

Integration of Sasirangan Values in Digital Learning to Form a Young Generation with Culture and Character

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Abstract: *In the era of digitalization, education is faced with the challenge of adapting to new technologies while preserving and promoting cultural heritage. Sasirangan is a traditional fabric from South Kalimantan, Indonesia, containing local wisdom values that can be integrated into digital learning to build a young generation with culture and character. This research aims to identify the values contained in Sasirangan, develop strategies to integrate Sasirangan values into digital learning, and analyze its impact in shaping a cultured and characterful young generation. A qualitative approach was used with the research location at Sungai Jingah 1 Banjarmasin State Elementary School. Research informants included Sasirangan artisans, principals, and teachers. Data were collected through observation, interviews, and documentation. Data validity was guaranteed by triangulation. Data analysis techniques used thematic, textual, contextual, and interpretive analysis. The results showed Sasirangan values, namely religion, intelligence, honesty, hard work, independence, social, and aesthetics. The integration of Sasirangan values into digital learning is an effective strategy to form a young generation with culture and character. This strategy can help students to develop important values, appreciate their cultural identity, and become good citizens.*

Keywords: Value, Sasirangan, Learning, Digital, Culture, Character

1. Introduction

Globalization has positive and negative impacts. One of the negative impacts of globalization is the decline in moral quality which can be seen from the many cases that are not in accordance with the values and norms of Indonesian society, including the rise of theft, murder, rape among the community and cases of juvenile delinquency such as brawls, free sex and drug abuse that occur among students. The current condition of the younger generation is also exhibiting signs of a loss of identity, respect, and a lack of concern for social and environmental issues. These several cases show that our education has not been able to build the nation's morals, so efforts are needed to rebuild the Indonesian nation's morals. The phenomenon of globalization also has a negative influence marked by the erosion of local wisdom values. These factors serve to reinforce the continued existence of local culture in the face of the erosion of globalization (Gultom, 2019)

Local wisdom is a reflection of community culture which can be explored through folklore, traditional arts and customs that develop in a society. Every local wisdom in the region contains good values in the life of the nation and state. Existing cultural values must be preserved and maintained as an identity and identity as part of society. The biggest challenge faced by society recently is the ability to maintain, preserve and pass on local wisdom values so that the younger generation can protect themselves from the influence of technology and information media.

Education is a form of human culture because it is perceived as an ongoing process, continually evolving in response to the ever-changing dynamics of society. Through education, it is hoped that the basis of the nation's values, thoughts and morals can be organized, so that it can give birth to a generation that is strong, faithful, personable, Demonstrating a high level of intellectual capacity and an aptitude for mastering technology and information (Darmadi, 2018).

Education at all levels represents a crucial platform for preparing the nation's next generation, who will one day assume leadership roles within our society. There are indications that the values that are considered to be of the utmost importance in our nation, such as honesty, decency and togetherness, are being eroded, which is quite a concern for us all. So there must be an effort so that these values return to being a character that we are proud of in front of other people (A. Kamaruddin, 2012).

Education in the region must grow and develop in the cultural context in which the educational institution is located (Uge et al., 2019). Educational institutions are also responsible for preserving local cultural values. School is the right means for forming children's character, which can be done by instilling character values consistently so that good character is formed. It is possible for educational institutions to instill cultural values and national character in their students, thereby fostering the development of values and character and apply them in their lives. With the hope of overcoming the negative impacts of globalization.

One of the cultural values that can be applied in schools is the value of local wisdom sourced from Sasirangan, a typical cloth from South Kalimantan, especially the city of Banjarmasin. Local wisdom can be defined as the values and traditions of a society, encompassing behaviors, customs, culture, values and norms within the community. The motifs on Sasirangan fabric are derived from the natural environment around the fabric and serve to enhance the aesthetic appeal of the cloth. They are selected to represent or symbolize aspects of people's lives. It is imperative that each Sasirangan motif be understood in the context of local wisdom values, which must be applied in daily life and integrated into the curriculum at educational institutions. It is of great importance to educate children on the values of local wisdom in schools, as this will influence their behaviour and socialisation at school. Teachers occupy a pivotal position in the inculcation of values within the school environment.

