

The Development of Students' Sociocultural Values through *Wayang Golek* as a Learning Source in Social Studies

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Abstract

The background of problem: Social studies learning tends to be uncontextual. The potency of local environment, especially local culture, is not used optimally by the teacher in learning process. Conceptionally, social studies subject is closely related to the environment, therefore social studies learning should use optimally the potency of environment in order to be meaningful. The additional values of local culture learning are to enable them in understanding various social studies concepts and phenomena in their environment and to improve students' appreciation on their local culture. The form of local culture that will be a learning source in this study is *wayang golek* (traditional Sundanese puppet show), as a prominent identity of Sundanese art. Generally the problem that will be studied is how to develop *wayang golek* learning source in social studies learning to develop sociocultural values for Junior High School students. The method of study: This study used qualitative and quantitative approaches by Research and Development design. Data collecting technique used observation, documentation, interview and questionnaire. The location of study was Junior High School 3 Wado, Sumedang Regency, West Java, Indonesia. The subjects of study were the students and teachers. The Study Finding: Learning design is conducted by arranging lesson plan, developing material, selecting the appropriate method, selecting learning source and media, and designing the evaluation. The implementation is by pre, whilst and post- activity stages. The developed cultural social values are *cageur* (healthy), *bageur* (good), *bener* (right), *pinter* (smart); *silih asah* (teaching each other), *silih asih* (loving each other), *silih asuh* (taking care each other); religious, discipline, bravery, cleanliness and orderliness. The mean score of social studies learning implementation by using *wayang golek* as learning source to develop the students' sociocultural values is 61.39 which means it belongs to "very good" category.

Keywords: social studies, sociocultural values, learning source.

1. Introduction

Social studies always conforms with the changes and demands of society needs. It is pitied that social studies is relatively limited to cognitive domain, which is more prioritizing the final evaluation target accomplishment than the curriculum goal itself, which is to construct a set of students' attitude and values in their lives as society, citizen and world citizen to realize the behavior pattern according to the related views (Sapriya, 2009: 12, 48-56).

The aim of education or specific goal of social studies learning as stated in Graduate Competence Standard of Education Ministry Regulation Number 23 Year 2006, if it is related to life reality, it does not show continuity or even appropriateness. Al-Muchtar (2008: 59-8) emphasizes that various problems, which are caused either by internal factors such as difficulty in curriculum implementation process, discrepancy of education facility, the limitation of teacher competence, or external factors such society involvement or sociocultural problem, have resulted in problems in social studies learning so the implementation of education goal is not realized integrally.

This study tries to develop social studies learning according to local wisdom and cultural approach, without pointing at the failure of learning factors. Al-Muchtar (2008: 69-70), explains that learning sources available in society environment, including local culture approach in form of cultural value system, have not been optimally empowered as learning sources in social studies; learning based on local culture empowerment approach to the students will enable them to understand various similar concepts and phenomena although in different space context.

Local culture form that will be used as learning source in this study is the art of *wayang golek* (traditional Sundanese puppet show), which is a prominent identity of Sundanese culture. The empowerment of *wayang golek* in this learning at least relates to the under in society life, socialization process and enculturation of values and life demands, besides that as an effort to carry the existence, preservation, and continuity of such culture.

Learning development by promoting *wayang golek* as one of learning sources does not mean that all learning materials will be used by this approach, but they are selected whether relevant with values and messages contained in the story itself or not. Wakhudin's writing about "*Pakem melawan Modernitas*" in *Pikiran Rakyat* (November 2010 edition) states that the effectiveness of learning from *wayang golek* story approach will be

stronger due to the change in performance form, the change from conservative to moderat form, in which the actual phenomena become one of important theme in sending the message so that the audience will be easier to understand it.

The target of *wayang golek* use in social studies learning of this study is for junior high school level, which is integrated social studies learning model using confederation (correlated) pattern; the condition is selected based on the assumption that the use for senior high school social studies learning model has been directed to field of study, which is using separated pattern so that it will be constrained in its learning approach; while the use in elementary school although it uses the same learning model but different integrated pattern, it has not been as effective as junior high school because the potency of elementary school students' competence level junior high school is still limited.

