

Local Knowledge Of Kawa Beverage

by Syamsurizal Unja

Submission date: 12-Jun-2023 07:38PM (UTC+0700)

Submission ID: 2114475890

File name: -Beverage-coffee-Arabica-L-In-Kerinci-An-Ethnopedagogy-Study.pdf (298.12K)

Word count: 4934

Character count: 26449

3

Local Knowledge Of Kawa Beverage (Coffea Arabica L) In Kerinci An Ethnopedagogy Study

Toni Haryanto, Damris, M., Syamsurizal, Bambang Hariyadi

Abstract: Kawa beverage is a Kerinci traditional drink made of dried coffee leaves. The purpose of this study is to find out the scientific values and attitudes by reconstructing the original knowledge of the community, the processing of Kawa beverage. The research method used is the phenomenological method with a qualitative descriptive approach. Data collection was carried out by means of observation, interviews and documentation. The data obtained were analyzed by describing, inventorying, then constructing original knowledge and scientific knowledge at the stage of the processing of Kawa beverage which consisted of six stages, namely collection, drying, baking, packaging, mixing and serving. The results showed that the processing of Kawa beverage was carried out in the traditional way based on knowledge transmission. Based on the stages of the process of the kawa beverage found educational values and scientific attitudes in terms of ethnopedagogy namely: hard work, creative, disciplined, honest, communicative, social care and responsibility and produce a new conceptual scientific thinking.

Index Terms : Local knowledge, Kawa beverage (Coffea arabica L), Ethnopedagogy, Scientific concept.

1 INTRODUCTION

Kerinci is one of the areas located along the Bukit Barisan and is in the westernmost position of Jambi Province which is rich in culture. Although empirically many community traditions are found in local knowledge that can be categorized as local wisdom, but there has not been an in-depth study of the values of local wisdom contained in ethnopedagogy in the history and traditions of the Kerinci community, especially in the use of plants as a daily necessity, one of them is processing the coffee leaves into drinks. Knowledge about these drinks in Kerinci is a national cultural heritage based on hereditary experience that has been passed on. In fact, the uniqueness of the local culture the main source comes from the past of ancestors from generation to generations. Furthermore, the abstraction of values and norms, as well as the social system that based on the formation of local wisdom need to be constructed as a basis for a new conceptual framework for society to face global challenges. The ethnopedagogical hereditary knowledge needs to be introduced to the modern generation. The era of globalization and technology that has influenced almost all of Kerinci areas, but the past is always seen as a component of life that cannot be ruled out of modern life. So required as Kerinci people to inventory and preserve Kerinci's cultural heritage. As a Kerinci people, have, save, and have an awareness of life and its existence. So to support life and existence, humans always have an awareness of the past that contains local wisdom. In the future, generations must understand the substance of local cultural wisdom that has been so integrated with the system of beliefs, norms, and culture and applied in the traditions held for a long time. So in the present times the implementation of local cultural wisdom in managing natural resources provides economic value and can preserve it. In fact, the wisdom of the local culture that has developed from the generation of

generations has taught us how important it is to preserve our environment in a wise and full of wisdom, which in essence belongs to generations.

