

SADARCOMEN (Desa Tanggap Darurat Covid-19 Melek Pendidikan) Case Study on Nanga Mahap Village Community, Sekadau Regency, West Kalimantan



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ABSTRACT: This study aims to strengthen students on the material of the Covid-19 Emergency Response Village for Education Literacy in the community of Nanga Mahap Village. The sub-objectives of this study are (1) Material on the Covid-19 virus spread system for the people of Nanga Mahap Village, (2) Implementation of teachers in explaining the material, (3) Strengthening students to the material of the Covid-19 Emergency Response Village for Education Literacy. This study used a descriptive method. Samples were taken by purposive sampling technique. Data is collected by direct observation, direct communication, and documentation. The analysis used is descriptive qualitative. The results showed: (1) The people of Nanga Mahap Village referred to the rice abstinence activity as *beuma/beume*. This Abstinence tradition is traditional with a system of slashing and burning and then planting rice. (2) Implementation of teachers in delivering material using lectures and assignments. The assignment was in the form of students conducting simple research on the system of spreading the Covid-19 virus around their environment and inviting students to construct with their respective awareness. (3) strengthening the material of the Covid-19 Emergency Response Village for Education Literacy in the form of students' understanding of the material is quite good, which shows the active involvement of students in learning. This material makes students think contextually between the system of spreading the Covid-19 virus.

KEYWORDS: Emergency Response, Nanga Mahap, Spread system, Covid-19

I. INTRODUCTION

At the beginning of 2020 the world was hit by a disaster, namely the spread of a new type of virus called Corona (COVID-19) . This virus also hit the province of West Kalimantan, including in Nanga Mahap Village, which is a village located in the Nanga Taman District with Beringin Valley Village (Sungai Kemarau). The government and the community in Nanga Mahap village also followed the recommendations of the government, namely physical *distancing*, namely an appeal to maintain distance, stay away from crowds, gatherings, and avoid gatherings that involve many people. These efforts are aimed at the community so that they can be carried out to break the chain of spread of the current COVID-19 pandemic. *Physical distancing* is also carried out in the world of education (schools) as an effort to save education from the Covid 19 virus. The closure of these educational institutions then boils down to a policy of learning from home, teaching from home, or working from home. Everything is laid off, which automatically the use of media or space will also change from offline to all online (Saleh: 2020).

Referring to the Instruction of the Minister of Home Affairs No. 3 of 2020, villages package themselves into COVID-19 Alert Villages by forming Task Forces in each village as a derivative of the COVID-19 Handling Task Force at the Provincial and Regency/City levels. Budgeted activities pay attention to conformity with village authorities and do not overlap with programs/activities that have been financed through the State Budget (APBN) and the Regional Revenue and Expenditure Budget (APBD). In carrying out all activities in the village, they must always prioritize health protocols for handling COVID-19 by keeping distance and optimizing activities or activities in/from inside the home.

State Junior High School (SMP) I Nanga Mahap also restricts interaction in accordance with the recommendations of the Ministry of Education in Indonesia, namely by closing schools and replacing the teaching and learning activities (KBM) process using an online system. Learning at SMA I Nanga Mahap also uses social media such as messenger and Whatshap which are mastered by students and teachers. This school does not use Google Classroom, Edmodo, google meet, or zoom considering that the internet network in this village is unstable and also limited teachers' ability to use the application. With these limitations, teachers at SMA

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I Nanga Mahap experience obstacles in providing understanding of learning, including history learning. One of the ways that this school does this is by assigning tasks in the form of simple research on the abstinence tradition that exist in their environment. This is in accordance with Erviana's (2015) opinion about the advantages of utilizing the environment as a source of learning, including: 1) cost savings due to learning resources around the student's environment, 2) contextual learning because the subject matter is more concrete around the student, 3) the learning resources are in accordance with the character of the student, 4) the lesson is more applicable because students know and follow similar events in daily life, 5) these learning resources provide direct experience to students, 6) with environmental media, students can interact directly with objects, locations or events originally, 7) more communicative because objects and events in the student environment are usually easy to understand.

