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Keywords: Value of "Lonto Leok", **the skills of social** problem-solving, social-sciences learning. Abstract: When the value of 'Lonto Leok' is applied in the teaching of **Social-Sciences Learning of Junior-High** School, and tested, the following results were found: (1) the value of 'Lonto Leok' can be integrated in teaching tools (Syllabus, RPP and Assessment Technique); (2) The level of understanding, and achievement of student learning outcomes experienced a good improvement when deepened the material of Social Problems; (3) The performance of teachers is in good category for the learning of the material of Social problems. This illustrates that the value of 'Lonto Leok' can be developed in the learning activities effectively and efficiently to achieve the learning objectives.

This study is a combination of two methods: (1) ethnographic method associated with the value of 'Lonto Leok' in the life of the Manggarai community; (2) Research and Development (R and D) method to develop the value of 'Lonto Leok' **in Social-Sciences Learning of** JHS. Purposes of study: (1) Reviving the spirit of Lonto Leok of the Manggarai community to build a smart consciousness in social problem solving; (2) Integrating and applying the value of 'Lonto Leok' in Social-Sciences Learning, so that it can be internalized in the life of JHS students in school and community.

INTRODUCTION One of the famous customs and traditions of Manggarai community is Lonto Leok.

In Manggarai culture, Lonto Leok is a legacy that must be sustained because of its crucial value for the survival of society. Basically, Lonto Leok is in harmony with the living space of Manggarai people; it creates a sense of togetherness. Lonto Leok is a cultural heritage containing values for the life of Manggarai community to always live in peace and harmony. The increasing ignorance towards Lonto Leok's local wisdoms is an important issue in the social studies subject of junior high schools (JHS) in Manggarai today (Costa, 2016).

The marginalization of Lonto Leok in this era of globalization should be the responsibility of education system, including social studies education. This is so because essentially the content of social studies is concerned with human relationships with other human beings, and human relationships with the social and cultural environments (Sudarmin, 2015; Bauto, 2013), and in _this regard Lonto Leok as a socio-cultural activity as well as social capital should be adapted and accommodated in social studies learning activities (Mungmachon, 2012; Himawan, 2014).

On the same note, social studies teaching and learning as part of social activities can be used for the re- institutionalization and revitalization of Lonto Leok's local wisdoms, by integrating the tradition into teaching and learning activities. Herein, the research aims to: (1) Revive the spirit of Lonto Leok in order to build an intelligent awareness **of social problem-solving in** Manggarai community; (2) Integrate Lonto Leok values with social studies teaching and learning, so they can be internalized in the life of junior high school and MTs students in Manggarai; (3) Develop Lonto Leok values in the teaching and learning of junior high school/MTs Social Studies focusing on the topic of "Social Problems" through ethnographic and Research and Development (R&D) approaches.

LITERATURE REVIEW Lonto Léok comes from two words: Lonto meaning sitting, and Léok which means circumference (Verheijen, 1967; Bhawuk, 2008). Thus, Lonto Léok can be defined as sitting around or sitting in a circle.

In the context of Manggarai culture, Lonto Léok refers to a meeting attended by the villagers to take care of any problems. It is a way or model of meeting in solving all problems in the village (béo) and holding the traditional ceremony of Manggarai people. In the meeting, the participants sit in a circle and everyone has equal rights to participate. During the meeting there is deliberation towards consensus. Decisions are made by tu'a golo (village head) based on mutual agreement.

Lonto Léok was activities do not only serve as a model of meeting or sitting position of people attending the various traditional ceremonies inside the traditional house or in the lingko garden. Lonto Léok, as an ancestral heritage, contains values beneficial to the life of Manggarai people. Its values are illustrated in the following points: (1) In accordance with the philosophy of mbaru gendang and lingko, Lonto Léok contains the value of unity and prioritizes the value of brother/sisterhood; (2) Lonto Léok highlights the value of participation (Jayadi, 2014; Syamwil, 2010). Everyone is obliged to participate in the activities through their contribution of thoughts and willingness to accept the agreement reached in the meeting; (3) Lonto Léok also contains the value of equality.

In Lonto Léok, everyone is equal and has the same right to express his/her opinions and thoughts; (4) Lonto Léok emphasizes the value of deliberation and consensus. The essence of Lonto Léok is joint deliberation and mutual consensus (Dagur, 1997; Mukuse, 2012); (5) Lonto Léok assigns the leader with the role as a facilitator and guide at every meeting. The leader always stands in the middle, like siring bongkok (the main pillar) in mbaru gendang. He must have such qualities as patience, wisdom, and broad knowledge.

In Lonto Léok, the meeting leader (tu'a golo) holds a dialectical discussion in order to arrive at a final decision based on the principle of consensus and deliberation. Considering the benefits of Lonto Léok for a peaceful and harmonious Manggarai community, the idea of re-institutionalization and revitalization of Lonto Léok should be the concern of all parties, especially those in education (Widodo, 2012; Berry, 2008). The author sees the structure and content of social studies education curriculum is very relevant to and potential in developing Lonto Léok values.