Based on the background of problem, generally the problem that will be studied is How to develop *wayang golek* learning source in social studies learning to develop sociocultural values for junior high school students. Specifically, such problem is elaborated into following questions: 1) How to develop *wayang golek* learning source in social studies learning (material, method, media and evaluation); 2) How is the implementation of *wayang golek* learning source in social studies learning to develop the students' sociocultural values (pre, whilst and post-activity); 3) Is the use of *wayang golek* learning source as local culture empowerment of social studies learning process in junior high school still assumed to be relevant in transforming values that are expected to prevail in society?

2. Sociocultural Values

Value is a reflection of affective domain and exists in one's self. It is integratedly a system in which various values (religious, sociocultural, economic, law, aesthetic and ethic values, and etc) integrate and radiate one another (influence strongly) as a whole unity. This value sytem is very dominant in determining one's personality and behavior. Djahiri (1985:18) said that value was very influential because it was one's powerful emotional.

Djahiri (2006) explained the humanity value as the value that adheres to the human essence. These humanity values are derived from local wisdom values that are power which has been created by a society and country for years and become fundamental wealth to be the guidance in Indonesia social life. The universal humanity values derived from local wisdom values should be developed, implanted and enculturalized from one generation to another through formal education at school, through non formal education in society, and informal education in family.

Culture can be in global and local arrangement. Global culture is very pluralistic, but it has similarity and tends to have 1) peace culture that becomes togetherness value for all people such as health, clean, smile culture and future conception to be national personality; 2) independence culture contains struggle and independence having competitive and cooperative values based on science and technology, then they exist in profession groups to earn the proper living to live better in the future, and 3) justice culture is based on honorable creativity presenting the best personality in form of live art having an esthetic value in togetherness.

Is there any local culture, especially in West Java, resembling global culture? West Java society's life philosophy came from mouth to mouth saying; *cageur, bageur, bener, pinter*. *Cageur, bageur, bener* is the main culture of people who wish for peaceful and safe life. *Pinter* is basic science and technology culture to reach the competitive and cooperative struggle and independence and results in earning the proper living to live better (Adimihardja, 2006; Saripudin, 2009).

Socioculturally, West Java people are known as religious society, with their traditional lofty values and cultural heritage and having social attitude derived from *silih asih, silih asah, silih asuh, dan silih wawangi* philosophy which means literally as loving each other, teaching each other, taking care of each other and preserving good names of each other. Their life system proposes the harmony as stated in the proverb "*Herang Caina beunang laukna*" meaning that solving the problem without causing a new problem or principle of mutual symbiosis. The West Java people have the strong commitment toward their wisdom values. It is expressed in the proverb "*ulah unggut kalinduan, ulah gedag kaanginan*"; meaning that consistent and consequent in the truth and balance of conscience and rationality, as contained in the proverb "*sing katepi ku ati sing kahontal ku aka!*", meaning that before we act, we should decide it in our heart and mind carefully. Such sociocultural value as social capital should be discovered and developed in social studies material and strategy.

3. Wayang Golek as Social Studies Learning Source

Viewing from its type and origin, AECT (1977) and Banks (1990) distinguished two learning sources such as: 1) learning source by design is a learning source that is intentionally created for the learning goal and 2) learning source by utilization is a learning source that has been available and can directly be used, the learning source that is not specifically designed for the learning needs but it can be found, selected and used for the learning needs.

The teacher's role is to provide, present, guide and motivate the students to make them be able to interact with various existing learning sources, not only learning source in form of people but also other learning source. It is not only the learning source which is intentionally designed for the learning needs but also the available source. All learning sources can be found, selected and used as learning sources for our students (Komalasari, 2010:103-104).