Local wisdom such as human values, solidarity, brotherhood, and the attitude have begun to disappear in the community. [1] The function of local wisdom is as follows: First, as a marker of identity of a community. Second, as an adhesive element (cohesive aspect) across citizens, across religions and beliefs. Third, local wisdom gives a community color. Fourth, change mindset and symbiotic relationships both individuals and groups by putting it on a common ground or culture that is owned. Fifth, encourage the building of solidarity, aspirations as well as a joint mechanism to ward off various possibilities that reduce, even destroy, communal solidarity, which is believed to be shared and grow on mutual awareness, from an integrated community. One of the local cultural wisdoms of the Kerinci people that is still an unforgettable tradition is the kawa beverage. Kawa beverage (Coffea arabica L) is a kind of drink that is traditionally processed in Kerinci which is made from dried coffee leaves. Judging from the history of the tradition of this kawa beverage originated from the background of the entry of Dutch colonialism in Kerinci which introduced coffee plants to the people of Kerinci where at that time replanting of coffee plants was carried out. Coffee is a high-value commodity in Europe so the benefits are extraordinary for the Netherlands. But unfortunate for most people, they are only allowed to plant without being able to taste the taste of coffee drinks processed from seeds. A creative idea arises to make drinks by brewing the leaves, in order to taste the fragrant taste of coffee. So that it becomes a tradition for a group of farming communities in Kerinci that continues to be preserved. Until now, kawa drinks are still in demand in Kerinci. In Ujung Pasir village, almost 65% still consume kawa drinks. This research was conducted in Ujung Pasir because the biggest maker and enthusiast of kawa drink compared to other regions. This knowledge will gradually become extinct along with the development of modern technology. One of the factors causing the extinction of community knowledge about kawa beverage is the lack of interest in older generations to pour that knowledge in written form, whereas the current generation of young people, especially those who have integrated with modern life, rarely care about the knowledge the community has. Research conducted in Kerinci only looked at the social activities of the tradition of drinking kawa as a reinforcer and glue of family relationships in communication facilities [2]. The

- Toni Haryanto is currently pursuing Doctor Program of Science and Mathematics, Universitas Jambi, Indonesia, +6285268471413. toni13stain@gmail.com
- Damris, M. is Dean of Faculty of Science and Technology, Universitas Jambi, Indonesia
- Syamsurizal is head of the Quality Assurance Center of the Universitas Jambi, Indonesia
- Bambang Hariyadi, is Head of the Postgraduate Mathematics and Natural Sciences Education Study Program, Universitas Jambi, Indonesia

absence of a special study of kawa drinks, especially in the study of ethnopedagogy at the processing stage. Ethnopedagogy plays a role in education based on cultural values for teaching and learning in the context of teaching as a cultural activity of teaching. In ethnopedagogy, the main element is the local wisdom of the community that is integrated into education. Wisdom can be understood as a collective understanding, knowledge, and wisdom that affects a decision to resolve or overcome a life problem. Wisdom in this case is the embodiment of a set of understanding and knowledge that is undergoing a process of development by a group of local people or communities that are gathered from a long process and experience in interacting in one system and in a bond of mutually beneficial relationships [3]. The uniqueness of the processing of kawa beverage that are carried out traditionally in Ujung Pasir Kerinci, normally it can actually be studied relating to science that has educational and scientific values in ethnopedagogy. Reconstructing the original knowledge of society into scientific knowledge and the application of that knowledge can be done by ethnopedagogy approach. The processing phase of kawa beverage can be learned from the natural sciences that underlie the processing, namely the study of biology and chemistry. For this reason, it is necessary to have a special study that can document and identify ethnopedagogical activities at the stage of processing kawa beverage. The purpose of this research is to reveal the values and scientific attitudes in the kawa beverage processing stage by reconstructing the people's original knowledge into scientific knowledge. So that it is expected to improve the ability to process kawa beverage. In addition, the results of the documentation process and identification of the ethnopedagogical activities can become a new conceptual framework for scientific thinking.

2 METHODOLOGY

This research was conducted in Ujung Pasir village, Lake Kerinci Subdistrict, Kerinci Regency, Jambi Province in 2018. The method used in this study was the Phenomenology method with a descriptive qualitative approach [4]. The retrieval of primary data was collected by observation and interview techniques with a number of respondents using snowball sampling, while secondary data by literature and document studies [5]. The reconstruction process from original knowledge of the community was focused on community activities in the stages of making kawa drink which consisted of 6 stages, namely collecting, drying, baking, packaging, mixing and serving then linked to educational values and scientific concepts. The data obtained were analyzed by describing, inventorying, then constructing original knowledge and scientific knowledge in the processing of kawa drink into the science concept.