One of the strategies carried out by SMA N I Nanga MAhap in utilizing the environment as a learning resource is to use the tradition of the Covid-19 virus spread system for the people of Nanga Mahap village as a medium for learning history in class X with Basic Competence 4. 1 Analyze based on the typology of the results of Indonesian Pre-literacy culture including those in the immediate environment. 4.2 Presenting the results of reasoning about the pattern of people's lives in the pre-literacy era in form of writing. The material presented with the theme of Indonesia Zaman Praaksara. The history learning material can be integrated with local wisdom in the form of abstinence from rice as a *beuma / beume* of the Dayak community in Nanga Mahap village. While Abstinence is a traditional Indonesian activity that is still practiced mainly by traditional communities, indigenous peoples, inland tribes, communities in remote areas, mountains and forest borders called *endogenous people* (Evizal, 2020: 1). Rice abstinence is a traditional agricultural system that cannot be separated from one large tribe in West Kalimantan, namely the Dayak tribe. Dayak tribes have made Abstinence as a livelihood to meet the food needs of their people (Simon, 2017: 3). One of the Dayak tribes who still carry out rice abstinence activities is the Mahap Dayak tribe. In addition to the Mahap Dayak tribe, the Malays also carry out Abstinence activities as a livelihood and activities to meet the food needs of their people.

Abstinence is the beginning of part of the system of farming activities by a group of people to meet their living needs, this is closely related to cultural traditions. Rotating farming or commonly known as shifting farming which has other terms that describe the planting period and fallow period that takes turns (Mulyoutami, 2010: 10). Shifting *cultivation* is a dryland farming system, generally in the tropics that is carried out based on the experience of the community for generations in cultivating land. (Yuminarti, 2018:216). Shifting *cultivation* or local people call it the *rotating field* carried out by the Dayak community since hundreds of years ago. Dayak people are active with nature as a form of nature ruler who must manage nature with good knowledge. Dayak communities have science and knowledge and technology that are balanced with the ability to deal with problems related to nature and surrounding creatures in order to *sustainability* life upfront the earth (Bahri, 2020: 17).

Shifting farming is a traditional farming system that is commonly carried out by indigenous peoples. This shifting cultivation dates back 10,000 years BC. The shifting field technique is carried out by the process of clearing land in a certain area, cutting down and burning the forest, then planted with various food crops such as rice, corn, or cassava. The technique of shifting fields is highly dependent on climate, because climate greatly affects the timing of burning and planting fields. During the dry season, people cut down trees and then burn the land, but when the rainy season comes, people plant seeds in the fields. The land used for moving fields continues to be used for a very long time (Aminuddin, 2019: 5). The land used into fields, within 2 to 3 years will be abandoned, because the land is already unproductive. When the first land that has been abandoned is fertile again, the land is reopened into fields, and the second land will be abandoned. This process occurs continuously, so that indirectly, the land used for Abstinence has been mapped. Mapping farming areas for traditional communities can reduce the risk of clearing new land from primary forests. In the modern era, around the 19th to the 20th century the technique of Abstinence has been largely abandoned. Most people think that shifting fields are primitive activities that destroy forests. However, in some cases oerladangan contributes to maintaining biodiversity in the forest. Indigenous peoples usually grow various types of crops for fields, be it in the form of rice, fruit or vegetables (Rifqi, 2017: 1). The technique of shifting fields has been carried out by ancestors in various areas of the region with primitive to moderate living standards towards the modern level. The technique of farming fields is carried out by clearing fertile land and then burning it to ashes in certain areas. Residual ash of combustion will help significantly in the process of soil fertilization. Burning residual ash can raise the pH of the soil, so this technique is very suitable to be carried out in areas that have acidic soil content (Rifqi, 2017: 2).

Shifting cultivation is also interpreted as an agricultural system with temporary opening land that is planted for several years and then left fallow for a longer time than the time it is planted (Sanchez, 1993). Some experts state that shifting cultivation is one of the main causes of forest destruction. Thus, shifting farming is the main cause of deforestation in Indonesia, which reaches one million hectares per year. However, some other experts state that farming with various wisdoms owned by the perpetrators, is a land use system that is efficient, sustainable and able to maintain forest sustainability throughout the period of its provision (Tahaolu, 2013: 60). The main purpose of shifting cultivation is to meet the basic needs of the farming family.

