

The Values of Local Wisdom in Amarasi Ikat Weaving as a Source of Social Studies Learning

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ABSTRACT

The advancement of technology has both positive and negative impacts on the character of the younger generation, who are the future leaders of the nation. To ensure that local cultural values remain strong, it is necessary to instill a love for local culture in the younger generation. One of the local cultures in the village of Teunbaun, West Amarasi, Kupang Regency, is the tradition of weaving ikat textiles. The indigenous people of Amarasi have a variety of patterns and motifs. Incorporating local wisdom values in schools can be achieved by integrating these values into the learning process. Social studies learning resources will be more engaging and have the potential to foster active involvement of students if the socio-cultural environment around the students is included in the learning process. One aspect of local wisdom that intrigued the researcher to study it as a source for social studies learning is the Amarasi ikat weaving. This research aims to 1) examine the values of local wisdom in the decorative patterns of Amarasi ikat weaving, and 2) describe the local wisdom values of Amarasi ikat weaving as a source for social studies learning. This research was conducted in Teunbaun Village, West Amarasi District, Kupang Regency, East Nusa Tenggara, using a qualitative descriptive approach with data collection techniques including observation, interviews, and documentation. Based on the research findings, the local wisdom values in the decorative patterns of Amarasi ikat weaving can be used as a source for social studies learning, providing a positive impact on shaping students' character, fostering a strong sense of identity, and forming students into a younger generation that is proud of and loves their cultural heritage

Keywords: *Amarasi Ikat Weaving, Learning Resources, Local Wisdom, Social Studies*

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INTRODUCTION

Globalization is something that can change every aspect of life rapidly. The progress of globalization can be felt through the improvement of science and technology (Putra, 2024; Rahayu, 2023; Buaja et al., 2024). Due to increasingly sophisticated technological advances, various challenges can change cultural values. Some researches (Hafizah, 2023; Al-Kansa et al., 2023) argues that the influence of globalization has had an impact on aspects of education where the mindset (views), attitude patterns (habits), and actions (responses) carried out by Indonesian people have changed towards a Westernized lifestyle. Not only that, the consequences of these technological advances also have an impact on the character of the nation's next

generation of young generations. As a result of this progress, attitudes that reflect the identity of a nation begin to fade. Young generations become influenced by foreign cultures so new attitudes and characters are created. The attitude is like the rise of hedonism, consumerism, individualism, and many more. This attitude is very incompatible with the culture in our country (Ernawam, 2017; Prastiwi & Fitria, 2020). For the existence of culture to remain strong, the next generation needs to instill a love for local culture, especially in the regions. One of the efforts that can be taken in schools is to integrate the values of local wisdom into the learning process (Shufa, 2018; Setiawan, 2022).

Learning that is integrated with local wisdom will become more meaningful, because students not only understand learning only limited to remembering and memorizing or mastering theory, but students can implement it in everyday life. In addition, learning that is integrated with local wisdom can foster a sense of nationalism, maintain its culture, and shape the character, mindset, and behavior of the national identity of the Indonesian nation (Siska et al., 2021; Jati, 2022). The values of local wisdom in a culture can be used as a source of social studies learning which has a central role in character formation and identity reinforcement (Irwan, 2020; Setiawan, 2022). This is none other than social studies as an integration of various social science disciplines that are presented practically, to conduct social studies through the learning process and cannot be separated from existing environmental and socio-cultural values (Subiyakto & Abbas, 2020).

Social studies subjects are one of the subjects that have a relationship with local wisdom because social studies and local wisdom both discuss the cultural activities of a community (Sapriya, 2007; Supriatna, 2017). Susilaningtiyas & Falaq (2021) said that the scope of social studies subjects is in several aspects, namely: 1) people, places, and environments, 2) time, sustainability, and change, 3) sociocultural systems of society, and 4) economic behavior. From this statement, it can be interpreted that learning in social studies subjects is in direct contact with community life, so in this case local wisdom can be a source of learning for students in schools. Social studies learning resources will be more interesting and have the potential to foster active involvement of students if the socio-cultural environment around students is involved in learning. One of the local wisdom that makes researchers interested in studying it as a source of social studies learning is Amarasi ikat weaving.