Social studies learning, whose the material is people as individual, society and citizen, has social environment as its best learning source. Besides that, society functions as an initial socialization effort for the students in society and also as social studies education laboratoy. The used of society as learning source will clearly describe the correlation of social studies learning material and facts or the events occur around the students' social environment. By society as learning source, it can make the students understand more teaching material and encourage the students' awareness to participate and solve their social and environmental problems. It is agreed with the aim of social studies that is to develop appreciation value and attitude toward the physical environment, society and country.

According to Herry (1998: 36) values that can be achieved by using environment as learning source are: 1) environment providing various things that can be learnt by the students, enrich their insight, not restricted by four sides of classroom wall and the truth is more accurate; 2) learning will be more meaningful because the students are faced with the real situation by understanding and fully comprehending life aspects exist in their environment, which enables the construction of students' personality such as loving the environment; and 3) learning activity is made more interesting, not boring and develop enthusiasm for the students to study harder.

Wayang golek performance is not only entertaining story but also full of formal message from local government and informal message about religion, education, economy, government and etc. In such performance, the issues of social development are frequently expressed and reminded, starting from family planning program, the cleanliness of environment, toilet, taxes, learning compulsory to thrifty use of electricity. This activity is also full of humanity messages including the belief on god, which is about what is a must, true, allowable and good to be done by people in relation with their god, other people and flora and fauna environment.

Local wisdom of *wayang golek* story is the creativity of *dalang* (the player of puppet), which makes it as the spread and planting the local sociocultural values by contioning communicatively and packing the story dynamically. Such local wisdom relates to a set of values adhere to societal life, starting from names to various good events prevailed in society, the description of implanting values is presented in dialog of actors playing good story such as between the teacher (*pandita*) and the students, between older brother and younger brother (it is usuallt between Sri kresna and *Pandawa*, or Yudistira as the eldest brother and his younger brother), the gods and human, or local figures such as *Semar* and his children and *pandawa*. In fact, these messages are not existing in the original story.

4. Methods

This study is conducted by using Research and Development approach. The procedure of study uses Research and Development by Borg and Gall (1989:784) that has been adapted and modified into four stages such as 1) introductory study; 2) the arrangement of conceptual model; and 3) validation and revision of conceptual model; and 4) model implementation.

This study is conducted in *Sekolah Menengah Pertama Negeri* (Junior High School) 3 Wado, Sumedang Regency, West Java by considering that most of the students are coming from local area and have Sundanese background. It will enable in learning process because this media uses communication in mother tongue (Sundanese). The subject of study tends to have close relationship with local culture values as their life orientation with the existence of *wayang golek* as one of local culture elements. The subjects of this study are students of VIIIA and VIIIB grade and teachers in Junior High School 3 Wado in social studies subject in academic year 2012/2013.

Data collecting techniques used in this study are: (1) participative observation; (2) documentation study; (3) interview; and (4) questionnaire. Qualitative data analysis was conducted by: (1) conducting data reduction by summarizing the field report, taking note of main points relevant with the focus of study; (2) arranging systematically based on particular category and classification; (3) making data display in form of table or picture to make the correlation of one data to another clear and integrated; 4) doing *cross site analysis* by comparing and analyzing data in depth; and 5) presenting the finding, getting the conclusion in form of general tendency and its implementation implication, and recommendation for development (Fraenkel and Wallen, 1993: 399-403). Quantitative analysis is conducted for data collected by questionnaire using descriptive statistic analysis (Sugiyono: 2005).

5. Findings

Based on the study questions, some findings of this study are

5.1 Conceptual Model of *Wayang Golek* as Social Studies Learning

Learning materials that are developed by teacher and other research members are Competence Standard : 3. Understanding the problem of social deviation, Basic Competence : 3.1 Identifying various social diseases as the effect of social deviation in family and society, and 3.2. Identifying various preventive efforts of social deviation in family and society.

Learning materials include: 1) definition and theory of social deviation; 2) the forms of social deviation; 3) the examples of social deviation; 4) the factors causing social deviation; 5) the types of social deviation; 6) the preventive efforts of social deviation in family and society; and 7) the responsible people handling social deviation.

