

The Effectiveness of Internalizing Local Wisdom Using Nampe Model in Improving Covid-19 Mitigation Ability in Elementary School Students

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ABSTRACT

This study aims to test the effectiveness of internalizing the value of local wisdom with the Nampe Model in increasing the Covid-19 mitigation ability in IV grade elementary school students. This research used quantitative research in Sodong Hamlet and SDN Gelankulon IV for eight months. Then, the data collection technique used was authentic assessment techniques on affective, cognitive, and psychomotor aspects. The data obtained were analyzed by descriptive statistics using SPSS. The results show that the people in Dusun Sodong value local wisdom in mitigating Covid-19. These values include religious, moral, tolerance, cooperation, caring, and responsibility. The value of this local wisdom has the potential to be a source of social science studies. So, SDN Gelankulon teachers need to internalise this study, especially for the IV grade student. The goal of the implementation is that the students can increase their abilities to mitigate Covid-19. Then, it also follows the core and basic competencies set by the curriculum. Teachers in internalizing the value of local wisdom of the Sodong Hamlet community use the Nampe Model. The average value of students' abilities in mitigating Covid-19 using the Nampe Model = 78.67, the Indoctrination Model = 68.430, and the Open Model = 67.14. These results show that using the Nampe Model results in better and more effective results than the indoctrination model and the open model with a significance of $0.000 < 0.05$. While the use of the indoctrination model and the open model almost have no difference because the significance is $0.570 > 0.05$. The internalization of values with the Nampe Model makes students grow their well awareness to carry out Covid-19 mitigation.

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1. INTRODUCTION

The various responses of the Ponorogo Regency people, East Java Province toward Covid-19, some are citizens who obey by carrying out anticipatory and preventive actions, and vice versa. However, the people who disrespect that are quite a lot. They tend to be indifferent, disrespectful, and even use Covid-19 as a humor theme. However, after President Joko Widodo 2-3-2020 conveyed the information about 2 (two) Indonesian infected by Covid-19, they became restless and afraid, and some were noisy. (Galih, 2020). They just realized that Covid-19 was around them. They panic, fret, avoid greetings, and are excessively suspicious of others.

The shift in the above attitudes, actions, and behaviour is a form of a common anticipatory response in facing the Covid-19 pandemic. However, social ethics must be upheld and preserved to maintain relationships with others. If the community cannot manage suspicion, fear, and over-protection in responding to the Covid-19 pandemic, it will cause various social problems. So it is necessary to find an alternative solution, such as using local wisdom as a reference in responding to the Covid-19 pandemic (dkk. Rahmawati, Y., 2021). Local wisdom is the elements of culture that crystallize and become parts that grow the physical and non-physical order of culture, society, or nation. That part results from deep thought and contains values that are used as references for supporting community life (Geertz, 1983). Wales also stated the same thing, "the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life" (Wales, 1958). This explanation was supported by Karo (in Hanif, 2021) that local wisdom is a wise view of a local community. These views are interpreted as living principles that are guided and implemented by the local community. These principles are embodied in values and norms, not only maintaining traditions or customs inherited from generation to generation but also providing good life governance that is harmonious with the social and natural environment and the Almighty Creator. (Ismail, N., Bakhtiar, B., Yanis, M., Darisma, D., Abdullah, 2020).

Local wisdom contains various virtues (*adiluhung*). It predisposes the community to maintain their survival, including threats from other people and threats from nature such as animals and disease. The Baduy tribe proves that statement. They stick to the local wisdom, and surprisingly they can survive and avoid the covid-19 outbreak (Nugraha, 2020). The value of local wisdom predisposes the community to do various Covid-19 mitigation activities. The community of Madiun Regency also applies those activities. They do the ritual of *tolak balak, peduli tonggo teparo*, developing food barns, and planting medicinal plants. This local wisdom is important in developing people's awareness and ability to deal with Covid-19 (D. Rahmawati, Y., 2021). The Salatiga Regency community also uses local wisdom to self-reflect on maintaining harmonious relations between people during the Covid-19 pandemic (Sunardi., Kurniawan, 2021). A similar fact was also proven by the people of Sodong Hamlet, Gelangkulon Village, Sampung District, Ponorogo Regency, East Java Province. The local wisdom concerning the Covid-19 pandemic has attracted the attention of many researchers. Articles have also been produced. However, it has not specifically examined the internalization process in building Covid-19 mitigation capabilities in schools. Therefore, this research is considered new research.