Amarasi ikat woven fabric, Kupang Regency, East Nusa Tenggara is one of the many traditional Indonesian cultural products that are made traditionally and have high artistic and beautiful artistic value. Ikat weaving is the art of making fabric by weaving yarn and making motifs by tying it with plastic rope according to a certain pattern before being dipped in dye (B. Setiawan & RR. N. Suwarnigdyah, 2014). The composition of the motif is realized due to the difference in thread color, the tied thread remains white, while the open one is colored by dyes (Salma et al., 2018; Das, 2021) also explained that ikat weaving is a type of weaving in which the way to make it is done by tying parts of the yarn first according to certain patterns/motifs so as not to be exposed to the color of the dye, while the parts that are not tied change color according to the color they dy, then woven as usual. The motifs and color diversity of Amarasi ikat woven fabric have a distinctive characteristic, namely using natural colors that do not fade and thick. Its preservation is maintained until now because its beauty is born from the environment and community beliefs (Nikolas S. T, 2023).

During the Amarasi kingdom, there were four kinds of motifs from the 50s motifs devoted to six temukung who lived around the Amarasi kingdom namely *Sonafreno*,

Kuanbaun, Oerantium, Nunraen, Oetnona, and Songkoro namely *panbua ana*, *korkase*, *kai ne'e*, and *kaimanfafa*. Research conducted (Nurul Amalya Utami & Yulistiana, 2018). The variety of Amarasi ikat weaving ornaments has developed as many as 64 motifs, this is influenced by globalization, and many things will change starting from the way people think, following modern culture and the emergence of interest in changing new motifs. Nikolas S. T (2023) said that the amarasi ikat weaving motif has now developed into 68 ornamental variety motifs with a brick red base color, and have their meanings and stories. The diversity of Amarasi ikat weaving motifs is not only limited to art creations, but the patterns and ornamental varieties have meanings and stories about the kingdom and Amarasi culture. More varied motives will be more attractive and foster consumer interest in buying (Ro'ini et al., 2021; Chotimah, 2022).

The ornamental variety consists of the word variety which means kind/type and ornamental can mean beautifying with something additional (Sadevi & Singke, 2015). Ornamental variety is commonly called ornament. Ornament comes from the Latin word "ornare" which means to decorate (Sunaryo, 2009). Ornaments are components of an art product that are added or intentionally made to be decorated. Ornamental variety is all kinds/types of art product components that are added intentionally and are made to beautify an object/item. The functions of ornamental varieties include Purely aesthetic, symbolic, and technically constructive functions. Various motifs include Geographic, human, animal, plant, natural objects and scenery, technological objects, and calligraphy (Sunaryo, 2009).

Despite several studies examining ikat weaving, they have only been limited to literature reviews, the application of learning models, and descriptions (Pingge, 2017; Nurul Amalya Utami & Yulistiana, 2018; Sariyyah, 2021; Basu, 2024; Istikomayanti et al., 2023). Social science research integrating ikat weaving into learning is still rare. Moreover, Amarasi ikat weaving has never been utilized as a source for social studies learning. Therefore, this study aims to examine the local wisdom values of Amarasi ikat weaving as a source for social studies learning, which is a new area of study. The objectives of this study, namely: 1) To determine the value of local wisdom of various ornamental motifs of Amarasi ikat weaving, 2) To describe the values of local wisdom of Amarasi ikat weaving as a source of social studies learning.

METHOD

The research approach used was descriptive qualitative. According to (Arikunto, 2013), descriptive research is a study intended to investigate activities, circumstances, situations, conditions, events, and others. This research will describe, elaborate, and decrypt the values of the local wisdom of Amarasi ikat weaving. The research site is in the *Teunbaun* sub-district, West Amarasi District, Kupang Regency, East Nusa Tenggara. This study starts in January-February 2023).

The object of this research is the values of local wisdom in Amarasi ikat weaving in Amarasi District, Kupang Regency, East Nusa Tenggara.