A review of previous studies on the value of local wisdom as a source of learning in schools revealed several valuable insights. These include the values of local wisdom of Sundanese Pupuh (Damayanti & Nurgiyantoro, 2018), the value of local wisdom in schools (Harsoyo et al., 2019) (Sulasmono et al., 2017), strategies for implementing local wisdom in schools (Pornpimon et al., 2014), integrating local wisdom in science learning (Wilujeng et al., 2019), integrating local wisdom values in social studies learning (Sugiantoro et al., 2022; Sriartha et al., 2017), and a social studies learning model based on local wisdom (Uge et al., 2019), The local culture of West Kalimantan (Darmadi, 2018), local wisdom of the Ngata Toro community as a learning resource (Yuliana et al., 2017), audio-visual learning media based on the local

wisdom values of the Baduy community (Yulianto et al., 2023), pocket book learning media based on local wisdom (Sukadari et al., 2023), learning media based on local wisdom (Muhammad Yusuf, 2022; Ali, 2023), and previous research all demonstrate that local wisdom values can be utilized as a source of learning in schools. Meanwhile, previous research related to Sasirangan only focused on the geometric concept of Sasirangan batik (Ekawati et al., 2019), Sasirangan liquid waste (Roebiakto et al., 2021). There are only a few previous studies regarding Sasirangan motifs (Ekawati et al., 2019; Nugraheni & Maryanto, 2019; Alkaff et al., 2019; Marliani & Surti, 2022) and Sasirangan values (Kusasi, 2018).

Although previous research is diverse, there has been no research that has examined the cultivation of Sasirangan local wisdom values in schools. Consequently, the objective of this research is to propose the cultivation of Sasirangan local wisdom values in elementary schools with the aim of fostering students' appreciation for regional culture. The research aims to identify the values contained in Sasirangan, develop strategies to integrate Sasirangan values into digital learning, and analyze its impact in shaping a cultured and characterful young generation.

2. Methodology

This study uses a qualitative approach. The qualitative approach is used by researchers to describe the natural conditions of objects regarding the values contained in sasirangan cloth and its integration into digital learning to form a young generation that is cultured and has character. This study was conducted at Sungai Jingah 1 Banjarmasin Elementary School is located on Jalan Sungai Jingah, North Banjarmasin District, Banjarmasin City, South Kalimantan. Research was conducted on fourth grade students in the Social Sciences subject of local wisdom material. Sungai Jingah 1 Banjarmasin Elementary School is a driving school that received Chromebook assistance from the Education and Culture Office. Research data were collected through observation, interviews, and documentation. Researchers conducted interviews with sasirangan craftsmen, principals, and teachers at Sungai Jingah 1 Banjarmasin Elementary School. Researchers also observed the activities of teachers and students at Sungai Jingah 1 Banjarmasin Elementary School. Researchers also documented the activities of teachers and students in the form of photos or pictures. Data credibility testing was carried out by triangulation, namely by examining the methods, sources, and theoretical frameworks used in data collection and analysis. The technique used in data analysis is thematic analysis by grouping data according to the theme or research topic, namely the values contained in sasirangan cloth, the integration of sasirangan cloth values in digital learning to form a young generation that is cultured and has character.

3. Results and Discussions

Sasirangan is a distinctive fabric originating from the city of Banjarmasin in South Kalimantan Indonesia. Sasirangan comes from the word, *sa* which means *one* and *sirang* which means *sewing* or *jelujur*. The author has conducted interviews and observations that allow for the description of Sasirangan and the values contained therein.

Muhammad Redho enumerated several Sasirangan cloth motifs. The following is a comprehensive explanation.


















"There are 12 motifs that receive Intellectual Property Rights (IPR), namely iris pudak, kulat kurikit, turun dayang, bahambur star, ombak sinapur karang, jaruju

leaf, balimbur dragon, kambang kacang, king spinach, kembang tampuk manggis, jajumputan/jumputan, dan kangkung kaombakan. Apart from that, there is a name called haruan tooth which means that if haruan tooth has sharp thinking, so a Banjar person must be smart by sharpening their brain to become highly knowledgeable. If kulat kurikit is toughness, tenacity, Iris Puduk is from pandan, fragrance, beauty and goodness. Balimbur dragon means joy, cheerfulness, then it was developed into modern motifs now" (interview, M. Redho, 2022).