That people follow the personal life conceptions "*meyu hayuning, meyu hayuning kulawarga, meyu hayuning sasama, meyu hayuningbawana*" (doing good for yourself, your family, others human beings, living creatures and the whole world). This concept is a guideline and reference for the community in mitigating the Covid-19 pandemic. It can pretend the citizens experience excessive anxiety and social interaction such as cooperation that assist them in surviving and avoiding Covid-19 (Hanif, M., Chasanatun, F., Wibowo, 2021). These findings inspire educators at SDN IV Gelangkulon to conduct learning activities even though they are constrained by Covid-19. In 2021, this school conducted face-to-face learning and applied the value of local wisdom, especially in mitigating Covid-19. That local wisdom is used as a social science learning resource.

Social Sciences (IPS) simplifies the disciplines of social science, humanities, and basic human activities, which are organized and presented scientifically and pedagogically/psychologically for educational purposes. Social science as an educational program in elementary schools aims to build

students' knowledge and understanding of their society and nation. They consist of religious, honest, democratic, creative, critical, analytical, enjoy reading, have learning abilities, curiosity, caring the social and physical environment, contribute towards the development of social and cultural life, and are productive (Supriono, 2018). Then, the applicative content includes; (a) Affective: accepting and conducting its religious teaching with tolerant, honest, disciplined, caring, and responsible, and (b) Cognitive: the knowledge about life in the surrounding community, nation, and humanity in various aspects of life and the environment, (c) Psychomotor: logical and critical thinking skills, reading, studying, solving problems, communicating and work together in the daily life. The scope of the study includes; (1) people, place, and environment, (2) time, sustainability, and change, (3) social and cultural systems, and (4) economic behaviour and welfare (Sapriya, 2017). Community life is the main source of social science learning. Then, it is necessary to internalize the values in learning and correlate them into actual and contextual social themes as experienced by students in their daily lives and experiences. (Direktorat Sekolah Dasar, Kementerian Pendidikan, Kebudayaan, 2022).

Internalization is an effort to bring cultural values from outside to be owned by a person or group (Clinard, M.B., & Meier, 1989). In psychology, it is a process of adjusting beliefs, values, attitudes, behaviour, practices, and standard rules (Kasbullah., 2020). Internalization involves ideas, concepts, and actions that move from outside to somewhere in the mind of a personality (Scott, 2012). The indicators are; (1) There is an element of change and time, (2) Inherited means that something has permeated and it becomes a habit that cannot be separated from him, (3) Understanding through patterns, attitude, and behaviour, (4) Building self-awareness to apply that value. Thus, internalization is the process of appreciating the values of local wisdom into a person's personality through complete learning so that his personality, attitudes, and behaviour reflect the virtue values possessed by the community. (Hakam, K.A., Nurdin, 2016). Indeed, the objectives are; (1) the internalized subject knows, (2) the internalized subject can do what they know, and (3) so that the internalized subject can be applied what they know.

Moreover, according to the Law of the Republic of Indonesia No. 24/2007 on Disaster Management, disaster mitigation is a series of efforts to reduce disaster risk through physical and non-physical development, awareness, and the capacity to deal with disasters. (Minister of Law and Human Rights of the Republic of Indonesia., 2007). The same thing was conveyed by Carter (Carter 2008) that disaster mitigation is an effort or activity to reduce the impact of natural disasters or man-made disasters. Thus what is meant by disaster mitigation is an activity carried out to minimize the impact, consequences, and losses of a disaster.

Disasters can be classified into three types: (1) natural disasters, namely disasters caused by events or a series of natural events such as earthquakes, tsunamis, volcanic eruptions, floods, droughts, hurricanes, landslides, and others. (2) Non-natural disasters are caused by non-natural events such as technological and modernization failure, epidemics, and disease outbreaks. (3) social disasters are caused by events or a series of events from humans, such as social conflicts, community diseases, terror, and others. (Abideen, 2020). Therefore, the Covid-19 pandemic suffers the world is categorized as a non-natural disaster or a threatening and disturbing event from a disease outbreak.

