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Economic learning Educational Practices for Local Values of "Baharit" Culture Based on the Perspective of Sustainable Development

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Article History	Abstract
<p>Article Submission 18 March 2021</p> <p>Revised Submission 22 June 2021</p> <p>Article Accepted 15 July 2021</p>	<p>Indigenous people with local culture in their daily activities involve social and economic life. This study aims to identify local values in Baharit culture among traditional communities as a source of learning economic subjects in sustainable development. This study uses a qualitative descriptive method with a case study approach. The research was conducted on the diamond mining community in Cempaka District, Banjarbaru City, South Kalimantan, Indonesia. Data was obtained using interviews and observations. Data analysis using the Miles and Huberman model includes data reduction, data presentation, and concluding. The results showed that local values in the Baharit culture include maximising the use of resources for production activities, maintaining good relations between group members, maintaining good relations with non-group parties, and minimising risks in production. In addition, all values in Baharit culture can be used as learning resources for the scarcity of economic subjects, decision making, allocation, and entrepreneurship.</p> <p>Keywords: Economic Education, Education for Sustainable Development, Local Values, Local Wisdom.</p>

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1. Introduction

To Sustainability principles and practices have gained momentum in the last 15 years and are central to conversations around social praxis and the future (Fergusson et al., 2017). Education plays an essential role in achieving sustainable development goals (Ferrer-Estévez & Chalmeta, 2021). Therefore, the role of education is fundamental to policymakers and academics to solve sustainable development issues (Franco et al., 2019; Matos, 2020; Shawe et al., 2019). Explain the three essential elements of sustainable development: ecological, economic, and socio-cultural sustainability (Fuertes-Camacho et al., 2019). Economic issues are an inseparable part; therefore, education through economic learning plays an essential role in encouraging the issue of sustainable socio-economic development in a country (Jelili Amuda, 2021; Torghabeh, 2019). Teachers in contextual learning can take advantage of traditional markets, cooperatives, creative industries, marine, coastal and forest resources. In addition, teachers are also expected to utilise information and communication technology (ICT), textbooks, student worksheets (LKS), and other relevant references as learning resources. Thus, environmental conditions can enrich them with local contexts (Mustafa et al., 2020).

An understanding of sustainable development is not easy to develop. Education for sustainable development must reflect environmental, social and economic conditions and be culturally appropriate. The concept of sustainable development education requires knowledge, skills and attitude training into teaching (Mensah, 2019). Teachers face many challenges in preparing courses and lecture materials when interacting directly with students (Bagherzadeh & Tajeddin, 2021). An institutional approach is seen as essential for instilling sustainability into universities. Maintains an interdisciplinary and place-based approach, emphasising the relationship between students, plantations, academia, and the community. The utilisation of various learning resources in learning, especially in economics, is one of the determinants for increasing understanding and awareness (Atabekova et al., 2021; Heo & Toomey, 2020; Zamora-Polo & Sánchez-Martín, 2019).

The most effective learning environment will be characterised by learning tailored for each child. Availability of diverse sources of knowledge, such as books, websites, and experts around the world. Collaborative group learning on inquiry- and assessment-oriented authentic projects for a more integrated, coherent and contextual understanding. Limited learning resources limit the understanding of education for sustainable development (ESD). Most of the information about ESD is obtained from mass media rather than learning in the classroom. Nevertheless, ESD plays an essential role in a sustainable future (Nousheen et al., 2020; Shulla et al., 2020). The utilisation of the environment is the awareness of students about the lesson of preserving the environment. The local environment can also help students better understand the concept of economics and environmental awareness at the same time in terms of education for sustainable development (Shi et al., 2021; Supeni et al., 2019).

One of the interesting local environment activities in South Kalimantan to be observed as learning resources is traditional diamond mining activities in the Cempaka Subdistrict. This mining activity is very different from common diamond mining because of the traditional approach they used in the process. They implemented local culture called Baharit in their daily activities, including inside and outside the production process. Implementing this local culture is categorised as eco-friendly activities because it was indicated that they treat the environment for their mining activity with the sustainable concept. The more intense exploration of this local culture in terms of sustainable development through an economics perspective will help us get more information about how this culture works and its relation to increasing students' understanding of sustainable development through economics learning.

