now in Central Kalimantan. Spiritual activity in the area of South Kalimantan in the past was marked by the finding of a human skeleton buried in the Skull Cave with the head tilted back, the legs folded, the left hand extended straight with the palm holding the left ankle,

The artifacts obtained as evidence of culture in South Kalimantan are the same as those found in other areas. There was kitchen waste, such as snail shells that were broken to get the meat, and many bones primarily found in caves. The method of hunting in South Kalimantan was carried out by prehistoric people using chopsticks (Ideham et al., 2003).

From the analysis of the Banjarmasin Archeology Center on museum collections, the typology and technology of these cultural products can be identified so that they can be used as an indication to determine the level of prehistoric human life in South Kalimantan. The results of the analysis are:

1. Ax trimming is a stone tool prepared by a simple cutting technique directly from the stones or stone fragments obtained from the clash with large boulders. Its characteristics are convex (convex) or sometimes straight sharps obtained from a trimming technique on one of the edges of the rock (monoracial), and the stone skin (cortex) is still dominantly attached to most of the surface of the tool.
2. The ax of the cutter is a stone tool prepared from a lump of rock with a sharp point in the form of zigzags obtained through alternating trimming techniques on both edges or sides of the rock.
3. Large shale, which results from rock impact techniques that produce large enough rock fragments, can be used as a rake, planer, drill, awl, or stone gravestone. The main features are its simple shape with a clear, striking cone. In addition, several large flake shapes exist, indicating reasonably good tool preparation techniques. The tool's shape is carefully prepared before being released from the core stone so that the shape is a visible facet on the plains.
4. A simple hand-held ax is a stone tool prepared from a large flake, trimming one of the stone faces to obtain the desired sharp shape. The general shape is tapered, with the stone skin (cortex) still dominant in the tool's base as the handle.

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The cultural remains above are paleolithic (old stone) culture because the main characteristic of paleolithic tools in shaping their sharpness is chipping and flaking techniques. The pruning technique is carried out on one face (*monoracial*) or two faces (*bifacial*) with products of massive tools. On the other hand, the flaking technique is more careful in trimming and produces several flakes from non-massive tool components with products in the form of flake, blade, and scraper tools. This culture developed during the hunting and gathering life at the superficial level (Ideham et al., 2003).

It is known that the tradition of sailing in South Kalimantan already exists and uses astrology and climate science to find wind directions, determine the direction of return, and even agriculture. According to Idheam et al., "knowledge in various fields has increased so that one can know astrology and climate science, this knowledge used to regulate agriculture and estimate the direction of the wind. for shipping purposes" (Ideham et al., 2003). With the science of astrology and climate science, the ancients could determine their direction without a compass. Then climate science is also beneficial so you can know the direction of the wind used to set sail.

In the Social Sciences book for class VII even semester, in chapter IV of Indonesian Society in the Pre-literacy, Hindu-Buddhist and Islamic Periods. Chapter 4 on pages 191 to 220 (29 pages) discusses Indonesian society in the pre-literacy period, then pages 225 to 275 discuss the Pre-literacy, Hindu-Buddhist, and Islamic periods. The material we discuss is material about human life in prehistoric times. This material is told from getting to know prehistory (definition of prehistory) to the ancestors of the Indonesian nation. The material here is correct. However, the material here needs a little addition so that students can understand and understand according to the learning objectives written in the book.

According to the KD table above, students are expected to understand the chronology of changes in sustainability in social, cultural, and geographical aspects. This is because, in prehistoric times, they needed to become more familiar with writing. Other aspects, such as political and educational, could not be studied because they needed to be recorded. Political and educational aspects cannot be guessed only by finding fossils. Therefore politics and education can be included in cultural elements.

Material 1 explains the pre-literate era starting by understanding when the pre-literate era began and when the pre-literate era ended. Students can understand what the pre-literate era was, when it occurred, what triggered it, and what marked the end of the pre-literate era, especially in Indonesia. The material presented follows KD, but there is a typo in part A, especially the title section, which needs more space. This error is usually made when we must


be more focused on typing or in an unacceptable condition. It would be better if this error were minimized. In the individual activity, the pictures given follow the essential competencies. In general, the material in this book follows the material cited in the previous literature review quoted. Prehistory or pre-script comes from two words, namely pre, and history.

