



Project Based Learning (PjBL) Model Integration of Sasak Ethnic *Nenun* Local Wisdom in Sociology Subjects

Mila Noviana¹, Siti Komariah²

Departement of Sociology Education, Universitas Pendidikan Indonesia¹²

milanoviana207@gmail.com¹, sitikomariah@upi.edu²

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Abstract

The PjBL model with the unification of Sasak ethnic *nenun* local wisdom in Sociology subjects with the *nenun* topic and social deviation at least gives students a new nuance in learning Sociology so that students are more motivated and have high enthusiasm in learning. The purpose of this study was to integrate the PjBL model with the Sasak ethnic *nenun* local wisdom in the subject of Sociology. This study used a literature review method, by trying to develop a PjBL learning model that is reviewed from various relevant references. The results of the research was the PjBL model of integrating Sasak ethnic *nenun* local wisdom in Sociology subjects which can be the basis for educational practice to realize independence, entrepreneurship, responsibility, perseverance, and thoroughness. With the application of local wisdom, it is also able to cultivate the spirit of student learning enthusiasm and students know their own wisdom which is full of good values, empowerment, especially in social and economic aspects, leadership, simplicity, social interaction, hard work, life advice. Added by combining the social media such as Instagram and Tiktok, these are very familiar to students so that it will also affect the Sociology learning process.

Key words: *PjBL, Nenun Local Wisdom, Sociology*

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*Corresponding author:

milanoviana207@gmail.com

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INTRODUCTION

One of the student success in learning is influenced by habits or learning wisdom, how to adapt well, and a high sense of friendship with teachers, students, the classroom environment or school residents. According to Koentjaraningrat (1990) cultural factors related to community wisdom such as habits, opinions, or customs are always found in social life. It should be noted that students in one school come from very varied social groups or groups. This variation starts from language, customs, religion, wisdom, so that their congenital and personality are different or divergent. Moreover, students or Generation Z who are proficient in the field of technology which is socially or commonly referred to as the era of creative, confident, fast connected or interacting humans in the digital world (W et al., 2019). However, not all students, millennials, and generation Z are able to adapt to technological developments, in fact there is a crisis of confidence, depression and other psychosocial problems. This has implications in all aspects of life, including school, family, and community.

The existence of student confidence crisis affects the way they interact with fellow classmates or outside the classroom, friends in organizations or more to one's social attitude such as how they make friends at school. This socio-cultural diversity is sometimes not accepted by some students. Many problems in millennial and Z generations are lack of respect for friends, lack of socializing with the environment or even lack of good communication, lack of togetherness and trust (Harahap et al., 2020). Furthermore, the problem of wisdom-based education is that many teenagers or middle school age students commit social deviations such as free sex and premarital pregnancy which are a blurry portrait of the lives of teenagers today in Indonesia. Free sex, unwed pregnancy, abortion, rape, sexual harassment, distribution of pornographic VCDs, pornography, and porn action are rampant among today's youth (Illu & Masihoru, 2020); many children nowadays

prefer western songs or music with the characteristics of metal, *jidag-jidug*, *gebrag-gebrag*, loud, mellow intonation which sometimes reflects hopelessness, lack of motivation to listen to their respective folk or local songs because they are considered less up to date (Rosario et al., 2022); Students are identical with 24-hour cellphones, sometimes they forget the enjoyment of direct communication, both with parents, family, friends or even social (Indri Kristiwati, Irfan, 2020).

Based on the elaboration of problems above, this can result in a lack of student collaboration. Whereas in the 21st century, students are required to be able to communicate and collaborate (Asnidar, 2017); however, there are still many who spend time with their work, there are still many children who study but are less able to work together and even intimidation occurs and this has implications for students' lack of independence and less power in social or economic aspects later (Gendron et al., 2011; Houbre et al., 2006; Kowalski & Limber, 2007). In addition, internal problems concerning their character or ethics, such as students being unable to respect the opinions from their friends when discussing in class or outside the classroom, most students still not caring, are very ignorant of school work or assignments given by the teacher and always copy their friend's work or duty as a result, indifferent to their friends who have difficulty in understanding the material presented by the teacher for example about Sociology material which is rich in concepts, theories, when the teacher's explanation is only focused on textbooks or more on just talk without a purpose, the student's character is minus when it comes to caring attitude such as when their friend skips school. Despite these various problems, the teacher's role as the spearhead of education and motivator as well as parents in schools is very important in providing knowledge to students about the meaning of learning, fostering student creativity because our students have potential, and most