Good local values from a mining culture are an indicator that must be observed. Good grades can increase knowledge and experience in the learning process. This study aims to identify local values in Baharit culture among traditional communities as a source of learning economic subjects in the context of sustainable development

2. Research Method

This study uses a qualitative descriptive method with a case study approach. The case study approach is carried out to understand all the processes and preparations of the Baharit cultural

community in carrying out mining activities. The research was conducted on the diamond mining community in Cempaka District, Banjarbaru City, South Kalimantan. This study maps the leading indicators in people's social life, including Scarcity, Decision Making, Allocation, and Entrepreneurship. Data was obtained using interviews and observations. In-depth interviews were conducted with the Baharit culture community to find out in detail the activities carried out. Data analysis using the Miles and Huberman model, namely by data reduction, data presentation, and drawing conclusions

3. Result And Discussion

3.1 Local Values in the Concept of Sustainable Development

3.1.1 Maximisation of Resource Use for Production Activities

Baharit culture is also reflected through the existence of planning activities in resource management for mining activities. Planning is realised by meeting the determination of mining sites, days to start mining activities, and discussing the division among group members. This planning activity from a resource maximisation review is part of establishing practical actions to manage resources for the benefit of production activities. Planning activities embodied in meetings and discussions will result in joint decisions about what and how the role of each group member in a cycle of diamond mining activity itself. These activities will result in more economically generated actions that will result in efficiency in various aspects as a form of the obligations that each member must undertake to achieve the common goal of mining activities by acquiring diamonds as a manifestation of together expectations. These efficiencies are the embodiment of Baharit culture in traditional diamond miners in the Cempaka Subdistrict.

The nautical culture in maximising resources in production activities is reflected in the various resources owned during production activities. Maximising production resources is essential for groups with limited capital (Zheng & Song, 2019). The behaviour of nautical culture can encourage efficiency, effectiveness and avoid waste in production activities. For example, the group leader who leads the community determines the number of workers to 10 to 12 people. Determining the number of workers is expected to facilitate work and avoid waste. The innovations used by traditional diamond miners are considered to be very helpful in reducing production costs.

The green economy is a multidimensional concept and provides essential guidelines for sustainable transformation (D'Amato & Korhonen, 2021; Merino-Saum et al., 2020). Several interesting facts about the implementation of innovation in diamond mining activities include the following: innovation adapts to technological developments and undergoes adaptation to make it relevant to mining activities; innovation is agreed to be used by the needs of members performing specific tasks, such as counsel when they require lighting and fan-cooled; and innovation is agreed to be used by the needs of members performing specific tasks, such as counsel when they require lighting and fan-cooled.

3.1.2 Maintaining Good Relationships of Members of Groups

Good relations between group members must be maintained to maintain the integrity of the group. Baharit culture is identical to the willingness of each member to refrain from maintaining group integrity and sacrificing individual interests within reasonable limits. The values firmly held in the Baharit culture show that the group's success will be achieved if each member maintains good relations with each other and harmony. Cultural behaviour shows a lot of social and economic relations in the community and always maintains the harmony of members (Budhiraja & Modi, 2021).

The nautical culture in maintaining member relations begins with mutual respect for fellow members. First, the respect of members is shown by being constantly present when there is a meeting of group members. Second, bonds between group members are formed because most members have family relationships (wife or cousins) and long-term friendships in the community. The bonds of brotherhood that exist within the mining group affect the attitudes and behaviour of members to maintain harmony not only in mining activities but also in daily life outside of group activities. Third, generosity among members occurs in a group of diamond miners manifested in several behaviours. The behaviour of generosity is the attitude of the leader and his wife. They

provide food and cigarettes during mining activities without asking for anything in return and being part of the joint cost calculation. Fellow members also provide mutual assistance to members who are lacking, although within the same limits. Fourth is a sense of kinship formed from good kinship ties arising from family relationships or friendships. A sense of kinship is a form of Baharit culture where they see and believe that the group they work for is like family.

Fifth, the attitude of doing good to fellow members is behaviour based on the belief that doing good will be good. Sixth, loyalty to the group is one of the keys to group harmony and unity. In Baharit culture, loyalty is identical with the attitude of members to continue to be part of the mining group. Seventh, permission to invite people outside the group is an open attitude not only for people who have been members of the group since the beginning. Eighth, never leave the group permanently where each member has unlimited rights to participate or not work in the group. The freedom that members have has implications for the emotional bonds that occur within the group. Ninth, avoiding conflicts between members which aims to maintain group harmony. The seeds of conflict are very vulnerable to occur, especially in the mining implementation process. A conflict is a form of taboo that must be avoided and counter to an attitude that must always be kind to others. Tenth, giving confidence to the leader in making the final decision. Group members continue to trust the group leader in important decisions, especially in various activities during the mining cycle. Eleventh, exchanging information related to alternative work is sharing job information among group members. This behaviour is a form of good deeds among members where they are not selfish.