Figure 1. Material 1 of Life in the Pre-literacy Period in the Class VII IPS book, page 194, 2017 Revised Edition

A. Kehidupan Manusia pada Masa Praaksara

1. Mengenal Masa Praaksara

Sebelum mempelajari tentang bagaimana kehidupan masyarakat di Indonesia pada masa praaksara, terlebih dahulu kamu harus memahami apa yang dimaksud dengan masa praaksara. Agar kamu memahaminya, carilah informasi mengenai pengertian masa praaksara dari berbagai sumber, seperti buku bacaan, ensiklopedi, internet, atau sumber lainnya, kemudian kerjakan kegiatan berikut!



Aktivitas Individu

1. Buatlah rumusan pengertian zaman praaksara berdasarkan informasi yang kamu peroleh!
2. Tulis pada kolom yang disediakan!
.....
.....
.....
3. Bandingkan rumusan pengertian masa praaksara buatanmu dengan temanmu!
4. Buat kesimpulan dari kegiatan ini!

Source: Ministry of Education and Culture (2017)

On page 195, there is much explanation about the notion of pre-literacy. This page is correct, and it is just that you need additional pictures of early humans or pictures about prehistoric times. This is done so students do not get bored just seeing the writing. Children in elementary and junior high school, namely at seven to fifteen years old, still have to be given an overview. This aims to make it easier for students to understand what is conveyed in the book.

Among the many media in the learning process, image media is the most widely used media. This is because students prefer pictures to write, especially if pictures are made and presented following reasonable requirements; it will increase students' enthusiasm in participating in the learning process. Elementary and junior high school levels are classified as students who still struggle to think abstractly. However, following Piaget's theory of cognitive development, at the formal operational stage between the ages of seven and fifteen, individuals

have started to think about concrete or actual experiences and think about them in a more abstract, idealistic, and logical way.

This material can be seen in KI. 3.4 namely factual knowledge that the notion of pre-script is the meaning of no writing. The pre-literary period is called the Nir Leka period (nir means nothing, and leka means writing). However, students must be told what language praaksara and Nirleka are from. This material can be clarified by adding the word nirleka, which comes from Sanskrit. In KD 3.4, students must understand the chronology of change and the continuity of the Indonesian nation in political, social, cultural, geographical, and educational aspects since pre-literacy.

Figure 2. Group activity assignments in the 2017 Revised Edition of Social Sciences Class VII Book

Aktivitas Kelompok 

1. Kerjakan dengan temanmu!
2. Amati benda-benda di bawah ini!
3. Berdasarkan pengamatanmu, mana benda yang merupakan peninggalan masa praaksara dan benda yang bukan peninggalan masa praaksara?
4. Berikan alasannya!
5. Kumpulkan hasil kerja kelompok untuk penilaian!

Benda	Kategori	Alasan
 Fosil manusia purba		
 Prasasti		
 Alat-alat dari tulang		
 Naskah kuno		

Source: Ministry of Education and Culture (2017)

In KI 4.4, students must try, process, and present in concrete and abstract realms according to what they have learned. The picture above is a picture of group assignments given to students. This task is very suitable for "evaluating" whether students can do KI 4.4. but no individual assignments. Working together educates students to be able to carry out communication in various directions. Discussions and presentations made by students mean that they learn to communicate their work accompanied by questions and answers with friends or teachers so that new ideas emerge (Nurnawati et al., 2012). This omission of individual assignments is related to the statement of Nurnawati et al. Students are expected to be able to

communicate in all directions so that students can train themselves to convey something. This, of course, will increase their activity in class.

