

ARJASA VILLAGE AS A SOCIAL EDUCATION LABORATORY TO DEVELOP SPATIAL LITERACY

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Abstract

This research aims to determine the potential of Arjasa Village as a social studies laboratory in developing students' spatial literacy and to identify the village's spatial potential as an aspect of spatial literacy. Spatial literacy is an individual's ability to understand space comprehensively, including interactions between spaces, scale, analysis, representation, and application. This research uses descriptive qualitative research, with the selection of informants using purposive techniques to explore participants' experiences and perceptions in depth, thereby enabling a richer understanding of how spatial literacy is reflected in the lives of the people of Arjasa Village. This research shows that Arjasa Village has fulfilled six characteristics of spatial literacy: comprehensiveness, spatial interaction, scale, analysis, representation, and application. Arjasa Village can be used as a location to develop spatial literacy. Apart from that, Arjasa Village also has many sites and phenomena that can be used as learning resources, especially in developing a social studies laboratory.

Keywords: Arjasa Village, Social Sciences Laboratory, Spatial Literacy.

INTRODUCTION

One of the essential abilities that humans must have is literacy. The literacy level reflects whether a civilization is advanced or not in a country. Literacy can be defined as an individual's ability to understand information through reading, observing, writing, calculating, and solving problems in the surrounding environment. Literacy, in this case, includes more than individual abilities in reading, writing, and arithmetic; it consists of the ability to think critically and utilize existing sources of knowledge.^{1 2}

The importance of literacy means that literacy skills must be present in every regional line. This is because the literacy in each region reflects the characteristics of each region. The reason is

¹ Yulia Herliani, Heri Isnaini, and Peni Puspitasari, 'Penyuluhan Pentingnya Literasi Di Masa Pandemi Pada Siswa SMK Profita Bandung Tahun Ajaran 2020/2021', *Community Development Journal*, 1.3 (2020), 277–83.

² Dhina Cahya Rohim and Septina Rahmawati, 'Peran Literasi Dalam Meningkatkan Minat Baca Siswa Di Sekolah Dasar', *Jurnal Review Pendidikan Dasar: Jurnal Kajian Pendidikan Dan Hasil Penelitian*, 6.3 (2020), 230–37.

that literacy skills in each region are different. Regions that have a high level of literacy ability represent a higher and more developed civilization in society. Community civilization can also be high if there is community ambition in seeking information and knowledge through literacy skills.³

The World Economic Forum has determined that six types of literacy are the basis for life skills in the 21st century: reading and writing, numeral, scientific, digital, financial, and cultural and civic.⁴ Meanwhile, other sources state that the division of literacy consists of 5 types: basic, library, technology, media, and visual literacy.⁵⁶ However, other sources explain that there are seven types of literacy: health literacy, financial literacy, data literacy, critical literacy, technological literacy, statistical literacy, and information literacy.⁷

Learning social studies requires much understanding of general information obtained from the surrounding environment. To obtain information from the surrounding environment, insight is needed regarding awareness of preserving the environment. Thus, learning today requires an understanding of environmental problems and solutions to these environmental problems.⁸ This requires literacy skills in social studies learning activities. One of the literacy skills often used in social studies learning is spatial literacy. Spatial literacy can also be interpreted as the ability to describe spatial properties in interactions, provide arguments, and solve existing problems.⁹ Spatial literacy skills are included in the type of visual literacy. Therefore, spatial literacy contains the development of spatial thinking in the activities of thinking, acting, and reasoning about two-dimensional or three-dimensional spatial objects in everyday life.¹⁰¹¹

Research on spatial literacy in Indonesia shows that students' abilities still need to improve, especially in solving PISA questions about spatial content and shape. This fact is reflected in Indonesia's performance in the PISA test, where the country consistently ranks low in spatial literacy and mathematics, with a score of 383 in 2012, below the OECD average of 490. In PISA 2018, Indonesia also showed low performance, with most students below level 2 and 6 levels of mathematical literacy.¹²¹³ Several efforts have been made to increase spatial literacy in Indonesia, one of which is through social activities.

³ Raras Firdianti Friska Indria Nora, 'Strategi Mahasiswa Dalam Menyelesaikan Masalah Literasi Di Daerah 3T', *Jurnal AKRAB*, 12.1 (2021), 42–49.

⁴ Deti Nudiati and Elih Sudiapermana, 'Literasi Sebagai Kecakapan Hidup Abad 21 Pada Mahasiswa', *Indonesian Journal of Learning Education and Counseling*, 3.1 (2020), 34–40.

⁵ Helena Anggraeni, 'Penguatan Blended Learning Berbasis Literasi Digital Dalam Menghadapi Era Revolusi Industri 4.0', *Al-Idarah: Jurnal Kependidikan Islam*, 9.2 (2020), 190–203.

⁶ Agung Tri Kurniawan, Feby Resti Valentina Sani, and Ujang Jamaludin, 'Implementasi Gerakan Literasi Sekolah Dalam Meningkatkan Minat Belajar Siswa Sekolah Dasar', *Educational Journal of Bhayangkara*, 3.1 (2023), 53–64.

⁷ Eva Susanti Ginting, 'Penguatan Literasi Di Era Digital', in *Prosiding Seminar Nasional PBSI-III*, 2020, p. 36.

⁸ Eko Hariyadi, Enok Maryani, and Wanjat Kastolani, 'Analisis Literasi Lingkungan Pada Mahasiswa Pendidikan Geografi', *Gulawentah: Jurnal Studi Sosial*, 6.1 (2021), 1-16..