The data collection technique is carried out in the following ways:

1. Method of observation (observation)

In this study, observations were made on Amarasi ikat weaving craftsmen in Teunbaun sub-district, Amarasi District, Kupang Regency, East Nusa Tenggara, about the variety of Amarasi ikat weaving ornaments.

2. Interview Method

In this study, researchers used a type of unstructured interview guideline. The resource persons for this data collection are Ikat Amarasi Weaving motif makers and Amarasi Ikat Weaving Craftsmen.

3. Documentation Method

This study uses records of data related to the object of research as well as photos and recordings of Amarasi ikat weaving.

The research instruments used in this study are:

1. Observation Guidelines

Observation or observation contains instructions in outline about the things observed, this is done through observations of several Amarasi ikat weaving craftsmen, Teunbaun Village, Amarasi District, Kupang Regency, East Nusa Tenggara

2. Interview Guidelines

In this study, researchers conducted interviews with related parties. Interviews will be conducted with Amarasi Ikat Weaving motif makers and Amarasi Ikat Weaving Craftsmen

3. Documentation Guidelines

Documentation techniques in this study are in the form of photographs at the time of data collection, images of Amarasi ikat weaving, and other documents related to Amarasi ikat weaving.

Data analysis used in this study uses source triangulation and triangulation methods to compare and recheck information obtained using data collection techniques on several data sources. The data source is the result of data collection with observation techniques, interviews, and documentation.



RESULT AND DISCUSSION

1. Local Wisdom Values of Weaving Ikat Amarasi

The results of the research were obtained from interviews related to local wisdom values in the various motifs of Amarasi ikat weaving that have been carried out in Teunbaun village, West Amarasi District, Kupang Regency. The decorative patterns of Amarasi ikat weaving have three types of decorative patterns: geometric patterns, plant (flora) patterns, and animal (fauna) patterns. The source of ideas or inspiration reflected in Amarasi ikat weaving comes from ancestors and also from the flora and fauna present during the Amarasi Kingdom era. In-depth information about the local wisdom values of Amarasi ikat weaving was obtained through an interview with Mr. NST, the creator of the motifs.

Table 1. Interview Results

No	Question	Result
1	How did the tradition of ikat weaving begin in the Amarasi community?	In Amarasi, the culture associated with ikat weaving has been known for hundreds or even more than a thousand years. The people of Amarasi District, Kupang Regency, East Nusa Tenggara, primarily rely on farming or raising livestock for their livelihood. However, weaving cloth is another equally important occupation. The activity of making ikat cloth is integrated into the daily routines of the Amarasi community, especially among the women. Daily, the women of Amarasi typically engage in weaving cloth in between household chores and helping their husbands work in the fields.

2	How many motifs have there been from the Amarasi region from the past until now? Have there been any additions to the motifs? If so, why have there been additions?	During the Amarasi kingdom era, there were four types of motifs out of more than 50 motifs specifically designated for six temukung living around the Amarasi kingdom, namely <i>Sonafreno</i> , <i>Kuanbaun</i> , <i>Oerantium</i> , <i>Nunraen</i> , <i>Oetnona</i> , and <i>Songkoro</i> , namely the <i>Panbua ana</i> , <i>Korkase</i> , <i>Kai Ne'e</i> , and <i>Kaimanfafa</i> motifs. The decorative patterns of Amarasi ikat weaving have now undergone development with as many as 68 motifs influenced by globalization. Many things will change, starting from the way people think, following modern culture, and the emergence of interest in changing to new motifs.
3	What are the various motifs of ikat weaving from the Amarasi region?	<i>Kaimanfafa</i> , <i>No'e Riu Ana</i> , <i>Kai Ne'e</i> , <i>Pabua Ana</i> , <i>Kreit Tungkai Ana</i> , <i>Kai Banamas</i> , <i>Kreit No Ha'Natam Kosot</i> , <i>Kreit No Tenu</i> , <i>Esi</i> , <i>Korkase</i> , <i>Kreit Koro</i> , <i>Kaun Tub Hitu</i> , <i>Kornak Matanab</i> , <i>Kret Panbuat Natam Kosot</i> .
4	Describe the meaning, story, or philosophy behind each motif of Amarasi ikat weaving	<p>A. Geometric Decorative Patterns</p> <p>1. <i>Kret Tunmakai Ana</i> Motif</p> <p>The <i>Kret Tunmakai Ana</i> motif is shaped like the number three flanked by diamond-shaped red lines. The symbol of three temukung on the right and left signifies the six villages in Amarasi, with a kingdom in the middle that serves as the central aspect of community life. This motif represents a solid bond of brotherhood inherited by descendants from their ancestors wherever they may be, reflecting the personality of the Amarasi community.</p>  <p>2. <i>Kai Banamas</i> Motif</p> <p>The <i>Kai Banamas</i> motif signifies intertwined hands, symbolizing cooperation and unity. This motif teaches people to live together and harmonize with one another.</p>  <p>Figure 2. <i>Kai Banamas</i> Motif</p> <p>3. <i>Kaimanfafa</i> Motif</p> <p>The <i>Kaimanfafa</i> motif (in Dawan Amarasi language) means holding hands. This signifies communal living. The <i>Kaimanfafa</i> motif acts as a unifier. "<i>Kai</i>" means to persuade, while "<i>Manfafa</i>" means to embrace. The <i>Kaimanfafa</i> motif embodies the caring nature among</p>

