



The Philosophy of Sarong Motifs as a Teaching Material Development Based on Local Wisdom of Kui Ethnicity, Southwest Alor District, Alor Regency

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Abstract

This research aims to describe the ethnic system of the Kui ethnic community, the motifs on Kui ethnic sarongs as social studies teaching materials based on local wisdom, develop social studies teaching materials that are integrated with local wisdom values in increasing the creativity of students in the Southwest Alor community, Alor Regency and determine the feasibility Kui Ethnic sarong philosophy as the development of social studies teaching materials based on local wisdom in increasing the creativity of students in the Southwest Alor community, Alor Regency. The research method used in this research is research and development (R&D). This research uses the Borg & Gall model. The data collection techniques used were questionnaires and documentation using assessment sheets based on material experts, media experts and teacher responses as research instruments. The results of the research show that the social studies teaching materials based on local wisdom that were developed are suitable for use in social studies learning. This is proven by the results of the assessment of material experts, media experts, and teacher responses which are in the very appropriate category. The conclusion of the research shows that social studies teaching materials based on local wisdom that integrate the local wisdom values of the Kui ethnic group in the Southwest Alor community of Alor Regency have been developed, these teaching materials are suitable for use in social studies learning.

Introduction

One of the problems with social studies learning tends to be that it is not contextual, teachers in the learning phase do not utilize the capacity of the local environment optimally, especially local culture. As an educator, you must be able to promote the learning process through the use of learning content. The teaching materials implemented are materials that can help students think individually by using teaching resources that are tailored to students' needs. (Safruddin and Rasno, 2020). Learning should be linked to local wisdom so that learning can be packaged by incorporating the values that exist in community life.

Implementing social studies learning based on local wisdom requires teaching materials that can be used by teachers and students as a reference and guide for learning. According to Mudlofir, teaching materials are a set of materials that are arranged systematically so as to create an environment or atmosphere that allows students to learn. To support learning activities in elementary schools, the government has published teaching materials which are divided into two, namely teacher books and student books. The teacher's book functions as a guide for the teacher to direct learning activities in class, while the student's book contains a set of materials and instructions for activities that must be carried out by students.

Local wisdom in teaching materials can also make it easier for students to understand the material because local wisdom is related to experiences gained from their environment, can

foster students' creativity, skills and knowledge, helps students recognize and preserve local cultural creativity, can solve various problems faced, and has the potential for wisdom. Local culture can be utilized to meet daily and economic needs (Fahrurrozi et al., 2021). The implementation of local cultural values in social studies learning can be studied from the underlying educational philosophy, namely Perennialism, where Perennialism itself views education as a very important process in passing on cultural values to students (Nuraenie, 2021).

One of the local wisdoms in Indonesia that is related to people's culture is woven cloth. Woven fabric is one part of the cultural heritage and clothing of the Indonesian people which has been known since prehistoric times and was obtained from the development of clothing covering the body after grass and tree bark (Saputra, 2019). Each weaving region has its own characteristics in the form of varied motifs and of course have different meanings, as does weaving in East Nusa Tenggara Province which has traditional weaving production such as Alor.

The Kui ethnic group is one of the ethnic groups in Alor that maintains its cultural heritage in the form of woven cloth. Women in the Kui ethnic group still practice the ethnic weaving craft. The Kui ethnic group is a native Muslim tribe from East Nusa Tenggara who live in Lerabaing Village, Tribur Village, Pailalang Village and Moru Village, Alor Barat Daya District, Alor Regency. The people in Kui Ethnicity, Alor Barat Daya District, not only make sarongs as their weaves, but there are several other weaves with various motifs and are now the weaves that are often sought after by tourists visiting Alor. Ethnic Kui woven cloth or commonly called Kui sarong cloth has a unique/special feature that is different from other regional woven cloth, because the woven cloth can be used as clothes, bags and other knick-knacks.

The diversity of motifs possessed by sarongs made by the Kui ethnic group can become a lesson that is included in Social Sciences teaching materials in the world of elementary school education. This is because the philosophical meaning contained in the Kui Ethnic sarong motif can increase students' knowledge from an early age. Local wisdom values need to be introduced from an early age through various media and facilities so that the school's function as a vehicle for the transmission of cultural values can occur. In this context, social studies education in elementary schools must also change the cognitive-oriented learning paradigm towards learning outputs that produce attitudes and behavior that are relevant to current developments (Pingge & Haingu, 2020).

