

The Development of Critical Thinking in Public Wealth Education in the Global Era and Its Relevance to the Value of Cultural Symbols



Francis Xaverius Remaa^{a,1,*}, Furkan^{b,2}

^a University of Flores, Indonesia

^b University of Muhammadiyah Mataram, Indonesia

¹ remafransiskus@gmail.com; ² furkan@pasca_ummat.ac.id

* Corresponding Author

ABSTRACT

The development of quality human resources is the main requirement in facing the era of economic globalization and the communication revolution. Educational institutions have a strategic role in shaping and developing student potential through conducive learning patterns. In this context, Social Sciences (IPS) education faces great challenges, especially in improving the quality of education and educators. Social studies education is required to innovate and present solutions for its relevance and sustainability in the midst of rapid social change. The main objective of social studies education is to prepare citizens to be able to make reflective decisions and actively participate in social life, based on local cultural values. This research uses a qualitative approach with a literature review method (library research) that focuses on the relationship between local symbols in Ngada culture, social thinking skills, and globalization challenges. The three aspects are analyzed as an interrelated unit, emphasizing the importance of a contextual approach in social studies education. Local symbols are not only seen as cultural heritage, but also as a means of learning to develop students' critical and reflective thinking in understanding global social realities without letting go of local cultural roots.

Article History

Received 2025-03-24

Revised 2025-04-15

Accepted 2025-05-21

Keywords

Globalization,
Local Symbols,
Ngada Culture,
Critical Thinking,
Educational
Innovation

Copyright © 2025, The Author(s)

This is an open-access article under the CC-BY-SA license



Introduction

Social Science Education (PIPS) is one of the subjects that must be taught at the school level. Through PIPS, students are expected to be able to develop knowledge and skills that are useful for them in their daily lives. PIPS plays a very essential role in relation to the formation of quality Indonesian human resources, this can be seen from the mission carried out by PIPS, which is to provide knowledge so that students are able to understand the surrounding environment both in their capacity as individuals and as social beings, as well as as provisions to continue their studies to a higher level. The mission refers to the development of intellectuals, attitudes, and morals of students, so that the essence of PISP learning focuses on the aspects of *knowing, doing and caring*". Giving the above conceptual analysis, PIPS learning should refer to the pattern of optimal development of students' potential through debriefing and providing free opportunities for students to learn, so that they are able to develop knowledge, attitudes, values, morals, and social skills. This condition allows students to practice and develop critical thinking skills and culture in responding to social life in society. PIPS' noble hopes and mission in relation to the development of students to become qualified human beings and have future insights, seem to be far from expectations. The reality that seems to be happening in the field, shows that the pattern and development of PIPS learning still refers to a mere pattern of knowledge transfer. The teacher only tries to transfer the knowledge in his head to the student's head, without providing adequate opportunities for the student to develop his potential. This condition gives birth to opinions and assumptions among students,

that PIPS is a boring subject and does not challenge students to learn. Many teachers assume that PIPS learning is teaching students facts and historical knowledge. This assumption resulted in PIPS being less popular and becoming a "second class" subject in the eyes of students and students' parents. In addition, PIPS learning, especially in schools, is still colored by a rigid methodological approach, so that learning activities become passive and less supportive of the learning culture among students.

Learning conditions such as the above, making PIPS less able to provide something "meaningful" to students. Looking at the mission carried out by PIPS, the learning developed by teachers should refer to the development of pragmatic-practical knowledge to students to condition the development of "creative dialogue" during learning. Regarding the development of critical thinking skills, Forbes (Suwarma, 1991) puts forward the statement, whether teachers have prepared students to be able to live a dynamic life, or only prepare students with narrow insights. Answering this problem, Forbes (1988) views that social studies education has potential for efforts to develop students' critical thinking skills, through the creation of an active-critical, creative, open, functional and applicative student learning climate.

Given conceptual, empirical, and perspective analysis in relation to the development of critical thinking in social studies education learning as explained above, it seems that what is troubling is the low quality of social studies education. On the other hand, there is an increasingly felt urgent challenge to improve the quality of human beings as a resource for Indonesia's development, opening up opportunities for social studies education to take on more roles. For this reason, an in-depth study is needed to find alternatives to improve the quality of both the process and the results in the learning dimension. The above study of anxiety and challenges raises a number of very interesting problems to be studied in depth, namely what and how critical thinking in the format of social studies education in schools can be linked to cultural results in the form of symbols that students can study carefully. This is the substance of this short work, so that in the next discussion it will be more focused on the study of the essence and substance of critical thinking in social studies education learning.

Research Methods

This research uses a qualitative approach with the literature review method (library research). This study aims to explore and analyze the relationship between the local cultural symbols of the Ngada community, the development of thinking skills in Social Science education, and the challenges of globalization. Data was obtained through searching various written sources, such as books, scientific journals, articles, and relevant documents that discuss local cultural topics, social studies education, and the dynamics of globalization. The analysis was carried out in a descriptive-qualitative manner with an emphasis on the interpretation of the meaning and relevance of local symbols in the context of social studies learning development. The analysis process involves identifying key themes, grouping data based on the focus of the study, and drawing reflective conclusions. The validity of the data is strengthened through triangulation of sources and contextual understanding of the material studied. With this method, the research seeks to make a conceptual contribution to the development of social studies education based on local culture as an effort to face global challenges critically and constructively.

Results and Discussion

1. The Nature and Purpose of Social Studies Education

Philosophical is very important in developing conceptual thinking in social studies education. The most appropriate conceptual formulation for conditions in Indonesia is to focus its development on the reality of socio-cultural conditions, so that it does not need to be formulated in a static form and emphasizes uniformity. This means that the learning dimension refers to the placement of students as subjects, not just objects in learning activities, so that the learning developed provides full recognition of the optimal development of students' potential.