		<p>human beings, fostering a spirit of cooperation. This motif teaches that humans, as social beings, are always interconnected, thus requiring assistance from one another.</p> <div data-bbox="699 421 1347 528" data-label="Image"> </div> <p>4. <i>Kaine'e</i> Motif</p> <p>The <i>Kai Ne'e</i> motif means six symbols of temukung (<i>Uim Ne'e</i> - 6 houses) or six traditional elders united. These six houses surround the Amarasi Kingdom. The six temukung are <i>Sonafreno</i>, <i>Nunraen</i>, <i>Kuanbaun</i>, <i>Oetnona</i>, <i>Songkoro</i>, and <i>Oerantium</i>. The <i>Kai Ne'e</i> motif depicts an ongoing bond of brotherhood passed down from ancestors to descendants, so even though separated in their work, the spirit of togetherness continues to be fostered wherever they may be.</p> <div data-bbox="699 907 1324 1023" data-label="Image"> </div> <p>5. <i>Noeriu Ana</i> Motif</p> <p>The <i>Noeriu Ana</i> motif is worn by ordinary people in the community. This motif tells the story that during the colonial period, the Amarasi community defeated many enemies and disposed of their enemies' corpses in the winding river. This river is located around the Amarasi kingdom. Based on this story, the <i>Noeriu Ana</i> motif emerged, which means winding river. This river is a source of life for the surrounding community. Its simple pattern gives a populist impression. This motif depicts the ups and downs of human life; therefore, humans are expected to be ready to face and respond to them wisely.</p> <div data-bbox="699 1550 1347 1662" data-label="Image"> </div> <p>B. Flora Decorative Patterns</p> <p>1. <i>Esi</i></p> <p>The <i>Esi</i> motif means sweet potato leaves. This motif symbolizes fertility and the prosperity of the people. During the Amarasi kingdom era, many sweet potato leaves grew around the Amarasi kingdom. This inspired the incorporation of sweet potato leaf motifs into Amarasi ikat weaving. The lush green leaves and fertile plants symbolize</p>
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growth, abundance, and prosperity. This motif reflects the cycle of nature and life that never ceases to evolve, thus emphasizing the need to preserve and sustain natural resources.



Figure 6. *Esi* Motif

C. Fauna Decorative Patterns

1. *Kreit Koro* Motif (bird)

The *Kreit Koro* motif was once only worn by kings and symbolized loyalty and protection to the community. This motif depicts a leader who is kind-hearted, noble, just, and resilient in facing all obstacles, nurturing, and protecting the people and the surrounding natural environment.



Figure 7. *Kreit Koro* Motif

2. *Kret Panbuat Natam Kosot* Motif (bird head)


This motif signifies that the king has authority over the people and possesses compassion to address all the needs of his community. This motif is typically found on large shawls worn around the waist of men during traditional ceremonies. It represents a king who is adaptable to his people, a leader strong in guiding his people and providing protection and comfort to those he leads.



