

IMPLEMENTATION OF WEWE'E KUMAWUS CULTURAL VALUES IN THE SOCIAL STUDIES SUBJECT OF ELEMENTARY SCHOOLS IN TOMOHON CITY

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Abstract

This study aims to analyze and describe the history, Implementation of Wewe'e Kumawus Culture in Tomohon City society, Implementation of Wewe'e Kumawus Cultural Values in Learning Materials, and opportunities for Wewe'e Kumawus Cultural Values to be used as Learning Materials for Elementary School Social Studies Education in Tomohon City. By using a qualitative approach to 3 cultural figures, 3 village heads, and three elementary school principals accompanied by triangulation of 3 religious figures, it is concluded that: 1. The Wewe'e kumawus culture of the Tomohon city community has existed since the ancient community which was then guarded, maintained, and preserved from generation to generation. 2. The implementation of the wewe'e kumawus culture by the Tomohon city community is carried out starting from the occurrence of a mourning event, the family and local community work together to help the bereaved family starting from making a mourning ward, making a coffin, burial and up to the kumawus worship which is accompanied by spontaneous provision of grief assistance to the bereaved family. 3. The implementation of the wewe'e kumawus Cultural Values in the learning materials for Elementary School Social Studies education in Tomohon City is very strategic and relevant because all wewe'e kumawus cultural activities become formal objects as well as material objects of the learning materials for Social Studies education which are sourced from the fields of Sociology, anthropology, economics, geography and PPKn. 4. The opportunity for the cultural values of wewe'e kumawus to be used as learning material for Elementary School Social Studies Education in Tomohon City, is very promising after a scientific seminar and conceptual study were held by related parties including the education office, local cultural figures, universities, and the Tomohon city government to produce a curriculum development policy based on local cultural wisdom.

Keywords: Wewe'e Kumawus Culture, Education, Social Studies, Elementary School

INTRODUCTION

This study is based on data and facts that the people of Tomohon city have a noble cultural heritage WEWE 'E KUMAWUS from the predecessor community as one of the local cultural riches or local wishes that are maintained, sustainable and passed down from generation to generation until now. WEWE 'E in the Tombulu language means 'Giving' while KUMAWUS means 'it's over', meaning that Kumawus is one of the meetings of families, relatives, acquaintances and community groups held on the

first Sunday after the event of grief/death of a family member in the community is buried. Kumawus, is scheduled with a consolation service for the bereaved family by the leader and members of the congregation of the bereaved family's religious group which is attended by family, relatives, acquaintances/relatives and the local community. After the service is finished, it is continued with a friendly gathering. When the community returns to their respective homes, the community orderly gives money as a sign of sharing the grief for the family with the term WEWE' E language by the local community. The unique thing about this culture is that there is no body or administrator or government that regulates it, but this is on the initiative of the local community in the grieving family environment. This event is a moral movement that is full of the meaning of mutual cooperation in togetherness so that these values continue to be preserved and the community sincerely, sincerely and does not expect the family to return it to the community but rather this becomes a value of social attachment as a form of interrelation between and among local communities. On the other hand, families, acquaintances, friends or community groups who do not have time to attend the kumawus worship or in other words dumingguan because of other community activities throughout the day take turns bringing and giving 'Wewe' e in the form of money. Interestingly, for families/communities who do not have the opportunity to give because they are busy, they will entrust or try to give Wewe' e, even though the kumawus event has finished until the evening. This event has never been a discussion of the family/community about when the 'wewe'e will return because it is considered 'tabuh' and by holding the view that it is better to give than to receive this Wewe' e. These meaningful values of mutual cooperation need to be used as teaching materials for elementary school students through the Social Sciences Education subject in the elementary school Independence curriculum.

This research focuses on an empirical study of the Wewe'e Kumawus culture of the community. Matani Raya Village (Matani I, II, III) Tomohon Tengah District, Tomohon City, in the aspects of History, Implementation of Wewe'e Kumawus Culture, Implementation of Wewe'e Kumawus Cultural Values in Elementary School Social Studies Learning Materials, and Opportunities for Wewe'e Kumawus Cultural Values to be used as Elementary School Social Studies Learning Materials in Tomohon City.

