DEVELOPMENT OF SOCIAL SCIENCE LEARNING BASED ON ETHNOPEDAGOGY AS A PROGRAM FOR STRENGTHENING LOCAL VALUES

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Abstract

This research was by the factual condition of the occurrence of a value crisis among the younger generation on the pride of local wisdom values. This study was aimed to develop ethnopedagogy-based Social Science learning as a program to strengthen local wisdom values at the Faculty of Social Sciences, Universitas Negeri Medan. The research method was the R&D method following the Borg & Gall procedure. The research subjects involved: (1) lecturers and students of the Faculty of Social Sciences, Universitas Negeri Medan; and (2) six expert validators. The instrument was used an expert validation questionnaire which was analyzed using the Percentage Mean Score (PRS). The research results showed that the social studies textbooks based on local wisdom developed were very valid. Other findings were based on the test results showed that ethnopedagogy-based Social Science learning could strengthen the values of local wisdom that exist in Indonesia in a global era filled with value paradoxes.

Keywords: *Social Sciences, ethnopedagogy, local wisdom*

A. Introduction

Local wisdom is a legacy from our ancestors in the values of life that are integrated into religion, c ulture and customs. In its development, people adapt to their environment by developing wisdom in the form of knowledge, ideas and various forms of equipment combined with customary norms, cultural values and environmental management activities in order to fulfill their daily needs. In realizing this idea, humans create pamali-pamali (Something couldn't do) or ethics on how to act and behave towards nature. Most of the ethnic groups in have regulations this country which are referred to as forms of local wisdom (Suhartini, 2009).

The view above shows that each ethnicity in Indonesia has their own local wisdom, which at the same time shows how rich Indonesia has so many local wisdoms which are also known as local knowledge (indigenous or local knowledge), or local genius that can be used as a cultural identity (Kartawinata, 2011). But unfortunately, in the era of globalization with the inclusion of global values such as hedonistic, individualistic and capitalistic. It has shifted local values and moved further the nation's children from the perspective of their local wisdom and even lost their identity (Latif, 2013). The trend of this problem needs to be handled seriously involving all components of the nation. One of the components of the nation that is still believed in the development of national identity and character building is educational institutions. Through this institution, it is fitting for the Indonesian people to return to their identity through re-meaning and reconstruction of noble cultural values. Rosidi (2011: 29) states, local genius is basically an ability of local cultural that can be used to deal with foreign cultural influences. Yunus (2014: 37) explained that local wisdom in a society contains values that

can be used as a means of building the nation's character in facing the flow of globalization.

Within the framework of this nation character building should be the educational institutions in the global era can play a role as a forum in shaping the character of the nation's children (Setiawan, 2013; 2017) by strengthening the values of local wisdom. In connection with this, Faculty of Social Sciences, Universitas Negeri Medan went through this research tries to develop social science learning based on local wisdom. This idea emerged on the background of the problem of not optimal social science education in higher education contextually to utilize local wisdom to students in building the nation's character. It is assumed that the current social science education tends to prioritize the achievement of academic competencies rather than the achievement of value competencies (Kirschenbaum, 2000). Learning in the world of education which is still dominated by the transfer of knowledge as a result of the growth of a verbalistic learning culture (Sanusi, 1993). It is one of the causes of the implementation of Social Sciences learning which tends to prioritize academic competence. This phenomenon has an effect on social science education, which in the presentation of local wisdom values is only absorbed but also it does not internalized to be practiced in life. Therefore, action is needed to re-elevate the values of local wisdom as a source of innovation in the learning of social science based on local culture (Nur, 2010), in this case the culture of local communities in North Sumatra. The diverse ethnic configurations in North Sumatra have a wealth of local wisdom that has proven its role in society in creating a culture of peace (Sembiring, 2013).

Based on the above thinking, the researcher tries to redesign the ethnopedagogy-based Social Science education as a program to

strengthen the values of local wisdom. Ethnopedagogy as a practice in education based on local wisdom (Suratno, 2010). It can be used as a model in the context of teaching as cultural activity (Stigler and Hiebert, 1999) to create young people who have cultural intelligence.