importantly how students have a sense of responsibility towards education

Therefore, in every learning, especially in Sociology lessons, Citizenship Education teachers must apply or link the material with local wisdom of the student's tribes. Because local wisdom is full of advice (Hafidz, 2012); goodness (Wafiqni & Nurani, 2019); ethics of interaction (Abbas, 2013); guidelines for living and behaving that are identical to practicality if we know them (Affandy, 2019). This local wisdom is like local genius, local wisdom, local knowledge. Local wisdom which if applied in learning combined with local and global values can create interactive learning. One of the learning models that can increase student activity, student motivation, and interactively is the Project Based Learning (PjBL) learning model. PjBL is an innovative and contextual learning model that relates to students' daily lives, through activities that give students freedom to explore, plan learning activities, carry out collaborative projects, and ultimately produce products (*The Influence of Instagram-Assisted Project Based Learning Model on Critical Thinking Skills Popy Adekantari Su ' Ud Sukardi*, 2020). The application of PjBL in learning is able to increase cooperation and cohesiveness between students (I. A. Pratiwi et al., 2018); critical thinking (Hartini, 2017); learning motivation (Wahyu et al., 2018); creativity and student learning outcomes (Surya et al., 2018). With the benefits of PjBL already mentioned, it would be better if it was integrated with local wisdom. One of the local wisdoms that exist in Indonesia, especially the Sasak tribe in Lombok island, is the local wisdom of *nenun* or *nyesek*.

Nenun is the local wisdom of Sasak tribe Lombok which is full of good values, advice, religiosity, and ethics. The *nenun* wisdom has life values that can be taken by students or all of us, in addition to making women empowered in the economic field, moreover, *nenun* is a condition for marrying the Sasak tribe. *Nenun* or *nyesek* (in Sasak language) symbolizes peace and equality there is no better group, meaning that must respect others. Besides that, contained in *nenun* faith-islam-ikhshan with the meaning that everything we do is described as a personality condition that has commitment and consistency to truth, goodness, beauty, nobility, and builds social solidarity as well as a defense mechanism from various forms of stereotypes against the community and to

avoid behavior that not good if it is associated with student problems such as bullying, drugs, suicide or negative things (Turmuzi et al., 2022).

The local wisdom of the Sasak *nenun* or *nyesek* community has meaningful values and becomes the basis for educational practice to realize independence, entrepreneurship (economic empowerment) because it is better to spend time learning or being empowered in any aspect than doing a social deviation. In addition, the values contained are responsibility, diligence, thoroughness, simplicity. Simplicity because it still uses traditional tools or maintains the original handmade wisdom of the Sasak tribe; independence which reflects that women are independent in earning income; economic empowerment which means that *nenun* will definitely produce results/works and benefits; the responsibility that is instilled is that however the form of the order for woven fabrics as weavers must be able to be responsible for completing requests from buyers; and meaningful accuracy when doing the *nenun* work focuses only on making woven fabrics or work that is in sight. So this *nenun* needs to be integrated in the subject of Sociology.

PjBL which is integrated with *nenun* or *nyesek* is very suitable if applied to Sociology learning. Because Sociology is about society, phenomena that exist in the surrounding environment and so on. The implementation of PjBL *nenun* will not be separated from the PjBL steps in the original but combined with the local wisdom of *nenun*. This PjBL method is integrated with the *nenun* wisdom where students who have been divided into groups go to the field or to the Sade traditional village (the most weavers place in the Lombok area) to solve topics with groups that have been given by the teacher, besides the teacher continues to monitor activities students with a handle on the project creation schedule. Next, each group explains the meaning obtained from *nenun* or *nyesek* and brings woven cloth to be presented in front of the teacher and friends. Each group presented the results of their project about the *nenun* wisdom of the Sasak tribe which has many life values (family warmth, help, thoroughness, positive thinking, independence, simplicity), advice (greeting with fellow neighbors, remembering Allah, and so on), about women's empowerment (by *nenun* women have sufficient income to help their

household economy). In addition, the woven fabric of the Sasak tribe is also often used in terms of providing an abstract picture in mathematics (ethnomathematics) subjects such as pyramids, squares, semi-circles and so on which have the meaning of life and the value of goodness. By using the PjBL method, the integration of *nenun* is able to increase students' learning motivation, students' creativity, problem solving, collaboration, and of course to know one's own culture which is full of life values or values as contained in this *nenun* local wisdom.