Researchers develop learning materials based on local wisdom that adapt to students' environments, where students are encouraged to get to know each other and explore the cultural diversity of the surrounding environment, respect diversity by loving each other and their environment, to complete assignments given by teachers at school. In an effort to study the philosophy of the Kui Ethnic sarong motif as a developer of social studies teaching materials based on local wisdom, this will be carried out at one of the elementary schools in Alor Regency, namely MIS Babul Jilhad Moru.

The phenomenon that the researcher found was based on the results of the observations that the researcher made, the lack of student interest in learning social studies at school, which was caused by the use of textbooks which was still very minimal. Apart from that, the learning theme carried out only contains basic competencies in describing Indonesian culture which includes many ethnicities and tribes. Then the students just memorize and listen to the material given by the teacher. The existence of this learning method shows that the written and visual presentation of material cannot be implemented optimally due to limited teaching materials. Thus, this learning is less able to accommodate verbal and visual points in accordance with competencies in Social Sciences. Apart from that, the lesson material presented in student

books is very simple and does not highlight the uniqueness and potential of regions in Indonesia. Another problem is the need to introduce material regarding the culture and traditions of the archipelago, especially in Alor Regency, so as to highlight the local wisdom of the region, with the aim of making students able to love their own culture through social studies lessons.

Research conducted by Ramastuti et al. (2018) shows that teaching materials in the form of handouts have the approval of both validators so that the handouts are declared valid or suitable for use in the field with revisions. The effectiveness of using social studies teaching materials containing local Balinese wisdom on the social care values of students at SMP Negeri 1 Marga was very effective after being given treatment with evidence that students' attitudes regarding social care values and environmental ethics increased by 33.49% from the average before being given treatment with a value of 46.28 and after being given treatment this value increased to reach an average of 79.77.

Based on the phenomena that occur in the background description above, the researcher feels the need and is interested in conducting research related to understanding and knowledge regarding the Kui Ethnic sarong motif which can be used as a development of social studies teaching materials based on local wisdom in schools. So the researcher concluded to raise the research title with the theme "Philosophy of the Sarong Motif as the Development of Social Studies Teaching Materials Based on Local Wisdom of the Kui Ethnicity, Alor Barat Daya District, Alor Regency".

Methods

The research carried out by researchers is a type of development research or Research and Development (R&D). The R&D research method is a research method used to produce certain products and test the effectiveness of these products (Sugiyono, 2019). The aim of this research is to describe the ethnic system of the Kui ethnic community as a means of developing social studies teaching materials based on local wisdom, describing the motifs on the Kui ethnic sarong. Developing social studies teaching materials that are integrated with local wisdom values in increasing students' creativity and knowing the feasibility of the Kui Ethnic sarong philosophy as developing social studies teaching materials based on local wisdom in increasing students' creativity in the Southwest Alor community, Alor Regency.

The product development procedures in this research follow the stages in the Maydiantoro (2021) model, namely: Research Information Collection, Planning, Product Design Development, Product Validation, Product Design Revision, Product Trial, Product Operational Revision. The collection technique used in this research uses questionnaires and documentation. The instruments used in collecting this data were validation sheets and teacher response questionnaire sheets. Data analysis techniques are the process of systematically searching and compiling data obtained from interviews, field notes and other materials so that they can be easily understood, and the findings can be informed to other people in this research using validation from material experts, media experts and response trials. teacher with a Likert scale.

Results and Discussion

Kui Ethnic Community Ethnicity System as Developing Social Sciences Teaching Materials Based on Local Wisdom in the Community of Alor Barat Daya District, Alor Regency Ethnicity can be understood as an ethnic group or community that has characteristics in biological aspects such as skin color, face and body shape, and so on (Ummah, 2021). In the ethnic system of the Kui ethnic community, it can be seen from the history of the Kui ethnic group, the structure of community life, customs and customs, heritage, religion, dance,

clothing, traditional houses, language or works that are characteristic of the Kui ethnic group, such as the Kui ethnic sarong weaving. The ethnic system of the Kui ethnic people includes how they identify themselves as part of the Kui ethnic group and how they maintain and maintain their ethnic identity. The following are several ethnic systems that are still maintained by the Kui ethnic group, including:

King Kui Palace

The tribes around Lerabaing, namely: Ler, Koilelan, Keletawas, Malangkabat, Murwas, Kuiyas, Abelwas and Magalwas, agreed to form a kingdom. The king was taken from the tribe with the most population and had flat land worthy of being a king's city, namely from the Kuiyas tribe. Therefore, it is called the Kui Kingdom. Lerabaing is an old village located in the southern coastal area of Alor Barat Daya District, Alor Regency, East Nusa Tenggara Province. Lerabaing has been known since the Portuguese occupation of the archipelago. At that time, Lerabaing was used as the capital of the Kui Kingdom and a defensive fortress in case of war between kingdoms because of its strategic geographical position (Fahrudin, 2020).