⁹ Winda Maharani and Enok Maryani, 'Peningkatan Spatial Literacy Peserta Didik Melalui Pemanfaatan Media Peta', *Jurnal Geografi Gea*, 15.1 (2015). Hal 46-54

¹⁰ N Sutarna and E Maryani, 'Literasi Spasial Mahasiswa Calon Guru Sekolah Dasar. DWIJA CENDEKIA: Jurnal Riset Pedagogik, 5 (2), 351–360', 2021. Hal 351–360

¹¹ Itsna Lailatul Mas'udah and others, 'FENOMENA LITERASI SPASIAL SISWA: STUDI PADA GEOMETRI RUANG', *FIBONACCI: Jurnal Pendidikan Matematika Dan Matematika*, 7.2 (2021), 155–66.

¹² A S Fitriana and K E Lestari, 'Analisis Kemampuan Literasi Matematis Siswa Dalam Menyelesaikan Soal Pisa Konten Space and Shape Ditinjau Dari Level Kemampuan Spasial Matematis', ... *Jurnal Pembelajaran Matematika ...*, 5.3 (2022), 859–68 <<https://doi.org/10.22460/jpmi.v5i3.859-868>>.

¹³ Zetta Azzahra, 'Analisis Kemampuan Literasi Spasial Siswa Pada Materi Transformasi Geometri', Jakarta : UIN Syarif Hidayatullah, (2022), 1–139.

Social activities that occur in everyday life can be an observational area for improving spatial literacy skills, considering that the circumstances of social activities influence the development of spatial literacy. This can also be done in the smallest social sphere, rural areas. A village can be a prototype of generally occurring social activities packaged on a small scale. This social activity covers several things, including the social development of the village, social events that happen in the village, and social changes that occur in the village. Even though a village is only on a small scale, the progress of a village can help the progress of the area above it. However, not all villages can be used as prototypes for increasing spatial literacy, considering that not all villages contain the social activities needed to increase spatial literacy.

In general, spatial literacy is defined as an understanding of space, which, in this case, takes the form of the properties of an object, the relative position of objects, and other things related to space.¹⁴ Spatial thinking ability is a fundamental ability that individuals must have. Spatial thinking ability is an ability that collaborates the cognitive domain with spatial concepts, representations, tools, and ways of thinking.¹⁵ The spatial literacy of a village must describe 6 indicators: comprehensiveness, spatial interaction, scale, analysis, representation, and application.¹⁶

Using an active learning approach in social studies can help students' cognitive and social development¹⁷ because active learning helps students understand social problems better. They can learn from each other, exchange ideas and opinions, and develop critical thinking and problem-solving skills.^{18,19} When students have the opportunity to speak and give presentations, they are required to analyze information, evaluate arguments, and make decisions. It also improves their communication skills and self-confidence.^{20,21} Thus, in the opinion of Woolever, Scott, and Slavin, increasing spatial literacy can be done by developing a social studies laboratory where the implementation of learning activities uses an active learning approach.²² Learning social studies through laboratories will make it easier for students to construct concepts and understand the material. The existence of a relatively newly developed IPS laboratory is interesting to research so that it can become a reference for the next stage of development.²³

Research conducted by Supardi found that the use of social studies laboratories in junior high schools still needed to be improved. This is caused by several factors, such as inadequate conditions in the social studies laboratory, poor management of the social studies laboratory, and inappropriate teacher strategies in using the social studies laboratory.²⁴ The IPS laboratory is included in the category of non-exact laboratories, namely laboratories that need equipment that can

¹⁴ Aan Subhan Pamungkas, 'Pengembangan Bahan Ajar Berbasis Literasi Pada Materi Bilangan Bagi Mahasiswa Calon Guru SD', *JPSd (Jurnal Pendidikan Sekolah Dasar)*, 3.2 (2017), 228–40.

¹⁵ Agus Santoso, Muhammad Asyroful Mujib, and Sri Astutik, 'Pengaruh Media Pembelajaran Google Earth Terhadap Kemampuan Berpikir Spasial Siswa SMA', *Geodika: Jurnal Kajian Ilmu Dan Pendidikan Geografi*, 6.2 (2022), 152–62.

¹⁶ Niem Tu Huynh and Bob Sharpe, 'An Assessment Instrument to Measure Geospatial Thinking Expertise', *Journal of Geography*, 112.1 (2013), 3–17.

¹⁷ Roberta M Woolever and Kathryn P Scott, 'Active Learning in Social Studies: Promoting Cognitive and Social Growth', (*No Title*), 1988. hal. 200-203

¹⁸ R. E. Slavin, 'Cooperative Learning: Theory, Research, and Practice' (New York: Longman, 1990). Hal 100

¹⁹ David W Johnson and Roger T Johnson, *Learning Together and Alone: Cooperative, Competitive, and Individualistic Learning* (Prentice-Hall, Inc, 1987).

²⁰ R. E. Slavin, loc. cit.

²¹ David W Johnson and Roger T Johnson, op. cit. hlm 30

²² Roberta M Woolever and Kathryn P Scott, op. cit. hlm 200-203

²³ H TABA, 'A Teachers Handbook to Elementary Social Studies, Massachusetts, California: Addison Wesley, P. Comp', *Reading*, 1971. Hlm. 160

²⁴ Supardi Supardi and Anik Widiyastuti, 'PEMANFAATAN LABORATORIUM IPS Di SMP', *JIPSINDO (Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia)*, 1.2 (2014), 141–60.

be used immediately, but this laboratory is located outdoors. In another sense, the social studies laboratory is the community and the surrounding environment to provide realistic learning experiences and improve interaction skills, spatial thinking abilities, and the ability to solve problems in the surrounding environment.^{25,26,27,28} The Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 24 of 2016 concerning Standards for Facilities and Infrastructure for Junior High Schools states that the Social Sciences laboratory is one of the facilities and infrastructure that junior high schools must have.²⁹ The Social Sciences Laboratory must be equipped with adequate facilities and infrastructure, such as practical tools and materials, data and information collection, and information technology devices so that the availability of the Social Sciences Laboratory becomes a means of supporting the improvement of students' academic abilities.