1. Ethnopedagogy-Based Social Science Learning

Ethno pedagogy is education that is based on community culture and local wisdom in order to be able to live side by side with a cultured life in the community and as an approach method to immediately unite and be right on target (Anwar et al, 2017). The goal of ethnopedagogy is the achievement of syncretism or reconciliation of two or more elements of a culture or system with modification of both. Ethnopedagogy can study the process of interaction in a poly-ethnic education environment and the national peculiarities of education that have developed (Valeeva, 2015).

The success of learning is largely determined by the learning model used. The importance of a model in learning is described by Kutz (Gultom, 2010: 166) as: In my experience, without a concreate model, teachers frequently develop patterns of instruction based only on past experience and institution. This statement tells us that in a clear learning model, learning will not be effective, so it is not expected to work well. According to Eggen (Gultom, 2010: 167), the learning model is as a learning perspective strategy that is designed to achieve learning objectives. More specifically, Arends (1997: 7) states that a learning model must refer to the learning environment and classroom management. There are four characteristics of the learning model put forward, namely; (1) rational theoretical logic that comes from the design, (2) the rationale for the learning task that can be achieved and how

students learn to achieve these goals, (3) teacher teaching activities needed so that the learning model can be implemented effectively, and (4) the learning environment necessary to achieve goals. In this study, what is meant by the learning model is a design or learning pattern that adopts a constructivist understanding that directs researchers in designing learning to help students look so that learning objectives can be achieved.

The goal of social science education in college is designed as a program to equip students with the ability to think critically, analytically and constructively in solving social problems. Especially in the midst of a global climate, the purpose of social science education is needed to support national identity (Rahmah, 2014: 225). The idea of social science education is as a support for national identity must be actualized soon. Due to the fact that globalization has caused the side effects in the form of an erosion of the noble values of national culture and order with foreign cultures that are contrary to the culture of students (Alexon and Sukmadinata, 2010: 189-190). For Indonesia, the inclusion of the values that ride on the flow of globalization is a threat to indigenous culture, which portrays the typical locality of the regions in this country (Alma, 2010: 143). Based on the research of Yuli Rahmawati, et al (2020) said in using ethno-pedagogy model in science learning proves that students are more receptive to scientific literacy and are more creative in developing learning trials according to local wisdom and culture possessed by students. Ethno-Pedagogy model is also provides students to learn to understand cultural identity, foster a sense of love and pride for Indonesia, and responsibility to preserve its culture. In facing globalization that is full of value paradoxes with all its impacts, various approaches are needed by mobilizing all the potential of the nation, including local wisdom in society. The local cultural system is a large social capital, has

grown and developed from generation to generation until now it has strong roots in society. Therefore, it is important to re-institutionalize local wisdom, considering its role in helping to save the environment.

Therefore, in practice Social Science learning in higher education needs to be supported by creative efforts from a lecturer in developing learning models to achieve learning objectives. In order to achieve the goals of learning Social Sciences as a support for national identity, cultural identity (Kartawinata, 2011). It is as recommendation as building national character (Yunus, 2014: 37). Ethnopedagogy should be used as an alternative model in learning. Ethnopedagogy-based social studies learning is an actualization of learning that is oriented towards cultivating local wisdom values (Alwasilah et al : 2009; Suratno, 2010). As an approach, ethnopedagogy needs to be implemented through innovative learning that can attract students' attention in applying local wisdom.