Sasirangan is distinguished by a plethora of motifs, including the following: (1) Tooth Haruan, also known as the haruan fish or snakehead fish, is easily identified by its distinctive sharp teeth. (2) Peanut Kambang is notable for its long beans, which are utilized as vegetables in daily meals. Ultimately, the hiris gagatas represents a distinctive exemplar of traditional Banjar culinary traditions. (3) Hiris gagatas is a typical Banjar cake. (4) Kambang sakaki, a flower that is commonly utilized in traditional Banjar ornaments, such as those found on Banjar houses; (5) Jaruju leaf, the leaves of the Jaruju plant are characterized by sharp, prickly edges that are employed to deter mice. (6) Mangosteen tampuk: Each mangosteen fruit contains a tambuk, with the contents inside corresponding to the number of tambuks. (7) Stars, are natural objects that symbolize the greatness of God the Almighty Creator. (8) Kangkung kaumbakan, water spinach plants are adapted to live in aquatic environments, with long, smooth stems. Upon exposure to wave action, the stems of water spinach remain intact. (9) Sinampur coral waves, the waves crashed against the rocks with great force. (10) King's spinach is a plant that is held in high regard. (11) Karikit Toadstool a fungus-type plant that lives attached to tree trunks or branches but does not harm the plants it hosts. (12) Hiris pudak, the fragrant pudak or pandan is employed as a green coloring agent in traditional Banjar cakes and as an accompaniment to potpourri. (13) Lidi snake are renowned for their courage and intelligence. However, they are also capable of inflicting harm through their venom. (14) Mayang maurai, the mayang areca nut, is employed in the context of badudus or bridal showers. (15) Balimbur dragon, the dragon basking in the bright sunlight, proceeded to bathe. (16) Banawati, this is an example of the batabur/bahambur star motif, which is also known as Banawati. (17) Dara Manginang: A Banjar girl who has recently learned to consume betel nuts until a reddish liquid flow from her mouth. (18) Turun Dayang: In many cases, the compositions are abstract and employ three primary colors: red, yellow, and green (19) Ramak Sahang. Subsequently, the pepper is pulverized using a mortar and pestle. (20) Wave. This is referred to as gelombang. As with the human life cycle, the sea is subject to the ebb and flow of tides. (21) Katu leaf. The shoots of katu leaves are consumed as a vegetable and have been observed to increase the production of breast milk (Nugraheni & Maryanto, 2019)

The Sasirangan motif is imbued with a multitude of meanings and local wisdom values that can be effectively employed in educational settings. The results of interviews with teachers at Sungai Jingah 1 State Elementary School in Banjarmasin indicate that teachers have incorporated various local wisdom values associated with the Sasirangan motif into their curricula. The integration of these values is evidenced by their manifestation in students' daily activities within the classroom and at the school level.

Table 1: The Values Of Sasirangan

No	Motive	Image	Value	No	Motive	Image	Value
1	Star		Religious	12	Hiris Pudak		Social
2	Banawati		Religious	13	Katu Leaf		Social
3	Haruan Tooth		Intelligence	14	Peanut Kambang		Social
4	Lidi Snake		Intelligence	15	Balimbur Dragon		Social
5	Mangosteen Tampuk		Honesty	16	Jaruju Leaf		Social
6	Kangkung Kaumbakan		Hard work	17	Hiris Gagatas		Esthetics
7	Sinampur coral waves		Hard work	18	Kambang Sakaki		Esthetics
8	Wave		Hard work	19	Turun Dayang		Esthetics
9	Karikit Toadstool		Independent	20	Dara Manginang		Esthetics
10	King Spinach		Social	21	Ramak Sahang		Esthetics
11	Mayang Maurai		Social				

(Source: Research Results, 2023)

From the findings above, it can be concluded that Sungai Jingah 1 Elementary School Banjarmasin has indeed utilized learning media and used existing facilities at the school, but in the learning process teachers have not used digital media based on local wisdom values.

Digital learning at Sungai Jingah 1 Banjarmasin State Elementary School uses digital Sasirangan educational media, namely flash card and pocket books in the form of flipbooks presented through chromebook to improve students understanding of Sasirangan, Sasirangan motifs, and Sasirangan local wisdom values.