The second material is about time according to the title it bears. This material talks about time which is made in several stages based on three ways, namely archaeologically, geographically, and in terms of the development of life. At KD 3.4. Understand chronology, change, and continuity. This material contains a lot about chronology, change, and continuity. All the components of KD 3.4 are here. The examples and also the composition of the images are excellent. Apart from that, this material explains much about the culture and social issues, and only little mentions geographical aspects such as where objects were found. However, lots of spaces need to be added after periods. Many errors occur on almost all pages of this material. The clean pages are pages 201, 204, 206,

Figure 3. Material Periodization and lack of space after the point

2. Periodisasi Masa Praaksara

Sejarah alam semesta jauh lebih panjang jika dibandingkan dengan sejarah kehidupan manusia di muka bumi. Manusia pertama kali muncul di muka bumi ini kira-kira tiga juta tahun yang lalu. Untuk mengetahui perkembangan manusia sejak awal kehidupannya, kita perlu mempelajari terlebih dahulu periodisasi atau pembabakan zaman di muka bumi. Pembabakan itu dapat dilakukan secara geologis, arkeologis, dan perkembangan kehidupan manusia. Berikut ini, diuraikan ketiga pembabakan atau periodisasi tersebut.

a. Periodisasi secara Geologis



Sumber: <https://richocean.files.wordpress.com/2009/12/indonesia1.jpg>
Gambar. 4.2. Bumi

Source: Ministry of Education and Culture (2017)


KD 4.4 Describe the chronology of change and continuity in the life of the Indonesian nation in political, social, cultural, geographical, and educational aspects since pre-literacy. The assignments are given to students as individual and group assignments to determine whether students can meet the expectations of KD 4.4. The assignments given will increasingly

make students remember what they learn. The tasks assigned to this material follow KD 4.4. Aspects that did not exist at this time were political aspects as well as aspects of formal education.

Figure 4. Form of Group Tasks

tentang periodisasi ini, kerjakanlah aktivitas berikut.

Aktivitas Kelompok




1. Bentuklah kelompok dengan anggota 3-4 orang!
2. Carilah informasi mengenai fase-fase perkembangan bumi dari berbagai sumber seperti buku bacaan, artikel, atau internet!
3. Tulis informasi yang kamu temukan pada kolom yang disediakan!

No	Periode	Ciri-Ciri
1	Zaman Arkaikum
2	Zaman Palaeozoikum
3	Zaman Mesozoikum
4	Zaman Neozoikum atau Kenozoikum

4. Presentasikan hasil kegiatan di depan kelas!
5. Selesai presentasi, kumpulkan hasil kegiatan kepada guru untuk dinilai.

Aktivitas Kelompok



Bagaimana hubungan antar mereka dalam membentuk kelompok? Untuk menjawab pertanyaan-pertanyaan ini lakukan kegiatan berikut!

1. Bentuklah kelompok dengan anggota 3-4 orang!
2. Carilah informasi mengenai perkembangan masyarakat praaksara dari berbagai sumber seperti buku, artikel, atau internet!
3. Diskusikan perkembangan masyarakat praaksara dari aspek ekonomi, sosial dan budaya!
4. Tulis hasil diskusi pada kolom yang telah disediakan!
5. Setelah selesai, Presentasikan hasil diskusi di depan kelas!

Masa	Aspek	Deskripsi Perkembangan
Berburu dan mengumpulkan makanan tingkat sederhana	Ekonomi	
	Sosial	
	Budaya	
Berburu dan mengumpulkan makanan tingkat lanjut	Ekonomi	
	Sosial	
	Budaya	
Bercocok tanam	Ekonomi	
	Sosial	
	Budaya	
Perundagian	Ekonomi	
	Sosial	
	Budaya	

Source: Ministry of Education and Culture (2017)

In this material, KD 3.4 on the political aspect still needed to be obtained because no writing wrote down how politics was carried out then. Politics did not even exist at that time. Then the cultural aspect is the only element in this material. The culture that exists in this material is trust, cooperation, deliberation, and fairness (a division of tasks): farming and maritime or shipping traditions. We can find geography in assignments (individual activities) where individual activities discuss the similarities between the culture at the time of ancient humans and the surrounding environment. While in formal education, there is nothing we can take. The education at that time was probably in the form of a culture in which men had to hunt, and women took care of the household and cooked.

On tasks (individual activities), they followed KD 4.4, describing the changes chronologically. The changes described are in the cultural aspects of the community and around their environment. Then, in written form, describe the similarities between prehistoric society's culture and the culture now in the surrounding environment. This will make students more sensitive to social and cultural relations, for the political aspect still needs to be discovered.