In developing the materials, teacher and other research members consider these following things: 1) the connectedness with living values; 2) the connectedness with environment context in which the students live; 3) capable to be applied in students' life; 4) giving direct experience through inquiry activity; 5) developing cooperative and independent competence; and 6) developing reflective competence.

The main methods used by the teacher in teaching and learning activity are cooperative learning and values clarification approach. Cooperative learning is a learning strategy through students' small groups which cooperate and maximize the learning condition to reach the learning goal (Ditjen Dikdasmen Depdiknas, 2003:5). The designed cooperative learning model is Cooperative Integrated Reading and Composition (CIRC) by Steven & Slavin, 1995 (Komalasari 2010:68-69).

Values clarification approach emphasizes in the development of students' competence to think logically by analyzing the problem related to social values. The designed teaching method is: individual or group learning about the social problems containing moral values, literature inquiry, and class discussion based on rational thinking (Superka, et al. 1976).

In the first meeting, teacher and the research members prepare media in form of power point material about *wayang golek* and its prominent figures, pictures/ photographs of *wayang golek* figures, *wayang golek* puppets such as Cepot figure played by the teacher and textbook.

In the second meeting, learning media and source are prepared in form of *wayang golek* story record in which the teacher and the other research members find and select the record in DVD format according to the needs of learning that will be done. Such *wayang golek* story record is a record of Giri Harja 3 group performance with its *dalang* (the player of puppet) Asep Sunandar Sunarya, which selected titles are: 1) the story of died Kumbakarna 3, a dialog between Panakawan and Anoman about arrogance, Cepot's advice about the effect of western culture and dialog between Kumbakarna and Sugriwa about the truth; 2) the story of died Dorna 1, a dialog of Kresna, Arjuna and Semar about the war to enforce the truth and justice, Cepot's advice about the life problems in the world; 3) the story of died Dorna 4 about the giant's deviating behavior, dialog between Yudistira and Dorna about Aswa Tama death in this case Yudistira told a lie; 4) the story of Sukma Sajati 1, a dialog between Arjuna and Panakawan about responsibility; 5) the story of Jabang Tutuka 1, a dialog between Semar and Batara Guru about the true leader.

In the third meeting, learning source and media are prepared in form of student worksheet, newspaper clippings, and *wayang golek* story comics by R.A. Kosasih which entitle: 1) Bharatayuda, 2) Bhagawadgita (Kresna Pelaya), 3) Mahabharata (A), 4) Mahabharata (B), 5) Mahabharata (C), 6) Mahabharata sequel (A), 7) Mahabharata sequel (B), and 8) Mahabharata sequel (C).

The designed evaluation is authentic assessment that is able to reveal the students' potency integrally, comprehensively and continuously. Authentic assessment used in this study includes performance assessment, attitude/ affective assessment, written assessment, product assessment and self-assessment. Assessment is in form of process assessment, product and post-test assessment is in written and orally.

5.2 The Implementation of *Wayang Golek* as Social Studies Learning Source

Wayang Golek as social studies learning source is implemented in Junior High School 3 Wado, Sumedang Regency, West Java, of VIIIA and VIIIB grades, Semester I, for 3 meetings.

The Model Implementation of Meeting 2

Competence Standard : Understanding social deviation

Basic Competence : Identifying various social diseases as the effect of social deviation in family and society.

The aim of learning

After the learning activity is completed, it is expected that the students are able to: 1) identifying the types of social deviation, either positive or negative, in society, 2) analyzing the factors causing the social deviation, 3) giving the examples of positive and negative effects of social deviation.

The Steps of Learning Activity

Pre-Activity

Teacher comes on time, greets the students and asks the students to pray based on their own belief. The

teacher checks the students' attendance and the students' condition and readiness to study. Then the teacher checks the classroom condition and creates comfortable class.