The fundamental reason for its development in the _teaching and learning process pertains to the specific purpose of social education, where students must acquire such

competences (Danzak, 2015), as: (1) Have a caring and responsible attitude towards the social, cultural, physical environments through participation in developing the life of the nation and state; (2) Have the attitude and social skill to develop a unity-in-diversity society; (3) Have the curiosity, inquiry ability, decision making, and ability to develop a dignified life; (4) Understand the struggle of the nation and the national life and are able to continue developing the national life towards a more cultured life with stronger characters; and (5) Have the ability to think critically, creatively, innovatively, and with discipline. Just as Lonto Léok that was born from the cultural context of Manggarai, Sumaatmajda (2005) explained that social studies learning content can also be explored from certain socio-cultural contexts.

Exploration is made because social studies content comprises of the elements such as: (1) Values and social integration, in which students can learn to connect knowledge, beliefs, and attitudes to their socio-cultural life; (2) foundations of socio-cultural values, where students are empowered to be sensitive to social problems and able to solve them by utilizing local cultural wisdoms; (3) Awareness of democratic socio-cultural values in dealing with various forms and types of social problems; (4) Challenges to students' critical thinking in solving social problems; (5) Active learning, in which students empower their critical thinking, reflection, decision-making, and problem-solving skills during learning; and (6) Development of a new understanding through an active learning process by providing guidance through modeling, explanation, and social problem- solving (Wahyudin, 2015).

RESEARCH METHOD This research is a combination of two methods, namely: 1) ethnographic method associated with the values of Lonto Leok in the life of Manggarai community. In this method, the author explored the primary data by interviewing the elders and cultural experts, as well as searching for the literature that is directly related to Lonto Leok; and 2) Research and Development method (Borg and Gall, 2003:772; Cresswell, 2005:15) to develop Lonto Leok values in social studies teaching and learning. The subjects of this research and development were eight grade junior high school/MTs students in Ruteng City, Manggarai Regency.

The R&D method began with a preliminary study, drafting development concepts, developing learning media, validating the model and learning media, and then implementing them in two schools in Indonesia. The selection of the two junior high schools was based on the technique of purposive sampling with the following considerations: (1) Socio-culturally, the schools are located in Manggarai and adjacent so as to facilitate research activities; (2) The students in the two junior high schools faced relatively similar social problems so that the process of data exploration could be done intensively; (3) Academically, these two schools have been accredited and met the national standard for local-content curriculum development. RESULTS Once the Lonto Léok values development learning model and media were validated, they were subsequently implemented in two schools: JHS A with 37 students and JHS B with 36 students.

The implementation involved a model teacher, teacher-observer, principal, subject supervisor, and education expert. The implementation at JHS A took place from May 17-19, 2017. In general, the learning process from the first to the third meeting went quite well. However, the model teacher still had not mastered the class and the development stages according to the lesson plans. Students also did not actively participate in the teaching and learning because they were less familiar with the presence of a model teacher, observer, and education expert in the classroom.

After the implementation at SMP Fransiskus Ruteng, evaluation was done by emphasizing several things: (1) The teacher needs to be more prepared in terms of mastery of teaching materials, mastery of learning syntax with the development of Lonto Léok values, and a good understanding of the assessment of social problem-solving skills; and (2) The teacher needs to try to stimulate students' active participation, both in listening to teaching materials and in discussions and presentations. The second implementation was conducted at JHS B from June 5-7, 2017. In general, the second implementation could be said to be successful. Students seemed to be active and confident to express their opinions and ideas.

Although the assessment of social problem-solving skills in the development of Lonto Léok values was still difficult to do, the model teacher had begun to master the assessment techniques to measure students' skills. Using the existing assessment format, the model teacher undertook some forms of assessment, such as individual pre-test and post-test and group assessment in discussion activities. The results of observation on teacher performance and student active participation become the main data to assess the effectiveness of the implementation of the developed model.

In general, the results show that the teachers in the two schools show good

performance in the teaching and learning activities. The results of observation of student activity at JHS A show that the average score is 81.74%, whereas the average score of JHS B students is 82.24%. The scores indicate that the students from the two schools are very active in teamwork, expressing opinions and questions, answering questions, and raising ideas for real actions. Students from both schools stated that they are happy to attend social studies lessons if the learning is linked to local wisdom and social facts around them.

Social studies teaching and learning is no longer monotonous and takes the form of rote learning; instead, it is fun and motivating the students to be skilled in solving social problems. Some students revealed that **the skills of social problem-** solving are very important to them in the face of today's rapidly changing times. The improvement of social problem-solving skills in social studies teaching and learning with Lonto Léok values development is measured qualitatively and quantitatively.

Qualitatively, the measurement is done through an observation sheet of social problem-solving used during the learning activities. The observation sheet was filled by the observer who observed students' behaviors in looking at problems, analyzing, giving solutions, reflecting, and thinking about concrete actions. Quantitatively, the measurement of the effectiveness of Lonto Léok values development is based on the results of the social problem-solving tests given at the beginning (pre-test) and the end (post-test) of learning activities.