Abstinence from rice as a *local wisdom* that has been carried out by the people of Nanga Mahap Village, has its own uniqueness in terms of processes and tools in pre-harvesting, planting and post-harvest. In general, people cultivate land in the vast hills by moving and using traditional techniques. In addition, farming is also called a slash-and-burn or *slash-and-burn* system. In this

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system, it emphasizes the attitude of blame (*prejudicial*) or as a system that destroys forests by cutting down and burning land so that the term *rotational farming* appears which means rotational agriculture (Evizal, 2020: 2).

Abstinence by the people of Nanga Mahap Village has similarities with Abstinence activities in prehistoric times. Where the tradition is no maden or moved or gentian looking for a new place. By presenting Abstinence from Rice as *Beuma/beume* by the people of Nanga Mahap Village in learning the history of shiva, they get knowledge that is contextual like those in their environment. This is in accordance with the results of research (Sepriady, 2016: 1) that *contextual teaching* and learning (CTL) is a learning concept where teachers present real-world situations into the classroom and encourage students to make connections between the knowledge they have and its application in their lives as family and community members. Based on this statement, environmental-based media is very suitable as a learning resource, especially in history learning because students can see and observe firsthand the relics of the past and provide a more real experience to students. History learning that utilizes local wisdom around their environment can support teaching materials. This is because learners are interested in history lessons that relate to real events around them. Learners can describe a past event as in history learning.

Based on the above thoughts, the researcher raised a research entitled Students' Understanding of the Covid-19 Virus Spread System Material for the Nanga Mahap Village Community in the Pandemic Period. This study aims to describe about: (1) Material on the Covid-19 virus spread system for the people of Nanga Mahap Village, (2) Implementation of teachers in explaining the material, (3) Student understanding of the material.

II. METODE PENELITIAN

This research is a research This research uses a qualitative descriptive approach with the form of case study research. Nawawi (2007:78) stated that qualitative data were obtained from field observations and recordings of interviews conducted in depth and openly. Meanwhile, quantitative data is obtained through documents, books, magazines, journals and transkrip its value. The source of data for this study is a). Teacher of history studies class X SMA N I Nanga Mahap, b) Class X students of SMA N I Nanga Mahap. To obtain data in this study, the authors used direct observation data collection techniques, direct communication with an interview guide tool to obtain data related to the Rice Abstinence (*Beuma/beume*) tradition, namely with the village head, hamlet head, head of Dayak traditional Temenggung and the community. This research instrument is in the form of in-depth interviews, observations and documentation. Meanwhile, the data collection technique in this study uses interactive analysis techniques by Miles and Huberman (in Basuki: 2019), 1) Data collection, 2) data reduction, 3) data presentation and 4) conclusion drawing (verification). The analysis is carried out continuously from the beginning of data collection to the verification process that takes place from the beginning of the research until the research is completed. The chart of miles and Huberman data analysis techniques can be seen as follows

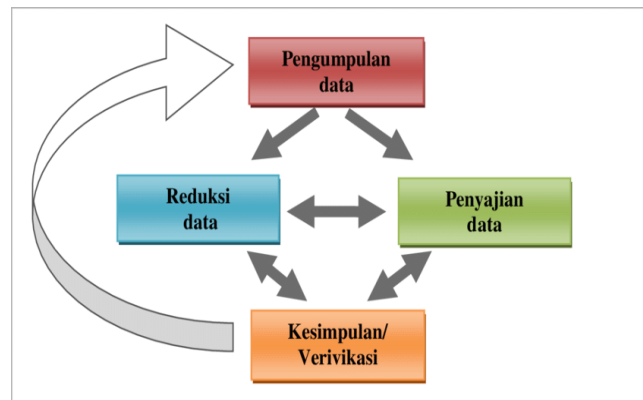


Figure 2. Miles and Huberman's Interactive Analysis (in Basuki: 2019)