Students have the unique opportunity to directly engage with social studies material in the Social Sciences Laboratory, a setting that brings their learning experience to life. This hands-on approach, facilitated by appropriate resources, is vital in developing IPS laboratories.³⁰ These resources must include material that can be used in social studies learning, especially material that can be obtained directly from real life. Since social studies learning is meant to make students valuable citizens, developing a social studies laboratory must make students become part of the resources and interact well with them. Village activities that have many supporting elements can produce resources like this. These supporting elements include geographical resources, community social conditions, and local historical resources.

Nowadays, using rural areas as social studies laboratories is very common. This is because rural areas still have many of the resources needed for learning. This is based on the principles of social studies learning, which emphasize that humans can learn anywhere, anytime, and with anyone. However, there still needs to be more learning resources that support the development of spatial literacy realistically, resulting in students not understanding spatial literacy more deeply. This can also result in a need for more students to solve spatial problems. Therefore, turning rural areas into outdoor IPS laboratories is one good way to overcome this problem.³¹

In determining which rural area will be used as a social studies laboratory, of course, you have to look at the readiness and suitability of the village with the social studies materials to be studied. In Jember Regency, one of the prominent options is Arjasa Village. Arjasa Village is unique, making it an attractive candidate for becoming a social studies laboratory. The uniqueness of Arjasa Village lies in its rich historical, geographical, and cultural potential, which can be a valuable learning source in developing a social studies laboratory. By having a rich historical heritage, diverse topography, and diverse cultural riches, Arjasa Village offers various opportunities to deepen understanding of various social studies concepts, ranging from historical, geographical, to socio-cultural aspects. Apart from that, the relatively good community factors and social environment in Arjasa Village were also important considerations in choosing it as a social studies

²⁵ Ni Nyoman Mira Sriyanti and I Putu Sriartha, 'Pengembangan Sumber Belajar IPS Berbasis Kearifan Lokal Sistem Subak Dalam Membangun Nilai Karakter Siswa', *Jurnal Pendidikan IPS Indonesia*, 3.2 (2019), 111–17.

²⁶ Dewi Asriani Ridzal and others, 'Pemanfaatan Lingkungan Sebagai Laboratorium Alam Dalam Pembelajaran Siswa SMPN 17 Baubau', *Lamahu: Jurnal Pengabdian Masyarakat Terintegrasi*, 2.1 (2023), 11–15.

²⁷ Muhammad Ikhsan and Haris Haris, 'EKOWISATA RAMMANG-RAMMANG SEBAGAI LABORATORIUM PEMBELAJARAN KONTEKSTUAL GEOGRAFI DI KABUPATEN MAROS', *Jambura Geo Education Journal*, 3.2 (2022), 43–51.

²⁸ R P Pathak, *Teaching of Social Studies* (Pearson Education India, 2012). Hal. 160-163

²⁹ Permendikbud, 'Peraturan Menteri Pendidikan Dan Kebudayaan Republik Indonesia Nomor 24 Tahun 2016 Tentang Standar Sarana Dan Prasarana Sekolah Menengah Pertama.'

³⁰ E Maryani, 'Pengembangan Laboratorium IPS: Potensi Dan Tantangan', *Jurnal Pendidikan IPS*, 2.1 (2022), 1–11.

³¹ Desy Dahrina Fitri, 'PEMANFAATAN KAMPUNG KATUPAT SEBAGAI LABORATORIUM OUTDOOR IPS', 2022.

laboratory. Harmonious community life and solid social interactions provide an accurate and relevant context for studies in the field of social studies.

This research seeks to illustrate how Arjasa Village can be used as a social studies laboratory to develop spatial literacy skills. The main focus of this research is on three critical aspects. First, understand how far students understand spatial literacy. Second, the tourism space in the Arjasa tourist village must be identified. Moreover, third, investigate understanding of the development of the Social Studies Outdoor Learning Laboratory to improve spatial literacy skills. With this research, we hope to provide a clear and helpful picture of how Arjasa Village can be maximized as a learning resource for social sciences.

RESEARCH METHODS

This research uses a qualitative descriptive method that systematically explains the research results so that others can easily understand them. It can also be used as material for further research.³²³³³⁴³⁵ Describing research objects systemically can create a conclusion based on understanding and forming conclusions. Therefore, the findings must be clear and factual because they will be returned to the primary reference: data obtained in the field. Determining informants was carried out using a purposive technique based on predetermined criteria in accordance with the context of the research being conducted. In this research, the informants chosen were village officials, community leaders, and historical resource managers in Arjasa Village.³⁶

The data collection techniques used in this research are interviews, observation, and document study, as suggested by Creswell and Miles, Huberman, & Saldana,³⁷³⁸ where in-depth interviews will be conducted with selected informants to dig up detailed information related to the research object.³⁹ First, this interview process involves students and the community through direct interaction using an interview guide containing general and open questions. Questions were asked of informants gently and naturally through informal conversation to create a more relaxed atmosphere. Second, participatory observation will be carried out to directly observe the research object and capture data that cannot be obtained through interviews. In making observations, the researcher acts as a party who observes the condition of the community and the tourism space in Arjasa village, including aspects of geography, economics, history, and Sociology-Anthropology. Third, a document study will be carried out to collect data from written sources such as village documents, historical articles, and previous research reports.⁴⁰

³² C. N. Creswell, J. W., & Poth, *Qualitative Inquiry & Research Design: Choosing among Five Approaches* (SAGE Publications, 2018). 346-349

³³ Virginia Verby Sinuhaji, Nina Siti Salmaniah Siregar, and Bahrum Jamil, 'Aktivitas Komunikasi Pemasaran Dinas Pariwisata Dan Kebudayaan Kabupaten Karo Dalam Meningkatkan Kunjungan Wisatawan (Studi Deskriptif Kualitatif Wisata Bukit Gundaling Berastagi)', *Jurnal Ilmu Pemerintahan, Administrasi Publik, Dan Ilmu Komunikasi (JIPIKOM)*, 1.2 (2019), 105–18.