The quantitative analysis of the effectiveness of Lonto Léok values development implementation is done to the results of social problem-solving skills tests. The tests were given at the beginning and end of the teaching and learning activities and analyzed quantitatively using inferential statistics. The average pre-test score of social problem-solving skills of the students of JHS A is 52.43. After the teaching and learning activities with the development of Lonto Léok values, there is an increase in the score by 28.28, reaching 80.71.

The increase of social problem-solving skills score is included under the "medium" category **with an n-gain value of** 0.63033. Based on this data, it can be inferred that descriptively social studies teaching and learning with Lonto Léok values development can significantly improve the social

problem-solving skills. Meanwhile, the average pre- test score of social problem-solving skills test of the students of JHS B is 51.75. After the teaching and learning activities with the development of Lonto Léok values there is an increase in the score by 26.89194, increasing to 78.64. The increase of social problem-solving skills score is in the "medium" category with an n-gain value of 0.58855.

Based on the data, it can be concluded that descriptively social studies teaching and learning with Lonto Léok values development can significantly improve the skills of solving social problems. DISCUSSION Empirically, the development of Lonto Léok values in social studies subject for the First semester Eighth grade junior high school level has been effective, efficient, and appealing for teachers and students. Reigeluth (1983), says that the development of a learning concept or model is determined by three indicators: 1) Effectiveness: The development of this concept has reached the goals of developing a learning model, and in its implementation at JHS A and B, the model has been proven to show its effectiveness.

The effectiveness is indicated by the performance of teachers that is included under the category of "Good;" likewise, students' skills in social problem-solving have improved satisfactorily, and their learning outcomes have also improved; 2) Efficiency: The development of Lonto Léok values has empowered various sources of support to achieve development goals and learning outcomes. The development of this concept is very practical so that it saves time, cost, energy and facilities, and infrastructure; 3) Appeal: The development of Lonto Léok values has established a fun and stimulating learning process for students.

In the implementation of the learning model and concept at the two schools, the students appear to be enthusiastic and motivated in the teaching and learning activities. They actively ask questions, discuss, and convey ideas and opinions. In terms of social issues, students have been empowered to identify problems, analyze the impacts and causes, interpret and provide solutions, and think about practical actions. Data on the implementation of the learning model illustrates the benefits of implementing Lonto Léok values development.

Thus, it can be concluded that the development of Lonto Léok values in social studies teaching and learning is very relevant and potential to improve the social problem-solving skills of junior high school/MTs students. The fundamental _outcome of the Lonto Léok values development is the emerging dialectics between Manggarai cultural wisdom and the ideas of critical education. This dialectics explains that local wisdom such as Lonto Léok culture contains the idea of in-depth critical education.

The ancestors since time immemorial have inculcated and equipped themselves with a variety of critical skills in solving the problems of social life (Capra, 2009:43; Himawan, 2014; Kongprasertamorn, 2007).). They also have systematic and valid methods in solving various social problems. In addition, social problem-solving skills are one of the four character traits that learners should have **in the 21st century**, which include: communication, collaboration, social problem-solving, and creativity (Zevin, 2007:21-22).

Meanwhile, solving social problems is also a demand when the global community in the 21st century is posed with great challenges. According to Kinch (1974:13-16), this social problem in fact has a systemic effect on the shaky and destructive social order of society. In this case, there is no way to get rid of these problems, unless the nation's stakeholders conduct studies and take actions (McLaren, 1995; Dahliani and Setijanti, 2015).

To anticipate and address these issues, the government, indigenous peoples, and education practitioners need to work together in a synergy to utilize and empower local wisdoms in educational activities from early childhood through college. Re-institutionalization and revitalization of local wisdoms become **an important part of** efforts to solve various problems that exist in Indonesian society. CONCLUSIONS Lonto Léok in Manggarai culture is full of values pertaining to how to solve social problems by consensus.

Furthermore, when the values of Lonto Léok are developed in the social studies teaching and learning activities of eighth grade junior high school students, it is found that: 1) Lonto Léok values can be integrated in the learning media through validation test; 2) The levels of active participation, understanding, and achievements of students' learning outcomes have improved; 3) Teacher performance is categorized "Good" in the teaching and learning of "Social Problems" topic for the first semester, eighth grade students. These findings raise an argument that the values of Lonto Léok are very relevant and potential when developed in social studies subject.

Herein, the impacts of this research are fourfold: 1) Instructional: Students and teachers

experience a contextual learning and improvement of learning outcomes; 2) Nurturing: Students and teachers have a new awareness in respecting the values and local cultural wisdoms of Manggarai, so that the wisdoms can be applied in the school and community life; 3) Socio-political: The results of the study urges policymakers to design learning curriculum based on the content of local wisdom from elementary school to higher education level; 4) Socio- Cultural: The results of the present research raises the awareness of Manggarai people to keep preserving their cultural wisdoms in order to maintain the balance of life in this era of global competition.

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