III. RESULTS AND DISCUSSION

A. Covid-19 virus spread system for Nanga Mahap Village Community

The total population of Nanga Mahap Village is up to the year; 2019 numbered about 3357 inhabitants with a comparison of Males numbered; 1680 inhabitants and women numbered; 1677 people who are members of 912 families and spread across 4 (Four) Hamlets and 19 RTs (Neighboring Pillars), consisting of Various Tribes and Ethnicities and Religions, As for the Religions Adopted by the Nanga Mahap Village Residents, among others; Islam, Catholicism, Christianity, Buddhism, and some residents are Confucian. The indigenous people in Nanga Mahap Village are the Muslim Dayak tribe/and the Mahap Dayak tribe (The indigenous tribe and the largest tribe that occupies the Mahap River basin) as well as several tribes such as other Dayak tribes as well as the Tionghua, Javanese, Malay, and so on.

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In 2020 the supply of vaccines was very lacking, so vaccinations did not go well. Continued in April - May 2021 for medical personnel, ASN, POLRI/TNI, and educators. Meanwhile, in June – August 2021 vaccinations are carried out specifically for the general public. Then, at the end of September, vaccinations were carried out for students at the junior and senior high school levels. Continuing in early November, vaccinations were carried out for children aged 6 years – 12 years, and in February 3 vaccines (booster) were carried out. However, at the time of vaccination of children aged 6 years – 12 years, the percentage is approximately only 75%, because there are some parents who refuse their children to be vaccinated.

The following is the data we took from puskesmas officers in Nanga Mahap village:

UPDATE DATA VAKSINASI COVID -19 PUSKESMAS NANGA MAHAP				
8 Februari 2022				
KATEGORI	SASARAN	CAPAIAN VAKSINASI		
SDM KESEHATAN	SASARAN SDM KESEHATAN	62 ORANG	61 ORANG	56 ORANG
		100%	98,39%	90,32%
PELAYAN PUBLIK	SASARAN PELAYAN PUBLIK	648 ORANG	611 ORANG	0 ORANG
		129,86%	122,44%	0,00%
LANSIA (≥60 THN)	SASARAN LANSIA (≥60 THN)	1391 ORANG	1070 ORANG	0 ORANG
		66,97%	51,52%	0,00%
MASYARAKAT UMUM & RENTAN	SASARAN MASYARAKAT UMUM & RENTAN	12061 ORANG	9367 ORANG	0 ORANG
		80,27%	62,34%	0,00%
REMAJA (12-17 THN)	SASARAN REMAJA (12-17 THN)	2289 ORANG	1908 ORANG	
		116,73%	97,30%	
ANAK (6-11 THN)	SASARAN ANAK (6-11 THN)	929 ORANG	0 ORANG	
		30,81%	0,00%	
TOTAL KECAMATAN	SASARAN TOTAL KECAMATAN	17380 ORANG	13017 ORANG	56 ORANG
		76,77%	57,50%	0,25%

Figure 4. Source of Puskesmas data on covid-19 vaccination in Nanga Mahap Village

LAPORAN CAPAIAN VAKSINASI Puskesmas Nanga Mahap								
PER TANGGAL : 8 Februari 2022								
NO	Nama Desa	Jumlah sasaran	Jumlah Sudah di Vaksin				% RATA-RATA SUDAH DI VAKSIN	RANK V1
			Vaksin 1	%	Vaksin 2	%		
1	Nanga Mahap	2.808	2.681	95,48%	2.283	81,30%	88,39%	1
2	Batu Pahat	1.539	1.341	87,13%	801	52,05%	69,59%	2
3	Lembah Beringin	2.513	1.976	78,63%	1.403	55,83%	67,23%	4
4	Teluk Kebau	1.555	1.099	70,68%	838	53,89%	62,28%	11
5	Landau Apin	1.735	1.271	73,26%	963	55,50%	64,38%	9
6	Tembaga	2.401	1.777	74,01%	1.215	50,60%	62,31%	7
7	Cenayan	1.058	833	78,73%	739	69,85%	74,29%	3
8	Tamang	1.460	1.075	73,63%	870	59,59%	66,61%	8
9	Landau Kumpai	975	738	75,69%	544	55,79%	65,74%	5
10	Nanga Suri	1.448	1.059	73,14%	885	61,12%	67,13%	10
11	Sebabas	1.691	1.143	67,59%	869	51,39%	59,49%	12
12	Tembesuk	1.383	1.035	74,84%	688	49,75%	62,29%	6
13	Karang Betung	2.074	1.352	65,19%	919	44,31%	54,75%	13
KECAMATAN		22.640	17.380	76,77%	13.017	57,50%	67,13%	