National education functions to develop abilities and improve the quality of life and dignity of Indonesian people in an effort to realize national goals, the social studies teaching program at the school level (SD) is to study social life which is given to the study of geography, economics, anthropology, constitutional and history (Ministry of Education and Culture of the Republic of Indonesia, 1994). The formulation of the purpose of social studies education indicates that the learning process of social studies education at the school level is not only oriented to the development of social science education, but also oriented to the development of critical thinking skills, attitudes and skills of students based on the reality of daily social life and meeting the needs of students' social life in society.

Social Science Education (PIPS) as one of the educational programs in the school environment is faced with the challenge of preparing all Indonesian people who are able to take part in the life of modern society. Although it was later recognized, social studies education today is faced with a very serious problem of quality improvement, even allegedly threatening its existence as an education that can help students develop thinking skills, appreciation and internalization of values. For example, there is still an assumption from the public that social studies education does not have a position equal to or higher than science and mathematics education whose studies and fields of work are related to the development of science in modern science and technology (Pelly, 1988).

Social studies education, on the one hand, has advantages in terms related to the development of human resources in the field of values and attitudes, as well as the knowledge, abilities and abilities of students based on important elements of real life, as well as on the social life of individuals in general. Guided by the goal of education (school) which emphasizes providing skills to students to develop their lives as individuals, members of society, citizens and members of the human race and prepare students to participate in secondary education, it seems that the learning process that must be developed by teachers should refer to the optimal development of students' self-potential. Meanwhile, if we examine the purpose of social studies education in schools, it is for students to be able to develop knowledge and skills that are useful for them in their daily lives (Nu'man Sumantri, 1996). These two formulations of goals indicate the need for an order and learning climate that truly refers to the development of students' rational skills and sensitivity in their lives in society.

As a science, social studies emphasizes efforts to develop students' ability and rational attitude towards social phenomena, as well as the ability to understand the development of Indonesian society and world society in the past and present. Especially for the teaching of history (knowledge of history), it aims to enable students to develop an understanding of the development of Indonesian society from the past to the present so that students have pride as an Indonesian nation and love for the homeland (Hasan, 1996).

In relation to the essence of social studies education at the school level, if we draw a common thread between the goals of national education at the educational level and the goals of social studies education at the school, then social studies education provides a number of more values to the achievement of national education goals, namely: (1) Providing knowledge about human beings and the ins and outs of their life in the *astagtra* of life (*ipoleksosbud hankam* and religion and the environment where humans live, namely as human beings independence, family and society as well as the nation and state), (2) Fostering awareness, belief and attitude on the importance of living in society with a sense of togetherness, responsibility and humanity (respecting the dignity of others, full of love and a sense of family), (3) Fostering social life skills in the Indonesian state based on Pancasila, (4) Supporting the fulfillment of the provisions of the abilities of students in developing their lives as individuals, community members, citizens and members of the human *ummah*, and (5) Fostering supplies and readiness to learn further and or continue studies to a higher level (Hasan, 1996).

Judging from the aspects contained in the material taught in social studies education in schools, it seems that more emphasis is placed on learning knowledge, skills, and social values and attitudes (Wahab, 1983). These three aspects are the reference and orientation of social studies education learning both in the development of materials, media selection, and the

selection of learning strategies. Thus, social studies learning is not only fixated on the material contained in textbooks but can be developed by utilizing learning resources found in the environment around students so that the learning process and results are truly meaningful for students in accordance with their own potential and societal expectations. Another view states that social studies education in learning in schools focuses more on how to educate students to know and understand, and able to apply knowledge, skills, values and morals in the life of society and the nation (Kosasih, 1996). In line with that, the purpose of social studies is theoretically not only contained in the curriculum explicitly, but grows and develops in various conceptions of thought developed by both educators and education experts. Experts often formulate the purpose of social studies education by linking it to the mission of preparing children to become good citizens. This is the influence of the social studies education model as "*citizenship education*", as a consequence that children must be involved in the school and community life environment (Gross; 1978).

Another purpose of social studies education in schools is seen from the rationality approach that social studies aims to develop the ability to use reasoning in making decisions about every problem it faces (Suwarma; 1990). Furthermore, social studies taught in schools is more emphasized on "giving" initial provisions, both in the form of knowledge, skills, values and morals to children to be used as capital in getting to know and understand the surrounding environment in accordance with applicable rules and norms. Viewed from the perspective of students, the purpose of learning social studies education for school students is in accordance with the mission of social studies, which is to humanize human beings and socialize them functionally and full of a sense of togetherness and a sense of responsibility, which can be further described as follows:

- a. The educational curriculum is directed at the self-development of students both as individuals, socially and as citizens. Thus, the learning of elementary school students must be more emphasized on the introduction of their life to themselves as social beings.
- b. In their position as social beings, students must know about themselves, the surrounding natural environment (social, cultural, and also physical).
- c. The child's physical and socio-cultural environment can make the person concerned active and able to develop themselves.
- d. To develop the lives of elementary school students as individuals, members of society, citizens and members of the human race (educational goals).
- e. So that elementary school students become good citizens (know and understand their rights and obligations, have a sense of responsibility for the progress of the nation, and participate in the life of the nation and state) (Rochmadi, 1996).

Based on a series of descriptions of the purpose of social studies education in schools, it is known that social studies education is knowledge, supplies (knowledge, attitudes and abilities) regarding the art of living in various life experiences that are pragmatic-practical regarding themselves and the lives of students in accordance with the level of development of their age and learning ability as well as their living environment. In other words, social studies education must be ecological and communicative, meaning that it is affordable for children and can be digested by students (Kosasih, 1996).

From the empirical and conceptual analysis of the mission and essence of social studies education at the school level as stated above, it can be concluded that social studies education should be able to condition a climate conducive to the growth and development of students' critical and creative thinking skills while still adhering to the nation's cultural values. The evaluation system applied in social studies education learning should be the starting point and prioritize: (1) clarity of vision about the intellectual dimensions to be assessed, (2) clarity and accuracy of the objectives (the dimensional dimension), (3) the accuracy of the form and type used in accordance with the objectives to be assessed, (4) the straightforwardness and simplicity of the formulation of the assessment tools used and, (5) control against interference from external factors (*sources of extraneous interference*) (readability, weakness of question

items, scoring errors, etc.) (Hasan, 1996).