3 RESULT AND DISCUSSION

Based on the results of observations done in Ujung Pasir village, Kerinci Regency shows the processing of kawa drink is still made traditionally from hereditary knowledge. The villagers have used coffee leaves as a drink called "Aye Kawo" or kawa drink since the Dutch colonialism. Therefore, the community already have a coffee plantation to fulfil their daily needs up till today. With the use of coffee leaves as a drink, it will give a positive impact on the community to maintain the preservation of natural resources, especially coffee plants. Almost 65% of Ujung Pasir Kerinci community still consume

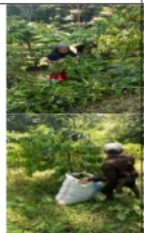


kawa drinks. The culture is still going on today. However, the challenge for future generations is how to preserve the drink culture in a sustainable manner for the needs of the local community. People in this area are more likely to use traditional drinks than modern drinks. It is believed that traditional drinks are more beneficial than modern drinks because they can provide vitality to the body. Public confidence in the efficacy of kawa beverage is proven to the presence of caffeine compounds which have efficacy as a central nervous system stimulant, because in dried kawa leaves there are 0.17% caffeine and coffee leaves positive contain caffeine by giving a violet red color with Murexid reagents [6]. The selection of traditional drinks is due to modern drinks those are temporary so that a person's dependence on the chemical content in these drinks. In addition, the costs used by the community for traditional drinks are cheaper than modern drinks relatively, so many people move to traditional drinks. In order to make kawa drinks to be preserved by next generations, it is necessary to carry out the transmission of this knowledge to the generations, both processing and scientific concepts that contained in the kawa drink. Further, cultural aspects are the factors that cause changes in society, namely changes in people's aspirations that can be accelerated by structural changes in engineering. In its development, culture is something that is inherited (transformation) from generation to generation. The process of inheritance (transformation) is actually a learning process, which is teaching material is culture and a way of cultural inheritance. Culture not only provides an understanding of someone about the circumstances around him but also includes what individuals feel about life around them. Indonesian society in general believes that schools are powerful institutions in transforming culture to future generations, despite the fact that cultural transformation often occurs than social interactions or conflicts between students and communities outside the school. It is not limited to the use of plants for food, clothing and shelter but also includes their use for religious ceremonies, ornaments and health care [7]. There are a lot of community science knowledge that can be transformed into scientific science and science learning resources for students [8]. The next step is to reconstruct the original knowledge of the people from the kawa drink processing respondents into scientific knowledge. It is important to reconstruct the original knowledge of the community into scientific knowledge because the original knowledge of the community has not been conceptualized scientifically and textual and contextual formally [8] Kawa drink processing activities carried out by the people in Ujung Pasir, Kerinci Regency that have applied original science knowledge, but it has not been elaborated and conceptualized in scientific science. This research has reconstructed the original knowledge that already existed at the stage of processing the kawa drink into scientific knowledge (table). The results of the reconstruction of the processing of kawa drinks in this study can contribute in enriching science knowledge in biology and chemistry, so that a real relationship between theory and facts in the field will be seen. In the stages of processing kawa drinks there are scientific values in the form of scientific concepts. Public is expected to know this now, so that the tradition of kawa drinks can be preserved in Ujung Pasir and Kerinci in general. In carrying out these stages there are no specific photos for the kawa drink processing community to determine the final results at each stage of the processing