Figure 5. Material Regarding the Pre-literacy Period in Indonesia

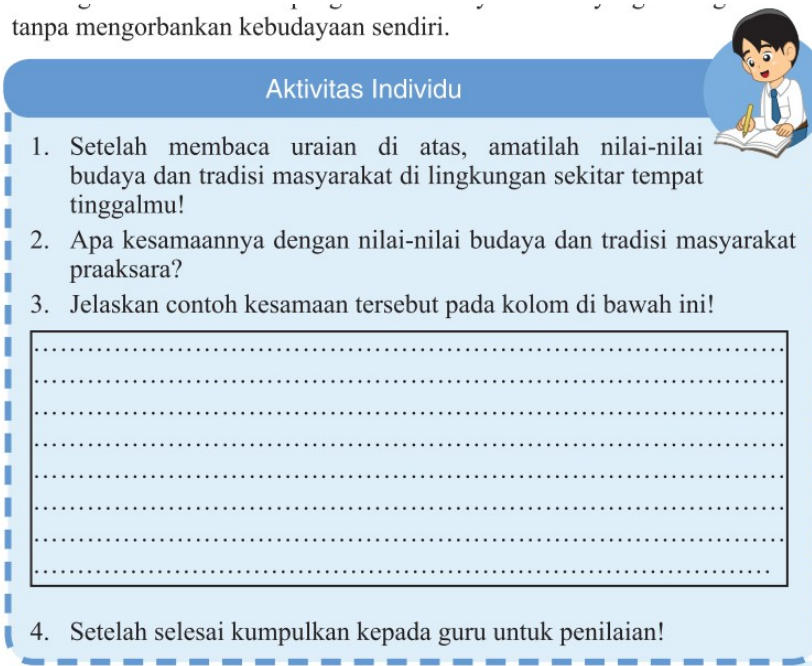
3. Nilai-Nilai Budaya Masa Praaksara di Indonesia

Belajar dari kehidupan manusia pada masa praaksara, maka terdapat nilai-nilai budaya dan tradisi yang dapat kita ambil sebagai pelajaran dan suri teladan. Nilai-nilai budaya dan tradisi ini masih terlihat dalam kehidupan masyarakat Indonesia hingga saat ini. Nilai-nilai tersebut antara lain adalah sebagai berikut.

Source: Ministry of Education and Culture (2017)

Figure 6. Figures of individual activities for students on pre-literacy material in Indonesia

tanpa mengorbankan kebudayaan sendiri.



Aktivitas Individu

1. Setelah membaca uraian di atas, amatilah nilai-nilai budaya dan tradisi masyarakat di lingkungan sekitar tempat tinggalmu!
2. Apa kesamaannya dengan nilai-nilai budaya dan tradisi masyarakat praaksara?
3. Jelaskan contoh kesamaan tersebut pada kolom di bawah ini!

.....
.....
.....
.....
.....
.....

4. Setelah selesai kumpulkan kepada guru untuk penilaian!

Source: Ministry of Education and Culture (2017)

In the KD.3.4 aspect, the same as before, there is still no political aspect because no history can explain politics. Then on the social aspect, it is not explained how the relationship between one human being and another, but there is still explaining for the mixing of various races; on the cultural aspect, we do not find an explanation that explains the culture, only there is an explanation of physical characteristics and so on. Finally, on the geographical aspect, we are given a distribution map in the book. The picture is like the one below.

Figure 7. Map of Pre-literate Human Migration Pathways to Indonesia



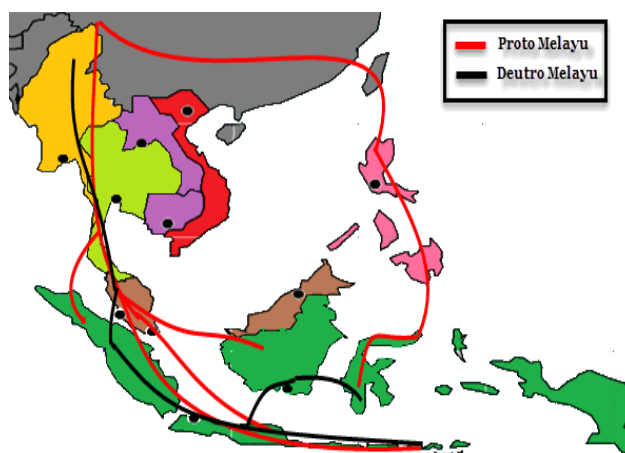
Sumber: Nurhadi dkk. 2009. Jelajah Cakrawala Sosial 1