The evaluation pattern used in social studies education should be multi-dimensional-whole-continuous and sustainable. In addition, the evaluation carried out should not only be a low cognitive assessment, but also include other areas in the taxonomic level/high domain and using test and non-test tools and forms and with a higher momentum/frequency and carried out in the classroom, school, home/outside school both individually and classically, and most importantly encourage students to do *self-evaluation* (Kosasih, 1992). Thus, the ecological and communicative nature of social studies learning does not only concern social studies education materials but also includes teaching and learning activities and evaluations carried out by teachers in the classroom.

2. A Symbol of Culture

As a continuation of social studies education by placing the cultural results of the community eating, it is necessary to conduct empirical and conceptual studies on the work of human works, one of which is *sa'o* (traditional house). *Sa'o* is the name for the traditional house of the Bajawa ethnic group. In an effort to maintain the diversity of opinions and cohesiveness of groups and other matters that apply and are customarily regulated in their society, *Sa'o* was formed as a unifying place. *Sa'o* has a long history and is a silent witness to the dynamics of life that takes place in society whose use can be done for academic purposes as carried out in the research of Wewe, M., & Kau, H. (2019).. At certain times, *Sa'o* becomes the last port of many problems in life in society. However, at certain times *sa'o* becomes very sacred, but at a certain time *sa'o* serves as an event for family hospitality so that there is laughter, sadness, and even sorrow for all family members. As a gathering place for families, *sa'o* also functions as a place to make decisions. The participants involved in making decisions in *sa'o* are selected people who represent the interests of their respective family members. The meaning is that even though the room in *sa'o* feels cramped, every decision and agreement will run smoothly and smoothly. What was discussed by the person representing the family also went through several stages of talk/agenda that had traditionally taken place since *the sa'o* existed. So its function is also the same as that of the current council representatives.

The types and types of *sa'o* also differ in bond and function, for example *sa'o* for men and *sa'o* for women or *sa'o saka pu'u* and *sa'o saka lobo*. There are also *derived sa'o-sa'o* whose capacity and level of maturity in carrying out traditions are also of different types. The other side of *sa'o* can be seen that the making of *sa'o* is divided into two, namely the main *sa'o* / inner chamber and *teda*/outer chamber also functions as a terrace. What is interesting about *sa'o* is also about the existence and existence in the form of images and symbols as well as the exterior architecture or interior of the house/*sa'o* which is very perfect in accordance with the history conveyed from the time of the ancestors to the present. The interior of the house depicts the atmosphere of the community with all its activities as well as the goods/tools needed to support work or other goods/tools used at certain times, such as when there are traditional ceremonies. So that the function of the *sa'o* externally depicts the real life of the community. While from the exterior it appears that *Sa'o* also has a second level which is intended for supporters, participants, as well as for other families who are not represented in the internal conversations in the main *Sa'o*. This is often depicted in the form of the symbol of the owner of *Sa'o* and other accompanying symbols that depict the journey, wealth, handsomeness/beauty, ingenuity, strength and dreams of the owner of *Sa'o* that can be seen, felt or felt. The next symbol is *Mataraga*. To understand more about the function of *mataraga*, the concept of function in relation to the cultural activities that take place was previously explained. Function is the concept of the local community or the understanding of symbols and signs in general in the form of speech, type, form, time, place, color, sound, and the way or procedure used to express the intention in works, rituals, and interactions, (Satyananda et al., 2013:750). From the understanding of the function, it can be seen that the term function can be used for various purposes but in accordance with the context of the sentence. Function is the meaning, the intention of an understanding intended for a linguistic form. The context of the function in this

paper is formed in the advice so that the community still adheres to the customs that have been inherited by their ancestors and can uphold cultural values and customs. Before knowing that historical objects in *the mataraga function* have historical value, researchers need to explain the things that are necessary so that they can be understood. In this paper, the researcher focuses on the elaboration of the function of *mataraga* which is used as a symbol in religious systems or beliefs, customs, history, myths in history, social interaction.

In the various shocks of the times they still maintain and preserve these relics, as evidenced by the existence of *mataraga* that still stands firmly in *one sa'o*. In the culture of the Bajawa ethnic community, *Mataraga* is often associated with the inner things in humans. The most specific thing whose existence is always a consciously inherent benchmark in human beings is the soul and body. The human soul and body are two different things but live in one body so they need to be cared for and cared for as best as possible during their lifetime. In the local community, *Mataraga* is seen as a symbol of the presence of ancestors who are able to function their existence like a bridge to (*Dewa Zeta*) or the Supreme Form. In this case, in order to present the *supernatural* form, what is done is by giving offerings with requests by the clan members. This ritual activity is seen as an expression of deep respect for the fortune obtained accompanied by a plea to maintain the health of the clan members, with the same belief as protection for the human body and soul who live the days such as the rotation of life that is also avoided from disasters and catastrophes. *Mataraga* is an important part of human life, therefore the existence of *mataraga* is an inseparable part like the soul and the human body. In the next process in the traditional house, there is always the slaughter of sacrificial animals (chickens, pigs and buffaloes) for giving offerings to ancestors or ancestors, starting with the washing of the blood of the sacrificial animal by the traditional leader at the same time the blood is applied to *the mataraga* as a sign of respect for the ancestors or ancestors. The value contained in the smearing of blood on the *mataraga* pillar is to invite the ancestors to taste it first as a sign of the legitimacy of a ritual and moral support from the ancestors. As a preliminary guide and historical trace, it is known that in the past *Mataraga* was closely related to a place where humans often communicated with the Supreme Being. Offerings are often placed on top of them and left for a while. The essence of this sacrificial ritual is also closely related to the revelation of several requests that essentially invite gods and ancestral spirits to taste the dishes prepared.