Disaster mitigation is generally carried out structurally and non-structurally. Structural mitigation is an effort to minimize disasters by building various physical infrastructures using technology. Meanwhile, non-structural mitigation is an effort to reduce the impact of disasters through policies and regulations. Structural and non-structural disaster mitigation efforts can collaborate with cultural values supported by the community so that disaster mitigation efforts can be well-coordinated and effective. It is in line with the opinion of the National Covid-19 Handling Task Force that to mitigate Covid-19, it is necessary to elaborate on local wisdom that can be extracted from each region because local communities have disaster mitigation strategies inherited (Ayo, 2020). The empirical experience has been tested in its time, passed down from generation to generation, and enculturated continuously. Therefore, the value of local wisdom can be used as a good alternative for the community in mitigating the Covid-19 pandemic.

Gelangkulon IV Elementary School educators are trying to internalize the value of the local wisdom from the Sodong Hamlet community in mitigating Covid-19 to their students. It is expected that students will increase their abilities to mitigate Covid-19. However, the result is under expectation. Students do not have awareness and have low skills to apply it. Students are not skillful in using mitigation, such as washing hands, praying, and helping others. They need to be reminded to do a mitigation activity. Educators cause it by applying the internalizing method only using the conventional indoctrination and free models. Educators only use the indoctrination model.

For this reason, it needs an alternative solution. The solution that we can offer is Nampe Model. The Nampe model is a model of internalizing the value of the synthesis that takes the positive or excess of the two previous internalization models (Hanif, M., Hartono, Y., dan Wibowo, 2019). This name comes from the 6 (eNAM) implementation, and it begins with the letter P (read PE), which is then acronymized to "Nampe." The six steps are; *Pengenalan nilai*, *Penyajian stimulus*, *Pemberian kesempatan mengambil keputusan nilai*, *Pengklarifikasian hasil keputusan nilai*, *Pembahasan hasil keputusan nilai*, dan *Penyimpulan nilai kearifan lokal* (Introducing the values, Presenting the stimuli, Providing opportunities to make value decisions, Clarifying the results of value decisions, Discussing the effects of value decisions, and Inferring the value of local wisdom used to address problems (Hanif, M., Hartono, Y., and Wibowo, 2018). Is using the Nampe model effective in internalizing the value of local wisdom in increasing Covid-19 mitigation capabilities? Then it is necessary to carry out research that aims to test the effectiveness of internalizing the local wisdom value with the Nampe model in improving the ability of IV grade students at SDN Gelangkulon to mitigate Covid-19.

2. METHODS

The type of research used was quantitative research especially quantitative-experimental research. Quantitative research is a systematic scientific study of the parts and the causality phenomena of their relationships by giving certain treatments under controlled conditions (Creswell, 2014). The treatment given in the context of this research is the internalization of local wisdom values using the Nampe Model (Hanif, M., Hartono, Y., dan Wibowo, 2018). The study was carried out at SDN IV Gelangkulon and Sodong Hamlet, Gelangkulon Village, Sampung District, Ponorogo Regency, East Java Province, from September 2021 to March 2022. Meanwhile, the population used in this research is 14 IV grade students treated as research subjects (total sample).

The data collection technique used was an authentic assessment. Authentic assessment is an assessment of products and performance related to the real-life experiences of students (Martaningsih, S.T., Maryani, I., Fatmawati, 2018). The assessment includes affective, cognitive, and psychomotor domains. The assessment technique is (a) Attitude competence = observation, (b) Knowledge competence = test, (c). Skill competency = assignment/performance. Meanwhile, the assessment instruments used are (a) Attitude = N1-Student attitude assessment sheet by the teacher, N2-Student self-assessment sheet, N3-Attitude assessment sheet between students, (b) Knowledge = N4-Multiple-choice test and essay, (c) Skills = N5 – paper assessment, N6-Assessment of paper presentations, N7-Participants in the discussion. The following formula calculated the Learning Outcomes (NHB):

$$NHB = \frac{(N1 \times 2) + (N2 \times 1) + (N3 \times 1) + (N4 \times 3) + (N5 \times 1) + (N6 \times 1) + (N7 \times 1)}{10}$$

Criteria for the assessment score; A= 88-100=very good, B=77-87=good, C=65-76=enough, D=1-64=less/needs guidance. The data obtained were then analyzed with descriptive statistics using SPSS.

3. FINDINGS AND DISCUSSION

3.1. Findings

Local Wisdom of the Sodong Community in Mitigation of Covid-19

Sodong Hamlet is also known as "Kampung Buddha." It is because the majority of the residents of the village until the 1980s were Buddhism. Some of them had changed their religious identity to Islam by that time. The latest population data based on religion shows 126 Buddhists and 339 Muslims. Even though they have a different religion, it does not become a gap between the community. Community members can preserve togetherness, tolerance, and harmony in various fields, including religious activities. Even people there celebrate the two big days, Eid al-Fitr and Vesak, in harmony (Hanif, M., Chasanatun, F., Wibowo, 2021).