Based on the above thinking, the ethnopedagogy-based social science learning paradigm demands a shift from conventional learning to innovative learning. Why is that? Because Social Science education with conventional learning patterns will only teach local wisdom to the extent of textuality and does not prepare students to respond to life in a global era which is full of contradictions (Zubaedi, 2011: 2). For this reason, universities is as one of the providers of education, it is time to creatively improve and develop innovative learning. The shift of conventional learning towards innovative learning patterns is a prerequisite in ethnopedagy-based Social Sciences learning to be able to effectively cultivate local wisdom. The intended learning shift can be shown in the following table:

Table 1. Learning movement

Conventional Learning	Innovative Learning

Teacher Centered approach	Student Centered Approach
Expository Domination	Multi models and methods
Lack of Media	Multimedia
Textbook Center	Multi learning resources
Verbalistic Learning	Contextual Learning
Evaluating low-level cognitive dominance (C1, C2)	Authentic Assessment
Teacher position is as *transfer of knowledge*	Teacher position is as *director of learning*

Source: Setiawan (2018: 149)

Social Science Faculty of Universitas Negeri Medan has started to do creative efforts in developing innovative learning by developing ethnopedagogy-based social studies learning as a systemic program designed to produce teaching and learning activities that are more effective and meaningful in cultivating local wisdom values. Innovative social science learning brings conducive conditions to train students' social competence in cultivating local wisdom values. This effort, at the same time shows that the shift in learning patterns from conventional to innovative in ethnopedagogical-based Social Sciences learning, requires professional educators to be able to master various approaches, models, strategies, methods, techniques, and other components, in teaching and learning activities which then scenario in the learning program plan.

2. The Urgency of The Program for Strengthening Values of Local Wisdom for Students

Local genius is a term that was first introduced by Quaritch Wales (Ayatrohaedi, 1986: 40-41) as: "the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experience in early life." This local genius is also considered as a national cultural identity which causes this nation to easily blend in and absorb foreign cultures according to the characteristics and cultural capabilities

of each. Moendardjito also said (Ayatrohaedi, 1986: 40-41) that regional cultural elements have the potential to become local geniuses because of their ability to exist today and continue to innovate and coexist with modern life.

The above opinion thought shows that local wisdom is a truth that has been traditionally established in an area. Local wisdom is formed as the superiority of local community culture and geographical conditions in a broad sense. Local wisdom is a cultural product of the past that should be used as a guide for life. Even though it has local values, the values contained therein are considered very universal. Conceptually, local wisdom and local excellence are human wisdom that is based on a traditionally institutionalized philosophy of values, ethics, ways and behavior. Local wisdom is a value that is considered good and true so that it can last a long time and even become institutionalized (Gobyah, 2003: 120). Suswandari (2017) explains that local wisdom is a distinctive cultural expression containing the values, ethics, norms, rules, and skills of a community in facing sustainability challenges.

Thus, local wisdom is not just a traditional value or a characteristic of locality, but a traditional value that has the use of realizing expectations or established values which are universally desired by humans. But unfortunately, these traditional values in the era of global life are believed to have been eroded as a result of globalization which has brought resistance to cultural homogenization at the global, national and local levels (Kalidjernih, 2009). Therefore, the traditional values inherent in the identity of local communities in the global era need to be strengthened through educational programs intended for the younger generation, including in this case students. In connection with this, the Faculty of Social Sciences, Universitas Negeri Medan is as an educational

institution has made a decision by establishing the Social Science Education course as a faculty course, one of which aims to equip students with social competence, including competence in developing cultural values and local Wisdom. According to Hikmat (2010: 169), local cultural values that are beginning to be neglected in today's life are an important issue in social science learning. Through Social Science learning, students are invited to be able to do reflective inquiry (Barr et al, 1977) in order to make decisions. Students are accustomed to being introduced to local culture and local wisdom values with the issues or problems that exist around them, but at the same time students are invited to think globally (act locally but think globally). The concept of globalization versus localization, which has been contested so far. It is actually used as a complementary learning resource in social science learning.