King Kui's conversion to Islam has its own value for the Islamization process on Alor Island, because not long after that, his conversion to Islam was followed by other tribes, apart from the Malangkabat tribe, which had already converted to Islam (Fahrudin, 2020). The At-Taqwa Lerabaing Mosque was built in 1619-1638 in the Kui Kingdom and witnessed the arrival of Islam in the Kui Kingdom.

Kui ethnic sarong weaving

The symbolization of the social structure of the Kui people can also be seen in the motifs of the Kui people's sarong weaving. Kui people's sarong weaving symbolizes gender differences and also differences in the social structure of the Kui people. Gender differences can be seen in the two types of cloth produced by the Kui people, namely sarongs for women and blankets for men. The Kui people distinguish between two types of clothing, namely sarongs for women and blankets for men. The two are differentiated by their function and also their motifs. However, complementarity between women and men is also symbolized in the use of looms, which symbolizes the element of complementarity in carrying out life tasks between men and women (Katubi, 2017).



Figure 1. Differences in woven shawl motifs between Kui ethnic men and women

Lego-Lego Dance

One of the cultures in Alor communities such as the Kui tribe is the Lego-Lego dance. The Lego-Lego dance has a very rich cultural and ethical meaning in Alor society. The people involved in the Lego-Lego dance have a diversity of ethnicities, genders, ages, social levels, and even people who are involved in conflict with each other can enjoy the Lego-Lego rhythm

(Inger, 2021). The lego-lego dance contains a very rich cultural and ethical meaning in Alor society. The fact is that the people involved in the lego-lego dance have a diversity of ethnicities, genders, ages, social levels, and even people who are involved in conflict with each other can enjoy the rhythm of the lego-lego. The rhymes sung in the lego-lego dance are in the form of advice, praise, expressions of the heart, criticism, suggestions and others. In the lego-lego circle there is equality and having the same feelings, mutual love and one step in achieving the goal. The Lego-Lego dance can be participated in by both children and adults.

Language

The language used by the Kui ethnic group is the Kui language, in research the Kui language is related to the Kiramang language spoken in the southern coastal region, Lerabaing, Buraga, and around Batulolong and Sibera (Kiramang). This language is also spoken around Moru. According to Stokhof, Kui speakers come from Atapupu (north coast of Timor). However, he stated that their migration history does not appear to be supported by the available data. Stokhof also included a list of basic Kui language vocabulary in his writing (Katubi, 2017). With the cultural diversity of the Kui ethnic group, it is very interesting to make teaching materials that contain a lot of information about the Kui ethnic group, especially Kui ethnic weaving. The development of Social Sciences (Social Sciences) teaching materials based on local wisdom with a focus on the ethnic system of the Kui ethnic group, by understanding, studying, respecting and promoting the cultural diversity of the Kui ethnic group will help the Kui ethnic group maintain its ethnic system as time goes by. Teaching materials made by teachers should be made as well as possible so that they can attract students' attention to learning and also motivate students' learning so that the learning process can be more meaningful. Based on this, teachers must pay attention to teaching strategies, so as to create an effective and efficient situation in accordance with the subject matter of the subject matter to be taught and pay attention to differences in student characteristics in the learning process. The teacher's ability to prepare teaching materials that suit students' needs, environmental conditions and the demands of the times is also very necessary (Wero et al., 2022). In the ethnic system of the Kui ethnic community, researchers have created enrichment teaching materials, which focus on the Kui ethnic group with material regarding the history of the Kui ethnic kingdom, heritage, customs and typical work in the form of woven sarongs typical of the Kui ethnic group, which aims to make elementary school students get to know the cultural diversity of the Kui ethnic group.