Mataraga is a place where we give offerings to our ancestors and a place to store sacred objects such as: gold, traditional machetes, spears. Furthermore, the traditional ceremonies of *Reba*, *Ka Sa'o*, and *Ka Nua* are customs or customs of the clan community as a expression of gratitude and gratitude to the Ancestors. The offerings that are often given are the liver which is the part of the body in the animal that is the core part of life. Native chicken liver or pork liver is served along with a pinch of rice and wine. This belief is also part of the human expectation that human life also depends on daily crops and food. Ancestors are also believed to live together and provide abundant blessings in the form of bountiful harvests and plant fertility. *Mataraga* is "a place where our ancestors made it as a sign for us children and grandchildren who are still alive, to remember those who have died", when we do not offer the impact that we will get such as: illness, unnatural death. From this statement, it can be understood that the souls of the ancestors actually have an emotional side just like humans. The function of *mataraga* in society from the function: religion is the existence of belief, belief, the idea of God Almighty, the function of *mataraga* belief in the highest form is very strong. Belief in the power of the creator is higher than theirs and the subtle spirits exist in the parts of their lives that cannot be seen with the naked eye. Function of Solidarity The *Mataraga* function contains the value of togetherness and solidarity is high between our neighbors and always help us, the function of unity. The *function of mataraga* contains the value of unity and always embracing all communities will be cool, if there is a problem we must take care of it together.

In the belief of the Bajawa ethnic community, *mataraga* was formed when the construction of a traditional house began. The most important essence of the traditional house

is the existence of *mataraga* as a way to establish a traditional house. *Mataraga* is preferred because this pole is believed to represent also as a place to embrace all family members as well as a place for giving *mataraga* offerings which is also seen as a place to store sacred/antique objects such as: *wuli*, *sau bhuja*, *bere dheko*, *dehgo*, considered as a sacred place *mataraga* is the most unique place because every time there is a traditional ceremony the most important to give offerings is in *mataraga*, Judging from the beliefs or beliefs of *the function of Mataraga* seen from a religious point of view, namely: "*We Bhodha believe in the sense of we'e ne'e go mataraga just as we are we'e ne ema of the god ebu nusi kita*", (cultured human beings must believe in the closeness and belief of the spirit of God or our ancestors). The function of solidarity, "*we bhodha su'u papa suru sa'a papa laka*" (the same weight is carried lightly as the same weight) in social life the sense of solidarity between each other is very high because humans need each other's help, the function of unity, *we are the only one who prays for the fashion of the world* (always good between fellow friends and family in the traditional house) becomes one and together between all family members in the traditional house, who can make offerings that are placed in *mataraga* only trusted people (*dela one sa'o*) the impact that occurs when not giving offerings is: *muzi bhai molo* (life is not good), *muzi bhai lewa* (life is not long).

In another description of the function of *mataraga* as a throne/altar, a banquet table in a traditional house (*one sa'o*) where sacred objects are stored, a place to give offerings to ancestors, in addition to the place of giving *mataraga* offerings as a unifier in a woe/clan and as the main center in any celebration to perform a traditional event/ritual, the function of *mataraga* is observed in terms of religion that the main focus is to do Something/traditional ceremony, the presence of ancestors around us which means: *Wesi Peni We Dhesi Loka We Lowa* (Raising Animals Can Develop/Can Produce). The function of solidarity together in a traditional house between one human being and another human needs each other. The function of the central association of one person in the traditional house everything related to the traditional house is the most important in the *place of mataraga*. *Mataraga* on the other hand is a gathering place for all members of *the lanu community (sa'o)*, a place to store sacred objects and a place to give offerings when there is any celebration, one of the *patuah* who is in the traditional house always sits in front of *the mataraga*. *Mataraga* with its sacredness value derives strength from human survival, therefore in any celebration we believe that the ancestors/spirits of the ancestors are always together with their followers Rema, F. X., Rero, D., & Ndena, R. (2020).

In the case of religion according to the symbols *mataraga* in the belief in the clan of debauchery that *mataraga* is the residence of the ancestors/ancestral spirits known as *Dewa zeta*. The function of solidarity is a very high sense of solidarity among fellow tribal members which is then known in the traditional saying ngada "*su'u papa suru, sa'a papa laka*" (the same weight is carried lightly as carried). As a function of unity in the traditional house (*The Right One*) in the proverb of the custom *mogo seboro magha wi dara* (one thought). In this case, the agreement in resolving problems both within the *sa'o* and with people outside their tribe (tribal members) reveals cohesiveness and agreement on the solution. So that representatives are needed to discuss or solve the problem in a balanced manner without harming other parties. Existence *mataraga* proving the existence of religion that still persists in society. Reconstruction of the religion of the community that has not become extinct through cultural remains. The remnant of material culture in this case is in the form of a pole *mataraga* It contains religious concepts along with other relics such as artifacts, structures, and sites. The concept and theory of the reconstruction of the natural realm of thought in this case includes religion in the science of cultural dilator later by structuralism thinkers as a system of signs interpreted by the supporters of the culture (Tilley, 1991:185). In relation to the belief system that develops in the society of the debauchery clan, Giddens (1989) in Grant (2001:138) defines religion as a set of symbols that trigger emotions related to rituals or celebrations practiced by the community. Give this definition of material culture left behind by prehistoric societies, especially people at the level of hunters and gathering food, is very closely related to ritual activities, especially in the form of symbols associated with images in rock art and forms of burial

associated with rituals related to the belief in life after death. Lako, P., & Anu, M. Y. (2016).