process. The processing of the kawa drink can determine the end result at each stage of the kawa drink process with special signs that they get during the processing (Figure). As in the stage of collecting coffee leaves, people have chosen the right leaves to be made into drinks such as leaves that are not too old. Leaves taken are leaves that come from the buds which are coffee leaf waste which is often thrown away. The community has used coffee leaves as a kawa drink which provides many health benefits. In a coffee leaf, it contains antioxy compounds and such as, flanonoid, alkaloid, saponin, caffeine, and polyphenols which are useful as an inflammation (anti-inflammatory) and anti-cancer which are useful as natural ingredients for the fortification of food products that are beneficial to the health of the body as a health sources of antioxidants [9]. Antioxidants have many functions such as, inhibit fat oxidation, prevent changes, damage and degradation of organic material in food. Antioxidants are substances that can stabilize, deactivate and ward off free radicals in the body. During the drying stage carried out by the community, direct contact with coffee leaves was seen with hot air in the drying area sourced from the roof of the kitchen and heat of smoke in the kitchen for 6 days. Drying is done to reduce the water content in coffee leaves. Hot air during drying functions as a giver of heat on the coffee leaves, causing the evaporation of water. Drying will be done quickly if the air in the drying area increases [10]. Likewise with the combustion or fumigation process, people make direct contact with the fire source with an average distance of 30 cm. This burning or fumigation is carried out by the community to change the structure of the leaves to become a blackish, crisp, and aroma. Explained by Eviza et al [11] The fumigation process is carried out to dispose of chemical water on coffee leaves which is marked by the appearance of dry coffee leaves and emit a distinctive aroma so that it can be utilized as a drink. The packaging stage is also done by destroying the structure of coffee leaves which are completely dry and free of water content put in a plastic bag. This process is carried out for packaging or storage so that the quality of the kawa drink can be maintained and safe for the drink. Water content affects the durability of food quality greatly, dry tea products will affect the shelf life, where if dry tea contains enough water content will cause the tea to be moist and easily damaged [12]. The mixing process carried out by the processing of kawa drinks is done by adding boiling hot water directly into a kettle / pan containing dried coffee leaves. Boiling water will give the aroma and taste to kawa drinks. The bitter taste in kawa drinks is influenced by the tannin content of dried coffee leaves. According to Putriana, R et al [13] that boiling hot water will hydrolyze the tannin content in dry coffee leaves so that it will reduce the tannin content. In serving kawa drinks, people use coconut shells as glass substitutes. Coconut shell will give a different taste than ordinary glass because the bitter taste will be reduced when using a coconut shell. In the coconut shell there is a sugar content. The chemical content of the coconut shell is cellulose, hemicellulose and lignin while the elemental composition consists of carbon, oxygen, silicon, potassium, sulfur and phosphorus. Local knowledge has a potential to be developed further. This was done to help in improving the lives of humanity. However, local knowledge possessed by traditional community groups in various parts of the world is facing a threat to extinction. The flow of modernization is increasing intensively reaching various groups of people, including traditional communities and increasingly

marginalizing the existence of local knowledge. This is done by weakening or elaborating the constituent elements of the local knowledge system so that each component is independent of the other components. For example natural resource management practices that are carried out by no longer heeding the value system (worldview) prevailing in the community, local knowledge is formed through several stages, where each stage requires a fairly long period of time [14]. Selasih and Sudarsana [15] stated that Ethnopedagogy aims about local wisdom that can encourage development in the field of science education and research. If school science and community science are studied in a way that is more respectful and integrative, it is expected to create more harmonious attitudes and actions. Therefore, all elements of science education practitioners are expected to realize the role of science in a broad context, not only in schools. For this reason, need to explore the development of knowledge outside of school so that it is empowered as cultural capital to improve science education. The more public phenomena that are revealed through the ethnography of education, the more challenging the educational process is to create positive changes in society in order to form a new culture for the advancement of science education and the welfare of human life. Students as learners are informal schools for only a few hours, but students are more in the community and family environment, so there is a need for a balance between formal, informal and non-formal education. The aspects contained in local wisdom can be applied through ethnopedagogy. The application of ethnopedagogy can help solve problems using a conceptual framework in the practice and methods of education and training for young generations, who have evolved from society over the past centuries [13]. Furthermore, Malsagova and Lezina [14] stated that the historical values and culture of the community include the following categories: ethnic culture, inculturation, socialization, cultural transmission, language, myths, folklore, religion, faith, traditions, customs, ethnic rituals, rituals, family life, art (folk songs, dance, decorative and applied arts), games that are ethnopedagogically integrated in education. The basic viewpoint in National Education based on ethnopedagogy is that education takes place in society, with community resources, and for society [15]. Ethnopedagogy is an educational practice based on local wisdom and derived from values b ethnic culture and standards of behavior [16].