Researchers created digital Sasirangan educational media through several stages, namely first collecting material about Sasirangan values from interviews, journals and books. The second stage is uploading all the necessary materials and elements into the Canva project on the page <https://www.canva.com/>. The third stage is designing the flash card media on the page <https://www.canva.com/>. The fourth stage is making a flash card flipbook in Flip It Flipbook on the page <https://flipbooks.fleepit.com/>. The fifth stage validates the flash card and digital pocket book media. The sixth stage is publishing and implementing flash card media and digital pocket books. Flash card and pocket book media are validated by media experts,

material experts and language experts. Sasirangan digital flash card media can be accessed on the website https://flipbooks.fleepit.com/f-44126-flash_card_motisa_portrait. Digital Sasirangan flash card media contains information on the name of the Sasirangan motif, the symbolic meaning of the Sasirangan motif, the local wisdom value of the Sasirangan motif, and the value of Sasirangan. Sasirangan digital pocket book media can be accessed on the website https://flipbooks.fleepit.com/f-44458-buku_saku_school.

The Sasirangan flash card media and Sasirangan pocket book contain an introduction to Sasirangan as a local wisdom product of the Banjar tribe, the local wisdom values of Sasirangan motifs, and strengthening students regarding the practice of local wisdom values of Sasirangan motifs in everyday life. Before the Sasirangan flash card media and Sasirangan pocket book are tested on students, the validity of the learning media must first be assessed. Overall, the expert test results stated that the digital Sasirangan flash card and pocket book media were worthy of being tried out and used as learning media in schools.

Local wisdom is an important cultural heritage for students to learn through the learning process. The implementation of digital educational media was carried out for class IV students at Sungai Jingah 1 Elementary School Banjarmasin on local wisdom material. Teachers and students use digital Sasirangan educational media in the form of flipbook flash cards using Chromebooks. Chromebook devices are laptops that use the Linux-based operating system, ChromeOS. Chromebook is a product from Google that functions under the basic functions of Google and uses Cloud storage from Google. This cloud storage makes the Chromebook lighter. Chromebook device user settings can be done centrally from an administrator using Chrome Device Management (CDM) (Setiadi & Tjhin, 2021).

Teachers and students use features on chromebooks such as Google to access https://flipbooks.fleepit.com/f-44126-flash_card_motisa_potrait and https://flipbooks.fleepit.com/f-44458-buku_saku_sekolah which is used to convey material about the value of Sasirangan local wisdom to students, then students observe the material in the flipbook after which students are asked to discuss the material.

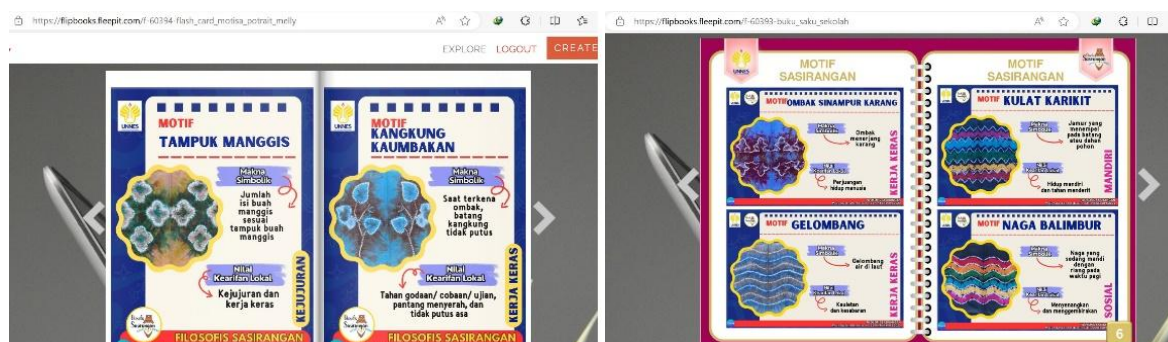


Figure 1: Flash Card Flipbook and Pocket Book Flipbook

The implementation of digital educational media based on Sasirangan local wisdom values using Chromebooks by teachers and students can be seen in Figure 2.



Figure 2: Teachers and Students Using Digital Media and Chromebook

Local knowledge incorporated into pocket book media can enrich the material and make it easier for students to understand and relevant to their culture because they can relate the ideas to their own experiences and traditions. Pocket book learning media has the potential to increase academic integrity which includes honesty, trust, fairness, respect, responsibility and courage (Sukadari et al., 2023).