Figure 5. Puskesmas data source on vaccination achievement report of Nanga Mahap Village

The Covid-19 virus spread system is a way to carry out Abstinence activities. The system for the spread of the Covid-19 virus is a slash-and-burn system. In this system, it emphasizes the attitude of blame (*prejudicial*) or as a system that destroys forests by cutting down and burning land so that the term *rotational farming* appears which means rotational agriculture (Evizal, 2020: 2). The people of Nanga Mahap Village use the Covid-19 virus spreading system or what is known as *shifting cultivation*

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or local people call the *return gilir fields* carried out by the Dayak community since hundreds of years ago. Dayak people are active with nature as a form of nature ruler who must manage nature with good knowledge. Dayak society has science with knowledge and technology that is balanced with the ability to face problems related to nature and surrounding creatures in order to sustain life upfront the earth (Bahri, 2020: 17). It is also explained by Bachtiar (Head of Engkayak Hamlet) that:

Masyarakat Nanga Mahap Village Referring to the Instruction of the Minister of Home Affairs No. 3 of 2020, villages package themselves into COVID-19 Alert Villages by forming Task Forces in each village as a derivative of the COVID-19 Handling Task Force at the Provincial and Regency/City levels. Budgeted activities pay attention to conformity with village authorities and do not overlap with programs/activities that have been financed through the State Budget (APBN) and the Regional Revenue and Expenditure Budget (APBD). In carrying out all activities in the village, they must always prioritize health protocols for handling COVID-19 by keeping distance and optimizing activities or activities in/from inside the home. .

This is supported by Ramsyah (Kaur Administrative and General) saying that:

"Activities according to the Village-Scale Local Authority are COVID-19 Socialization and prevention (can be accompanied by the procurement of preventive and personal protective equipment). Create a citizen health information system, activate food barns, Socialize Clean and Healthy Living Behavior (PHBS), Activate the village security system, Activate the "Village News" WhatsApp Group, Sterilize public facilities and social facilities and so on according to the authority of the village by the Mahap Dayak tribal community).

The same is also stated by Dimoharto (Tumenggung adat Dayak Mahap) saying that:

"After the Abstinence stage is considered complete, Assisting and working with the Village Head to analyze the health data of residents and tracking cases in the village. Provide input to the Village Head in an effort to provide education related to COVID-19 such as the importance of Clean and Healthy Living Behavior (PHBS) and the Healthy Living Community Movement (GERMAS). Working with cadres to discuss schedules and activities at Posyandu by implementing social distancing. Providing health services needed by villagers in accordance with the provisions. . After the four stages are carried out, usually the community will carry out a postharvest party commonly known as riding jurong. Naik jurong or rice postharvest feast is held as an expression of gratitude from the Dayak Mahap tribe to Jubata (the creator) for all the results that have been obtained. Through this jurong ceremony, the Dayak Mahap tribe in West Kalimantan reflects the past linking activities with the greatness of the creator, by hoping for next year to be better and kept away from disasters and catastrophes".

Based on the explanation above, it can be concluded that Quarantine is a process of reducing the risk of transmission and early identification of COVID-19 through efforts to separate individuals who are healthy or do not have symptoms of COVID-19 but have a history of contact with confirmed COVID-19 patients or have a history of traveling to areas where local transmission has occurred. Isolation is the process of reducing the risk of transmission through efforts to separate sick individuals who have either been laboratory confirmed or have symptoms of COVID-19 from the wider community.