TABLE 1
RECONSTRUCTIONS RESULT OF THE ORIGINAL KNOWLEDGE OF
SOCIETY TO BE SCIENTIFIC KNOWLEDGE

Stages	Original knowledge	Scientific knowledge (science concept)
1. Collecting	After arriving at the location in an average of 45 minutes, the community collects coffee leaves by taking directly from existing plants. The taken coffee leaves are coffee leaves that only come from the branches of the shoots and are not taken from the branches of the stems. The shoots are pruned because they can interfere with coffee plants. For one coffee plant, there are an average of 10 shoots that produce several branches and leaves of the Kawa, the leaves	Buds are including waste in coffee plants because they can interfere with fertility in coffee plants, the more shoots will inhibit the growth of branches in coffee plants. Positive coffee leaves contain caffeine so that the older the coffee leaves the caffeine content will increase thus giving a bitter taste to the coffee

Stages	Original knowledge	Scientific knowledge (science concept)	Stages	Original knowledge	Scientific knowledge (science concept)
	taken are not too old leaves, the leaves of the Kawa along with the shoots taken into a sack measuring 60x100 cm with a capacity of 30 kg of leaves kawa. The kawa leaves are brought to the processing site on foot while carrying the sack and some are using two-wheeled vehicles.	leaves. Caffeine is spread in the leaves, seeds, stems and roots of Arabica coffee.			result in a good kawa drink.
2. Drying	Coffee leaves that have been selected and separated are old and young ones, the arrangement of leaves starts from the younger ones in clamp / clamp as much as 3 kg and then dried using fumigation from a fire source in the kitchen placed on a shelf/paro with a distance of 1.5 m from the source of the fire so as not to get too close and a lot of exposure to smoke carried out for 6 days.	Fresh coffee leaves contain water content. This drying is done to reduce the water content in the coffee grounds so as to produce dry / wilted coffee leaves. This drying is done by direct contact with the heat in the ⁸ chen. Excessive water content will cause the leaves to become moist and easily damaged, which will affect the shelf life. During drying there will be evaporation of water so that all free water content and physical water will disappear.	5. Mixing	Dried kawa leaves are put into a pot / kettle as much (30-50gr / Liter) then pour hot water / boil into it. Then poured into a plastic bowl repeatedly until evenly distributed and stirred. After that, let it sit for a few minutes.	The hotter the water will give maturity and aroma to the kawa drink, and the more evenly mixed it will give maximum results. Coffee leaves contain tannins which will affect the taste. Mixing dried coffee leaves with hot water and stirring together is a hydrolysis process that will reduce the tannin content so that the kawa drink will taste good.
3. Baking	Coffee leaves that have withered from drying, are burned by fumigation. Combustion is done by holding the clamp directly to the source of the fire with an average distance of 30 cm from the source of the fire, in an average time of 20 minutes.	Separation of old leaves and young ones in tongs is done because old leaves are flammable and dry, and easy to control in burning them. This burning is also carried out to change the structure of the leaves until they turn black and dry / crispy. During combustion or fogging the chemical water content in kawa leaves disappears to produce aroma on kawa leaves and prevents germs and bacteria in kawa drinks.	6. Serving	Kawa beverage is served directly from the pot / kettle using a bowl / glass / a glass from a coconut shell. In Ujung Pasir village and Kerinci generally use a coconut shells. People consume kawa drink because it provides health benefits and does not give side effects.	With a coconut shell will provide a better taste than ordinary glass, because in the coconut shell there are sugars such as cellulose and hemicellulose.
4. Packing	The dried / crispy kawa leaves are removed from the clothespin then crushed by hand and put in a plastic bag for storage.	This packaging is carried out to maintain the quality of the beverage and not be contaminated from the presence of germs and bacteria, so that during storage the beverage will be ²⁶ for consumption. The quality of the kawa drink depends on the process of burning the kawa leaves, the more the maximum burning will	<p>From the table above in the stages of the processing of the kawa drink is also found educational values and scientific attitudes, namely (1) Hard work (visible behavior that shows earnest efforts in overcoming various learning barriers and tasks, and completing tasks properly), (2) Creative (able to think and do something that produces new ways or results from something ⁷g that has been owned), (3) Discipline (the existence of actions that show orderly and obedient ¹⁵ behavior to various rules and regulations), (4) Honest (visible behavior that is based on efforts to make himself as a person who is always trustworthy in words, ²²ctions, and work), (5) communicative (the existence of actions that show ⁶ pleasure to talk, associate, and cooperate with others), (6) Social care (the attitudes and actions that always want to provide assistance to others and the people who need it), and (3) Responsibility (looks sika p and behavior of a person to carry out their duties and obligations, which he should do to himself, society, and the environment.</p>		
			<div> <div>19</div> <div>Stage 1</div>  </div> <div> <div>Stage 2</div>  </div> <div> <div>Stage 3</div>  </div>		