Furthermore, in prehistoric societies that were familiar with the domestication system of animals and plants and lived steadily, religion can be found in symbols in monumental forms. The megalithic culture found in the Waebela community is one of the cultures that leaves material culture that is related to religion. Megalithic culture is a prehistoric tradition that produces monuments made of stone (Soejono, 1993:205). Megalithic culture has religious thoughts, especially the worship of the spirits of Wagner's ancestors (1962:72). The function of solidarity between communities/clan members is very high, accepting each other, giving to each other. The function of unity in a traditional house in carrying out traditional ceremonies with the traditional saying, *toro papa bhoko mite mataraga* which means to provide freshness of heart and eternity. Mistakes and denials in performing traditional rituals will have a bad impact on the survival of its members. Therefore, the giving of offerings at the core of traditional ceremonies (*ka sa'o, reba*), namely: *sa'i sewi* must be accompanied by the invocation of the names of the ancestors. In a cultured society that each holds fast to traditional customs in *sa'o*, it is also the same as the tribes in Ngadha generally have very strong family ties. The meaning of family in the Ngadha community is generally in addition to being the closest in the form of the core family "*Sa'o*" (house), so the wider family is a supporter of one unifying symbol (*One peo, One ngadhu, One bhaga*). The name tie brings certain rights and obligations, for example as a member of the kinship of the customary unit, must obey the chief of the tribe, especially over the land. Based on this fact, the tribal support community has a main house (*adat*) with a person who heads the base of the "*Ngadhu ulu sa'o saka pu'u*".

All family members are also required to obey the head of the family with a principle called "*Ulu sa'o lie ne'e teda toko sipolali*" and the large clans of the clans of the core clans form a small clans or "*Woe*" for example *Woe Pora*. Traditionally, the houses of the Pora tribe like traditional houses in Bajawa have long been marked by "*Weti*" carving various motifs. The carvings are made on a board and placed on the wall of the stage. The form of carving varies greatly from the simplest to the highest level for example "*sa'o, sa'o keka, sa'o lipi wisu, sa'o dawu ngongo*". The ritual of making carvings on the walls of traditional houses (*weti*) is carried out by experienced people. There should not be even minor errors such as placement, horizontal or vertical lines and the balance of the height and low balance of an image. The layout of the placement of the houses is combined in the pattern of the village which is located on hills around the village fenced with stone fortifications such as in *baghi, watu api*. Rema, F. X., Rero, D., & Ndena, R. (2020). In terms of social stratification, the community is known as the system/social layering called "*ata/riwu ga'e*" which has special rights in customary communion, taking the main part in traditional ceremonies, such as consumption affairs, cleanliness of the party environment, accommodation and equipment. The middle layer is called "*gae kisa*" which acts as an intermediary/bridge between the upper and lower layers. The bottom layer is the "*ho'o*", which is the little people or slaves. The wives of each layer, especially the upper and middle layers, are called "*inegae/finegae*" with the main task of being the head of the house who decides everything in the house from income and expenses. They are also known as "*Mori lengi*" or "*Mori nua*" (they are respected because they are the oldest tribe or people who established the main village), "*Mori wesu tana*" (landlord), "*mori wesu sudu*" (determine when boxing is held), "*mori sobhi*" (traditional calendar holder), "*mori sa'o saka puu*" (head of the traditional house).

Penggolongan The community is in a state of disarray, and the community is in a state of disarray. also know several social organizations that function as mutual cooperation, as an example of associations "*ketchup*" (cooperation in donating rice that has a wish). The social organization was formed with the grouping of functions in the agricultural sector (*Leaf Right*) for rotational work, the group donates manpower, material "*Suu Papa Suru*" or "*Daddy Stuttgart*". Other cultural symbols are *Watu Hub* and *Authority Session*. In the cultural tradition of the Ngada ethnic community, it is filled with cultural symbols taken from the surrounding natural materials, both intentionally and naturally. One of them is *Stone of Judgment and Stone of Judgment*. *Authority Session* is an oval stone that is inserted into the ground and partially

sticks out that symbolizes the embodiment of a man. While *Watu Hub* is a flat or flat stone laid on the ground, as a symbol of embodiment. In line with that, in the culture of the Ngada area, it generally adheres to the matrilineal marriage system, in which women as the holders of power over land and land belonging to the tribe or *Woe*, and those who occupy traditional houses in a plural local perspective including conflict resolution (Rato D. 2015).

This picture strengthens the recognition of land ownership rights and land that should be controlled by a woman. The *symbol of Watu Nabe* which is the embodiment of a woman who should be more elevated or who controls and controls all assets in the traditional house, even the symbol is more prominent to *Watu Lewa*, which is the symbol of a man, which is seen in terms of the placement of *Watu Lewa* is above *Watu Nabe*, of course this invites questions, why the symbol of *Watu Nabe* (symbol of women) who should be the owner or ruler in the traditional house, is not more highlighted in the form of symbols or appreciation for women. Cultural Construction or Cultural Stipulations made by the Ngada people in general that women are the ones who have the right to inheritance and men as decision-makers and of course these two things are cultural constructions that cannot be challenged and have been determined by the ancestors of women have the right to inheritance and their rights need to be communicated with men so that women are not wrong in abusing their authority and power, So that when there is a problem or dispute in the tribe, the men are the promoters in resolving the dispute. *Watu Lewa* and *Watu Nabe*, respectively, have a length and width that varies between 2 to 3 meters, while *Watu Nabe* has an average length of 4 meters and a width of 2 meters Rema, F. X., Rero, D., & Ndena, R. (2020).

The building is usually placed in the middle of the village. This is done because the community still upholds and maintains the heritage and culture of their ancestors for generations. *Watu Lewa* and *Watu Nabe* are depictions of a man and a woman, which are characterized by an oval stone that is inserted into the ground and some others protrude out, while *Watu Nabe*, a flat stone that has a large size is placed on the ground. The positive impact of the building is a medium to connect those who have died with those who are still alive, and as a reminder of the existence of the spirits of ancestors so that their children and grandchildren do not forget them. The negative impact is that if the community in the tribe or village does not maintain, care for and provide offerings during traditional events, then the community itself will receive the risk of what they do. In addition, the Ngada people generally use stones as a medium of respect for the spirits of their ancestors, namely the stone is not easily damaged, destroyed, and strong, even though it is eaten by age. In addition, because at that time they still adhered to the belief system of dynamism, the belief in the existence of objects that were considered to have power, such as stones, trees and others.