Therefore, it is very necessary to implement learning models, especially the PjBL model of integrating local wisdom of Sasak *nenun* in Sociology learning. The local wisdom of *nenun* is full of virtues to equip students in problem solving, building cooperation, empowerment, thoroughness, honesty and an innovative learning model. This innovation with local wisdom is able to foster friendly feelings among fellow students, especially within the school community which is very heterogeneous. Of course, there are also many learning models that have not been integrated with local wisdom. Thus, this study aims to integrate the PjBL model with the local wisdom of Sasak *nenun* in Sociology subjects ranging from teaching materials, learning media to learning evaluations.

METHODOLOGY

Many methodological approaches are described in terms of the type of analysis carried out, such as in the form of secondary data formed based on historical studies, literature reviews, archives, documents to complement the theoretical approach. Different approaches also involve different sets of assumptions about what kind of information (or knowledge) is important (Creswell, 2014). This research forms a description of the approach with conceptual studies that stand on the type of literature review. In this study, the researcher adopted a qualitative approach that stood on the type of literature review.

The method used is literature review/library research (Ary et al., 2010). This research method was chosen as a suitable method for collecting data from the results of studies, journals, archives, scientific articles that can assist researchers in collecting literature on the project based learning (PjBL) model of integrating local wisdom of Sasak

nenun. According to Zed (2014) explains that library research is a collection of research activities with library data collection methods, the next step is reading and taking notes, processing materials, content, research content. After the data was collected, the researcher analyzed the data through a systematic process. In this case, the researcher uses content analysis with reference to the existing materials.

RESULT AND DISCUSSION

Project Based Learning (PjBL) Model Integration of Local Wisdom of Sasak *Nenun* in Sociology Subjects

Nenun wisdom has life values that can be taken by students or all of us, besides making women empowered in the economic field, moreover, *nenun* is a requirement for marriage in the Sasak tribe, Lombok, NTB. The implementation of PjBL *nenun* will not be separated from the PjBL steps in the original but combined with the local wisdom of *nenun*. PjBL is an innovative, creative, problem-solving, contextual learning model that relates it to students' daily lives, through activities that give students freedom to explore planning learning activities, do collaborative projects, and ultimately produce products (Melinda & Zainil, 2020). As the results of research Noviana et al., (2022) that PjBL integration of local wisdom of Sasak *nenun* fosters student friendly feeling, this indicates that students can implement one of the 18 characters that students must have, namely friendly character. The results of this study indicate that the perspectives of male and female students regarding friendly feeling as social capital of students in heterogeneous schools by looking at the dimensions of working well together in heterogeneous groups of male students have a higher perspective of 90% than girls, the difference is 2% (88%), dimensions of getting along with good friends in class and organization (male, 86%) and (female, 85%), dimension of sympathy with friends when they need help (male, 84%) and (female, 89%), communicate with friends regardless of differences (male, 90%) and (female, 87%), and the dimensions of interacting with teachers are both high at 90%. The results of this friendly feeling percentage cannot be separated from the application of the PjBL model of integration of local wisdom of Sasak *nenun* in Sociology subjects.

The syntax of the PjBL model is: 1) the

teacher gives complex problems to students in groups, here the teacher gives topics and various kinds of problems; 2) designing a strategy or method that will be done to create a project; 3) map the schedule/agenda of the project; 4) deepening of the prepared projects; 5) monitor the progress of the project, the teacher always monitors the progress of the student's project, the teacher should not be hands off; 6) presenting the project made in the form of an attractive powerpoint; 7) project assessment, the teacher gives an assessment to the group as a result of collaboration between students (Anggraini & Wulandari, 2020).

This PjBL method is integrated with the *nenun* wisdom in which students who have been divided into groups go to the field or to the Sade traditional village to solve topics with groups that have been given by the teacher, besides the teacher continues to monitor student activities with a handle on the project making schedule. Furthermore, each group brings woven cloth to be presented in front of the teacher and friends, in this syntax the group has also uploaded on social media about their activities while in the field. Each group presented the results of their project about the *nenun* wisdom of the Sasak tribe which has many life values (family warmth, social interaction, women's solidarity, help, accuracy, positive thinking), advice (greeting with fellow neighbors, remembering Allah, and so on), about women's empowerment (by *nenun*, women have sufficient income to help their household economy). In addition, the woven fabric of the Sasak tribe is also often used in terms of providing an abstract picture of mathematics (ethnomathematics) subjects such as pyramids, squares, and semi-circles which are full of the meaning of goodness.