³⁴ Tiswarni Tiswarni, 'Usaha Kepala Sekolah Dalam Meningkatkan Disiplin Kerja Guru (Studi Deskriptif Kualitatif Di SMP N 1 Argamakmur Kabupaten Bengkulu Utara)', *At-Ta'lim: Media Informasi Pendidikan Islam*, 18.1 (2019), 261–76.

³⁵ Kosma Manurung, 'Mencermati Penggunaan Metode Kualitatif Di Lingkungan Sekolah Tinggi Teologi', *Filadelfia: Jurnal Teologi Dan Pendidikan Kristen*, 3.1 (2022), 285–300.

³⁶ Creswell, J. W., & Poth, op. cit, hlm 351.

³⁷ Creswell, J. W., & Poth, op. cit, hlm 353

³⁸ A Huberman, 'Qualitative Data Analysis a Methods Sourcebook', 2014. Hlm. 153-155

³⁹ Creswell, J. W., & Poth, op. cit, hlm 356

⁴⁰ Creswell, J. W., & Poth, op. cit, hlm 358

Data reduction is the process of organizing and summarizing collected data, as explained by Creswell and Miles, Huberman, & Saldana.⁴¹ This process involves selecting, combining, focusing, simplifying, and abstracting data to facilitate analysis and understanding. Data reduction in this research will be carried out through:

- a) Identification of data that is relevant to the research objectives. Information obtained from the interview process with informants (students and the people of Arjasa Village) in the research was transcribed entirely and in detail by the researcher into texts, which are the initial representation of the data.
- b) Categorizing data based on emerging themes. After identification, the texts are sorted, and irrelevant text is discarded to produce cleaner data.
- c) Making data summaries based on categories (according to important points in the research)
- d) Double-checking the accuracy and completeness of the reduced data

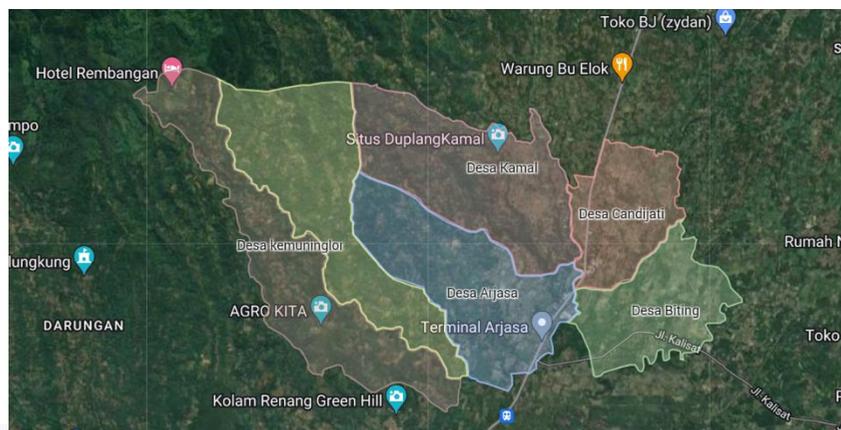
Data inference is the process of concluding the results of reduced data analysis. Creswell emphasized the importance of drawing valid conclusions supported by data. Miles, Huberman, and Saldana added that conclusions must be clear, concise, and generalizable. Data conclusions in this research will be carried out through :

- 1) Thematic data analysis based on predetermined categories;
- 2) Search for relationships and patterns between data categories;
- 3) Identify major themes that stand out from the data;
- 4) Formation of clear, factual, and justifiable conclusions.

DISCUSSION

Condition of Arjasa Village

Arjasa Village is located at the westernmost tip of the Arjasa sub-district. Based on information obtained from the Jember Regency Central Statistics Agency, It borders directly on four other villages: to the north, it borders Kamal Village; to the south, it borders Baratan Village; to the west, it borders Darsono Village; and to the east, it borders the village of Biting.⁴²



Source: Work Area Map of the Agricultural Service Technical Implementation Unit III Arjasa, Jember Regency

Letak Desa arjasa berada di lereng kaki Gunung Argopuro dengan luas wilayah amounting to 642,850 Ha. Arjasa Village is 900 meters above sea level with an average daily temperature of 20°C. The average rainfall in 2021 is 4,882 mm³. This village has five hamlets, 29 RT, and 15 RW.

⁴¹ Huberman. loc.cit

⁴² BPS Kabupaten Jember, 'Kecamatan Arjasa Dalam Angka', CV. Satria Utama, 2022. hlm. 7

The population of Arjasa Village as of September 2022 was 9,104 people, with a male population of 4,473 people and a female population of 4,631 people. The distance from Arjasa Village to the district capital is 9 KM with an estimated travel time of around 30 minutes, and to the sub-district capital is 1 KM with an estimated travel time of around 10 minutes.

If you look at the geographical conditions of Arjasa Village, which has fertile soil on the mountain's slopes, this makes Arjasa Village suitable for use as agricultural land. Based on observations, most Arjasa Village residents work in the agricultural sector, relying on the slopes of Mount Argopuro.⁴³ Apart from that, the water capacity of Arjasa Village is also sufficient to grow various crops, such as secondary crops, chilies, and rice. The springs in Arjasa Village come from 8 springs and 3 rivers. So, rice planting can only be done once a year during the rainy season. Meanwhile, during uncertain seasons, the people of Arjasa Village usually plant tubers, chilies, and nuts.