B. Implementation of Teachers in Explaining Material

History learning at school lasts for 2 hours of subjects a week. The teacher's preparation in explaining the Indonesian material of the Pre-Literacy Era which is associated with the tradition of Abstinence from Rice (*Beuma / beume*) is carried out in odd semesters. The delivery of the material was delivered online considering the outbreak of the corona virus outbreak. Before the delivery of the material, the teacher conducts a syllabus analysis in class X. after analyzing the basic competencies that can be integrated into the tradition of Abstinence from Rice (*Beuma / beume*). The basic competencies are 3.4 Analyzing based on the typology of Indonesian Pre-literacy cultural results including those in the closest environment and 4.4 Reasoning information about the results of Indonesian Praaksara culture including those in the closest environment and presenting them in written form. Meanwhile, the material that can be integrated with the tradition of Abstinence from Rice (*beuma*) is Indonesia Zaman Praaksara which includes 1) The beginning of the life of Indonesian people, 2) The life of the Indonesian people 3) The origins of the ancestors of the Indonesian nation & 4) The culture of the praaksara era.

The history learning strategy used by teachers is through Whatsapp, which is in the form of delivering material about prehistoric Indonesia and giving assignments in the form of conducting simple research on the tradition of Abstinence from Rice (*beuma / beume*). With this assignment, students are required to collect information related to questions about pre-literacy Indonesian society, especially about the tradition of Abstinence from rice (*beuma / beume*) through simple research on pre-literacy sources in their immediate environment. Furthermore, students are asked to analyze the results of this simple research in the form of a written report about Indonesia in prehistoric zam.

Based on the observations of research on learning strategies carried out by history teachers, it has provided optimal teaching, especially during this pandemic. State for learning during the pandemic with learning from through the messenger and whatsapp applications. Messenger and Whatsapp, which are used by this school, can help in learning during the pandemic This learning system is one of the alternatives that can overcome the covid problem in the world of education in accordance with the *principles of human-machine friendship learning, namely the principle of human-machine friendship learning* (HMFL) (Bahri, 2021: 291).

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The strategy carried out by the teacher at SMA N I Nanga Mahap will be acceptable and understood by students. This happens because the curriculum, learning objectives (basic competencies), material selection are adjusted to the character of the students and the conditions of learning resources in their environment. As a final step, teachers assess student learning processes and outcomes, and make history learning strategies in schools provide students with experience to be able to see their relevance to events or current lives, and are developed for future life. Logically associate one event with another. This strategy also provides knowledge about events in the area around students so that students are more motivated because they get new knowledge and can be used for their lives by taking values from local wisdom that exists around students. This learning can be said to be meaningful learning. This is in accordance with research findings from Baharuddin (2020: 88) that in *meaningful* learning there are six important points that need to be considered, namely determining learning objectives, identifying student characteristics, choosing subject matter, determining information in accordance with meaningful learning, studying core concepts, and assessing student learning processes and outcomes. In contrast to Baharuddin's findings, this study was less in the use of learning facilities where at SMA N I Nanga Mahap only used Whatshap due to limited internet signals that often did not exist. A somewhat similar problem was also found from the research (Siahaan, 2019: 2) namely by using this online learning system, sometimes various problems arise faced by students and teachers, such as unfinished subject matter delivered by the teacher then the teacher replaces it with other tasks. This is a complaint for students because the tasks given by the teacher are more.

C. Strengthening Students Against the Material of the Covid-19 virus spread system

Strengthening or understanding of this historical material is very necessary to equip students with *soft skills* to determine future alternatives rooted in historical reality. The benefits of students learning history among others 1) e educative, namely history as a source of knowledge, teaching the younger generation which are good and bad, antagonists and protagonists, heroic values and history as teachers of life (*historia magistra vitae est*). this is in accordance with the opinion (Marharjono: 2020) that nilai-value of studying historical material giving lessons of value 1) patient and thoughtful; 2) hard work; 3) willing to sacrifice selflessly; 4) unyielding; 5) nationalism; 6) love of the motherland. The usefulness of history learning that uses local history as a source of historical learning is also found in the results of Lestari's research (2015: 48) that students' understanding of the material on the development of Indonesian society during the reform of the interethnic conflict sub-chapter in Sambas in 1999 as a source of learning history class XII social studies SMA Negeri 01 nanga Mahap, is quite good. Through this learning, students are invited to think chronologically. Students also gain knowledge of past events in the form of knowledge about interethnic conflicts in Sambas in 1999. This knowledge makes students ready to face social problems that arise in the future.