Figure 8. *Kret Panbuat Natam Kosot* Motif

3. *Korkase* motif (foreign bird)

The *korkase* motif was created by the command of the king at that time as a symbol to explain several important aspects: Firstly, kor/koro (bird) is a symbol of the Amarasi kingdom at that time. This *korkase* motif contains sacredness and belief in the giver of life. The wing symbolizes the traditional belief of the Amarasi community regarding *Uis Neno* (God of Heaven/Creator), *Uis Pah* (god of earth), and *Nitu* (ancestral spirits). *Uis Neno* occupies the highest

		<p>position as the giver of life. <i>Uis Pah</i> acts as a leader and provides prosperity to his people. <i>Nitu</i>, for the Amarasi community, is entrusted by <i>Uis Neno</i> to safeguard and provide guidance to humans, particularly their living relatives.</p>  <p>Figure 9. <i>Kret Panbuat Natam Kosot</i> Motif</p>
5	Does color have meaning in Amarasi ikat weaving motifs?	In general, the base colors for Amarasi woven fabrics are white and brick red. The white color in these woven motifs signifies purity and holiness. This color is used as a symbol of love and reverence for the Divine. Meanwhile, the brick red color signifies respect and obedience to the leaders in Amarasi (usif).
6	What motifs are typically used by kings and royal descendants?	The motifs commonly worn by kings are <i>Kaimanfafa</i> , <i>Korkase</i> , <i>Panbua Ana</i> , <i>Kret No Tenu</i> , and <i>Kret Panbuat Natam Kosot</i> . However, with the development of time, anyone can wear them
7	What motifs are worn by ordinary people in the community?	The motifs used by ordinary people are <i>No'e Riu Ana</i> , <i>Esi</i> , <i>Kai Ne'e</i> , and <i>Kaun Tub Hitu</i> .
8	Describe the local wisdom values reflected in Amarasi ikat weaving.	<p>The local wisdom values reflected in Amarasi ikat weaving motifs are:</p> <ol style="list-style-type: none"> 1. Religious Values Religious values are reflected in the <i>korkase</i> motif, which depicts beliefs about <i>Uis Neno</i> (God of the sky), <i>Uis Pah</i> (god of the earth), and <i>Nitu</i> (ancestral spirits) as an inseparable triangle. <i>Uis Neno</i> (God of the Sky) occupies the highest place because He is the giver of life. <i>Uis Pah</i> is entrusted as a leader (king) and provides prosperity to his people. Meanwhile, <i>Nitu</i> is entrusted by <i>Uis Neno</i> to safeguard and provide guidance to humans, particularly their living relatives. 2. Social Values Social values are embodied in the <i>kaimanfafa</i> motif, which means holding hands. This signifies communal living. The <i>kaimanfafa</i> motif fosters caring among humans, creating a spirit of cooperation. This motif teaches that humans, as social beings, are always interconnected, thus requiring assistance from one another 3. Love Values The value of love for Amarasi community life is

		revealed in the <i>kaine'e</i> motif. For the Amarasi community, this motif teaches love for fellow humans as a bond of brotherhood inherited from ancestors to future generations wherever they may be. The Amarasi community is taught to always help and not differentiate between others.
9	Have the local wisdom values in Amarasi ikat weaving adhered to existing traditions?	Yes, the local wisdom values embodied in Amarasi ikat weaving remain alive and preserved in community life to this day.
10	How are efforts to pass on the knowledge and skills of weaving ikat textiles conveyed from the older generation to the younger generation to ensure that this heritage is preserved?	Weaving is one of the creative cultures of women in the Amarasi village. In the past, all women in the Amarasi village could weave. It was a mandatory skill, to the extent that women in the Amarasi village were not allowed to marry if they could not weave. This became one of the indicators of maturity for women in the Amarasi village.