Through digital Sasirangan educational media, teachers and students will more easily know and understand Sasirangan values and can apply these values and social behavior in life both in the family, school and community environment and by using Chromebooks, students can easily understand the material and learning becomes more interesting and enjoyable. Chromebooks are filled with useful tools for researching, writing, and creating. Ease, speed, and abundance of resources with Chromebooks (Ahlfeld, 2017). The use of Chromebooks by educational units can be used to pave the way for teachers to master learning technology. Considering that the independent curriculum and the era of digitalization are starting to be intensified by the central ministry, it is therefore appropriate for schools to utilize technology such as Chromebooks (Purnomo & Inayati, 2023).

Children's skills in using information technology devices are a strong supporter of interactive learning practices. The use of technology has a positive impact on learning and provides a fun and interesting learning atmosphere (Nurmalisa et al., 2023). Students are more interested in the learning process using media other than books. Therefore, other alternatives are needed in the learning process to improve students' abilities. motivation to learn. One alternative is to use technology as a medium in the learning process (Puspitarini & Hanif, 2019). Interactive multimedia learning is expected to provide an effective learning experience for students, making it easier to understand, clearer and longer in students' memories.

Learning media that is used appropriately in the learning process will be more effective and efficient in achieving learning goals. Apart from that, learning media will also increase students' learning motivation. Learning motivation is one of the determining factors in achieving learning goals. There are many ways that teachers can do to increase students'

learning motivation. Learning strategies such as games can motivate students. Teachers have an important role in the process of increasing student learning and motivation. Learning media in the learning process aims to equalize students' perceptions of the material presented. Currently, there are still many teachers who have not utilized technology in the learning process optimally. With current technological advances, it is hoped that teachers will be willing and able to utilize technology in the learning process (Puspitarini & Hanif, 2019). Good learning media can help students learn local wisdom that exists in society (Yulianto et al., 2023)

Teachers at Sungai Jingah 1 Elementary School instilled Sasirangan values in their students by providing examples or example, habituation, advice and motivation to children so that children behave well and practice these values in their lives. Schools need to instill local wisdom values to shape national character through learning, routine activities and habits. Education based on local cultural wisdom has the aim of introducing local culture and changing human attitudes and behavior in the future. Local wisdom values that can be integrated into students include divinity/religiousness, cooperation, mutual cooperation, discipline, tenacity, responsibility, politeness, cultural preservation, hard work, caring, creativity, beauty, and so on. Examples of behavior that can be implemented at school include getting students used to a culture of greetings, saying hello and smiling, getting students used to speaking in good and polite language, guiding and getting students used to praying together at school.

Social attitudes are honesty, discipline, responsibility, tolerance, mutual cooperation, courage, self-confidence and so on (Uge et al., 2019). The values of local wisdom of the community have the potential as a source of learning, including the values of honesty, discipline, responsibility, tolerance, mutual cooperation, courtesy and self-confidence, and are integrated into learning tools and textbooks. Utilizing the environment as a learning resource is a way to bring students closer to their own culture and an effort to preserve local wisdom values (Sugiantoro et al., 2022). Learning based on local wisdom is a regeneration of knowledge of local wisdom values in students from an early age so that they become cultured and receive guidance in their behavior (Uge et al., 2019). Management of learning based on local wisdom has unique values and is one way to preserve local culture so as to shape students' characters who can reflect positive values in everyday life (Muhammad Yusuf, 2022).

Culture or cultures that exist in institutions, schools, colleges, etc. play a role in building good moral values among the academic community and their employees. Therefore, educational institutions have the duty and responsibility to provide moral education for students and also build a community culture of moral values (A. Kamaruddin, 2012). Local wisdom supports and strengthens Indonesian national culture. The education process has the same meaning as the acculturation process, where students use local wisdom values in acquiring knowledge, competence and maintaining attitudes and behavior based on the values and norms that apply in society.

4. Conclusion

The values of Sasirangan local wisdom can be defined as follows: religion, intelligence, honesty, hard work, independence, social, and aesthetics. These values can be instilled in every student at school by teachers providing examples, habituation, advice, and motivation to children, thereby encouraging them to behave well and practice local wisdom values in their lives. Education and real life are integrated to create knowledge and noble character. The use of digital Sasirangan educational media based on Sasirangan values through Chromebooks has been found to be an effective method of meeting the learning needs of students and to enhance

their knowledge and social attitudes at Sungai Jingah State Elementary School 1 Banjarmasin. This research will be of great benefit to educators as a reference in developing learning media based on local wisdom values with the aim of fostering a generation with a strong cultural identity and admirable character traits.

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