By using the PjBL method, it is able to increase student cooperation, interaction between students or the community when entering the field, students' creativity, problem solving, and of course to know their own wisdom which is full of life values such as *nenun*. The PjBL model is based on constructivist principles, which involve and free students to think and develop their thinking skills (Adekantari et al., 2020; Hasan et al., 2017). Constructivistic theory creates understanding based on knowledge gained through the actual environment and student experience (Jin, n.d.) so that learning becomes more meaningful (Polman et al., 2021).

The PjBL method provides opportunities for students to make decisions in determining their own projects. Students can develop their critical and creative thinking skills because these two skills are very important in completing projects (Sadrina & Mustapha, 2017). PjBL encourages students to have a level of perceived self-efficacy and control, is open to group work and mindset growth and has great potential for deep learning, as they can tap into real-world knowledge, which they gain from developing their projects (**Georgia Institute of Technology, 2016**). The results of the study prove that the implementation of PjBL has a positive impact such as being able to improve learning outcomes (Syakur et al., 2020); critical thinking (E. T. Pratiwi & Setyaningtyas, 2020); creative thinking (Setyarini & Jannah, 2020); student learning motivation (Handayani, 2020); improvement of student communication (Rianti Rahmalia et al., 2020); collaboration between students (Rahayu et al., 2020).

It is integrated with the local wisdom of *nenun*, In *nenun* it is implied that each self is a leader and everyone is held accountable. The woman is the head of the household while the husband is the leader in the family. Such as roles as wife, mother, husband or members of society. For example, in the Sasak tribe, there is leadership starting from traditional leaders, religious leaders, community leaders, child or women activist leaders and so on. Like Lombok women, they must be able to weave before being allowed to marry on condition that they are able to make 144 woven fabrics for women and breed 1 buffalo to 25 for men. This requirement is made by the traditional leader with the approval of the leaders.

In addition, from the values of local wisdom in the economic aspect, economic values make women empowered so that they can generate income, can meet the needs of the woman and or those who are married are able to meet the needs of the family. Local wisdom in the social aspect also fosters a very intense interaction because after the morning prayer the mothers or women have stayed in front of the woven cloth while communicating with other neighbors, this is one of the efforts to avoid conflict between the mothers who weave the cloth if at night. one day the problem came. Apart from being with each other, mothers or women who weave are able to communicate well with tourists who come. In the aspect of education, every child aged 4 years has been

introduced to *nenun* equipment so that they are not foreign, they teach their children what patience means from each *nenun* process, teach what beauty, serenity, perseverance, thoroughness, hard work, entrepreneurship mean and so on. This is a kind of learning model that with the PjBL model the integration of local wisdom in *nenun* can minimize deviant behavior. Sometimes deviant behavior is due to several factors, namely economic conditions, invitations from friends, jealousy, and so on.

In this study, local wisdom of *nenun* is applied through:

a. Teaching Materials

In Sociology learning, we as prospective educators and educators design teaching materials. Instructional materials are knowledge, skills, and attitudes that students must learn in order to achieve predetermined competency standards. In detail, the types of learning materials consist of knowledge (facts, concepts, principles, procedures), skills, and attitudes or values. The teaching materials used to improve knowledge, skills, attitudes, and values are using teaching materials such as audio-visual, which shows how traditional leaders and figures make rules in Sasak marriages, namely that women must be able to weave. Then show how historical *nenun*, how to weave using the help of LCD and projector.

Historically, *nenun* is an order, namely an order that requires girls before marriage to be able to weave or commonly called *nyesek* (Fauzi & Setiawan, 2020). This is done so that women before marriage have entered the age of marriage and are empowered to have *nenun* skills. *Nenun* as a teaching material used in social deviation material to instill attitudes and knowledge based on wisdom so that students spend their time being empowered. For example, if they want to get married, Sasak women must be able to make at least three woven fabrics for themselves, their husbands, and in-laws (Intan, 2021). In *nenun* activities, women must focus and each cloth woven by the loom always makes a "sak-sak" sound, which means one, this means that only God is worthy of worship and that God knows what mankind is doing. In addition, the *nenun* tradition contains a lot of religious and social values. First, religious values reflect the *pacu*, *pasu*, and *genem* which means that humans must be diligent and painstaking in doing whatever work is in front of them, then be diligent in

worship and study. Second, social values, which reflect *kencak*, *kenaq* which means humans must have good and right behavior. If for example you have done bad behavior and got a bad economic position, immediately change your behavior and understand that everything you do is supervised by Allah SWT. Because violating this concept is an act against taboos (*maliq lenget*). Thus, before *nenun*, it would be better for the children to be *sembek* first.