Sodong Hamlet is geographically located in a hilly area, precisely on the slopes of the Sangha hill and Mount Deng. The hilly region is located in the coordinates 7050'36" S and 1110 9'16" E with an altitude of 368 meters above sea level. The area of this hamlet is beautiful, with green trees colouring the entire area of about 95 hectares. It can be done through two village roads to reach this village. On the first track, you should pass through the hamlets of Gelang, and the hamlet of Kroyo, then go up through Mount Bungkus. While the second track, you should pass through Pagerukir Village, Sampung District. This second route is the main alternative for entrance to the community of Sodong Hamlet because the road has been paved with cement (rebate).



Figure 1. Sodong Hamlet Map (author's collection)

The people of Sodong hamlet consider the Covid-19 pandemic a *pageblug* by its predecessor generations. They believe that one of the factors that cause the Covid-19 pandemic is the disharmony of relations between the cosmic and human relations with their environment, both social and natural. They follow the philosophy of life inherited by their predecessors that life and human life are always related to the cosmic (relationship with the universe and the creator). This relationship needs to be pursued and maintained to achieve inter-cosmic harmony. It will cause unwanted disasters such as the Covid-19 Pandemic disaster if disturbed. So that the people of Dukuh Sodong make the personal *meyu hayuning, meyu hayuning kulawarga, meyu hayuning sasama, meyu hayuningbawana* (doing good for yourself, your family, others human beings, living creatures and the whole world) as conceptions and views. These conceptions and views of life contain religious values, morals, tolerance, cooperation, concern, and responsibility (Hanif, M., Chasanatun, F., Wibowo, 2021).

The values above predispose the community to take various actions to mitigate the Covid-19 pandemic. Hanif, M., Chasanatun, F., Wibowo (2021) convey the forms of community action in mitigating Covid-19 as follows:

a. Religious

People believe that the Covid-19 pandemic is a test. For this reason, the community tries to get closer to God and asks Him for help to be safe and avoid Covid-19. The Buddhists carry out religious rituals based on Buddhist teachings, and Muslims carry out rituals according to Islamic teachings. Those community members do not consider their religious background in carrying out traditional rituals, namely *tolak balak* (rejecting disaster).



Figure 2. Sodong community members carry out *nyadran danyang gadung melati* (author's collection)

The villagers of the sodong hamlet conducted a ritual to reject Covid-19 with *Nyadran Danyang Gadung Melati*. That ritual is purposed to ask for protection and safety to avoid calamities, especially Covid-19.

b. *Preduli sasomo lan gotong royong*

Community members, community leaders, traditional leaders, and religious leaders are promoting cooperation in stopping the spread of Covid-19 and helping to deal with the effects of Covid-19. Based on his life path, *guyub agawe santosa*, *crah agawe bubrah* (harmony will bring goodness and fights will cause chaos) and *sepi ing pamrih, rame ing gawe* (doing work without hoping anything). The point is that citizens must be able to give small and big benefits. The activities include community service to clean the environment, social restrictions, and others.



Figure 3. Residents installing irrigation for public baths (author's collection)

c. Revitalization *padasan*

The community members revitalize the *padasan* tradition. *Padasan* is a barrel or jar made of clay that is given holes to be a shower, filled with water, and sometimes equipped with a dipper from a coconut shell. This barrel is placed in front of the house to wash body parts such as hands, feet, and face before entering the house. In the Sodong Buddhist village, washing the body part when entering the house is customary after carrying out activities outside the home. It is in line with the "Health protocol to fight Covid-19" promoted by the Government of the Republic of Indonesia, namely hand washing.



Figure 4. Residents washing their limbs at the Padasan (author's collection)

d. Diang

Diang is an activity of heating the body close to a fire. Not a few residents of Sodong Buddhist Village carry out the tradition of *diang* in the *pawon* (kitchen). They do *diang* when it is cold, usually in the morning or evening. In addition, the people of *wisuh* (washing the body part) at the *Padasan* then enter the house through the *pawon* (kitchen), not through the front door. Heat his feet, hands, and other body parts in the kitchen. In addition, some put their feet into the *luweng* ashes or the furnace.