2. The Values of Local Wisdom of Tenun Ikat as a Social Studies Learning Resource.

Local wisdom is the identity of a nation and the ability to absorb and process culture from outside into its character and ability (Sartini, 2004; Salma et al., 2018; Adhi et al., 2021; Dorong, 2022). On another view (Supriatna, 2016; Istiawati, 2016) explained, that local wisdom is a guideline/ guide in running a life that comes from people's thoughts, actions, and beliefs. For the cultivation of the value of local wisdom to be realized, education plays a very important and strategic role in realizing this. Some reasons underlie local wisdom should be integrated into education, namely: 1) local wisdom skills in surviving foreign cultures, 2) local wisdom can accommodate various cultural elements, 3) local wisdom can integrate foreign cultures into indigenous cultures, 4) local wisdom can control, and 5) local wisdom skills in giving direction to cultural development (Pornpimon et al., 2014; Widyanti, 2015). From this statement, it is very clear that integrating local wisdom and education can be an alternative to learning. One way local wisdom can be integrated into learning is by making local wisdom a source of learning for students.

Learning resources according to (Surahman, 2017; Samsinar, 2019) are all objects or materials that can be used for reference for students to improve their knowledge and insight. Further explained by (Qodariah, 2013; Rasimin et al., 2024) that, learning resources are media used to facilitate students in learning which can be in the form of objects, people, environments, phenomena, data, and books aimed at achieving learning goals. In other words, learning resources are a medium for students to achieve learning competencies or learning goals (Wawan et al., 2023; Sugiarto & Suhono, 2023). Social studies based on local wisdom not only focus on delivering material but also

strengthening students' attitudes and social skills so that they not only know a learning concept but can implement it in everyday life according to the context of their living environment (Supriatna, 2016; Azizah et al., 2022; Dewi et al., 2023; Karsiwan, Retnosari Lisa, Lisdiana Anita, 2023). Integrating into the 2013 curriculum, the values of local wisdom in Amarasi ikat weaving can be done in grade 4 social studies learning on theme 1 "The Beauty of Togetherness" and theme 7 "The Beauty of Diversity in my Country", here are the details.

Table 1. Integration of local wisdom values of Amarasi ikat weaving in social studies learning in the 2013 Curriculum

Curriculum 2013	Theme	The Value of Local Wisdom	Social studies learning resources
Grade 4	<ul style="list-style-type: none">• Theme 1: The Beauty of Togetherness• Theme 7: The Beauty of Diversity in My Country	<ul style="list-style-type: none">• the value of life,• religious• culture	Learning Materials and Media Based on Local Wisdom

Source: Data processed, 2023

Meanwhile, in the independent curriculum, the values of local wisdom in Amarasi ikat weaving can be integrated into grade 3 social studies learning in the chapter "Stories from Hometown", grade 4 in the chapter "Indonesia Rich in Culture", and grade 5 in the chapter "My Region My Pride", along with the details.

Table 2. Integration of local wisdom values of Amarasi ikat weaving in social studies learning in the independent curriculum

Independent Curriculum	Material	The Value of Local Wisdom	Social studies learning resources
Grade 3	Stories from Home	<ul style="list-style-type: none">• the value of life,• religious• culture	Learning Materials and Media Based on Local Wisdom
Grade 4	My Indonesia is Rich in Culture		
Grade 5	My Area My Pride		

Source: Data processed, 2023

In this context, Amarasi ikat weaving can be used as a learning resource for students. Because Amarasi ikat weaving contains many life, religious, and cultural values. Therefore, the achievement indicator of integrating Amarasi ikat weaving into social studies learning is to make students able to interact with their social environment and protect the nature where they live. Then, encourage students to become citizens who uphold harmony and peace and students who have a leadership spirit. In addition, it encourages students to become religious individuals, who are always grateful for the gift of God the giver of life to humans, and carry out all His commandments and prohibitions. And encourage students to be able to become citizens who have dispositions and behaviors that follow national identity and foster

awareness for students to recognize and understand cultural diversity and original cultural values (Irmania et al., 2021; Magdalena et al., 2024).