In addition to the material on social deviation, I would like to suggest material on social research, socialization, social interaction. In the simple social research material given to class X SMA/MA, the teacher at least has material or material about the local wisdom, for example the Sasak tribe about *nenun*. *Nenun* material on the basic competencies of social research in Sociology subjects is given so that students are able to observe their own wisdom, enjoy their own wisdom, and later will grow to preserve this *nenun* wisdom, especially as this is one of the requirements for marriage for Sasak women. This is also done so that students are motivated in studying social research, because we know that Sociology talks about society.

However, in this study, this author focused more on social deviation material so that students were given more project assignments with their groups, collaborated with both men and women, worked together in completing their project assignments so that deviant behavior could be minimized or avoided by students because it would harm themselves. In this social deviation material, students already know various forms of social deviation. Therefore, to minimize this form of social deviation, students are given a group project with the topic "*nenun* and social deviation". This local wisdom of *nenun* is raised and integrated into Sociology subjects because students will later get activities about economic and social empowerment, the nature of thoroughness, perseverance, independence, simplicity and so on or the values that exist in the *nenun* of the Sasak tribe. With the meaning of *nenun*, one of which is empowerment, it aims to make students better empowered to spend time on collaboration rather than spending time playing games, let alone making social deviations that can harm themselves and many people or society.

The core competencies and basic competencies used in the PjBL method of *nenun* integration in Sociology subjects are:

Kelas XII

Kompetensi Inti	Kompetensi Dasar
3. Understand, apply, and analyze factual, conceptual, and procedural knowledge based on their curiosity about science, technology, art, wisdom, and humanities with insight into humanity, nationality, state, and civilization related to the causes of phenomena and events, and apply knowledge procedural in a specific field of study according to their talents and interests to solve problems	3.3 Understanding various forms of social deviation in society 3.3.3 Social Deviance in Society
4. Processing, reasoning, and presenting in the concrete and abstract realms related to the development of what they learn in school independently, and being able to use methods according to scientific rules	4.4 Conducting analysis on the impact of social deviation in society

b. Learning Model

The learning model used is Project Based Learning, which is a group project model consisting of 4-5 people to complete a project that has been given by the teacher about "social deviation and *nenun*". The location of the research was carried out in the village of Sade, Rembita, Pujut District, Central Lombok Regency. The time span given by the teacher to complete this project is 4 weeks with the resulting product, namely woven cloth and the meaning contained in *nenun*. To make it even more interesting, PjBL will be combined with Instagram and Tiktok media, where students make videos on how to weave until they are finished with all groups able to weave in turns. This Instagram media will also later be tasked with making reels stories about *nenun* to be able to inspire other students and as a place to promote the very handmade woven fabrics of the Sasak Tribe. This work will be very difficult but will train students to focus on the topics given by the teacher and of course students are able to think ahead so as not to make social deviations (better empowered).

The material used is social deviation, because social deviation material is also given but is more about social problems since grade 10 so that students by learning about *nenun* become aware of how to weave. Thus, women are ready to marry and are empowered to have income from *nenun*. This PjBL learning method is very familiar among students, teachers, lecturers and so on. Even though it is not foreign, not many have implemented it with local wisdom. Application

with local wisdom is very important especially in the current era so that the next generation knows their own wisdom. *Nenun* wisdom has life values that can be taken by students or all of us, in addition to making women empowered in the economic field, moreover, *nenun* is a requirement for marriage. The implementation of PjBL *nenun* will not be separated from the PjBL steps in the original but combined with the local wisdom of *nenun*. The syntax (Anggraini & Wulandari, 2020) is:

1) The teacher gives problems to students in groups, here the teacher gives topics and various kinds of problems.

The teacher gives a topic on the basic competencies of social inequality on the topic of "*nenun* and social deviation" *nenun* by being given the problem of cases of school-age children getting married (for group 1), *nenun* with student problems fighting between students (group 2), *nenun* with students' problems free sex (group 3), *nenun* with students' problems with drugs/drugs (group 4), *nenun* with social inequality, discrimination, social jealousy in the community (group 5).

2) Design a strategy or method that will be done to create a project.

After the teacher divided the students into heterogeneous groups, the teacher also informed that this project would be combined with Instagram and TikTok media. The time given for the project is 4 weeks but the teacher continues to monitor student activities.

3) Mapping the schedule/agenda of the project. Because the research location can be accessed easily by students, this makes it easier for students and teachers. In the first week, students analyze the topic of social deviation and get to know *nenun*.

4) Conducting an in-depth study of the project that has been prepared.