Motifs on Kui Ethnic Sarongs as Social Sciences Teaching Materials Based on Local Wisdom in the Community of Alor Barat Daya District, Aor Regency

The sarong woven cloth of the Kui ethnic group has different motifs and has its own meaning. The Kui ethnic group is one of the ethnic groups in Alor that still maintains its cultural heritage in the form of woven cloth. Women in the Kui ethnic group still engage in the typical weaving craft of the Kui ethnic group. Several motifs from Kui ethnic woven cloth contain very high historical, artistic and philosophical values. The Kui ethnic woven motifs have 9 (nine) forms which have their own meaning and philosophy, the following is a description of the Kui ethnic woven motifs, including:

The Alona Bus motif which means flower mat with a red and white motif symbolizes the body and soul of the Kui Ethnic community in arranging life



Figure 2. Red and White Alona Bus Motif

Source: Personal Documentation

The Seran Des motif means village flower which symbolizes the beauty and courage of women in the Kui Ethnicity



Figure 3. Serant Des motif

Source: Personal Documentation

The Ibra Butun motif means a star flower with a motif in red and light green, a black base that symbolizes evil, will be reproached and good will be remembered

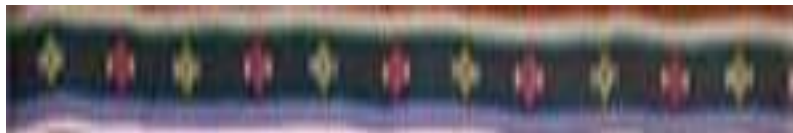


Figure 4. Ibra Butun Motif

Source: Personal Documentation

Ippa La's motive means the treasure was not brought to death with a golden yellow earthworm motif



Figure 5. Ippa La Motif

Source: Personal Documentation

The Allol motif means green snake which symbolizes harmony in the Kui ethnic family



Figure 6. Ippa La Motif

Source: Personal Documentation

The Allol motif means green snake which symbolizes harmony in the Kui ethnic family



Figure 7. Bungkou Motif

Source: Personal Documentation

The Alwak motif means hill / mountain up and down a valley of light blue color that describes the condition of the Kui Ethnic royal village located on the hill



Figure 8. Alwak Motif

Source: Personal Documentation

The Mar Yessen Usa motif means 9 (nine) soldiers with black and red and white base colors depicting 9 (nine) soldiers guarding the Kui Ethnic kingdom



Figure 9. Mar Yessen Usa Motif

Source: Personal Documentation

The Sodda Akan motif means scabbard, sword or lewang depicting a knight who guards the honor of the family

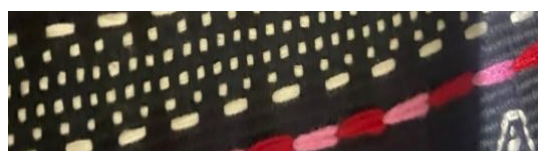


Figure 10. Sodda Akan Motif

Source: Personal Documentation

In this motif on the Kui ethnic sarong, researchers have created Enrichment Teaching Materials, which focus on the Kui ethnic with material regarding the history of the typical Kui ethnic sarong woven cloth, motifs in Kui ethnic weaving, procedures for making Kui ethnic sarong weaving and the uniqueness of the weaving. The Kui ethnic group aims to make elementary school students know and understand sarong woven cloth as the culture of the Kui ethnic group.

Development of Social Sciences Teaching Materials that Integrate Local Wisdom Values in Increasing Student Creativity in the Southwest Alor Community, Alor Regency In the development of social studies teaching materials that integrate local wisdom values in increasing the creativity of students in the Alor community, it has 33 (thirty three) pages consisting of 1 (one) cover page, 1 (one) table of contents page, 1 (one) one) page foreword,

25 (twenty five) pages, material page with 3 (three) sub-themes, 1 (one) bibliography page, 3 (three) pages of author and editor biographies. The objectives of developing social studies teaching materials that integrate local wisdom values in increasing the creativity of students in the Alor community, include: (1) Understand, respect and promote the unique values, traditions and culture of the Alor people as part of education; (2) Develop teaching materials that stimulate students' creativity, which include historical, customary and cultural material inspired by the Kui ethnic culture; (3) By integrating local wisdom values in social studies learning, the aim is to increase students' sense of pride in their own culture; (4) Using local wisdom values as a basis for building students' critical thinking skills, it is hoped that students can study more deeply about the Kui ethnicity by analyzing and evaluating objectively and rationally; (5) By integrating local wisdom values which include an understanding of natural resources and the environment, social studies learning can help promote sustainability and sustainable development in the Alor community; (6) The ultimate goal is to improve the quality of education in the Alor community as a whole, by providing more relevant, in-depth and interesting education for students regarding the Kui ethnicity.