This is as explained by Atmodjo (1986: 37) local wisdom is the ability to absorb foreign cultures that come selectively, meaning that it is adapted to the local atmosphere and conditions. This ability is very relevant to the objectives of learning Social Sciences, because students gain knowledge and skills that are in accordance with their cultural characteristics. Foreign cultural values that enter through the flow of globalization, through their ability can be filtered and adjusted to local cultural values. The ability to filter cultural values is not an ability that students have immediately. However, these abilities can be trained and become student competencies, of course, through a well-designed learning program. The learning program referred to in this study is a program to strengthen the values of local wisdom carried out through the development of ethnopedagogy-based Social Sciences, as described above. The program to strengthen the values of local wisdom in this study is limited to five indicators to achieve a number of student competencies,

namely: (1) the principle of accepting differences in diversity; (2) willingness to promote local wisdom; (3) making culture as creativity; (4) an inclusive attitude of respecting culture; and (5) pride in local culture.

B. METHOD

This research was conducted at the Faculty of Social Sciences, Universitas Negeri Medan, which is located at Jalan Williem Iskandar Pasar V Medan Estate. The research subjects were: (1) lecturers; (2) students; (2) four validation experts who are Social Science experts.

Borg & Gall (2003) explained that the R&D method is research that is deliberately and systematically directed to seek findings, formulate, develop, produce, and examine. The effectiveness of certain products that are superior, new, effective, efficient, productive and meaningful. In this study, the implementation of the R&D method research followed the procedures developed by Sugiyono (2013):
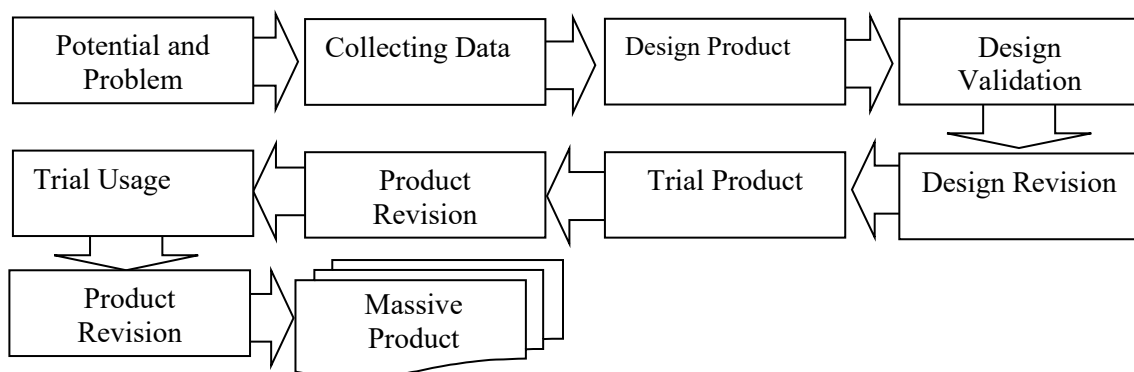
Figure 1. Research and Development Steps (Sugiyono, 2013)

The development procedure adopted to produce a product in the form of an ethnopedagogy-based Social Science textbook in this study was carried out in the following four stages, namely: (1) conducting preliminary research, (2) designing textbooks, (3) reviewing and testing

books teach in the framework of formative evaluation and product revision, and (4) examining the effectiveness of the product.

The instruments used in this study were: expert validation questionnaire. The expert validation questionnaire instrument used *Likert scale* which was modified by the researcher into a scale 4. The assessment criteria were classified at four levels with the following ratings: (1) Not good, (2) Fairly good, (3) Good, (4) Very good, Sudjana (2007: 106). Meanwhile, the textbook questionnaire used the Guttman scale, which is a measurement scale with firm answers, namely yes-no, true-false, never-never, positive-negative; Sugiyono (2013: 139). The expert validation questionnaire grid is presented in Table 2:

Table 2. Expert Validation Questionnaire Grid

No	Component	Sub- Component
I	Content eligibility	a. Suitability of material description with learning outcomes b. Material accuracy c. Up-to-date material d. Encourage student curiosity
II	Serving eligibility	a. Presentation technique b. Supporting learning c. Coherence and coherence of thought paths
III	Language Eligibility	a. Be accurate b. Communicative c. Conformity with students
IV	Feasibility of teaching materials	a. The story continues between chapters b. Contextual c. The story is concise and interesting