Figure 4. Residents doing *diang*

In *Jagong* (visiting the residents who have a celebration) such as a baby born, weddings, circumcisions, and others, there is a *diang* tradition. People who have the celebration of burning wood in the yard of the house and it purposed for guests warming their body before entering the house where the for *jagong*. People carry out this *diang* tradition not only to heat the body but also to kill or eliminate the disease or virus that is attached to the body. People also believe that these processions can get rid of bad luck brought from outside the house. Therefore, Covid-19 triggered the *diang* tradition to become one of the things citizens do to avoid Covid-19.

Internalization of the Value of Local Wisdom by Using the Nampe Model for IV Grade Students at SDN IV Gelangkulon

The procedure for implementing the learning-internalization of local wisdom values using the Nampe Model is as follows:

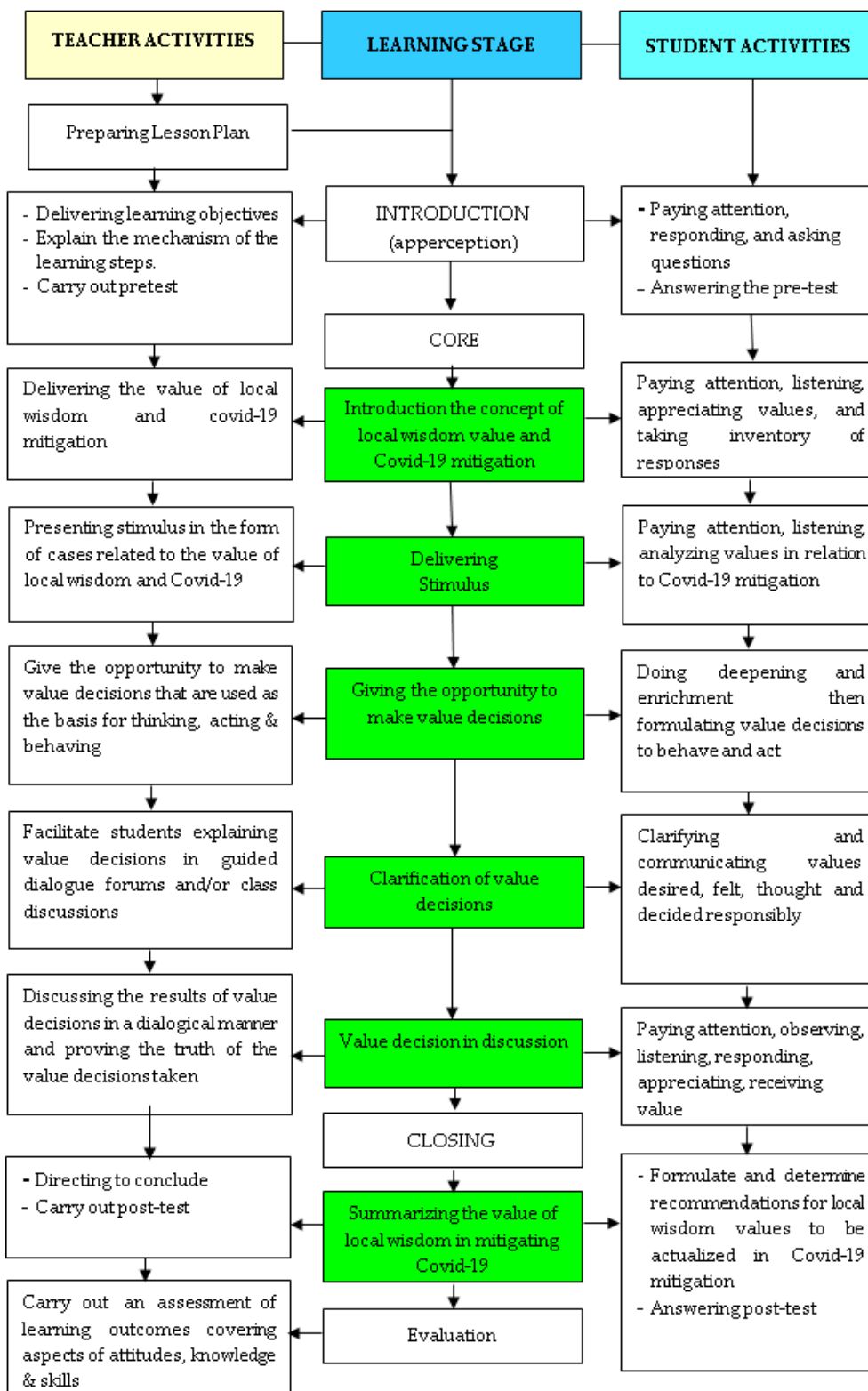


Figure 5 Procedure for internalizing the value of community local wisdom in Covid-19 mitigation using the Nampe Model