Feasibility of the Kui Ethnic Sarong Philosophy as Developing Social Sciences Teaching Materials Based on Local Wisdom in Increasing Student Creativity in the Southwest Alor Community, Alor Regency

Local wisdom-based education is a solution to increase students' competence to always be close to the concrete situations they face every day. A culture-oriented learning model (local wisdom) is an example of learning that has a close correlation to skill development (life skills) based on developing local potential skills in each region (Setiawan & Mulyati, 2020). Local wisdom can be used as an appropriate alternative instrument for strengthening character education. Local wisdom can be used as a learning tool to produce students who are smart, intelligent and wise. Through teaching materials based on local wisdom, students can be helped to understand social studies material related to patterns of interaction between society and the environment (Haerunnisa et al., 2020).

Local wisdom is reflected in the behavior patterns and living habits of the community that have been going on for a long time. Learning based on local wisdom in social studies learning in schools is considered very appropriate. Learning is carried out by integrating local wisdom values into social studies subjects. (Safruddin, 2020). The essence of local wisdom in social studies learning is basically how the learning applied is able to develop students' understanding and competence in relation to increasing ecological intelligence in the learning process (Setiawan & Mulyati, 2020).

The teaching materials used are learning materials that are systematically collected and used by teachers and students in elementary school (SD) social learning to achieve the goals created. Teaching materials or teaching materials generally consist of knowledge, skills and attitudes that students must learn to achieve predetermined competency standards (Safruddin & Ahmad, 2020). With the existence of social studies learning materials based on local wisdom, it can help teachers in generating students' interest in learning so that the learning process can take place well because there is interaction between teachers and students in the learning process and can help and increase students' understanding in receiving lessons and make it easier. teachers in the learning process (Hasnah, 2023).

The Kui ethnic group is one of the ethnic groups in Alor that maintains its cultural heritage in the form of woven cloth. Women in the Kui ethnic group still engage in the ethnic weaving craft, especially sarongs. The diversity of motifs possessed by sarongs made by the Kui ethnic group can become a lesson that is included in Social Sciences teaching materials in the world

of elementary school education. This is because the philosophical meaning contained in the Kui Ethnic sarong motif can increase students' knowledge from an early age.

The feasibility of teaching materials regarding the Kui Ethnic sarong philosophy as the development of social studies teaching materials based on local wisdom in this research will be validated by material experts, media experts and teachers consisting of 3 schools, namely MIS Islamiyah Wolwal, MIS Babul Jihad Moru and UPTD SD Inpres 05 Probur. The results of the feasibility of teaching materials regarding the Kui Ethnic sarong philosophy as the development of social studies teaching materials based on local wisdom in increasing the creativity of students in the Southwest Alor community, Alor Regency can be described as follows:

The results of research regarding assessments based on material experts regarding the development of social studies teaching materials based on local wisdom regarding the philosophy of the Kui Ethnic sarong obtained a score of 76% in the "Appropriate" category and can be used with revisions. This shows that the Kui ethnic sarong philosophy based on material expert assessment can be said to be feasible with a feasibility criteria score of 76% as the development of social studies teaching materials based on local wisdom in increasing the creativity of students in the Southwest Alor community, Alor Regency needs to be revised again before being distributed to teachers in developing social studies teaching materials based on local wisdom so that they can improve an integrated learning system in developing students' understanding and competence.

The results of research regarding assessments based on media experts regarding the development of social studies teaching materials based on local wisdom regarding the Kui Ethnic sarong philosophy obtained a score of 91.2% in the "Very Appropriate" category and can be used with revisions. This shows that the Kui ethnic sarong philosophy based on material expert assessment can be said to be very feasible with a feasibility criteria score of 91.2% as the development of social studies teaching materials based on local wisdom in increasing the creativity of students in the Southwest Alor community, Alor Regency, so it is hoped that there will be training provided for increase the understanding of teachers so that they can develop teaching materials, especially those based on local wisdom, in order to improve social studies learning in elementary schools effectively and efficiently so that teachers are not too dependent on the use of printed books which results in the learning context only focusing on the cognitive domain and ignoring affective and psychomotor aspects. .