After students observe and analyze the social deviations obtained, students begin with groups to explore this *nenun*. Why weave? Because one way to minimize social deviations, students are better empowered. The deepening of this project is up to the fourth week. At this stage, the group leader and the group must continue to report their progress, for example by tagging the Sociology teacher on Instagram and tiktok on snapinstagram.

5) Monitoring the progress of the project, the teacher always monitors the progress of the

student's project, the teacher must not be out of hand.

Similar to students who always report their progress, teachers must also continue to monitor student project work. Either monitoring in the field directly or through Instagram and TikTok and in class. Students and groups tell what obstacles or difficulties during project work.

- 6) Presenting the project made in the form of an attractive powerpoint.

After the fifth week, students and groups will be ready to present their observations by bringing woven fabrics from their groups.

- 7) Project assessment, the teacher gives an assessment to the group as a result of collaboration between students.

Assessment can be done by the teacher or by other groups to make it more fair and open. Because it is also known that there must be group members who do not take part at all. In fact, this project is one way to empower both male and female students.

c. Creative Media

After the group knew the meaning of *nenun*, how to weave, and so on, the group was instructed to make a report on what was done during the research. Then each group inspires or uploads the "*nenun*" method on Instagram and Tiktok social media. Why should it be on Instagram? because according to a survey, the largest Instagram user is the millennial generation who spends watching and creating the most stories (Mutia, 2017). Thus, it is very good if each group uploads on Instagram so that other students see the productivity of students who upload about *nenun*. Furthermore, why upload also to tiktok because there is a tiktokshop feature that students are able to not only preserve wisdom, but be more productive, and promoting woven fabrics to many people so that later income will enter their respective accounts. Thus, Instagram and Tiktok media are an effort to introduce *nenun*, preserving the wisdom of the Sasak tribe, on the other hand, being able to generate income.

Each student is expected to be able to make a short 5 minute video as a report that the student has been able to weave with his group. This video will be uploaded on YouTube with the hashtag *#kultursukusasakmenenun*. Instagram with the hashtags

#kultursukusasakmenenun, and typing with the hashtags

#kultursukusasakmenenun, *#laki&prberdaya*, and *#bisadiorder*. The teacher makes an assessment instrument with indicators: understanding the history of *nenun*, the meaning of *nenun*, how to weave, and the benefits of *nenun*, then the teacher provides responses and assessments or rewards for those who are very enthusiastic in efforts to preserve the "*nenun*" Sasak wisdom.

d. Learning Evaluation

In the learning evaluation, the teacher assessed all groups from various aspects, first, namely cooperation, secondly the activity of members, thirdly the creativity of group members, fourthly communicatively, fifthly the results of woven fabrics and analysis of social deviations. On the other hand, group members also assess their own members, and evaluate again that at the time of presentation the results can be assessed by other groups.

Nenun can also be used as an evaluation of learning, that when the group is able to make or create woven cloth, even though it is simple, it is an extraordinary thing. Because not everyone has the enthusiasm to learn to weave/nyensek. But here, the PjBL model of *nenun* with a combination of Instagram and Tiktok social media can inspire students' enthusiasm in learning and this will give a new impression on Sociology subjects which are said to be very boring.

In the end, students are able to digest and implement not just knowing the leadership of the Sasak Tribe as a customary agreement for the prospective bride to be able to weave. This is an effort to empower women so that they are able to maintain family quality, family resilience, and create a prosperous and harmonious family. The values contained in *nenun* such as the value of nyensek which reflects calm, the value of nyunsuk which reflects whatever is done while it is good will definitely bring goodness, the value of overlapping-maliq-merang which refers to the value of religiosity means that faith-islam-ikhshan with the meaning that everything we do is described as a personality condition that has a commitment and consistency to truth, goodness, beauty, and nobility, and building social solidarity and at the same time a defense mechanism from various forms of stereotypes against the community and to avoid bad behavior when it is associated with student problems such as bullying, drugs, suicide, negative things. In

addition, there is also the value of *tuhu* which means that women and men must carry out their duties and work in accordance with their roles and functions in society. This value indicator is realized by the value of "*pacu, pasu, genem, kereh, kencak, kenaq, and paut*". In addition, there is also the value of *tuhu* which means that women and men must carry out their duties and work in accordance with their roles and functions in society. This value indicator is realized by the value of "*pacu, pasu, genem, kereh, kencak, kenaq, and paut*". In addition, there is also the value of *tuhu* which means that women and men must carry out their duties and work in accordance with their roles and functions in society. This value indicator is realized by the value of "*pacu, pasu, genem, kereh, kencak, kenaq, and paut*".

e. Learning Resources

The motif of the Sasak woven fabric can be a reference for teachers in order to make textbooks and use local wisdom as a source of learning at school, so that students are more interested, challenged, and motivated. First, in Mathematics, the elements of *nenun* contain mathematical and philosophical elements that can be used as learning resources, such as generally combining geometric motifs such as rectangles, rectangles, elongated lines, and triangles (Intan, 2021). Some of the famous motifs in Sukarara are *wayang* motifs, *subahnale*, *keker* or peacock, four stars, and *alang* or barn.