LITERATURE REVIEW

The Wewe'e Kumawus culture originated from the activities of the Tomohon community as one of the local cultural riches or local wishes that are preserved, sustainable and passed down from generation to generation until now. Wewe'e in the Tombulu language means 'Giving' while Kumawus means 'it's over', meaning that Kumawus is a gathering of families, relatives, acquaintances and community groups held on the first Sunday after the event of grief/death of a family member in the community is buried. Kumawus, is scheduled with a consolation service for the bereaved family by the leader and members of the congregation of the bereaved family's religious group which is attended by family, relatives, acquaintances/relatives and the local community. After the service is finished, it is continued with a friendly gathering. When the community returns to their respective homes, the community orderly gives money as a sign of sharing the grief for the family with the term Wewe'e language by the local community. Uniquely, this culture does not have an agency or administrator or government that regulates it, but this is on the initiative/initiative of the local community in the bereaved family environment. This event is a moral movement that is full of the meaning of mutual cooperation in togetherness so that these values continue to be preserved and the community sincerely, honestly and does not expect to be returned by the family to the community but rather this becomes a value of social attachment as a form of interrelation between and among local communities. On the other hand, families, acquaintances, friends or community groups who do not have time to attend the kumawus worship or in other words dumingguan because of other community activities throughout the day take turns bringing and giving 'Wewe'e in the form of money. Interestingly, for families/communities who do not have the opportunity to give because they are busy, they will entrust or try to give Wewe'e, even though the kumawus event has finished until the evening. This event has never been a discussion of the family/community about when the 'wewe'e will return because it is considered 'tabuh' and by holding the view that it is better to give than to receive Wewe' e. The values of mutual cooperation that are full of meaning need to be used as teaching materials for elementary school students through the Social Science Education subject in the Merdeka elementary school curriculum.

Social Science Education as one of the pillars of national education, provides content on the formation of abilities to be able to face various challenges for Indonesian society in the future, Saprya, 2008. Conceptually, the subject of Social Science is a name of an integrated subject from the subjects of History, Geography, Economics, Culture, Sociology, and other social science subjects. Sumantri, 2001. The name of this IPS subject is parallel to the name of the Natural Sciences or IPA subject as an integration of the names of the subjects of Biology, Chemistry, Physics. The characteristics of IPS and IPA subjects at the elementary and secondary education levels have an integrated or infused nature from a number of subjects with the aim that these subjects are more meaningful for students so that the organization of learning materials/materials is adjusted to the environment, characteristics, and needs of students, Kerrebungu, 2014. Therefore, in its development, various learning approaches have emerged that are oriented towards the needs of students such as; student's centered approach, integrated approach, social problem based approach, broadfield approach, multidisciplinary approach, and transdisciplinary approach. Suprya, 2008.

Elementary School Teachers, have a heavy task as class teachers, where class teachers must master at least five innovative fields of study, which include the subjects; Mathematics, Science, Social Studies, PPKn, and Indonesian at the elementary school level and must teach at least five innovative fields of study in addition to teachers mastering local content subjects, and skills according to their class schedule. For Religion and Sports subjects, it is the task of Religion and Sports/Physical Education teachers. The heavy burden of duties and responsibilities of elementary school teachers as class teachers is a deep reflection of educational institutions for educational personnel in preparing superior professional teachers in the future. The burden of duties of class teachers in elementary schools is not easy because these class teachers must be ready to master the basic concepts of the five innovative fields of study. Likewise with mastering the basic concepts of Social Science Education subject matter in Elementary Schools, that elementary school teachers must understand and master the basic concepts of social sciences which include the study of social sciences, namely sociology, anthropology, economics, history, geography, and PKN. Thus, the teaching workload of elementary school teachers must really excel in terms of classroom learning management for all subjects including social studies subject learning management, starting from designing

semester and annual learning plans, which contain basic competencies, learning objectives, learning materials, learning media, learning processes, learning evaluations, learning material source books, learning infrastructure and facilities, and learning administration that continues to experience curriculum changes. (Wullur M., 2022)

In the elementary school social studies learning curriculum, the main learning materials have been determined according to class level, semester and year which are continuously adjusted in line with the development of community civilization, so that the implementation of the curriculum in the classroom will be developed by the class teacher according to the needs of students, and the conditions of the development of local community civilization which continue to change as mandated by the Ministry of Education, Culture, Research and Technology through a number of independent curriculum programs, driving teachers, independent campus curriculum, independent learning which must adapt to information technology through online or online learning processes. (Pinontoan, 2023). That is why Elementary School Social Studies Learning Management is a necessity as well as a challenge for elementary school teachers to adapt the main themes of discussion in each class and semester with the basic concepts of related Social Sciences, to be applied to the living conditions of the local community. In relation to the culture of the local community as part of sociological and anthropological studies, the WEWE' E KUMAWUS culture as one of the many types of culture that are the noble values of the Tomohon City community, as well as similar cultural values with other names or terms that have the same meaning in other areas can be used as one of the learning materials in integrated social studies subjects using a cross-disciplinary approach or transdisciplinary approach.