The results of the recapitulation of the assessment of the appropriateness of teaching materials carried out by the UPTD teacher at SD Inpres 05 Probur show that Mrs. KD gave a score of 90% in the very worthy category, Mrs. IM gave a score of 100% in the very worthy category and Mrs. SK gave a score of 100% with a very worthy category. So it can be concluded that each teacher giving an assessment of teaching materials is also in the value range $81\% \leq P \leq 100\%$ so that based on the assessment by MIS teacher Babul Jihad Moru regarding the development of social studies teaching materials based on local wisdom regarding the Kui Ethnic sarong philosophy, it is very feasible.

The results of the research conclude that the assessment regarding the development of social studies teaching materials based on local wisdom regarding the Kui Ethnic sarong philosophy can be said to be feasible and fulfills the requirements which include aspects of appropriateness of content, appropriateness of presentation, appropriateness of language and appropriateness of graphics so that they can be used in the social studies learning process for teachers and students at school learn social studies based on local wisdom, especially regarding the Kui Ethnic sarong philosophy in the Southwest Alor Community, Alor Regency, so that students

can integrate local wisdom and culture and increase ecological intelligence in the learning process.

The development and application of teaching materials requires the teacher's ability and success in mastering and designing learning materials, as well as selecting materials as optimally as possible to help students achieve competency standards and basic competencies (Khairuddin et al., 2022). Research conducted by Safruddin (2020) states that the presence of social studies teaching materials based on local wisdom is especially needed for students so that teaching materials can be used to support learning, especially social studies learning, as well as broadening students' knowledge and insight. The role of the teacher in social studies learning is very important so that teachers must master the nature of social studies and teachers must be able to choose learning strategies and plan social studies learning systematically. Teachers can develop contextual learning by conducting learning based on local wisdom around students. Teachers can integrate social studies material with local wisdom so that students are interested and can understand the material well so that student learning outcomes are maximized (Azizah et al., 2022).

Conclusion

Based on the results of the research that has been described, it can be concluded that the ethnic system of the Kui ethnic community as a development of social studies teaching materials based on local wisdom in the people of Alor Barat Daya District, Alor Regency can be seen from the history of the Kui ethnic community, the order of community life, customs and customs, heritage, religion, dances, clothing, traditional houses, language or works that are characteristic of the Kui ethnic group, such as Kui ethnic sarong weaving, historical relics, cultural heritage and Kui language.

The motifs on the kui ethnic sarong as social studies teaching materials based on local wisdom in the people of Alor Barat Daya District, Alor Regency have 9 (nine) forms which have their own meaning and philosophy, the motifs are the Bus Alona, Seran Des, Ibra Butun, Ippa La, Allol motifs, Bungkou, Alwak, Mar Yessen Usa means 9 (nine) soldiers and Sodda Bakal. Each motif represents rich history, culture and traditional values, making the kui ethnic sarong a symbol of identity and pride for the local community. Understanding the meaning and philosophy behind these motifs can be a means of teaching material to strengthen understanding of the cultural and historical values preserved in the daily lives of the people of Alor Barat Daya District, Alor Regency.

The development of social studies teaching materials that are integrated with local wisdom values in increasing the creativity of students in the Southwest Alor community of Alor Regency can be improved with the existence of 33 (thirty three) teaching material products containing discussions about the Kui ethnic group, Kui ethnic sarong weaving, the concept and motif of Kui ethnic sarong weaving as well as questions integrated with the local wisdom values of the Kui ethnic group to hone the analytical, critical and creative thinking skills of students in the Southwest Alor community, Alor Regency.

The feasibility of the Ethnic Kui sarong philosophy as the development of social studies teaching materials based on local wisdom in increasing the creativity of students in the community of Alor Barat Daya Alor Regency from the assessment of material experts which reached 76% in the feasible category, the assessment of media experts who obtained a score of 91.2% in the category very worthy, and the assessment of teaching materials by teachers in various schools in the Southwest Alor community of Alor Regency, all of whom gave high scores, an average of 94%, with a very worthy category, it can be concluded that the kui ethnic sarong philosophy is a very worthy choice suitable as social studies teaching material based on

local wisdom. The use of Kui ethnic sarongs as social studies teaching materials has been proven to be able to increase the creativity of students in various schools. This illustrates that a learning approach that integrates local culture in the curriculum can provide positive benefits in increasing students' understanding of their cultural and historical heritage, as well as motivating them to participate more in the learning process. Thus, this approach is feasible to be applied in an effort to enrich education in the Southwest Alor community, Alor Regency.

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