In the last 6-7 years, the people of Arjasa Village have had dual professions. Apart from working in the agricultural sector, the people of Arjasa Village also work as tourism activists, especially in historical tourism. This is influenced by the people of Arjasa Village, the majority of whom are tourism activists and artists, and Arjasa Village, which has many historical sites from the Megalithic era.

Arjasa Village is known to have many historical remains from the Megalithic Era. These relics indicate that life in Arjasa Village has existed since ancient times until now. In the past, people thought the discovered megalithic heritage sites were just ordinary objects. However, as the knowledge of the local village community developed, the site was then maintained and registered with the local government so that it was legalized as an official heritage object.

Based on field observations, there are several relics of the Megalithic Era scattered in Arjasa Village, including:⁴⁴

1. Kenong Stone

With this site, it can be confirmed that life has existed in Arjasa Village since prehistoric times. This kenong stone is round or cylindrical with a small protrusion at the top of varying sizes. The protrusions consist of one or two protrusions in one stone. The shapes of the protrusions are oval, rectangular, and triangular. Several variations of the shape of the kenong stone have their own purposes, including:

- a. A rock shaped like a mountain that can be seen from afar symbolizes the strength and might of a leader
- b. The stone in the shape of a pregnant woman's stomach symbolizes concern for the struggle of a woman who has cared for her unborn baby until it gives birth
- c. The stone shaped like a woman's breast symbolizes the source of life from a woman who breastfeeds her child until the child can live independently.

According to experts, there are several uses for kenong stones, namely:

- a. As a sign of a place of worship. This is following the animist beliefs held by prehistoric humans in that era.
- b. As a sign of death, this is based on how they venerate the deceased's body by burying it in the ground and then topping it with a rectangular kenong stone.
- c. As a sign of birth, this can be seen from the shape of the kenong stone, which resembles a woman's breast.
- d. As a sign of residence. This is based on discovering kenong stones in yards, fields, and rice fields where families gathered.

⁴³ *Observasi Di Desa Arjasa, 28 November 2023.*

⁴⁴ *Observasi Di Desa Arjasa, 30 November 2023.*

- e. As a communication signal, the Kenong stone is made from selected stones, which are very different from others. Hence, the area around the Kenong stone has a strong signal for communication in this era.

2. Dolmen

Dolmens are often found in Arjasa Village, specifically in Padukuhan Salak, Calok Hamlet. Dolmens were used by ancient people as places of worship made from a large stone supported by 4 other stones, or they could not use supports because the size of the stone was huge and difficult to lift.



Figure 1. Dolmen Stone

3. Lumpang Stone / Dakon Stone

This stone is located next to a spring that never runs out of water in Arjasa Village. Mortar stones are made of large chunks of stone with a hole in the middle, which can then be used to concoct or grind food ingredients and medicines.

4. Large Footprint and Palm Stones

Large palms and footprints prove that *Megantropus Paleojavanicus* (a large ancient human) once lived and lived in the Arjasa Village area.

5. Bhutah Statue

This statue is in the Jember Museum Office. This statue is a sculpture of ancient humans with a terrible face and a burly body.

6. Salak Site

This site is located in Salak Village, Calok Village. Based on information from residents, this stone was once used to dry grain. This salak site also consists of dolmen stones measuring 2 meters, 1.5 meters wide, and 30 cm thick. This area also has other sites, namely menhirs, waruga, and kenong stones.



Figure 2. Relief of Prehistoric Worship of Padukuhan Salak

Mrs Wasi'a, the head of Arjasa Village, explained the influence of historical sites on the changes in Arjasa Village as follows: ⁴⁵

"The historical site in the Arjasa region definitely influences the economic sector because it invites tourists. Then, it affects the system of society as well. So there is a change in the community system that initially underestimated this by selling historical objects, and finally, it has begun to realize not to sell them. And the last is a cultural problem towards how the community understands what is in Arjasa Village so that a sense of belonging arises in the midst of the community."

Various historical relics in Arjasa Village indicate that Arjasa Village has experienced many changes, especially social changes. The people of Arjasa Village have received much information from the outside world, so the development of information in Arjasa Village is also getting faster. The development of this information affects many aspects of Arjasa Village, ranging from religious, community, economic, and cultural aspects.

Arjasa Village has many unique characteristics packaged in a tradition still carried out today. The culture of the tradition is called "tabular-an." This tradition is an indigenous culture from Jember Regency in the northernmost area. The results of the interview with Mr. Andiyanto as the leader of the *ta'buta'an* tradition are as follows: ⁴⁶

"This tradition is an original derivative of the ancestors of Kamal Village. The community believes this tradition can dispel the arrival of disaster in the village. This *ta'buta'an* tradition is usually carried out when the village celebrates village *ruwat*. Usually, the general public calls it cleans the village, which means cleansing it from physical and spiritual dirty things."

This *ta'buta'an* is in the form of two large dolls, each 1.5 meters high, which the cultural graft in the village will then play. Before playing it, the community will perform rituals to ensure that the produce to be harvested becomes abundant. After the ritual is carried out, the *ta'buta'an* doll is paraded around Arjasa Village.

Social events like this are rarely found in big cities. Thus, the people of Arjasa Village still maintain this tradition, not to eliminate what has been passed down by local ancestors. Moreover, young people can learn this tradition directly from previous generations. The people of Arjasa Village have experienced many social changes from time to time, from prehistoric times to the modern era. Based on the results of field observations, these changes can be seen from various aspects, such as trust, economic, and social aspects. ⁴⁷

⁴⁵ 'Wasi'a, Diwawancara Oleh Penulis, Jember, 01 Desember 2023'.