The existence of megalithic objects such as *Watu Lewa* and *Watu Nabe* that exist, is an image of the spirits of the ancestors poured in the form of flat stones and oval stones, which are used as a medium of respect for the ancestors. Apart from being a place of worship to the spirits of ancestors, this building also has a role as a place to solve problems that occur in the tribe, village or *Woe*, besides that this building also has a role as a place to ask for strength and prayers from those who have passed away Lina, P., & Sudhiarsa, R. I. M. (2022). In their role as a place to resolve problems and disputes within the tribe or *Woe*, such as land matters, theft, infidelity, and others, the people of Wogo Village usually use the *Watu Lewa* and *Watu Nabe* places as a place to mediate problems, and the reason why it must be resolved in that place, is because they believe, that the spirits of the ancestors who reside in the building, listen to and witness the conflict that is happening, so that those who are in conflict cannot deny or deny the mistakes they have made. And they believe that the decision that comes out of *the mouth of Mosa Nua* is a representative of the voice of the ancestors who became that the *Watu Lewa* and *Watu Nabe* buildings are a place to ask for strength and prayer, that is, this building is believed by the community to have power, even though it is not visible to the naked eye, but they still believe that this building has a power that is able to ward off and expel the influence of evil spirits that will ruin their lives as well as their children and grandchildren.

This is evident if there is a family member who is sick, is examined at the hospital, but

does not get better, then try to look again at the house building in the sense that, the person has violated or violated customary rules, as well as things that are destructive, or even who stole *Wea Sa'o* (sacred items in the traditional house) and after performing rituals or feeding in *Watu Lewa* and *Watu Nabe*, in the term of the Ngada *Bura Teka* people, (treatment, healing or apology for having done wrong) will be cured by himself. In addition, when someone wants to open a plantation or celebrate the harvest, or when they want to travel a long way, and when they get problems or calamities, they first take the time to ask for the strength of the spirits of their ancestors who reside in the building, because they are sure that, without the support and prayers of the ancestors, everything will not go smoothly.

3. Meaningful learning by utilizing the surrounding environment

The performance of professional abilities expressed in real behavior by teachers and the system that accommodates them in planning and implementing the teaching and learning process in the classroom. Dunkin and Biddle (1983) stated: "that in the teaching and learning process there are several variables that are covered, including *presage variables*. The *presage variable* also contains factors, including *teacher training experiences*, namely experiences after taking training, whether it is the acquisition of education at the university level, perhaps also experience gained through *special training programs*, and also includes experience gained through practice *teaching experience*. Regarding social studies education actors, especially teachers in their capacity as implementers and developers of real curriculum through classroom learning, a teacher's formal education background is one of the factors that directly affects his professional ability. Social studies education learning, the role of teachers is as a living curriculum that must be able to develop teaching programs and procedures in an actual, functional and attractive way for its students, the main mission of social studies education is to humanize and socialize functionally and full of a sense of togetherness and a sense of responsibility can be fulfilled. Therefore, the presentation of material in social studies education must be pragmatic-practical regarding oneself and the life of children in accordance with the level of development of their age and learning ability as well as their living environment, and must be ecological and communicative (affordable and digestible for children).

According to Hasan (1996), in order for social studies education to *be meaningful learning*, social facts must be chosen truly and earnestly, so that these facts and concepts are really important and meaningful for students. The facts that are considered important here are facts that are used in various forms of thinking and meaning in the lives of students. In addition, it is also necessary to develop the ability to carry out inquiry activities, chronological order, how to present main ideas, tendencies, classifications, categories, criteria and methodologies in students. By taking the theory of meaningful learning from Ausubel and Robinson (Hasan, 1996), it is explained that there are three levels of meaningful learning, namely; (1) Meaningfulness in Logic, (2) Levels of Meaningful Potential, and (3) Meaningful Learning. In each of these levels, there are conditions that must be met, namely the connection between what will be learned and what a student already has. Meaningful learning only occurs when the previous two levels have been achieved. In each level there are two conditions, namely what already exists in a person's cognitive structure and the nature of the material studied. The connection between the two will affect and determine the success of meaningful learning. Without a relationship between these three things, learning will be difficult and even impossible. The conditions, cognitive structure, and nature of the material studied greatly determine whether the meaningful learning process will occur or not. The subject matter that students will learn must have logical meaning so that it will be related to relevant material in the cognitive structure. If this connection occurs, the learning process has the potential to develop into meaningful learning. If these two things can be developed together with other elements of meaning, then what the student learns will be something that has meaning for the student.

4. Critical Thinking in Social Studies Education

In thinking there are three types of information that are stored or remembered in our brains, the three types of information include:

- a. Content is what is thought about various symbols, numbers, words, sentences, facts, rules, methods, and so on. Understanding this will be able to stimulate and also cultivate intelligence which is commonly called content intelligence.
- b. Feelings about the content;
- c. Understanding this will be able to stimulate and also cultivate intelligence which is commonly called emotional intelligence
- d. Questions used to process or to use content.