The cross-disciplinary approach or transdisciplinary approach to the noble values contained in the cultural content of Wewe 'e Kumawus provides a message of educational meaning for students that Love, or affection, or loving others who face disasters in the form of mutual cooperation, or helping each other, or helping to solve problems among fellow citizens is a need and necessity by using a religious science approach or Theological approach, an economic science approach or economy approach and other related social sciences. This is very clear because the approach to learning social studies education aims to instill internalized awareness as early as possible

starting from students that personal life is part of the lives of others and the lives of others are part of personal life to need each other in togetherness.

To realize a transdisciplinary learning approach or *transdisciplinary teaching approach* This requires preparing resilient elementary school teachers to face the development of increasingly accelerated (rapidly changing) civilization as an impact of the destructive era 4.0 and 5.0 (four point zero and five point zero) in the current digital technology era. Elementary school teachers, whether they like it or not, are required to follow the pace of development if they do not want to be left behind by the increasingly rapid changes. Preparing resilient elementary school teachers means preparing teachers who have the ability to change the tendency of traditional thinking patterns to be developed through the process of adopting innovation in education so that innovative learning patterns are formed for superior prospective teachers as described below:

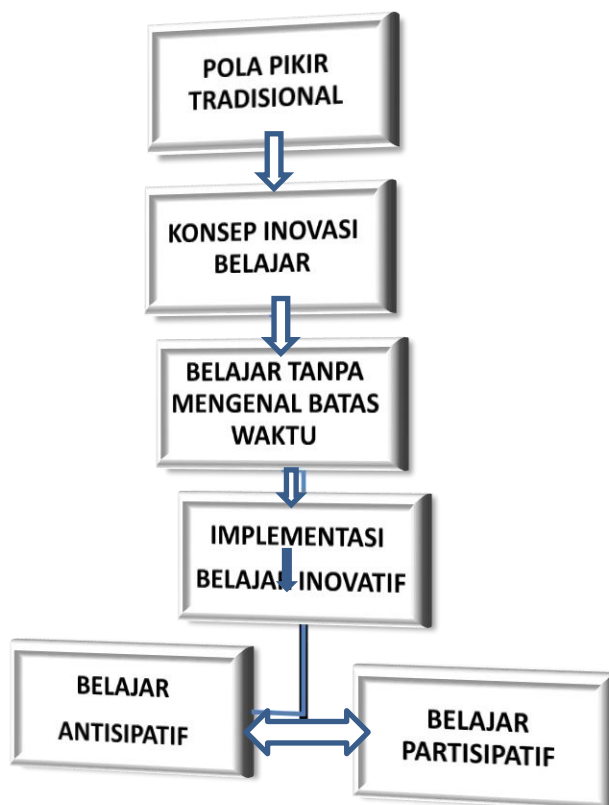


Figure 1: INNOVATIVE LEARNING PATTERNS OF ELEMENTARY SCHOOL TEACHERS

(Adapted from James Botkins, J. In Wullur, M.2022)

This picture explains that elementary school teachers who have **traditional mindset** due to the influence of family economic needs and the influence of local culture, it is necessary to have a concept of innovation or renewal through educational interventions in the form of coaching, education and training and further study programs. With this educational intervention, it is hoped that there will be an internalized awareness for teachers to create learning as a need that leads to the formation of the concept and implementation of learning without time limits (no limits to learning). In the implementation of learning without time limits, it is hoped that it will enter the Innovative Learning zone stage. After elementary school teachers are in an innovative learning condition, elementary school teachers will be directed to Anticipatory Learning and Participatory Learning. It is called anticipatory learning because teachers are directed to learn related to trends that are predicted to occur in the future, so that what is learned really anticipates possible trends that will occur in the future. While Participatory Learning, teachers are invited to take learning actions against learning needs and learning plans that have been set. Regarding this concept of thinking, the author proposes two alternative models of Elementary School Social Studies Education Learning Management in two versions of the Curriculum, namely Curriculum 13 and the Independent Curriculum as follows.