Analysis of the results of the assessment given by the expert on the feasibility of the product, using descriptive analysis with the following formula:

Percentage Average Score (PRS) = Total Score / Maximum Score x 100% (Sudjana, 2007: 129) Criteria:

90% ≤ PRS ≤ 100% = Very Good (VG)

80% ≤ PRS ≤ 90% = Good (G)

70% ≤ PRS ≤ 80% = Enough (E)

60% ≤ PRS ≤ 70% = Less (L)

0% ≤ PRS ≤ 60% = Very Less (VL)

C. Finding and Discussioan

The results of the study were compiled based on the development procedure adopted to produce a product in the form of ethnopedagogy-based Social Science textbooks through four stages, namely: (1) conducting preliminary research, (2) making textbook designs, (3) reviewing and testing textbooks in the framework of formative evaluation and product revision, and (4) test the effectiveness of the product.

1. First Stage: Preliminary Research

In the first stage, researchers made preliminary observations by observing the learning process of Social Sciences in class, as well as by conducting interviews with a number of lecturers. The results of preliminary observations obtained data where Social Science is to be a faculty subject or an identity subject at Faculty of Social Sciences, Universitas Negeri Medan. So that the material taught in Social Sciences learning must be presented according to predetermined learning outcomes. One of the learning achievements of the Social Science education subject is the possession of knowledge and skills that can foster students' social attitudes, including attitudes towards local culture. From the results of observations and interviews with a number of students, data was obtained from many students who knew the local culture in their area, but did not know the value content of local wisdom and its

usefulness in the life of the community. Even in the era of global life, it is suspected that this culture and local wisdom has been eroded by the inclusion of foreign cultures and traditional cultural values. On the other hand, through learning observations in the classroom, Social Science Education as a faculty subject at the Faculty of Social Sciences, Universitas Negeri Medan still tends to take place with expository and verbalistic dominance. In terms of appropriateness, Social Science Education as a subject of identity can be designed with a student-based learning pattern and with innovative learning. So that, it can equip students with a number of competencies, including in this case the social competencies of students to be able to preserve and develop their culture and local wisdom. . Therefore, it is very important to do the development of ethnopedagogy-based Social Science learning that can strengthen the values of local wisdom in the global era. This description is the reason for researchers to develop ethnopedagogy-based Social Sciences learning as a program to strengthen the values of local wisdom at the Faculty of Social Sciences Universitas Negeri Medan.

2. Second Stage: Product Design

The product produced in this study is an ethnopedagogy-based Social Science Education textbook as one of the reference books in faculty courses at Faculty of Social Science, Universitas Negeri Medan. Social studies learning is designed in the form of textbooks that have learning outcomes. Product design is carried out by developing the formulation of learning outcomes or social studies learning outcomes that prioritize knowledge and skills as well as social attitudes according to national standard qualifications. Ethnopedagogy-based social studies learning outcomes are presented in Table 3:

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Table 3. *Learning Outcomes* of Social Science Education based on Etnopedagogy

Material	Learning Outcomes
Concept Social Science Education	1. The essence of social studies education 2. Definition of Social Studies Education 3. History and background of social studies education 4. Social Studies Education Objectives 5. Scope of Social Studies Education
Development of Social Studies Education	1. Development of Social Studies Education in Indonesia 2. Development of the Social Studies Curriculum in Indonesia 3. Social Studies Education Paradigm in the Global Era
Integrated Social Studies Education	1. Social Studies Education Concept 2. Integrated Learning Approach in Social Studies 3. Integrated Social Studies Learning 4. The Concept of Integrated Learning in Social Studies and the Characteristics that Adhere to It
Social Studies Education and National Character	1. Social Studies Education as a Systemic Program for National Character Development 2. Ethnopedagogy-Based Social Studies Learning Design 3. Strengthening Local Wisdom Values 4. Local Wisdom Development Efforts and National Culture Preservation 5. Building a Millennial Generation with Indonesian Cultural Character