3.1.3 Maintenance of Good Relations with Parties Outside the Group

A negative consequence of social capital is the exclusion of outsiders. Often group exclusivity ignores indirect ties with outsiders, such as the community environment in which they carry out group activities. Traditional diamond miners have managed to avoid these negative consequences. The existence of nautical culture is still acceptable to the general public. The nautical community has an open attitude towards other parties and adapts to the environment. Groups exclude themselves from mining activities when there is a significant event in the neighbourhood. The exception to mining activities is the respect of group members towards the surrounding community. The exception to mining activities is usually when there is a wedding, community cooperation. Groups of nautical miners maintain the complete trust of the landowners. This behaviour demonstrates trust by seeking permission before starting a new mining cycle on the landowner's property. Activities to request mining permits include reporting necessary in mining, surrendering landowner rights, and obtaining agreements.

3.1.4 Culture as a Source of Learning

Local wisdom is defined as local wealth that contains policies or views of life. Local wisdom has been prepared with its function to shape humans to be wiser in living their lives. Baharit culture is a product of a local culture closely related to the environmental economy in several aspects. Baharit local wisdom can be developed in maintaining economic learning resources. Aspects of Baharit culture as a source of economic learning implementation can be seen in table 1.

Table 1. Implementation of Baharit Culture in Economic Learning

No	Concept Basic Economics	Basic Matter of Economics	Description Material
1	Scarcity	Economic issues and how to overcome them	The behaviour of miners in anticipating the situation in the limitations (scarcity) for production activities and consumption patterns with the principle of "saadanya" as the embodiment of Baharit culture
2	Decision Making	Economic issues and how to overcome them	Decision making in production activities that apply environmentally friendly concepts (such as

			the use of recyclable materials) as the embodiment of <i>Baharit</i> culture
3	Allocation	Economic Activity Actors	Production and consumption activities of diamond mining communities implementing <i>Baharit</i> culture that reflects eco-friendly behaviour
4	Entrepreneurship	Entrepreneurship and Management	The practice of entrepreneurship and business management of miners' groups that apply the concept of environmentally friendly and social concern as the embodiment of <i>Baharit</i> culture

The concept of scarcity is associated with understanding limited productive resources in the face of unlimited needs (Ankrah et al., 2020). Local culture can understand the concept of scarcity in the long term and affect a person's level of awareness of the consequences of his actions (Afshar & Moradifar, 2021). Baharit culture teaches about the behaviour of miners in anticipating situations amid limitations. The use of natural materials can save costs, and waste materials used do not damage the environment (Leeuwerik et al., 2021). The nautical culture teaches a person to live as he is and according to his abilities.

Decision-making means encouraging individuals to make decisions using resources and can provide the maximum benefit (Boyce, 2017; Siebert et al., 2021). Managerial decision-making initiatives towards environmentally friendly products are based on religious values (Shao et al., 2016). The nautical culture shows mining activities in a traditional way rather than with machines. Traditional mining uses environmentally friendly tools. Social settings and religiosity affect the attitude of environmental sustainability of the community (Misra et al., 2019)(Singh et al., 2021). The use of natural and environmentally friendly materials is one of the developments of sustainable economic education.

Educators need competence in ensuring the need to meet learning demands (Loke et al., 2021). Competence on allocation is based on conditions of scarcity that affect the choice of the appropriate allocation of various resources. For example, inappropriate allocation of human resources can cause accidents during the industrial production process (Lili, 2017). Baharit culture in making decisions has a working method and resource management based on the interests of various parties, especially all the members involved. The allocation choices they make are always based on how to satisfy the wishes of all members with the least possible risk of sacrifice, either the risks associated with members or the destruction of nature, especially the environment in which they work.

Increased entrepreneurial activity can increase economic growth with minimal impact on natural resources (Silajdžić et al., 2015). From a sustainable economic perspective, entrepreneurship contributes to development and creates new economic opportunities for environmental sustainability. Economic learning that can be developed related to the concept of entrepreneurship of Baharit culture is environmentally friendly production. Traditional diamond mining activities are entrepreneurial practices that aim to maximise income and pay attention to preserving and utilising natural resources even in a limited context. Baharit culture is not only environmentally friendly entrepreneurship that can be a lesson from people's lives. As miners, strengthening social relations and caring attitudes towards others (both members and people outside the group) are their job choices.

4. Conclusion

The perspective of local values in the traditional diamond mining community in Cempaka District is the actualisation of culture in behaviour inside and outside joint economic activities (mining activities), human and non-human relations (resources). The three contexts are interrelated and become explanatory factors of Baharit culture. Local values in the Baharit culture among traditional diamond mining communities are related to the concept of a sustainable environment, including using resources in production activities, maintaining good relations among group members, maintaining good relations with parties outside the group, and minimising risk.

Therefore, all values in the Baharit culture can be used to learn economic subjects in sustainable development. Baharit culture as a source of learning is divided into several concepts in economics, such as scarcity, decision making, allocation, and entrepreneurship. All values in Baharit culture can be used as learning resources for the scarcity of economic subjects, decision making, allocation, and entrepreneurship.

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