⁴⁶ 'Andiyanto, Diwawancara Oleh Penulis, Jember, 01 Desember 2023.'

⁴⁷ *Observasi Di Desa Arjasa, 30 November 2023.*

In terms of belief, prehistoric people in Arjasa Village initially believed that spirits were attached to every object in nature, such as large trees, large stones, animals, and humans. In anticipation that these spirits would not interfere with their activities, they built buildings for worship, such as menhirs, kenong stones, and stone tombs. However, this belief has been lost today because of religious teachings that have entered and spread in Arjasa Village.

From the economic aspect, prehistoric people in Arjasa Village could concoct their food (food production). This is evidenced by the tools they create and use for cooking, hunting, and farming. One of the tools found in Arjasa Village is the menhir. Along with the times, these tools are certainly not used again and are used as a preserved heritage site. This is the results of an interview with Mrs Wasi'a, the head of Arjasa Village, as follows: ⁴⁸

"There are many changes in Arjasa village. The first most visible change was in the economic sector, where what used to be fixated on agriculture has now begun to enter the world of culture and tourism. In addition, artificial tourism has sprung up to develop the creative economy of Arjasa Village. Then there is the art of wood painting, which is also growing here, which is one of the advantages of the village, and there is a typical batik of Arjasa Village".

The people of Arjasa Village who lived in the Megalithic Age, who incidentally lived in groups, needed a group leader who could manage the distribution of duties and roles of members and determine the rules of each group. However, the leader of this group is only limited to the first person who has the same embassy as the other group members (has no privileges). The group leader also participated in mutual aid activities with other members. With the leader of this group, prehistoric communities can build sites they use for daily activities, such as the Duplang Site, Batu Kenong, and Batu Cemetery. Even today, the determination of group leaders is still carried out. But with different tasks and roles according to the progress of the times.

The Potential of Arjasa Village as an IPS Laboratory

The environment is everything that exists on this earth and its interactions. The environment includes various concepts, such as the concept of interaction, the concept of interconnection, and the concept of implication to solve problems. Therefore, the environment can be used as a learning resource. Although humans naturally can solve problems, they still need more understanding and knowledge related to their ability to solve problems to be used effectively and appropriately. ⁴⁹ In social studies learning, spatial literacy skills are one of the abilities that must be mastered by students.

In spatial literacy, one primary skill must be mastered, namely field skills. Field skills can only be learned through a location that can be used as a learning resource. The location must have aspects that can be carefully analyzed and tested. Previous research, which was quoted from the results of an international geography seminar in 2019, stated that local life could be used as a laboratory to improve students' critical thinking skills.⁵⁰ In addition, the UPI international

⁴⁸ 'Wasi'a, Diwawancara Oleh Penulis, Jember, 01 Desember 2023'.

⁴⁹ Muhyiatul Fadilah and others, 'Analisis Karakteristik Kemampuan Literasi Sains Konteks Bencana Gempa Bumi Mahasiswa Pendidikan IPA Pada Domain Pengetahuan Prosedural Dan Epistemik', *JIPi (Jurnal IPA & Pembelajaran IPA)*, 4.1 (2020), 103–19.

⁵⁰ R As'ari, E Maryani, and D Rohmat, 'Develop Critical Spatial Thinking by Utilizing Local Landscapes: Geography Field Laboratory Studies', in *IOP Conference Series: Earth and Environmental Science* (IOP Publishing, 2021), DCLXXXIII, 12028.

geography seminar in 2017 showed data stating that as many as 92% of teachers in Surakarta still have difficulty understanding the concept of social literacy due to a lack of learning resources.⁵¹

Mrs. Wasi'a, the head of Arjasa Village, explained the influence of historical sites on the changes in Arjasa Village as follows:⁵²

"For Arjasa Village, visits are often made from state campuses with history study programs or social studies education. Those who often go there are social studies students from UIN Jember, SPI students, and UNEJ students who also do things related to academic development that can develop their ability to carry out community and historical activities. In addition, Arjasa is also a center for the practice of excavation zones, so many community findings are used as excavation practices. Meanwhile, IPS itself has collaborated with Arjasa to develop an outdoor IPS laboratory".

Some of the problems above show that Arjasa Village can be used as a social studies laboratory to improve spatial capabilities. Arjasa Village has various resources that can be used in learning, especially social studies learning. Arjasa Village can be used as a social studies laboratory by utilizing various potentials in Arjasa Village. Thus, the social studies laboratory must meet the qualities that must later be realized, including independence, creativity, empathy, cooperation, solidarity, tolerance, leadership, and the ability to build character and improve national civilization.⁵³ Social studies laboratory development is expected to enhance knowledge and understanding, attitudes and values, and aspects of skills, especially spatial literacy skills.⁵⁴ In addition, increasing spatial literacy can also be realized through learning by using Arjasa Village as a social studies laboratory. Given that Arjasa Village has fulfilled aspects that become Arjasa Village as a prototype of social life.

a. Social Studies Laboratory from a Historical Perspective

From a historical perspective, the laboratory contains replicas of things related to past events, making its function diverse. The laboratory can be used as a practicum class, study class, or museum. Social studies laboratories can provide a real picture of past events.