Meaningful learning can be created if individuals can implement theories and concepts or material that has been learned into everyday life (Najib & Elhefni, 2016; Jundu & Jelatu, 2022). Amarasi Ikat Weaving can be used as a learning resource for students. Because Amarasi ikat weaves contain many of the life values that the Amarasi people still adhere to today (Magdalena et al., 2023). Therefore, the achievement indicator of integrating Amarasi ikat weaving into social studies learning is to make students able to interact with their social environment or be sensitive to social problems around them. Then, encourage learners to become citizens who uphold harmony and peace. In addition, it encourages students to become religious individuals, who are always grateful for God's grace and carry out all His commandments and prohibitions. And encourage students to be able to become citizens who have dispositions and behaviors that are by national identity and foster awareness for students to know and understand their original cultural values.

In other words, Tenun ikat Amarasi has relevance or conformity with social studies objectives that direct students to be able to develop all their abilities, including the ability to sort and choose cultural values that are the characteristics of indigenous Indonesian culture. Strengthening social studies learning based on local wisdom is very necessary, because in addition to being able to provide meaningful and fun learning for students. In addition, it can have a positive impact on the formation of student character to have a strong self-identity and shape students as a young generation who are proud and love their cultural heritage.

DISCUSSION

The value of local wisdom found in Amarasi woven ikat, as discussed in the previous section, can be used as a learning resource for Social Studies (IPS) in elementary schools. According to the 2013 Curriculum, the Basic Competencies for Social Studies are outlined for the fourth grade of elementary school. In the Merdeka Curriculum, the value of local wisdom in Amarasi woven ikat can be implemented in Social Studies education at the third, fourth, and fifth-grade levels. Integrating local wisdom and education can serve as an alternative approach to learning. One way to integrate local wisdom into education is by using it as a learning resource for students. Ani (2019) explains that learning resources are media used to facilitate students' learning, which can take the form of objects, people, environments, phenomena, data, or books intended to achieve learning objectives. In other words, learning resources are media for students to achieve learning competencies or goals. The implementation of local cultural values in Social Studies learning can be examined from the underlying educational philosophy, which is Perennialism. Perennialism views education as a crucial process in the transmission of cultural values to students. The cultural values possessed by the community are important to be transformed into education so that they are known, accepted, and internalized by students (Qodariah, 2013; Pornpimon et al., 2014b; Haerunnisa et al., 2020; Farhaeni et al., 2023; Amaliyah et al., 2023).

The findings of this study indicate that learning that incorporates local wisdom has many benefits. By developing learning resources, it is hoped that the importance of the values of Amarasi woven ikat local wisdom can be understood and implemented in students' daily behavior through the learning process, both inside and outside the classroom. Similarly, (Jati, 2022; Qodariah, 2013; Taksu & Wesnawa, 2019; Kharismawati, 2023; Pingge, 2017) the integration of local wisdom values into learning

has proven effective in improving students' learning outcomes in cognitive, affective, and psychomotor aspects. The use of products in the learning process will facilitate students' understanding and comprehension of the learning material, or in the delivery of the material, it is hoped to relate the students' environment with the material being taught in an applicable manner rather than by rote learning. Additionally, (Hadi, 2020; Parwati, 2015) the integration of these local wisdom values serves as a source of motivation for students to learn and to bridge the formation of positive character in students. (Shufa, 2018) Local wisdom-based learning is very important to be applied by teachers in learning, which benefits in increasing students' knowledge and understanding as well as serving as a medium to instill a love for the local wisdom of their area, inculcate positive character in line with the noble values of local wisdom, and equip students to face various problems outside of school.

The differences between this study and previous research are as follows: first, this study focuses on the values of local wisdom in Amarasi woven ikat, including symbolic meanings and cultural values such as cooperation (*Kaimanfafa*) and welfare (*Esi*). This study emphasizes the internalization of these values in social studies learning at the elementary school level. Most previous studies discussed local wisdom in general without specifically addressing Amarasi woven ikat or integrating it into school learning, as seen in studies by (Nurul Amalya Utami & Yulistiana, 2018; Namah, 2020). Second, this study aims not only to enhance cognitive understanding but also affective aspects, such as fostering pride in local culture and social values like cooperation and responsibility, as well as instilling a sense of belonging and habituating values in students' daily lives. In contrast, previous studies emphasized cognitive, affective, and psychomotor aspects but lacked a deeper exploration of habituating values or the application of these values in students' daily lives, as observed in studies (Pingge, 2017; Parwati, 2015; Shufa, 2018).