The activity marked in the green box is the Nampe Model procedure in internalizing the value of local wisdom to increase students' ability to mitigate Covid-19. A more detailed explanation of the syntax of that model is as follows:

- 1) Introducing the value of local community wisdom in mitigating Covid-19
Submitted the value of local wisdom and used it as a reference for community members and Covid 19 mitigation.
- 2) Stimulus presentation
The presentation of the stimulus in the form of cases related to the value of local wisdom to improve Covid-19 mitigation. Issues are taken from special and meaningful events that occur around students' environments.
- 3) Giving the opportunity to decide value decisions
Providing opportunities for students to respond and decide the value. This step is used to develop critical thinking skills and creative thinking and discover the value of local wisdom entrenched in the community (process analysis and problem-solving by considering individual and group interests).



Figure 6. Students discuss the value of local wisdom in mitigating Covid-19

- 4) Clarifying the results of value decisions to mitigate Covid-19
Group discussions or class discussions carry out clarification of value decisions. Students provide clarification or explanation of the values believed to be true as a guide to act and behave when interacting with their environment. This clarification is used to develop assertive skills.



Figure 7. Students present the values taken for Covid-19 mitigation

- 5) Discussion of the results of value decisions
The discussion about the results of the value decisions is carried out in a guided dialogue by the learner/teacher. This activity is used to prove the truth of the value of local wisdom. Value truth can use the correspondence theory of truth, coherence theory, pragmatism truth theory, or religious truth theory.



Figure 8. Students discuss the results of value decisions

- 6) Summarizing the value of local wisdom that is used to mitigate Covid-19. Educators and students formulate conclusions. The formulation of this value describes the findings obtained about the value of local wisdom, which is used as a guide and reference for the community in solving the problems they face.



Figure 9. Students conclude the value of local wisdom to mitigate Covid-19

Students' Ability to Mitigate Covid-19

Testing the effectiveness of internalizing the value of local wisdom of the people of Dusun Sodong using the Nampe Model in improving the ability of IV grade students at SDN Gelangkulon IV to mitigate Covid-19. Learning is carried out before being treated and after being treated with the Nampe Model. The internalization process used an indoctrination model and an open model. The time required for each model is 8 (lesson hours) before being treated with the Nampe Model. So the amount of time used is 24 lesson hours. The results of each model application were evaluated in the form of affective, cognitive, and psychomotor abilities in mitigating Covid-19. The results are as listed in the table below

Table 1. Learning outcomes (ability to carry out Covid-19 mitigation) IV grade students

Student Code	Before being treated		After being treated
	indoctrination	Free/Open	Model Nampe
1	66	65	78
2	77	75	80
3	70	70	75
4	80	78	88
5	72	70	77
6	71	70	80
7	72	66	82
8	65	64	76
9	65	62	78
10	64	64	82
11	70	72	88
12	64	62	78
13	60	60	65
14	62	62	66

The data above is then analyzed, and the results are as follows

Table 2. Descriptive analysis results

	Learning model		Statistics	Std. Error
Score Internalization of Local Wisdom Values with the Indoctrination Model	mean		68.43	1,529
	95% Confidence Interval for Mean	Lower Bound	65.13	
		Upper Bound	71.73	
	5% Trimmed Mean		68.25	
	median		68.00	
	Variance		32.725	
	Std. Deviation		5,721	
	Minimum		60	
	Maximum		80	
	Range		20	
	Interquartile Range		8	
	Skewness		.557	.597
	Kurtosis		-.236	1.154
	Internalization of Local Wisdom Values with an Open Model	mean		67.14
95% Confidence Interval for Mean		Lower Bound	64.01	
		Upper Bound	70.28	
5% Trimmed Mean		66.94		
median		65.50		
Variance		29,516		
Std. Deviation		5.433		
Minimum		60		
Maximum		78		
Range		18		
Interquartile Range		9		
Skewness		.618	.597	
Kurtosis		-.556	1.154	
Internalization of Local Wisdom Values with the Nampe Model		mean		78.07
	95% Confidence Interval for Mean	Lower Bound	74.26	
		Upper Bound	81.88	
	5% Trimmed Mean		78.25	
	median		78.00	
	Variance		43,610	
	Std. Deviation		6,604	
	Minimum		65	
	Maximum		88	
	Range		23	
	Interquartile Range		6	
	Skewness		-.604	.597
	Kurtosis		.694	1.154

An analysis was carried out with SPSS 26 to determine the effectiveness of the three models applied above. Before the analysis, the analysis prerequisite test was carried out first with the Normality and Homogeneity test. Normality and homogeneity test results can be seen in table 3 and table 4.