Generally, this historical laboratory contains ancient objects that have high historical value. These objects serve to complement the understanding that has been gained from images and videos. From a historical perspective, the social studies laboratory describes human life in more detail in making history. Life requires tools that can be used in human life. The tools created consist of two tools of need, namely tools to meet physical and spiritual needs, which are then formed from the results of human culture. These cultural results can then describe the behavior and life of a group of people in a particular era.

b. Social Studies Laboratory from an Economic Perspective

From an economic perspective, a laboratory is defined as a means that can be used to conduct experiments and investigations related to economic activities. Social studies laboratory in an economic perspective can be used as a learning resource to solve problems and conduct experiments related to competence in economics subjects. From an economic

⁵¹ S Sugiyanto, E Maryani, and M Ruhimat, 'A Preliminary Study on Developing Geography Literacy Based on Social Studies Learning Model to Improve Teachers 21st Century Skills', in *IOP Conference Series: Earth and Environmental Science* (IOP Publishing, 2018), cXLV, 12062.

⁵² 'Wasi'a, Diwawancara Oleh Penulis, Jember, 01 Desember 2023'.

⁵³ Muhammad Hosnan, *Pendekatan Saintifik Dan Kontekstual Dalam Pembelajaran Abad 21: Kunci Sukses Implementasi Kurikulum 2013* (Ghalia Indonesia, 2014). Hlm 25

⁵⁴ Toni Kurniawan and Enok Maryani, 'Pengaruh Lingkungan Keluarga Dan Lingkungan Sekolah Terhadap Keterampilan Berpikir Tingkat Tinggi Peserta Didik Dalam Pembelajaran IPS', *Jurnal Pendidikan Ilmu Sosial*, 24.2 (2015), 209–16.

perspective, the IPS Laboratory can also be used as infrastructure to simulate economic activities.

c. Social Studies Laboratory from a Geographical Perspective

From a geographical perspective, a laboratory is an infrastructure that can be used to identify, explore, and apply geographical materials. From a geographical perspective, the IPS laboratory can be used to transform observations of geosphere phenomena into theories and concepts or vice versa. Thus, using social studies laboratories can improve psychomotor skills and conceptual theory.

Social studies laboratories can be used to support classroom learning. In social studies laboratories, the perspective of geography must correlate aspects of physical geography and human geography. Generally, this social studies laboratory uses only materials that require direct practice and observation. The social studies laboratory, from a geographical perspective, must also be a means of solving problems and observing existing facts.

d. Social Studies Laboratory from a Sociological Perspective

From the sociology perspective, social studies laboratories are used to describe social conditions in real life. This is because, in sociology material, some things may not be touched and felt directly because they are phenomenological, such as the phenomenon of poverty, disputes, and so on. Thus, the social studies laboratory provides teaching aids as a learning medium.

e. Social Studies Laboratory from an Anthropological Perspective

In general, anthropology discusses humans themselves and their lives. Thus, the social studies laboratory, from the anthropological perspective, contains a depiction of humans, both physically and culturally. From the physical aspect, the social studies laboratory provides a means to study the visible and visible human form. Meanwhile, in terms of culture, the social studies laboratory will provide a place to analyze human works and creations, ideas, relationships, languages, and ethnic or local cultures.

The Role of Arjasa Village in Improving Spatial Literacy

Arjasa Village has a vital role in improving spatial literacy skills. The role of Arjasa Village in improving spatial literacy is close to the spatial literacy indicators previously described. In comprehensive indicators, Arjasa Village can help individuals understand the location of an area as a whole, including its phenomena and historical, economic, geographical, and cultural aspects. In spatial interaction indicators, Arjasa Village can help individuals understand interactions between regions in real terms, such as the interaction of Arjasa Village with other regions to carry out economic activities.

On the scale indicator, Arjasa Village can help individuals understand an area using large and small scales. In the analysis indicators, Arjasa Village can help individuals understand the existing geographical phenomena profoundly and thoroughly. In the representation indicator, Arjasa Village can help individuals explain field data obtained previously in Arjasa Village. Meanwhile, in the application indicator, Arjasa Village can help individuals practice what was obtained in the previous indicators.

In its use as a social studies laboratory to improve spatial literacy, Arjasa Village must fulfill aspects that make it suitable for use as a social studies laboratory. From a geographical aspect, Arjasa Village is located in a location that is still thick with culture and biodiversity. Arjasa Village still has not undergone many specific changes, so it is very suitable for use in all observation and research activities on spatial problems. The results of Winda Maharani and Enok Maryani's research entitled "Increasing Student Spatial Literacy through the Use of Map Media" explained that

students' average spatial literacy ability is still relatively low.⁵⁵ Thus, appropriate facilities are needed to improve students' spatial literacy skills by meeting specific indicators, namely determining location, identifying spatial orientation, determining the closest distance, and identifying objects through symbols on the map. The following table of spatial capability indicators:

No	Indicator	Number of questions	Elements of geography	Non-geographical elements
1	Comprehensive	2	Location, Place, Distance, area,	Vocabulary, English
2	Spatial interaction	1	scale, contours, altitude, navigation, spatial distribution,	proficiency, calculation scale,
3	Scale	2	buffering, position, region,	English, conveying
4	Analysis	1	map, stacking, geographic data,	concepts, visualization
5	Representation	1		
6	Application	1		

Source: Huynh and Sharpe, 2013.

The geographical condition of Arjasa Village, which has many historical locations, can be used to meet these indicators. Arjasa Village can be used to identify historical locations and introduce spatial materials in real time. It can be used to study symbols in the form of images on maps with real conditions in the location of Arjasa Village.

In the socio-anthropological aspect, Arjasa Village has a tabular-an culture, a form of local wisdom still preserved today. In addition, from a historical perspective, many megalithic-age sites are scattered in Arjasa Village. The people of Arjasa Village use both of these things to support the economic needs of the village by making it a historical tourism village. The community still uses this historical tourism village as a livelihood other than farming. The results of research by Depict Pristine Adi and Anindya Fajarini entitled "Empowerment of Arjasa Village Community in Developing Creative Economy through the Historical Tourism Village Program" explained that historical sites in Arjasa Village are exciting locations to visit and have an educational side that can be used as observation and research material.⁵⁶ This is due to Arjasa Village's ability to meet spatial literacy indicators, including comprehensive spatial interaction, scale, analysis, representation, and application.