This shows that every *nenun* motif contains a moral message that contains ideology, values, norms, ethics that regulate the relationship between humans and God, humans and humans, humans and nature. The *wayang* motif shows a bride and groom holding an umbrella during a *nyongkolan* event, the *Subahnale* motif shows a sense of awe and awe at the beauty of a songket cloth and while saying "subhanallah", the *keker* motif symbolizes peace and happiness, the four star motif relates to the direction of the wind and the appearance of the sun. the eastern star as a sign that dawn has arrived and the *alang* or barn motif symbolizes prosperity and prosperity because the harvest season has arrived. The element of mathematics is very close to the moral and cultural values of the community (Supiyati et al., 2019; Umbara et al., 2021).

In addition to ethnomathematics, if it is related to Sociology learning that "*nenun*" can

be a source of learning, namely in the manufacturing process one must have a calm attitude, not in a hurry. Then on the motives: 1) *wayang*, this reflects that a husband and wife are legal in the eyes of religion, custom, and law where this woven cloth is used during the *nyongkolan* procession by the bride and groom. By using the puppet motif, no one will sneer when they are walking with their husbands; 2) *subahnale*, which means showing gratitude and amazement at the beauty with this to represent the beauty that Allah has created, the unity and unity that establish good cooperation between fellow human beings; 3) *keker*, symbolizing peace and equality no one in the group is better, meaning that one must respect others; 4) four stars, meaning that when dawn arrives one must get ready to work; 5) the granary, which means a place to put the harvest, especially rice as a staple food, and the community has to work hard from planting to harvesting so that it has high-quality results. Thus, if the barn already looks full, the welfare and prosperity of the community is also high.

Local Wisdom of Sasak *Nenun/NyeseK*

This application with local wisdom is very important, especially in the current era so that future generations know their own wisdom (Ramdani, 2018). Local wisdom is a wisdom that is owned by each region which is full of life values, kindness, advice, and of course it becomes something good if it is implemented continuously to the next generation (Widodo, 2020). The local wisdom of *nenun* in the Sasak tribe, Lombok, West Nusa Tenggara is one of the local wisdoms that is still preserved and not eroded by globalization. This local wisdom of *nenun/nyeseK* is applied to children from an early age and becomes an obligation because it is a requirement for a steady marriage for women and becomes a symbol of women's empowerment in economic and social terms. Suwijono et al., (2010) that *nenun/nyeseK* in a social sense means that if you are able to weave then it is also good for interacting with fellow neighbors, friends, fellow weavers, people who have just been seen (tourists). In terms of economy, if you are able to weave, it means you are able to create products and this is an ability that not everyone has because the *nenun* of the Sasak tribe is identical with all traditional tools (handmade or home industry).

This *nenun/nyeseK* process is sometimes carried out simultaneously from morning to evening, this indicates the social strength of

women to be empowered, and for men it must also be balanced with the work done by women. In terms of the spirit of living life for the sake of life, there must be strong cooperation between women and men. because as a condition for marriage, Sasak women have to finish *nenun* and if they don't then don't expect to be blessed. By activating the *nenun* wisdom of the Sasak tribe, this may be able to reduce early marriage in Lombok, especially those who are of school age. Therefore, it is very important to apply it from an early age, especially in the subjects of Sociology, Civics, and so on. Starting from the material, the addition of learning media, to evaluation.

The *nenun* values that are relevant to Sociology subjects include:

1. Leadership

Leadership is not only about men, but also women, including leaders, namely household leaders. In this local wisdom of *nenun*, women have done housework before *nenun*. This characterizes that his thinking is like a leader who has been structured in doing work. Likewise, students must be leaders at least for themselves such as preparing uniforms, textbooks, doing Sociology assignments or other assignments and so on.

2. Social and Economic Empowerment

In terms of social and economic empowerment, this means that women doing *nenun/nyesek* indicates that women are empowered or have the ability to earn income and this is something that both men and women must maintain in their work.