3. Third Stage: Product Reviews and Trials

After ethnopedagogy-based social science education textbook product is developed based on learning outcomes, then at the application stage, the textbook is validated. Validation is carried out by a team of validators consisting of Geography material experts, History material experts, Economics material experts, and Sociology experts. The assessment given by the expert validator is analyzed by testing the validity and feasibility of the product, while suggestions for improvement from the expert validator are used as a reference for improvement or revision

of the product being developed. The expert validator's assessment of the social studies textbook is presented in Table 4 and Figure 2:

Table 4. Expert Validation Results

| No	Validator of Expert	%	Valid	Appropriateness
1	Sociology	93,75	Very Valid	Very worthy
	History	93,75	Very Valid	Very worthy
	Geography	87.50	Valid	worthy
	Economic	87,50	Valid	worthy
	Theory	90,62	Very Valid	Very worthy
2	Indonesia Language	91.67	Very Valid	Very Worthy
3	Learning Book	91.67	Very Valid	Very Worthy
	Average	91,32	Very Valid	Very Worthy

Table 4 and Figure 2 show that the average assessment of the expert validator as a whole is 91.32% or in the very valid category so that it can be stated that ethnopedagogy-based social studies learning is suitable for use by lecturers and students, especially for faculty subjects at the Faculty of Science. Social Affairs Universitas Negeri Medan. The results of the expert validator analysis regarding the product, namely: in terms of material, it has fulfilled the content or social studies based on ethnopedagogy; In terms of Indonesian, it is in accordance with the rules and grammar, and in terms of textbook design, it meets the elements of textbooks as media and learning resources that make it easier for students to understand social studies education, skills and characteristics of Indonesian culture. Thus, it can be concluded that the products in this study, namely: ethnopedagogy-based social studies learning are very suitable for use by lecturers and students in Faculty of Social Science, Universitas Negeri Medan and contribute to strengthening the values of local wisdom.

After the results of expert validation prove that the social studies

textbook is valid and suitable for use, the next stage is field trials. Field trials were carried out using ethnopedagogy-based Social Science Education textbooks in the Indonesian Society Studies class (Social Science Education 3). The results of field trials are presented in Table 5 and Figure 3:

Table 5. Field Trial Results

No	Indicators of Strengthening the Value of Local Wisdom	Pre-test	Post-test	Enhancement
1	accept differences in diversity	42,22	92,59	50,37
2	raised local wisdom	42,22	86,67	44,45
3	make culture as creativity	53,33	92,59	39,26
4	inclusive attitude respects culture	17,78	84,44	66,66
5	proud of local culture	31,11	86,67	55,56
	Average	37,33	88,59	51,26
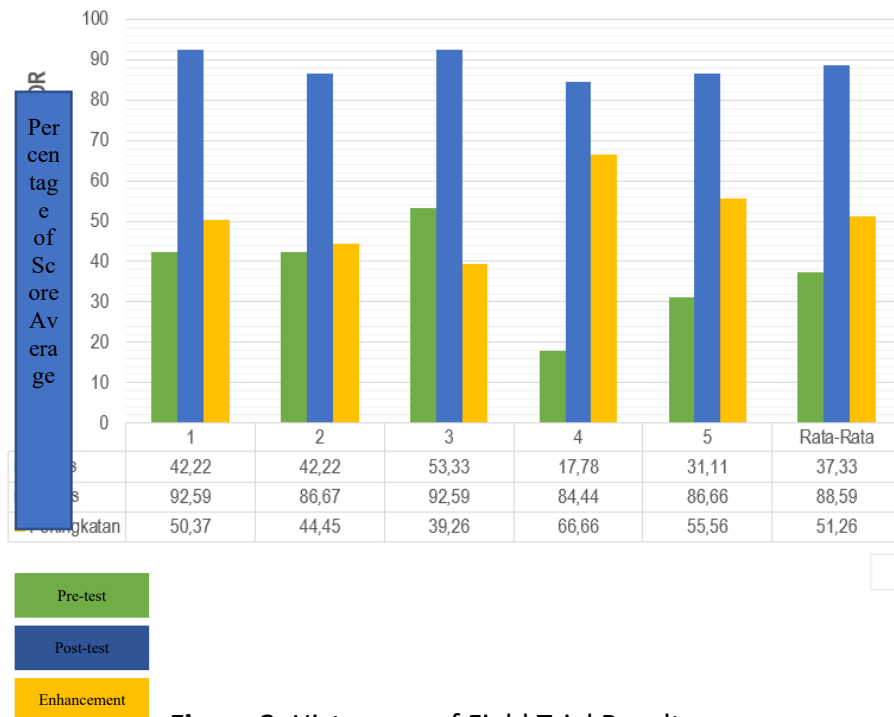
Figure 3. Histogram of Field Trial Results