In comprehensive indicators, Arjasa Village can help individuals understand the location of an area as a whole, including its phenomena and historical, economic, geographical, and cultural aspects. By understanding the location of an area, individuals can also learn to determine planning from the use of phenomena owned by the region. One of the uses of the phenomenon in Arjasa Village is using historical sites as educational tours planned directly by all elements of Arjasa Village, including the community around historical sites. This is according to Dwiardi's theory, which states that all assets owned by a village constitute significant capital in the development of the village and can be driven directly by all elements of the village.⁵⁷

The community's understanding of the phenomena in Arjasa Village affects regional interaction. This is reflected in the spatial interaction indicators. Arjasa Village can help individuals understand interactions between regions in real terms, such as the interaction of Arjasa Village with

⁵⁵ Maharani and Maryani. loc.cit

⁵⁶ Depict Pristine Adi, 'Pemberdayaan Masyarakat Desa Arjasa Dalam Mengembangkan Ekonomi Kreatif Melalui Program Desa Wisata Sejarah', *Islamic Management and Empowerment Journal*, 4.2 (2022), 217–228.

⁵⁷ dkk. Dwiardi, S.P., *Village Resource and Opportunities to Become Interpreneurial Village*, 2010. Hlm.23

other regions to buy and sell agricultural products to other regions. Spatial interactions in Arjasa Village are influenced by interests and relationships with other regions and the ease of access to Arjasa Village with other regions. This is according to Rondinelli's theory, which states that the interaction process is formed due to interrelationships between regions, which indicates that each region has gained access to the existing facilities and infrastructure.⁵⁸

On scale indicators, Arjasa Village can help individuals understand an area using large and small scales. Individuals can learn about parts of an area of Arjasa Village using scales. In this indicator, individuals can understand the dynamics in each space to discover its changes. This understanding is essential to spatial literacy. This is in accordance with Wilson's theory, which says that understanding geographical dynamics is necessary, especially when describing spatial changes needed in spatial thinking skills.⁵⁹

In the analysis indicators, Arjasa Village can help individuals understand the existing geographical phenomena profoundly and thoroughly. Understanding the phenomena owned by Arjasa Village certainly has a significant impact on the welfare of the Village itself. In Arjasa Village, the use of historical resources and cultural heritage in the form of ta'buta'an was once only considered ordinary things that had no more value. This is because of the lack of people analyzing and exploring the phenomena that exist, and they find. But now, these phenomena can be used as a source of community economy by establishing tourist villages. In addition, the utilization is also used as a realistic learning resource. Yunus said that the changes in an area are based on the uniqueness and characteristics found.⁶⁰ Arjasa Village has discovered the uniqueness of its phenomena through the analysis process. Thus, individuals can use it to learn how to analyze an area in order to find the uniqueness of existing phenomena.

Arjasa Village can help individuals explain field data obtained previously in the representation indicator. Representational abilities are necessary for spatial literacy to develop an individual's critical thinking skills. Through Arjasa Village, individuals can develop their critical thinking skills through activities to represent their ideas and ideas by speaking them. Stuart Hall states that representation has two critical concepts, namely the concept of mind and language, which influence each other.⁶¹ Ideas will be conveyed through language, and language without the concept of ideas has no meaning. Arjasa Village, as a social reality, can help individuals represent their ideas so that they can be conveyed and adequately realized.

In the application indicators, Arjasa Village can help individuals practice what was obtained in the previous indicators. Each individual's learning experience obtained from various phenomena in Arjasa Village in the form of historical, economic, and cultural phenomena can be used to illustrate phenomena in other regions. Thus, the community can apply the knowledge analyzed in Arjasa Village to other areas. This application requires social capital in the form of cooperation and a sense of belonging to the same interests. As Subagyo and Prayitno's theory explains, significant social capital will impact the community's desire to participate in village activities and work together to benefit the village.⁶²

CONCLUSION

Arjasa Village has a variety of social lives, which is a rich source of learning in social sciences (IPS). This is based on the fact that the people of Arjasa Village have dual professions:

⁵⁸ Ken Martina Kasikoen, 'Keterkaitan Antar Wilayah (Studi Kasus: Kabupaten Cilacap)', *Planesa*, 2.2 (2011), 213213.

⁵⁹ Courtney R Wilson and others, 'From Local to Global: A Birds-Eye View of Changing Landscapes', *The American Biology Teacher*, 71.7 (2009), 412–17.

⁶⁰ Hadi Sabari Yunus, 'Dinamika Wilayah Peri-Urban: Determinan Masa Depan Kota', (*No Title*), 2008.

⁶¹ Stuart Hall, *Representation: Cultural Representations and Signifying Practices* (Sage, 1997), II.

⁶² A. Prayitno, G., & Subagyo, *Membangun Desa* (UB Press, 2018). Hlm.49

farmers and historical tourism actors. Traditions such as ta'buta'an are still going strong to express gratitude for the harvest. Social changes in Arjasa Village are reflected in its historical traces, from the megalithic age to the present, with various historical sites throughout the village. These three aspects strongly support the concept of Arjasa Village as a social studies laboratory to improve spatial literacy. In addition, Arjasa Village also meets spatial literacy indicators. Therefore, using Arjasa Village as a social studies laboratory can be done effectively. However, there are challenges, such as the vast area of Arjasa Tourism Village and many historical sites. The recommendation proposed is to conduct an inventory of the potential regions based on the thematic division of hamlets to facilitate the development of student understanding of spatial literacy.

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