3. Social interactions

Nenun is able to melt the atmosphere and good communication between women and men and women to women so that the relationship is maintained. In the local wisdom of *nenun* women and men before doing work always ask about their fellow families, neighbors, and the wider community.

4. Hard Work and Cooperation

This *nenun* job indicates that those who are able to create woven fabrics with selected motifs include people who work hard and are tenacious in their work. And the cooperation in *nenun* is that women weave between women always foster cohesiveness, for example if one weaver runs out of thread, another weaver helps lend thread and vice versa. When many customers come, they work together to promote the woven fabric. This hard work is also useful for developing self-potential, both in the form of talent and

interest in a job that is done and it must be taken good value from this *nenun* by and especially students.

5. Togetherness

When the weavers do their "*nenun*" work overtime, simultaneously the other weavers are also working overtime and sometimes they are on a lunch break. The togetherness that is created indicates that the warmth between each other provides a strong impetus for an achievement.

6. Simplicity and Equality

In *nenun* there is nothing that reflects who is the greatest, who is the best, but equally that the person who weave is the one who is empowered. In addition, the tools for *nenun* are both made from traditional tools, the colors are natural, the place of sale is also made of wood, the language used is also the language of the ancestors (Sasak thick).

7. Independence

In terms of *nenun*, it is required to remain independent in completing the target of cloth or woven songket that has been ordered by this customer because using traditional and very handmade tools takes a long time. The independence of the people of Sade village is also seen that they do not want to be given donations in the form of modern *nenun* tools because in principle "a good tetun cloth is a woven cloth that is woven by hand with the sound of sacks".

8. Creativity

Nenun brings out one's creativity, especially in drawing motifs used on woven fabrics, color combinations, and so on. People's creativity does not only extend to *nenun* cloth but also making bracelets, clay kitchen utensils, body accessories and home accessories.

9. Responsibility

When the weavers already have customers or customers order woven fabrics, the weavers must be able to finish the woven fabrics in accordance with this agreement, meaning that they should not be stretched out on time according to customer requests. This responsibility has been instilled in children from an early age so that they remain responsible in their lives. This also includes the principle of the weavers that "*ndekt kanggo sedak aran* of the Sasak tribe" which means that they must not damage the name of the Sasak tribe when buying and selling transactions.

10. Accuracy

In every job that is done really requires accuracy. This conscientiousness is also a moral which means careful and careful attention. This attitude of accuracy needs to be applied by students because everything they do always instills prudence, is full of calculations in thinking and acting which is good and not, and not careless in carrying out a job. This attitude of accuracy is needed in achieving maximum results. With the thoroughness of the value of the goodness of *nenun*, students are also able to take the meaning of not being in a hurry in working.

11. Perseverance

Diligence which means diligent, earnest, enterprising, and continuous in working despite experiencing difficulties or obstacles. This diligent nature is manifested in a spirit that is continuous and does not slack off despite many obstacles. People who do this *nenun* activity are people whose enthusiasm is continuous to produce a work or product.

Thus, students are strongly advised to take the implied meaning of *nenun* or *nyesek* because this diligent nature will be very beneficial in life.

CONCLUSION

The PjBL model is integrated with local wisdom of Sasak *nenun* in Sociology subjects with the topic of "*nenun* and social deviation" at least giving students a new nuance in learning Sociology so that students are not easily bored but are able to foster high enthusiasm in learning Sociology. With the application of local wisdom, *nenun* or *nyesek* also fosters student learning motivation, fosters good cooperation, social interaction with the community and students know their own wisdom which is full of good values, independence, perseverance, entrepreneurship or social and economic empowerment, responsibility, thoroughness, advice and so on. The application of the project model with local wisdom is so that students minimize forms of social deviation and are more like collaborating and empowering together. coupled with combining social media instagram and tiktok where these two media are very familiar to be played by students so that this will also affect the enthusiasm or motivation of students to learn.

In addition to learning motivation, the application of the PjBL *nenun* model can

foster students' friendly feeling characters or friendly and communicative characters, think critically, and creatively. This is very necessary especially in the 21st century, students are required to be able to collaborate with other people. With the growth of this friendly and communicative sense, students reduce the shyness of asking questions if they do not understand the explanation from the teacher, students are able to explore themselves through their communicative abilities.

Through PjBL, the integration of local wisdom of Sasak *nenun* by giving project-based tasks with the woven fabric product itself when later after learning students have a critical mindset about being empowered is better than spending school time with bad actions that can damage the future of the students themselves. For example, regarding social deviation behavior, it is better to collaborate and work together to build good relations among friends and the wider community.

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