This research has important implications for introducing the values of Amarasi woven ikat local wisdom and strengthening cultural identity and local heritage so that it can be continued and preserved by students as a source of Social Studies learning in schools. The values contained in Amarasi woven ikat, such as religious values, social values, and values of love, can be instilled in students and help shape their character. Meaningful learning can be created when individuals can implement the theories, concepts, or material learned into their daily lives. In other words, to ensure the successful implementation of learning material, teachers can design Social Studies lessons that encourage student experiences, such as taking students to learn directly in the field or their surrounding environment.

The limitations of this research are that not all teachers have a deep understanding of Amarasi woven ikat and how to integrate it into Social Studies learning. Additionally, it requires time and effort to develop comprehensive and interactive learning resources about Amarasi woven ikat. Future research can further develop effective learning models for implementing Amarasi woven ikat-based learning. The aim is for the implementation of local wisdom-based learning to be evenly applied in all schools in the Amarasi District of Kupang Regency, especially in Social Studies subjects.

CONCLUSION

Amarasi ikat weaving ornamental variety has 68 motifs consisting of original motifs and development motifs. The ornamental variety of Amarasi ikat weaving produced by the Amarasi community in Teunbaun village who work as a weaving

craftsman has 3 (three) types of ornamental varieties, namely geometric ornamental varieties, ornamental varieties of plants (flora), ornamental varieties of animals (fauna). The source of ideas or inspiration contained in Amarasi ikat weaving comes from ancestors and also from the flora and fauna that existed during the Amarasi Kingdom. The meaning of local wisdom and philosophy in each variety of Amarasi ikat weaving ornaments are: 1) Geometric ornamental varieties, namely: a) Kret Tunmakai Ana motif (symbolizes a solid bond of brotherhood) b) Kai Banamas motif (symbol of interlocking hands; symbolizes cooperation and unity), c) Kaimanfafa (meaning joining hands signifies life working together or related to each other) d) Kaine'e (This motif depicts a bond of brotherhood) e) Noeriu Ana (meaning winding river symbolizes human life full of twists and turns), 2) Ornamental Variety of Flora: a) Esi (sweet potato leaves). This motif means fertility and welfare of the people), 3) Variety of Fauna Ornaments: a) Kreit Koro (bird) motif means loyalty and protection to the community, b) Kret Panbuat Natam Kosot motif (bird head) This motif has the meaning of a leader who can adapt to his society, c) Korkase (foreign bird) means to contain sacredness and trust with the owner of life. The existence of Amarasi ikat woven fabric has philosophical values and is seen as having sacred value, now it has experienced development in terms of varied motifs and functions. The uniqueness of each motif should be used as a means to convey a sacred message through creativity to express the richness of the archipelago so that it is preserved.

Amarasi ikat weaving contains many life values. These values include social values, religious values, and cultural values. These values can be integrated as learning resources in social studies subjects. This is because Amarasi ikat weaving is local wisdom that has relevance to the purpose of social studies, which is to make students citizens who can overcome all problems of global life, armed with the nation's cultural values so that students have a strong identity. Integrating Amarasi ikat weaving In social studies subjects as an alternative source of learning, it is expected to provide knowledge and learning experience for students, so that social studies learning can be more fun and not boring. Therefore, teachers should apply the values of local wisdom in learning, through local wisdom students will be more familiar and close to their socio-cultural environment in everyday life. The existence of this research is expected to be useful for teachers to implement Amarasi ikat weaving into social studies learning in the classroom. Researchers hope that this research can be developed and refined by future researchers who are interested in discussing Amarasi ikat weaving to be used as a learning resource.

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AUTHOR CONTRIBUTION STATEMENT

MMBS: Conceptualization, design, data analysis, and writing. SS, NS: Providing ideas, concepts, and innovation supervision; KK: Proofreading and manuscript revision.

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