Table 3. The Results of the Normality Test

Learning model	Kolmogorov-Smirnova			Shapiro-Wilk		
	Statistics	df	Sig.	Statistics	df	Sig.
Learning Indoctrination Learning Model	.164	14	.200*	.949	14	.546
outcomes Open Learning Model	.155	14	.200*	.928	14	.287
Nampe. Learning Model	.178	14	.200*	.909	14	.152

*. It is a lower bound of the true significance.

a. Lilliefors Significance Correction

Table 3 shows the results of the normality test data based on the Kolmogorov-Smirnov and Shapiro-Wilk tests. Data on student learning outcomes using the Nampe Model are normally distributed, as evidenced by the significance value ($0.200 > 0.05$) on the Kolmogorov-Smirnov test and ($0.152 > 0.05$) on the Shapiro-Wilk. Data on student learning outcomes with the Indoctrination Model were normally distributed, as evidenced by the significance value ($0.200 > 0.05$) on the Kolmogorov-Smirnov test and ($0.546 > 0.05$) on the Shapiro-Wilk. Student learning outcomes data with the Open Model are normally distributed as evidenced by the significance value ($0.200 > 0.05$), the Kolmogorov-Smirnov test, and ($0.287 > 0.05$) the Shapiro-Wilk so that the one-way ANOVA parametric test conditions are met.

Table 4. Test results of Homogeneity of Variances

		Levene Statistics	df1	df2	Sig.
Learning outcomes	Based on Mean	.012	2	39	.988
	Based on Median	.022	2	39	.978
	Based on Median and with adjusted df	.022	2	33,679	.978
	Based on trimmed mean	.010	2	39	.990

In table 4, the results show that the student learning outcomes data are homogeneous variants based on the sig value. based on the mean (average) value that is ($0.988 > 0.05$). Then it meets the criteria for the one-way ANOVA test.

An analysis of student learning outcomes data was carried out with analysis (one-way ANOVA) using SPSS To determine the effectiveness of the three learning models (Nampe learning model; Indoctrination learning model; Open learning model). The results of the analysis are summarized in table 5.

Table 5. ANOVA Test results

	Learning outcomes				
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	999,000	2	499,500	14,157	.000
Within Groups	1376,071	39	35,284		
Total	2375,071	41			

The results of the ANOVA test obtained a significance value of $0.000 < 0.05$. So the conclusion is that H_0 is rejected and H_a is accepted. So it can be concluded that there are differences in the average student learning outcomes of each value internalization model. Further tests are needed to determine the effectiveness of each model. It is necessary to carry out other tests with Post Hoc Tests. Through the Post Hoc test, it is possible to see which variables have significantly different average values.

Table 6. Multiple Comparison Results
Dependent Variables: Learning Outcomes (ability to implement Covid-19 mitigation)

(I) Learning Model	(J) Learning Model	Mean Difference (I)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Nampe Learning Model	Indoctrination Learning Model	9,643*	2,245	.000	5.10	14.18
	Open Learning Model	10,929*	2,245	.000	6.39	15.47
Indoctrination Learning Model	Nampe. Learning Model	-9,643*	2,245	.000	-14.18	-5.10
	Open Learning Model	1,286	2,245	.570	-3.26	5.83
Open Learning Model	Nampe. Learning Model	-10,929*	2,245	.000	-15.47	-6.39
	Indoctrination Learning Model	-1,286	2,245	.570	-5.83	3.26

*. The mean difference is significant at the 0.05 level.

Table 6 above shows differences in student learning outcomes in implementing Covid-19 mitigation. The average value of students' abilities in carrying out Covid-19 mitigation by internalizing values using the Nampe Model is better than the indoctrination and open models. The average value by internalizing the value of local wisdom using the Nampe Model is 78.67, the indoctrination model is 68.43, and the open model is 67.14 with a significance level ($0.000 < 0.05$). At the same time, the results of internalizing the value using the indoctrination model are almost no different from the open model because the significance level is $0.570 > 0.05$. So the internalization of local wisdom values using the Nampe Model is more effective than the indoctrination and open models.