Pictures. The stages of the process of kawa drinks

The processing of kawa drinks that was carried out in Ujung Pasir Kerinci without they realize it has implemented an educational process that provides understanding, attitudes, and behavior in social life (picture). Sudarmin [17] states that the target to be achieved in education is First, cognitive, which deals with the understanding from not knowing to know, so that it can civilize the mind so that it becomes an ¹¹ elegensia intelligence. Second, effective, with regard to feelings, emotional, the formation of attitudes in one's personal self with the formation of attitudes, sympathy, love, honest and so forth so that the attitude will provide emotional intelligence. ¹¹rd, psychomotor, which deals with actions, actions, noble behavior, communication and so on.

14 4 CONCLUSION

Based on the result³ of the study, it was obtained that the kawa beverage is a drink made from dried coffee leaves. The processing of kawa beverage is done traditionally which is a knowledge that has been passed down for generations. The tradition of kawa beverage is expected to be cultivated in the community as a special drink in Kerinci. The processing of kawa drinks consists of 6 stages, namely collection, ¹⁰ng, baking, packaging, mixing and serving. The results of the reconstruction of the original knowledge of society into scientific knowledge will obtain educational values and scientific concepts, namely: hard work, creative, discipline, honest, communicative, social care and responsibility as well as a new conceptual framework for scientific thinking for the community and young generations today. Suggestions for further research is to exp²³ more traditions and cultures in Kerinci to be constructed into scientific knowledge that can be used as a source of contextual learning in studying.

REFERENCES

- [1] Sumami dan Amirudin. (2016). Kearifan Lokal dalam Melestarikan Lingkungan Hidup (Studi Kasus Masyarakat Adat Desa Kemiren Kecamatan Glagah Kabupaten Banyuwangi). *Jurnal Pendidikan: Teori, Tulisan, dan Pengembangan*, 1 (4), hlm. 726—731
- [2] Bahar, M., Defrianti, D., & Fatonah, F. (2017). Fenomena Tradisi Minum Daun Kawo Di Desa Ujung Pasir. *Jurnal Titian: Vol. 1, No. 2*, 142-155.
- [3] Suparmini, M. S., Setyawati, S., & Sumunar, D. R. S. (2013). Mitigasi Bencana Berbasis Kearifan Lokal Masyarakat Baduy. *Jurnal Penelitian Humaniora UNY*, 19(1).