Understanding this will be able to stimulate and also cultivate intelligence which is commonly called process intelligence Therefore, a child can have three intelligences, namely content intelligence, emotional intelligence, and processing intelligence. But in terms of practicing process intelligence we must also start practicing thinking skills that can improve processing intelligence such as critical thinking skills, creative thinking skills, brain organizing skills, and analysis skills. Critical thinking is the activity of analyzing ideas or ideas in a more specific direction, distinguishing them sharply, selecting, identifying, studying and developing them in a more perfect direction (Nickerson, 1989). In the *13th National Council for Social Studies (NCSS) yearbook, Teaching Critical Thinking in Social Studies*, edited by Anderson (Cornbleth, 1982) it is said that critical thinking has long been accepted as a teaching goal in social studies—and perhaps more accurately it is said that social studies teachers have accepted critical thinking, regardless of the precise definition of the term or simply do a lot with it. way of teaching directly to see that the goal is achievable. In an effort to pay attention to critical thinking for the purposes of teaching and research social studies, Feely (Cornbleth, 1982) distinguishes two models of critical thinking in social studies and the general education literature, mental and logical. He found mental conceptions undefined, such as the undefined sign (-) in the S-R theory, hence he was not satisfied. Logical approaches, such as those found in the example of Ennis' (1989) analysis of aspects of critical thinking, informal logic, and task analysis, turn out to be quite appropriate to help the implementation of teaching. Although it seems appropriate, the logical paradigm does not provide a definition but reduces its meaning to a list of skills. This is understandable, because at that time mentalism and analytical reduction were dominant in psychology. Gestalt and its behaviorism prioritize critical thinking as a basic human need to be able to survive and apply widely in the knowledge and especially the social sciences. The school of behaviorism, for example, holds that behavior can be seen as part of the action for the administration and control of techniques in all human activities.

Critical thinking involves the act of questioning the ideas we are facing. Therefore, it is a dynamic process of questioning and reasoning, a process of asking and searching questions about statements and conclusions that we ourselves make and that others make, about definitions and evidence, about beliefs and actions. In its work, we look at the past, present and future, taking into account what already exists. So critical thinking reflects the nature or quality of the mind, a critical soul, and reflective skepticism (Cornbleth, 1982). Critical thinking can occur within a framework of widely accepted beliefs and values, or it can also involve doubts about an established frame of reference. Critical thinking skills are a term that has various synonyms. Psychologists more often use the terms problem-solving skills and reasoning skills, while educators tend to use the terms critical thinking skills offered by Beck and Dole (Ansyari, 1992). This critical thinking ability is defined as an ability that includes; observe, compare, classify, hypothesis, assume, accumulate and organize data, summarize, interpret, solve problems and make decisions. Critical thinking skills have a free context, an open process, and an orderly structure, allowing students to transform information in a variety of strategic ways.

The development of critical thinking skills is related to the assumption that thinking is a human potential that needs to be deliberately developed to achieve optimal capacity (Hasan, 1996). The educational process in this context is a means to develop children's critical thinking

which is a very vital resource. However, this kind of thing gets less attention. Instead the main goal of social studies–critical thinking–is taken as a starting point, while cognitive research and social studies relevant to the understanding and teaching of critical thinking should be reviewed. Social studies learning, which has been carried out conceptually, has been developed by emphasizing the improvement of students' ability to think critically which is adapted to the life of students and the level of age development. The improvement of critical thinking skills can be done with an emphasis on the processes of observing, comparing, grouping, hypothesis, collecting, interpreting, summarizing and solving problems and making decisions (Back and Dole, 1973). In this case, the educational process is an effective medium to develop critical thinking skills.

The ability to think is considered a very vital resource for a nation, because it is needed from educators to organize education. Forbes (Suvarma, 1992) associates thinking education with challenges as a result of technological advances. How do teachers prepare their students to face future technological developments. He argues that the development of thinking skills can develop critical skills in using technology. The critical thinking approach in social studies education is seen as appropriate and strategic in improving its quality. Goodlad (Cornbleth, 1982), argues that, "... *critical thinking is gaining renewed attention and endorsement while typical patterns of social studies classroom practice appear less than conducive to critical thinking*". To develop critical thinking in social studies education, it is necessary to apply exercises that can later be used to direct critical thinking for students, this exercise must be carried out continuously, intensively, and programmatically, with a training system in the end students will be trained to express their thoughts systematically and practically.

Raths (1986) stated that training in developing critical thinking through educational media is:

1. Introduce students to the understanding of thinking, by carrying out exercises, activities such as, for example, reading books, lectures, question-and-answer.
2. When students already have a good understanding of thinking, we look at what activities are suitable for the student.
3. In making the selection, the criteria must be considered:
 - a) exercises and activities given to students must be clear
 - b) Activities are provided and tailored to the student's background and experience.
 - c) Thinking activities must be more fun/attractive to students that are part of the curriculum.
 - d) In classroom activities, there must be a relationship in learning.
 - e) In learning, the concept of thinking activities must be able to develop special skills.
4. Determine which activity will be used for speech or writing responses.
5. In classroom activities, when using media, students must really get changes, both by observation and by being able to recognize them. If used. Pictures or photos are used, it must be absolutely that all students can see clearly
6. Give students time to study, and reflect in the latihanya.
For activities that require a written response:
 - a) assign students to repeat the problem, give students time to think.
 - b) When students solve the problem, ask about their idea. Respond to each student's answer about his ideas.
 - c) Give students a chance to react about the exercise. Use the student data as comment material in the evaluation, and to strengthen the learning of thinking skills.
7. For activities that require activities ask :
 - f) You must record all of the students' ideas on the board and/or on a piece of paper.
 - g) Invite student responses in assignments, and the responses of each student answer, are reflected and delivered to the students.
 - h) Ask for feedback in the activity. Use student data in evaluation comments to improve the learning of thinking skills.

Based on this, the development of conceptual and operational ideas for creative thinking education in social studies education learning at the school level is a non-negotiable imperative. This is considering the rapid advancement of science and technology that encourages globalization in all aspects of life, so to anticipate this, one of them is to prepare quality human resources as early as possible so that they are able to jump in and compete in the life of the global community. One of the efforts that can be made through educational media is the development of creative thinking education applications, especially in social studies education.

Conclusion

Based on the conceptual-empirical and idealistic studies above, it can be quoted several points of thought that are essential in connection with the development of critical thinking in social studies education learning at the school level, as a conclusion from this short article, namely: Social studies learning at the school level is intended to provide a set of provisions to students to understand their community environment and as a provision to continue their studies to a higher level. In addition, social studies education learning in schools is more directed at efforts to provide and "planned training" of knowledge, attitudes, moral values, and skills to students, so that they are able to become good citizens. For this reason, the learning developed by teachers should reflect an active-interactive and conducive learning pattern, with the intention that the learning process is truly student-centered where the teacher is only a mediator and managerial. Such learning presents a deep sense of family between teachers and students, so that *meaningful learning* can really be realized (applied). It is more directed at efforts to explore and internalize the nation's cultural values in the dimension of *developing good citizenship*, so that social studies teachers (teachers who teach social studies) are required to have adequate knowledge and skills in learning students meaningfully.