Alternative Model of Elementary School Social Studies Education Learning Management

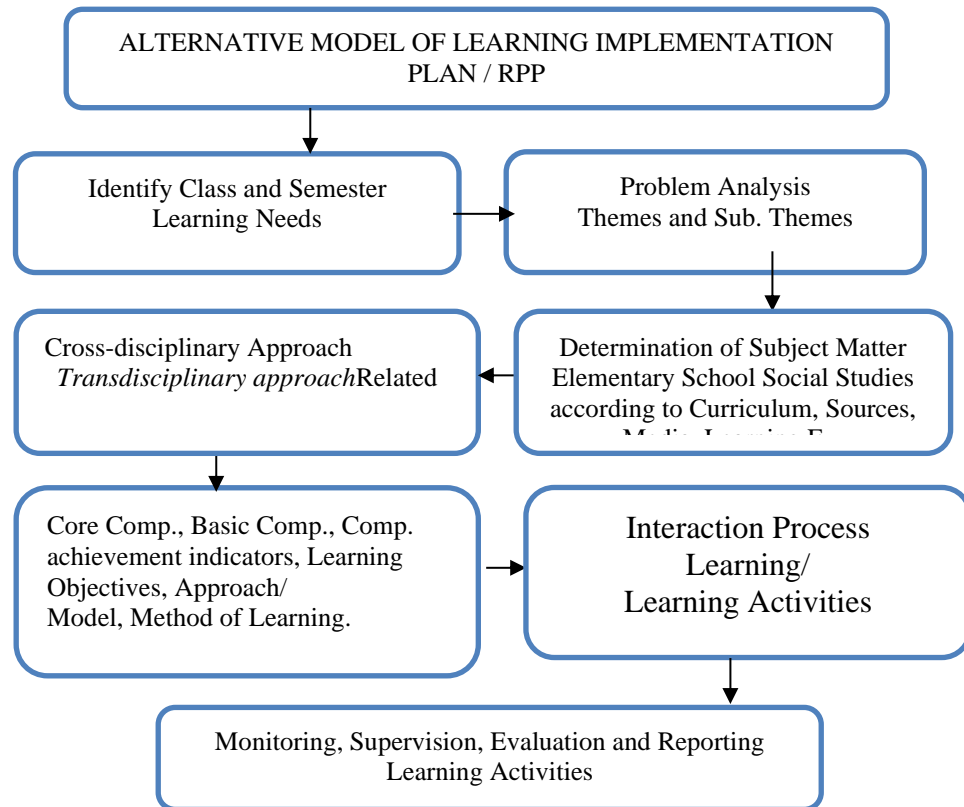


Figure 2. Elementary School Social Studies Education Learning Management Model For Class Teachers (M. Pinontoan, 2023; 125-126)

This image understands that the Stages of the Social Studies Education Learning Implementation Plan for elementary school class teachers using an interdisciplinary approach or Transdisciplinary Approach, begins with identifying student learning needs based on class and current semester. Once determined, it is continued with an analysis of problems and themes of learning materials which are then determined as learning materials. After the learning materials are determined, they are then linked to the related interdisciplinary approach for the implementation of the learning materials. Furthermore, after the assessment and determination of the related interdisciplinary approach, the teacher determines the core competencies and basic competencies as well as indicators of achievement of these competencies, followed by determining learning objectives, as well as determining the approach/model and learning method. The next activity is the implementation of learning activities or actions of the learning interaction

process in the classroom. In the final stage, Monitoring, Supervision, Evaluation and Reporting of learning activities are carried out by the class teacher. While the second alternative model is in the form of the Independent Curriculum Teaching Module Thinking Framework which is described in the following figure 3:

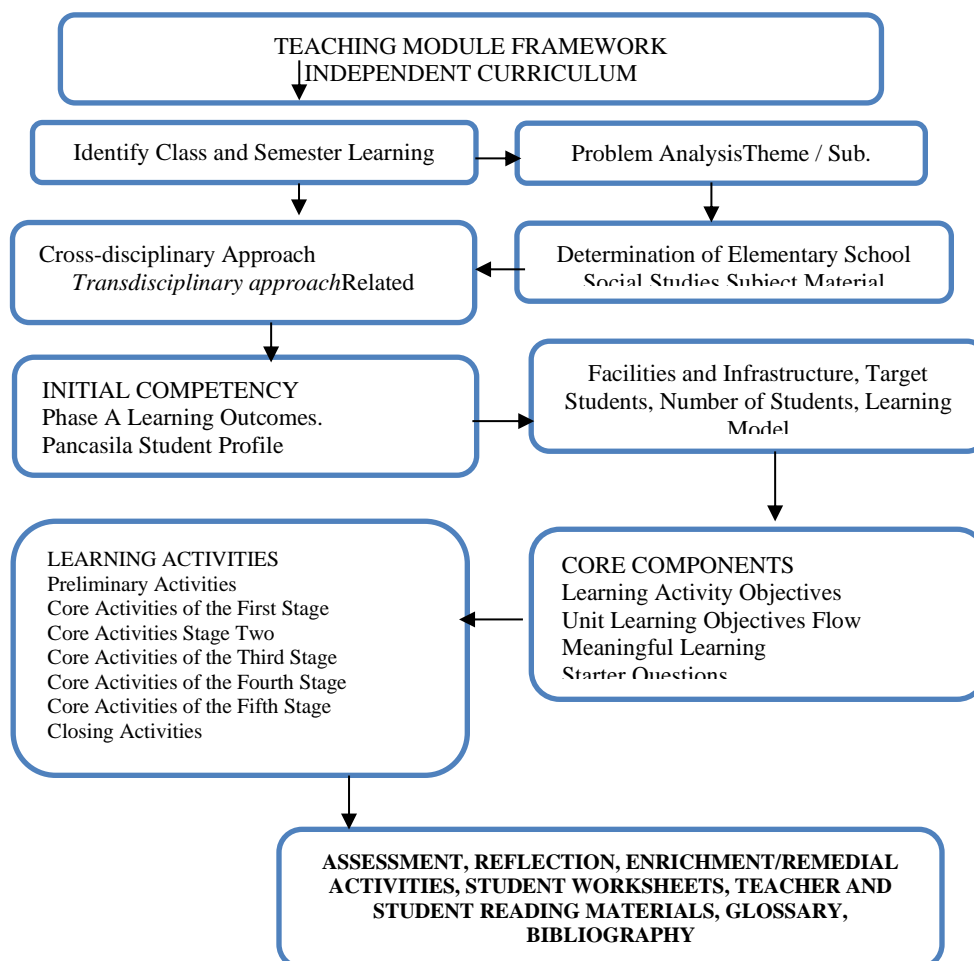


Figure 3. Elementary School Social Studies Education Learning Management Model Independent Curriculum (Adapted from; M. Pinontoan, 2023; 125-126).

This image understands that the Framework of the Independent Curriculum Teaching Module for implementing Social Studies Education learning for elementary school class teachers using an interdisciplinary approach or Transdisciplinary Approach, begins with identifying student learning needs based on class and current semester. Once determined, it is continued with an analysis of problems and themes of learning

materials which are then determined learning materials. After the learning materials are determined, they are then linked to the related interdisciplinary approach for the implementation of the learning materials. Furthermore, after the assessment and determination of the related interdisciplinary approach, the teacher determines the initial competencies containing the learning achievements of phase A followed by the determination of the Pancasila Student Profile, then prepares learning facilities and infrastructure, which are combined with the determination of the number of students and student targets to determine the Learning Model, to enter the core components which include the objectives of learning activities which include the flow of unit learning objectives, then enter meaningful understanding, accompanied by trigger questions to enter the Learning activities which begin with preliminary activities, Core activities of the first stage, second stage, third stage, fourth stage and fifth stage which then end with closing activities. At the end of the independent curriculum teaching module, it contains assessments, reflections, student worksheets, reading materials for teachers and students, a glossary and lists.

Research methods

This study uses a Qualitative research approach "Qualitative Approach method" to 9 key informants and 3 supporting informants consisting of 3 Village Heads, 3 Local Traditional Leaders, 3 Elementary School Social Studies Teachers representing each village and supporting informants as triangulation of 3 religious leaders in the villages of Matani I, II, III, Tomohon Tengah District, Tomohon City. Data were obtained through observation and in-depth interviews designed in the form of observation guidelines and interview guidelines that refer to the focus and formulation of the problem supported by related documentation data. In the data collection process, it was accompanied by a data analysis process. Data were analyzed by examining the data, sorting it into units or giving it certain codes, making a synthesis, trying to find a pattern, trying to find something important, big and unique, so that it is interesting and needs to be studied scientifically, and finally making a decision and then writing it systematically in a research report accompanied by supporting data attachments.