- [4] Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. United States of America.
- [5] Rusdi, M. (2018). *Penelitian Desain dan Pengembangan Kependidikan : Konsep, Prosedur dan Sintesis Pengetahuan Baru*. PT Raja Grafindo Persada. Depok.
- [6] Rasyid, R., Sanjaya, W. F., & Zulharmita, Z. (2013). Penetapan Kadar Kafein Daun Kopi Kawa (Coffea Robusta, Lind). *Jurnal Farmasi Higea*, Vol. 5, No. 2.
- [7] Meena, M. C., & Meena, R. (2018). *Etnobotanical Studies Of Helicteres Isora-An Important Medicinal Plant*. *World Journal Of Pharmacy and Pharmaceutical Sciences*. India, Volume 7, Issue 4, 886-895.
- [8] Sudarmin, S., & Asyhar, R. (2012). *Transformasi Pengetahuan Sains Tradisional menjadi Sains Ilmiah dalam Proses Produksi Jamu Tradisional*. *Edu-Sains*, Volume 1 (1).
- [9] Pristiana, D. Y., Susanti, S., & Nurwantoro, N. (2017). *Aktivitas Antioksidan Dan Kadar Fenol Berbagai Ekstrak Daun Kopi (Coffea sp.): Potensi Aplikasi Bahan Alami Untuk Fortifikasi Pangan*. *Jurnal Aplikasi Teknologi Pangan*, 6(2).
- [10] Eviza, A., Novita, R., & Irzal, I. (2019). Uji kinerja alat pengolah kahwa daun (Teh herbal Sumatera Barat). *Jurnal Teknologi Pertanian Andalas*, 23(1), 75-79.
- [11] Putriana, R., Angkasa, D., Novianti, A., Dewanti, L. P., & Ronitawati, P. (2017). Analisis Kafein, Tanin, Aktivitas Antioksidan serta Nilai Organoleptik Teh Daun Arabika (Coffea arabica) Siap Konsumsi dengan Gula Fruktosa sebagai Pemanis. <https://digilib.esaunggul.ac.id/public/JEU-Undergraduate-12716-MANUSKRIP%20IND.Image.Marked.pdf>
- [12] Hariyadi, B. (2013). *Orang Serampas: Tradisi dan Pengetahuan Lokal di Tengah Perubahan*. IPB Press, Bogor.
- [13] Selasih, N. N., & Sudarsana, I. K. (2018). Education Based on Ethnopedagogy in Maintaining and Conserving the Local Wisdom: A Literature Study. *Jurnal Ilmiah Peuradeun*, Volume 6 (2), 293-306.
- [14] Khusainov, Z. A., Gaisin, R. I., Biktimirov, N. M., Valiev, M. R., & Gilemhanov, I. R. (2015). Formation of Ecological Culture in the Aspect of Ethnopedagogy. *Mediterranean Journal of Social Sciences*, Volume 6 (1 S3), 126.
- [15] Alwasilah, A. C., Suryadi, K., Tri K. (2009). *Etnopedagogi: Landasan Praktek Pendidikan dan Pendidikan Guru*. Bandung: Kiblat Buku Utama.
- [16] Malsagova, M. K., & Lezina, V. V. (2014). *Methodological Vasis Of Ethnopedagogic Research*. *European Journal of Natural History*, (1), 37-39.
- [17] Sudarmin. (2018). *Pendidikan Karakter, Etnosains dan Kearifan Lokal (Konsep dan Penerapannya dalam Penelitian dan Pembelajaran Sains)*. UNNESS, Semarang