3.2. Discussion

The local wisdom of the Sodong community in mitigating Covid-19 has virtue values that have the potential to be a learning source of social sciences for IV-grade students. According to the K13 curriculum that Social Studies for elementary school students aims to make students; (1) understand factual knowledge by observing and asking questions based on curiosity about themselves, God's creatures and their activities, and the objects that may meet at home, at school and at the playground, (2) skilled in presenting factual knowledge in a language that, systematically and logically, in aesthetically pleasing works, in movements that reflect healthy student, and in actions that reflect the behaviour of a student with faith and noble character. (Amongguru, 2022). By internalizing the value of local wisdom, students can play an active role in maintaining and preserving the natural environment, managing natural resources and the environment wisely, and developing inquiry skills to identify, formulate and solve problems through real action.

Nampe's model provides sufficient space for students to explore, discover, and make values as a source of student self-awareness. Students do not feel indoctrinated or liberated, but they are guided dialogically. Students can grow their awareness to implement Covid-19 mitigation measures. Students without being asked and told to have asked God for protection and safety keep their distance and continue to interact socially, wash their hands with soap, carry out *diang*, and participate in restoring the *padasan*. It follows the Independent Curriculum policy for IPS-IPAS learning, namely that students are given the freedom to innovate, be independent, and be creative so that their soft skills and character grow well according to the profile of Pancasila students. Profiles of Pancasila students are Indonesian students who have global competence and behave following the values of Pancasila, with six main characteristics: faith, fear of God Almighty, noble character, global diversity, cooperation, independence, critical reasoning, and creativity. Nampe's model follows project-based learning and scientific approaches (observing, asking questions, gathering information/testing, associating/processing information, and communicating) recommended by the Ministry of Education and Culture. (Directorate of Primary Schools, Ministry of Education, Culture, 2022). This model is also

in line with KM, which prioritizes learning with much more liberating, fun, in-depth, and relevant for students.

4. CONCLUSION

The local wisdom of the Sodong Hamlet community in mitigating Covid-19 contains virtue values (priorities), namely religious, moral, tolerance, cooperation, concern, and responsibility. This value has the potential as a source of social science learning for elementary schools, especially for IV grade students, because social science learning activities are essentially based on people's lives. As mandated by K13 and KM, IPS-IPAS in elementary schools is packaged in an integrative thematic way by linking and integrating teaching materials in a topic according to the environment's development, needs, and demands.

The results of descriptive statistical tests and SPSS analysis show that the internalization of local wisdom values using the Nampe Model is more effective than the indoctrination and open models. The average value of the results of internalizing the value (ability to carry out Covid-19 mitigation) using the Nampe Model with a significance value of $0.000 < 0.05$ results are better at 78.67, more effective, and more significant than the results of the indoctrination model (68.43) and open model (67.14). Meanwhile, the test results with a significance value of $0.570 > 0.05$, the ability of students to carry out Covid-19 mitigation, which was internalized using the indoctrination model (68.43), was higher than using the open model (67.14) but not statistically proven. Internalizing values with the Nampe Model makes students grow well in their awareness to carry out Covid-19 mitigation. Students were aware of acting religiously, cared about their environment, interacted socially by following health protocols, carried out *diang*, and participated in restoring and utilizing the *padasan*.

This study has several limitations, including; the development of raw learning materials that take much time to develop teaching materials using limited research methods. In addition, the four hours of available learning time is inadequate, especially in assessing attitudes and psychomotor. Therefore, the learning seems rushed and less comprehensive. However, it was assisted by the number of students (study groups) consisting of small students.

Based on the research results and the limitations above, it is necessary to recommend to teachers: (1) develop research-based materials, media, and other learning resources in the student or school environment. It is also in line with K13 and KM, which instructs that IPS/IPAS learning must be packaged in an integrative thematic way by linking and integrating teaching materials in a topic according to student development and the needs and demands of the environment. That learning model allows students to develop their values, attitudes, knowledge, and skills in dealing with problems. (2) Using the Nampe Model to internalize the values to students so that there is a chance to test the internalization model's accuracy that can build awareness in a dialogical and democratic manner.

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