The teacher asks the students about the previous lesson. The students' response is good in which most of them raise their hand to answer the teacher's question. Then, the teacher tells the story of Thomas Alfa Edison as a positive example of social deviance. The students listen carefully and two-way communication occurs between the teacher and the student. The teacher states the aim of learning that will be reached and learning assessment that will be done.

Whilst-Activity

The teacher asks some questions to discover the students' knowledge about the causing factors and types of social deviance around them. The teacher and students have question and answer session about the factors causing the social deviance and its types.

The teacher divides the students into 8 groups consisting of 4-5 students. The teacher plays video or dialog clip and event in wayang golek story related to forms of social deviance which has positive and negative impact. The video descriptions presented are; 1) The story of died Kumbakarna 3, a dialog between Panakawan and Anoman about arrogance, Cepot's advice about the effect of western culture and dialog between Kumbakarna and Sugriwa about the truth; 2) The story of died Dorna 1, a dialog of Kresna, Arjuna and Semar about the war to enforce the truth and justice, Cepot's advice about the life problems in the world; 3) The story of died Dorna 4 about the giant's deviating behavior, dialog between Yudistira and Dorna about Aswa Tama death in this case Yudistira told a lie; 4) The story of Sukma Sajati 1, a dialog between Arjuna and Panakawan about responsibility; 5) The story of Jabang Tutuka 1, a dialog between Semar and Batara Guru about the true leader.

The students pay attention to such video presented by the teacher. The students in their own group analyze such video and discuss the forms of social deviance positively and negatively, and the values contained in such story. Each group reports the discussion result in Student Task Book. Each group presents the discussion result.

Post-Activity

The teacher and students get the conclusion from the material of factors causing social deviance and the types of social deviance. The students and teacher reflect the result of activity and make value description. The teacher gives process assessment of the students' individual and group performance.

5.3 The Students' Perception of Wayang Golek Learning Source and Its Implementation in Social Studies Learning

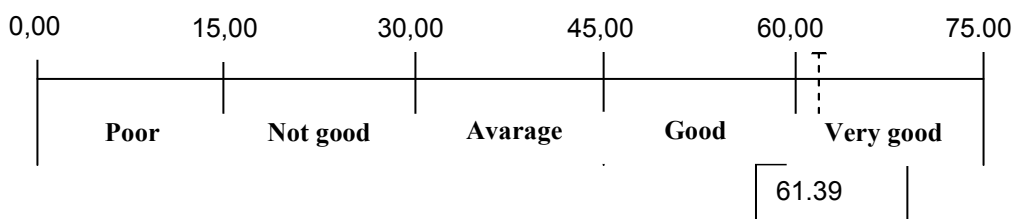
To find out the students' and teacher's perception of wayang golek learning source in social studies learning, the questionnaire is given to 59 students, and interview is conducted with ten students and two teachers. In the aspect of students' perception of wayang golek as learning source, there are ten (10) questions given to the students, and in the aspect of wayang golek as social science learning, there are fifteen (15) questions.

Based on the data explanation of each indicator as stated above, the descriptive statistic calculation is done to get the description of social science learning by using wayang golek as learning source, by operating the SPSS 2.0 program. The result is following here:

Descriptive Statistics

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Y	59	47	25	72	61,39	9,727
Valid N (listwise)	59					

Referring to such descriptive data above, the mean resulted is 61.39. By doing category clarification on 5 options of 15 items, the following clasification is resulted:



Based on such clarification, it can be stated that the students' perception on social science learning by using Wayang Golek as learning source to develop sociocultural values is included in "very good" category.

6. Discussion

Based on the study finding, the following things can be analysed:

6.1 The Development of *Wayang Golek* as Social Studies Learning Source

Social studies learning by using *wayang golek* as learning source does not mean that all learning materials will be used by this approach, but they are selected whether relevant with values and messages contained in the story itself or not.