Related to the understanding of the value in history learning can also be used to equip students with knowledge about current and future humanitarian problems as a role for history education. The understanding of history as an aspect of historical consciousness can grow in learning touching the three domains or domains of Bloom's Taxonomy about educational objectives, namely cognitive (knowledge), affective (attitude) and psychomotor (skills) (Magdalena: 2020). Here's Bloom's taxonomy domain on educational purposes

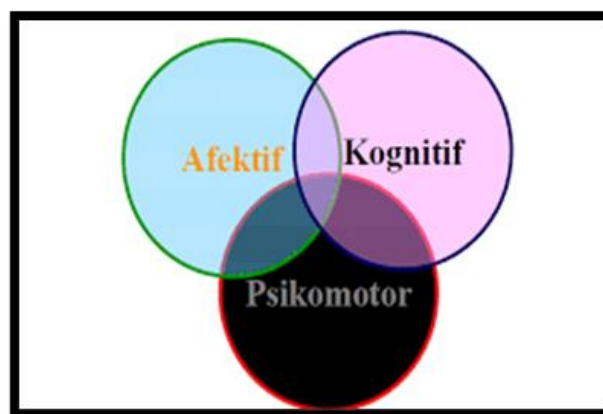


Figure 3.2 Bloom's Taxonomic Domain On Educational Purposes

In learning history using the tradition of Abstinence (*balala'*) at N I Nanga Mahap High School, it also has educational goals as stated by Bloom. In the cognitive realm, namely the high school of N I Nanga Mahap, it has an understanding of history which can be seen from the historical capacity it has as a result of learning, especially related to the material of the prehistoric age related to local wisdom, namely Abstinence (*balala'*) with knowledge of the Abstinence tradition. As for the similarity they have gained that both are traditional ways of abstinence, without using the tradition of staying at home and being able to preserve traditions that are hereditary. While for aspect effective and psychomotor seen in learning without coercion or pressure from

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outside or teachers. Students' understanding of the history of the Abstinence tradition (Balala') is seen from the involvement of students in learning history who seem enthusiastic in completing tasks in the form of simple research on the Abstinence tradition (Balala'). Henceforth with the help of the teacher is reconstructed with the material of the way of Abstinence of prehistoric times. The students of N I Nanga Mahap High School are very enthusiastic to pour their experiences in Abstinence or *balala'* that is around their residence. Telling the knowledge he has through the results of research as stated in the research report. This material makes students motivated in learning and creates a conducive learning atmosphere during this pandemic.

CONCLUSIONS

Based on data analysis and observation results as well as interview results, in general, it can be concluded that students' reinforcement of the material on the Covid-19 virus spread system for the Nanga Mahap Village Community during the pandemic as a source of learning history in class X of Nanga Mahap State High School is quite good. In particular, the following conclusions can be drawn 1) The people of Nanga Mahap Village call abstinence activities that are hereditary and are still preserved today. Beuma/beume still uses a traditional technique known as *balala'*. The people of Nanga Mahap Village have several stages in *balala'* (Abstinence) activities, namely there are also stages of traditional *balala'* rituals starting with the closing of saka which is carried out on the first day starting at 18:00 WIB and continued with *batamakng* or not leaving the house to do activities until it is carried out to open saka on the second day at 18:00 WIB. If anyone violates it, they will be subject to customary sanctions. by the Dayak Mahap tribal community). (2) Implementation of teachers in delivering material using lectures and assignments. The material presented has also followed the existing Syllabus and RPP. The assignment was in the form of students conducting simple research on the system of spreading the Covid-19 virus around their environment and inviting students to construct with cultivation in prehistoric times. (3) strengthening the material The system of spreading the Covid-19 virus in the form of students' understanding of the material is quite good, which shows the active involvement of students in learning. This material makes students think contextually between the system of spreading the Covid-19 virus. This material makes students to think chronologically and have knowledge of past events to make students ready to face the future.

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