Research Result

1. The history of the wewe'e kumawus culture of the Tomohon city community has existed since the ancient community, which was maintained, preserved and passed down from generation to generation, starting with mutual cooperation between families and the local community towards the families of community members who experienced a sad disaster.
2. Implementation of the wewe'e kumawus culture of the Tomohon city community, starting from assistance during a mourning event in the form of mutual cooperation in building a funeral ward, making a coffin, rumumping or bringing ready-to-eat food to the funeral home, and helping with the technical needs of the mourning until the burial. Then continued with the weekly worship stage which is termed kumawus which means a thanksgiving service for the family and local community that the grief has passed or kimawusso. After worship and eating together, the local community orderly provides wewe'e grief assistance in the form of cash which is recorded and collected by assigned family members which is then handed over to the bereaved family.
3. Implementation of the cultural values of wewe'e kumawus in educational learning materials

Elementary school social studies in Tomohon City, it was found that all wewe'e kumawus activities

in the local community contains educational values and is very relevant to

Social studies education subject matter in elementary schools.

4. Opportunities The cultural values of wewe'e kumawus to be used as learning materials for elementary school social studies education in Tomohon City, were found to have great potential through a curriculum development policy based on local cultural wisdom after conducting a scientific seminar and joint study with the education office, cultural figures, universities and the Tomohon City government to formulate a curriculum development policy based on local cultural wisdom as the scope of elementary school social studies learning materials. Discussion

The history of the wewe'e kumawus culture of the Tomohon city community has existed since the previous community which was guarded, maintained, and preserved from generation to generation and is part of the Mapalus culture in Minahasa (Turang,

1978). The implementation of the Wewe'e kumawus Culture of the Tomohon city community continues to develop in line with the civilization of the community, so that from its beginning only for the benefit of death to burial, it continues to develop in kumawus while providing wewe'e. This contains the meaning that this culture is dynamic, growing and developing while still referring to the cultural values inherited from the predecessor community. (Tilaar, 1995). The implementation of the Wewe'e kumawus cultural value in the Elementary School Social Studies Education subject matter is very relevant to a number of social studies scientific concept learning materials related to the basic concepts of sociology, anthropology, economics, geography, and PPKn. So that the learning material is related to the local community's wewe'e kumawus cultural activities. (Pinontoan, 2024) Meanwhile, the opportunity for the Wewe'e Kumawus cultural values to be used as learning material for Elementary School Social Studies education in Tomohon City has become very strategic through the policy of developing a local wisdom-based education curriculum after conducting scientific seminars and conceptual studies by related parties from the education office, local community cultural figures, universities, and the Tomohon city government (Pinontoan, 2024)

Conclusion

It is concluded that: 1. The Wewe'e Kumawus culture of the Tomohon city community has existed since the previous community which then guarded, maintained, and preserved from generation to generation, 2. The implementation of the wewe'e kumawus culture by the Tomohon city community is carried out starting from the occurrence of a mourning event, the family and local community work together to help the bereaved family starting from making a mourning ward, making a coffin, burial and to the kumawus worship which is accompanied by spontaneous provision of grief assistance to the bereaved family, 3. The implementation of the wewe'e kumawus Cultural Values in the learning materials for Elementary School Social Studies education in Tomohon City is very strategic and relevant because all wewe'e kumawus cultural activities become formal objects as well as material objects of the learning materials for Social Studies education which are sourced from the fields of Sociology, anthropology, economics, geography and PPKn, and 4. The opportunity for the wewe'e

kumawus cultural values to be used as learning materials for Elementary School Social Studies Education in Tomohon City, is very likely after a scientific seminar and conceptual study of related parties including the education office, local cultural figures, universities, the Tomohon city government to produce a curriculum development policy based on local cultural wisdom. It is recommended that the educational institution for educational personnel of Universitas Negeri Manado continue to accompany scientific studies in the fields of Sociology and Anthropology on the relationship between the cultural values of wewe'e kumawus for elementary school social studies subject matter. The Tomohon City Education Office can collaborate with related parties to formulate a policy concept for developing an education curriculum based on local cultural wisdom, and the results of this study need to be followed up with seminars and workshops on developing social science educational materials based on the local cultural wisdom of wewe'e kumawus of the Tomohon city community.

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