Table 5 and Figure 4 show that the overall average score at: (1) pretest is 37.33; and (2) post-test of 88.59. This data shows that there has been an increase in the strengthening of the values of local wisdom by 51.26. The results of the research also showed an increase in each indicator of strengthening the values of local wisdom, namely: (1) accepting differences in diversity of 50.37; (2) raising local wisdom of 44.45; (3) making culture as creativity 39.26; (4) an inclusive attitude of respecting culture at 53.33; and (5) proud of local culture at 55.56. The results of field trials prove that the application of ethnopedagogy-based social studies textbooks can improve all indicators of strengthening the values of student local wisdom.

4. Fourth Stage: Product Effectiveness

The product effectiveness stage is the final stage in this research. Product effectiveness is carried out by analyzing the results of expert validation regarding the validity and feasibility of the product, as well as the results of field trials regarding strengthening the values of student local wisdom. The results of the effectiveness of the product are used as the final conclusion regarding the results of the analysis of the products developed, and are used as a measure of the success of researchers in answering the questions in this study. Based on the results of the study, it was found that: the average assessment of expert validators was 91.32% or categorized as very valid, so that ethnopedagogy-based social studies learning was very feasible to be used by students in Faculty of Social Science, Universitas Negeri Medan. The results of the expert validator analysis regarding the product are: in terms of material, it is in accordance with the content / study of Social Science Education based on

ethnopedagogy; from the point of view of the Indonesian language it is in accordance with the rules and grammar; and in terms of textbook design, it has fulfilled the elements of textbooks as a medium and learning resource that makes it easier for students to understand the values of local effectiveness.

The research also found that the overall average score: (1) pretest was 37.33; and (2) post-test of 88.59. This data shows that there has been an increase in the strengthening of the values of local wisdom by 51.26. The results of this field trial showed that the strengthening of the local wisdom values of the students in Faculty of Social Sciences, Universitas Negeri Medan increased after using ethnopedagogy-based Social Sciences textbook developed in this study. Thus, it can be concluded that the products in this study, namely: ethnopedagogy-based Social Science learning are effective in increasing the strengthening of local wisdom values among students.

The results showed that the textbook as a product in this study was in a very valid category, so it was very suitable for use in social science learning. The results also show that the design of ethnopedagogy-based social science learning textbooks can fulfill the strengthening of students' local wisdom values. The results of this study are supported by Suswandari's (2017) study which states that local wisdom contains values and ethics, which are very important if trained as skills in a community for its survival. This view gives the importance of local wisdom to be developed for the community to strengthen their identity and existence. Therefore, it is appropriate for ethno pedagogy-based Social Science learning to be used as a systemic program to train students to be skilled at developing local culture and at the same time providing reinforcement of local wisdom values. Local wisdom is an important topic, because it is

considered good and true value so that it can last a long time and even become institutionalized (Gobyah, 2003: 120).