The learning strategy used to deliver the materials that have been developed is: cooperative learning which is a learning strategy through students small groups which cooperate and maximize the learning condition to reach the learning goal (Ditjen Dikdasmen Depdiknas, 2003:5). Bern and Erickson (2001:5) state that cooperative learning is a learning strategy organizing the learning by using small study group in which the students work together to reach the learning goal. Cooperative learning is a learning strategy in which the students work and study in small groups collaboratively which consist of 2 – 5 students, with its heterogeneous group structure. The group learning success depends on the competence and activity of group members, either individually or in group (Slavin, 1984).

The used value learning strategy is values clarification approach that is one of six strategies stated by Superka, et al. (1976). The values clarification approach emphasizes in the efforts to help the students in analyzing their own feeling and action, to develop their awareness about their own values. There are three aims of values education according to values clarification approach. First, helping the students to realize and identify their own values and others' values; second, helping the students to make them capable in communicating openly and honestly with others, related to their own values; and third, helping the students to make them capable in using simultaneously rational thinking skill and emotional awareness, to understand their own feeling, values and behavior pattern (Superka, et al. 1976).

The design of learning source, media and evaluation developed by the teaches support the developed learning strategy and material, in which the teacher designs learning source and media in form of (1) reading materials and resources including textbook, power point material, student work sheet, comic, newspaper, and clippings, and (2) non reading materials and resources including picture, photograph, film, record, and *wayang golek (Cepot)* puppet.

The designed evaluation is authentic assessment that is able to reveal the students' potency integrally, comprehensively and continuously. Johnson (2002:165) states that authentic assessment gives opportunity to the students to show what they have learnt during the teaching and learning process.

The Implementation of *Wayang Golek* Learning Source in Social Studies Learning

Based on the study finding of *wayang golek* as social studies learning source in Junior High School 3 Wado, Sumedang Regency, West Java the learning processes include pre, whilst, and post-activity contained in National Education Ministry Regulation Number 41 Year 2007 about Content Process Standard.

The learning success not only depends on teacher's competence to develop the students' competence and organize the teaching material optimally, but also it is influenced by the existence of learning approach, method, or model in line with the material given. The determination of method is closely related to the selection of the most efficient and effective learning strategy in giving learning experience needed to establish the basic competence (Mulyasa, 2004:97). Therefore, this learning uses two main models, which are cooperative learning and values clarification approach. by these methods, the learning is student centered, in which the teacher plays role more as mediator and facilitator. The teacher has job to motivate, stimulate and expand the students' understanding from various source and media used.

In the learning process, the students are enthusiastic either in watching *wayang golek* story presented by the teacher or in discussion process. Based on the observation, they are serious and have some fun because learning by using *wayang golek* as learning source is firstly conducted for them.

The teacher also performs evaluation in form of authentic assessment. Authentic assessment measures, monitors and evaluates all aspects of learning output (included in cognitive, affective and psychomotor domains), either as final result (output) of a learning process or as the change and development of activity, and learning achievement during learning process in the classroom or outside (Johnson, 2002:165). In learning process, the teacher performs process assessment through observation format, giving the score of group discussion result and doing oral and written test in the end of learning. The teacher and school party develop cooperation in maintaining the cleanliness outside the classroom and the researchers see the students lift the bricks together to build the school when they visit the school.

6.2 The Students' Perception on *Wayang Golek* as Learning Source

The study finding related to *wayang golek* as learning source shows that most of students have been familiar with the term of *wayang golek*. They have known *wayang golek* from mass media such as television, radio and comic, either consciously or unconsciously. They think that *wayang golek* story is interesting because it is interspersed by humour, containing useful messages and describing Sundanese culture values. The student have difficulty in knowing *wayang golek* in depth due to the lack of communication tools, they need long time

and do not know where to find such media. Some stories in *wayang golek* are related to or occur in students' life environment. Generally, the students agree if *wayang golek* becomes the cultural element that should always be preserved and becomes the learning source and media of social studies education.

Based on the study finding, in fact the use of *wayang golek* as learning source is very potential at school because the students have known the term of *wayang golek* from television and radio. *Wayang golek* stories are interesting, full of humour and the most important thing is educating the students about their sociocultural values and preserving Sundanese culture. The stories of *wayang golek* are not old or only the old people's consumption because the stories of *wayang golek* can describe or relate to the life reality nowadays.