Gambar 4.24. Jalur Migrasi melalui jalur barat (kiri) dan jalur timur (kanan)

Source: Ministry of Education and Culture (2017)

The map images in the book are complicated to understand because the map, as we can see, still has many things that could be improved. The drawbacks are the need for a legend, using the same color, no description of the area, etc. The book uses this map to explain the distribution of proto- and deuto-Malays. However, as we can see with the map in the book, it uses one color, red.

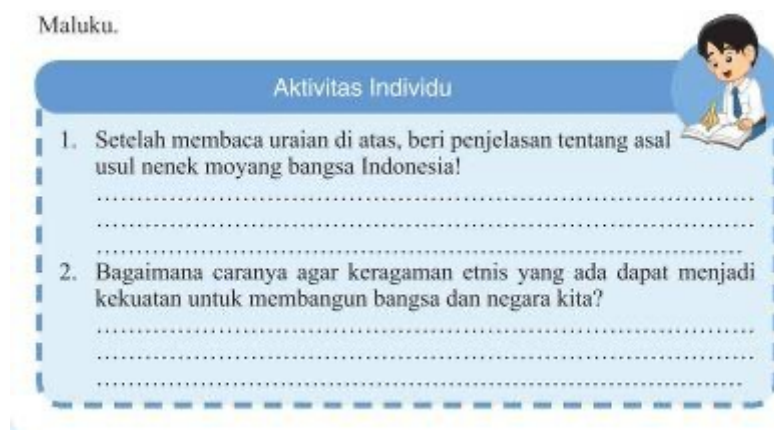
Figure 8. Map of the Proto-Malay and Deutro-Malay migration routes



Source: <https://rajinlah.id/963-ciri-ciri-kebudayaan-dan-peninggalan-bangsa-proto-melayu-dan-deutro-melayu> (2018)

The map above is a good one with colors so that students stay energized in the learning process; the most important thing is the legend that shows the distribution lines of the Proto-Malays and Deutro-Malays. Colorful pictures and clear lines will make it easier for students to understand.

Figure 9. The figure of Individual Activity Tasks



Source: Ministry of Education and Culture (2017)

Whereas in KD 4.4. We are given two essay questions. In this essay, students are directed to explain the origins of the Indonesian nation's ancestors. The second question invites students to think about how ethnic diversity can become a force for building the nation. This will not only teach about knowledge but also tolerance.

From the analysis above, we can understand that all material is made based on KD. So that the material follows KD; however, we still need help finding aspects of local material. The aspect of local material is prehistoric material in South Kalimantan. Following what was said by Nadlir, education based on local wisdom is a style of education that is very suitable for improving life skills by relying on each region's unique potential and skills. In this education, the material must be meaningful and closely related to the real empowerment of their lives, also based on the reality they face (Nadlir, 2016).

CONCLUSION

Human life was straightforward with makeshift tools, namely unsharpened rough stones, grass, tree trunks, and other natural objects. Humans at that time were still unable to manipulate natural resources and human reason factors, which had not yet reached so that humans could only follow nature. The places used as homes then were like caves or tree shade. The Meratus Mountains region in South Kalimantan is an area that is separated explicitly from other hilly areas and is a land rich in specific plants, especially orchids; apart from that, various findings of ancient stone tools and other household utensils indicate the existence of life in the area of South Kalimantan during the Pre-literacy period. Following Piaget's theory of cognitive development, at the formal operational stage between the ages of seven and fifteen, individuals have started to think about concrete or actual experiences and think about them as more abstract, idealistic, and logical. This theory can show those elementary and junior high school students that they are still in the thinking stage, which always relates to tangible things that

exist in the environment around students. It illustrates how the situation was in the Pre-literacy period in South Kalimantan.

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