However, the fact of global life shows that the values of local wisdom tend to be eroded as a result of the inclusion of global values which are partly incompatible with local values and national culture, especially for millennial youth who live in modern times with different problems from earlier times. They will select or re-process the values inherited from the previous generation and take what they think is most suitable and in accordance with the interests of the safety and welfare of the next generation (Saini, 2004: 27-28). For this reason, a program to strengthen the values of local wisdom is needed, in this case through learning Social Sciences. Hikmat (2010: 169) states that local cultural values that are beginning to be neglected in today's life are an important issue in social science learning. Through ethnopedagogy-based Social Science learning to form students who have the ability to think globally and act locally (think globally, act locally) so that it can strengthen the values of local wisdom to be applied in strengthening the identity of the nation's children in a global era filled with paradoxes and changing values (Naisbitt, 1994). Through Social Science learning, students are invited to be able to do reflective inquiry (Barr et al, 1977) in order to make decisions. Students who are now living in the global era, are taught to have the ability to make decisions about a number of traditional values and foreign values that are suitable for use by themselves and for the next generation. Even the program to strengthen the values of local wisdom in the classroom can actually be used as a character strengthening program. This was revealed by Anggraini & Kusniarti (2017) from the results of their research which showed that the local wisdom-based instructional model could improve the students 'comprehension and strengthen the students'

character during the classroom instructional activities. Therefore, the program of strengthening the values of local wisdom in this study is focused on character as determined, namely: accepting differences in diversity, willingness to raise local wisdom, making culture as creativity, inclusive of respecting culture, and being proud of its local culture.

Several other research results that support this research are shown by Anwar, Sudiartika K, Et Al (2018) from the results of the research showed that the character education development model through the application of *kalosara* values using media and ethno pedagogical methods shows that with scientific learning by lifting National cultural values can be easily understood and applied by teachers and students. Derlicki Jaroslaw (2004) showed that In his research that after using the application of learning with an ethno-pedagogical system for more than 10 years there are several positive things, one of which is that children no longer feel uncomfortable being cultured people (yukaghir) and increase ethnic self-esteem and the popularity of tribal subjects in schools. However, this model was developed into an educational model with an old taste but combined with new customary content. Daurov, Vladimir E, et al (2018) state in their research that The analysis of scientific literature and theoretical research helped to create a theoretical model for the formation of ethno-pedagogical competence in a pedagogical university, which is a prerequisite for fruitful pedagogical activity of a teacher of physical culture in a multicultural environment.

D. CONCLUSIONS

The product developed in this study, namely Ethnopedagogy-Based Social Science textbook, shows very valid criteria and is very feasible to use. Even the application of these textbooks strongly supports the

strengthening of the values of local wisdom, namely in strengthening: the principle of accepting differences in diversity, the willingness to raise local wisdom, making culture as creativity, inclusive of respecting culture, and feeling proud of local culture.

The review of the results of the discussion also shows the need for a program to strengthen the values of local wisdom for the millennial generation who live in the global era. First, the program of strengthening the values of local wisdom can increase the ability of reflection-inquiry, namely the ability to make decisions when facing local values versus global values that are considered suitable for themselves and for the lives of the next generation. Second, the ability to filter the entry of foreign values which are then aligned with local values as the character and identity of the community. Third, the ability to strengthen and develop local wisdom values in the era of global life for the welfare of living together.

Internally, this Ethnopedagogy-Based Social Science textbook is highly recommended for use in the Social Science Education course at Faculty of Social Sciences Universitas Negeri Medan. Because it can help lecturers to strengthen and develop local wisdom values among students in global life. Therefore, in a broader scope, it is recommended that this program to strengthen the values of local wisdom can be used as a joint program at all universities in Indonesia to be used as a national program in the context of strengthening national identity.

The results of the research that make this positive contribution are planned to be continued as research in the national scope, namely the Higher Education Leading Basic Research scheme. The research scope will be expanded by involving all social science faculties who are members of the Indonesian Social Sciences Development Scholars Association (HISPISI)

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