It is in line with the idea of Solichin (2010: 312) stating that *wayang* has important role in education media, besides from formal school, non formal education and family, which is in form of performance art. As one of art performance forms, *wayang golek* performance carries educational duty in society.

Meanwhile, the study finding related to the students' perception on the implementation of *wayang golek* as learning source in social studies learning states that the performed social studies learning relates the materials that have been known and understood previously by their students and the things exist in family, school, society and state environment. In social studies learning by using *wayang golek* as learning source media, the students are given the task to analyze the story of *wayang golek*. They analyze the living values and life experience from *wayang golek* stories. They are given opportunity to think critically about the problems in their surrounding environment and apply the learnt materials in family, school, society and state life environment. The assessment is conducted toward the learning process (activity in discussion and the task completion process) and learning output (daily test and assignments).

In sociocultural values development aspect, the students show that the use of *wayang golek* as social studies learning source is able to implement the West Java local wisdom values, which is the implementation of values living such as *cageur* (healthy), *bageur* (good), *bener* (right), *pinter* (smart); *silih asah* (teach each other), *silih asih* (love each other), *silih asuh* (take care each other) and developing discipline. The concept of cooperation is national cultural value inherited through the concept *gotong royong* (mutual aid) and *musyawarah* (discussion). Cooperative values for West Java people is in line with the philosophy "*silih asih, silih asah, silih asuh*" which literally means love each other, teach each other and take care each other. Thus, cooperation is the social capital that has been existed in students' self that should be discovered and optimized in learning. In cooperative concept through cooperative learning, the students not only learn and accept what is given by the teacher in learning, but also learn from other students and have opportunity to educate other students.

Cooperative value is personification of local culture especially West Java culture which has universal values. The philosophy of West Java people says; *cageur, bageur, bener, pinter*. *Cageur, bageur, bener* is the prominent culture for people who want the peaceful, restful and safe life. *Pinter* is the basic technology and science culture to reach the competitive and cooperative independent in order to reach the better life level (Adimihardja, 2006). Besides that, in cooperative process, there is the term of *sabilulungan* and in mutual teaching process, there is the philosophy *silih asih, silih asah, and silih asuh*. Social studies material should give insight and stimulate the students to find out and aware of national cultural values as the social capital for the development. Social studies education should implement cultural values in learning practice such as through cooperative learning, and value clarification technique.

7. Conclusion

Learning design is conducted by creating the lesson planning, developing the material, selecting the appropriate method, selecting learning source and media, and designing the assessment.

The implementation of *wayang golek* as social studies learning source to develop sociocultural values of junior high school students : 1) in every meeting, it is started with pre-activity which contains the conditioning of students' learning readiness, apperception to ask the students to think related to the event/ condition around the students; 2) in whilst activity, the learning method is student centered, in which the teacher plays role more as mediator and facilitator. The teacher has job to motivate, stimulate and expand the students' understanding from various source and media used. The use of *wayang golek* as learning source and media supports the material developed by teacher. The students are serious and have some fun because learning by using *wayang golek* as learning source is interesting and firstly implemented in learning; 3) in post-activity, the teacher performs evaluation in form of authentic assessment which measures, monitors and evaluates all aspects of learning output (included in cognitive, affective and psychomotor domains).

The sociocultural values developed in learning by using *wayang golek* as social studies learning source are *cageur* (healthy), *bageur* (good), *bener* (right), *pinter* (smart); *silih asah* (teach each other), *silih asih* (love each other), *silih asuh* (take care each other); religious, discipline, bravery, cleanliness and orderliness.

The mean score of social studies learning implementation by using *wayang golek* as learning source to develop the students' sociocultural values is 61.39. it means that it is included in 'very good' category according to the students' perception. Although based on the interview with students and teachers, they state some

problems and difficulty that should be handled.

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