The development of students' critical thinking is the main and first goal of social studies education learning. This is considering that social studies is a strategic medium in the formation and development of quality citizens. To meet this target, the learning developed should be able to make social studies classes a portrait of the real society that students live in their daily lives, so that what they experience in society is not much different from what they learn and learn. In this dimension, a teacher should be willing and able to innovate in supporting his profession as a "good learner", despite the various shortcomings that still occur in relation to his level of welfare.

References

- Agustin, Yoga. (2011). "The Decline of Cultural Love and Nationalism of the Mud Generation Due to Globalization". *In the Journal of Social Humanities* Vol. 4 .No. 2 November.
- AW Suranto. (2010). *Socio-Cultural Communication*. Graha Ilmu, Yogyakarta.
- Azis, et al., 1986. *Social Science Teaching Methodology*. Open University., Jakarta
- Bank, Robert, 1977. *Teaching Strategies for Social Studies: Inquiry, Valuing and Decision Making*. New York. White Plaens.
- Banks, James A & Ambrose A. Clegg, Jr, 1985. *Teaching Strategies for the Social Studies: Inquiring, Valuing, and Decision-Making*. 3rd ed., Longman Inc., New York.
- Beyer, Barry K, 1977. *Teaching Thinking in Social Studies Using Inquiry in Classroom USA* . Charles
- Blolong, Raymundus. (2012). *Fundamentals of Anthropology*. Ende: Nusa Indah.
- Court, Deborah. 1991. "Teaching Critical Thinking : What Do We Know ?". *Journal Social Studies* 82 (3). 115-119.
- Debbie, Joseph. (2011). *Mutiara- Mutira Budaya Ngada*. Bajawa: Ardent Publishing.
- Ministry of Education and Culture. 1989. *UU. RI. NO. 2 th. 1989. On the National Education System*.

- Djahiri, Akhmad Kosasih et.al. 1975. *Social Studies (Democratic Citizen) Teaching Program*. Bandung: A masterpiece.
- Ennis. H. Robert. 1989. "Critical Thinking and Subject Specificity: Clarification and Needed Research". *Journal Educational Resercher* 18 (3). 4-10.
- Geertz, Clifford. (1992). *Culture and Religion*. Yogyakarta: Kanisius.
- Hasan S Hamid. 1996a. *Social Sciences Education Book 1 of the Department of Education History FPIPS IKIP Bandung*. p. 178
- Jarolimek, John & Walter Parker, 1993. *Social Studies in Elementary Education*. 9th Ed. Macmillan Publishing Co., New York.
- Koentjaraningrat. Revised Edition. (2009). *Introduction to Anthropology*. Jakarta:PT Rineka Cipta.
- Kuntjara, Esther. (2006). *Cultural Research*. Yogyakarta: Graha Ilmu.
- Lako, P., & Anu, M. Y. (2016). The Meaning of the Pana Ritual for the Maghi Tribe (Woe) of Were I Village, Golewa District, Ngada Regency. *Journal of Empowerment Voices*, 5(2).
- Lina, P., & Sudhiarsa, R. I. M. (2022). Christian Moral Values in Sa'o Ngaza Figurative Carvings in the Ngada Community, East Nusa Tenggara. *Journal of SMART (Studies of Society, Religion, and Tradition)*, 8(1), 15-30.
- Meyers C. 1986. *Teaching Students to think Critically*. Jossey-Bass Publishers. San Fransisco. California
- Moleong, Lexy.(2014). *Qualitative Research Methods*.Bandung: PT Ramaja Rosdakarya.
- Nadler, Gerald. Hibino Shozo.1990. *Breakthrough Thinking*. Prima Publishing. PO Box 1269GN Rocklin,CA 95677. (916) 786-0426.Eaglewood Cliffs, New Jersey.
- Nazir, Nasrullah. (2008). *Sociological Theories*. Teaching: Science.
- Norris. P. Stephen. 1989. "Can We Test Validly For Critical Thinking ?". *Journal Educational Resercher* 18 (9). 21-26
- Paul. Richard. Binker. Weil Daniel. 1990. *Critical Thingking Handbook : a guide for remodelling Lesson plans in Language art, Sosial Studies, and Science*. *Foundation for critical thinking* Sonoma state University. Rohnet Park, CA 94928.
- Posner, George J, 1992. *Field Experience: A Guide to Reflective Teaching*. 3th ed. Longman, New York-London.
- Raho, Bernad. (2008). *Social Research Methods*. Ende: Nusa Indah.
- Raths. E. Louis. e. al. 1986. *Teaching For Thinking, Theory, Strategies, and activities for Classroom*. Second Edition. Teacher College, Columbia University. New York & London.
- Rato, D. (2015). The revitalization of customary justice in the Ngada community is based on local wisdom. *Jurisprudence Journal of Law*, 4(2), 335-348.
- Rema, F. X., Rero, D., & Ndena, R. (2020). A Study of Symbols, and Cultural Meanings in the Traditions of the Bajawa-Flores Ethnic Community. *Journal of History*, 17(2), 1-16.
- Reyes. J Donald. 1986. "Critical Thinking in Elementary Sosial Studies Teks Series". *Journal Social Studies*. 77 (4), 151-154
- Saidah Arafah. (2005). *Various Types of Culture*. Yogyakarta: Rineka Cipta.
- Wewe, M., & Kau, H. (2019). Ethnomatics of Bajawa: A study of the symbols of the Bajawa culture in mathematics learning. *Scientific Journal of Citra Bakti Education*, 6(2), 121-133.