Local Knowledge Of Kawa Beverage

ORIGINALITY REPORT

19%

SIMILARITY INDEX

15%

INTERNET SOURCES

10%

PUBLICATIONS

7%

STUDENT PAPERS

PRIMARY SOURCES

1	journalijcar.org Internet Source	2%
2	Submitted to Federal University of Technology Student Paper	2%
3	www.semanticscholar.org Internet Source	2%
4	www.atlantis-press.com Internet Source	2%
5	dinamikahukum.fh.unsoed.ac.id Internet Source	1%
6	Marzuki Marzuki, Sri Utami. "The Establishment of The Character Of Indonesian Surrounding through Techniques of Folklore Helpful Value Clarification in Pontianak Primary School", JP2D (Jurnal Penelitian Pendidikan Dasar) UNTAN, 2018 Publication	1%
7	Submitted to Universitas Lancang Kuning Student Paper	1%

8	Sriharti, Cecep Erwan Ardiansyah, Wawan Agustina, Rohmah Lutfiyanti, Nurhaidar Rahman. "The utilization of aloe vera (<i>Aloe barbadensis</i> Miller) rind with the addition of mint leaves (<i>Mentha piperita</i> L) and cinnamon (<i>Cinnamomum verum</i>) for making herbal teas", AIP Publishing, 2022 Publication	1 %
9	Siti Irene Astuti Dwiningrum, Dyah Respati Suryo Sumunar, Haryanto, Nopita Sitompul et al. "Student Knowledge about Disaster in Vocational School and High School: Case study in Lombok, Indonesia", IOP Conference Series: Earth and Environmental Science, 2021 Publication	1 %
10	jppipa.unram.ac.id Internet Source	1 %
11	digilib.uin-suka.ac.id Internet Source	1 %
12	etd.aau.edu.et Internet Source	1 %
13	ojs.uhnsugriwa.ac.id Internet Source	<1 %
14	repository.unikal.ac.id Internet Source	<1 %
15	jurnal.dharmawangsa.ac.id	

<1 %

16

www.jurnal.stitradenwijaya.ac.id

Internet Source

<1 %

17

Submitted to Universitas Brawijaya

Student Paper

<1 %

18

Abdurrahman, F Ariyani, N Nurulsari, H Maulina, I Sukamto. "The prospective ethnopedagogy-integrated STEM learning approach: science teacher perceptions and experiences", Journal of Physics: Conference Series, 2020

Publication

<1 %

19

www.4deserts.com

Internet Source

<1 %

20

jkms.ejournal.unri.ac.id

Internet Source

<1 %

21

Sofia Fatmawati, Fitria Nugrahaeni, Fith Khaira Nursal, Ana Fitriana. "Sunscreen Factor Formulation and Test of Gel Preparations of 70% Ethanol Extract on Arabica Coffee Leaf (Coffea arabica L.)", IOP Conference Series: Earth and Environmental Science, 2022

Publication

<1 %

22

Submitted to Universiti Teknologi Petronas

Student Paper

<1 %

23

ejournal.unesa.ac.id

Internet Source

<1 %

24

www.jurnal.ugm.ac.id

Internet Source

<1 %

25

Emi Tipuk Lestari, Saiful Bahri. "Development of Social Studies Learning Outcomes with Tajhin Peddhis-Based Etnopedagogy Approach", AL-ISHLAH: Jurnal Pendidikan, 2021

Publication

<1 %

26

Aniswatul Khamidah, W. Syafitri, H. Handoko, A.G. Pratomo et al. "Utilization of pruning leaves of coffee plants as a functional drink", IOP Conference Series: Earth and Environmental Science, 2023

Publication

<1 %

27

Serikkhan Zhuzeyev, Manat Zhailauova, Ainagul Abuova, Makhambetzhon Koishibaev, Orazkhan Aidarov, Zhannat Maigeldiyeva. "Professional training of future primary school teachers based on ethnopsychological features and ethnopedagogical traditions", Cypriot Journal of Educational Sciences, 2022

Publication

<1 %

28

Yuliana, Siti Sriyati, Yayan Sanjaya. "Local wisdom of Ngata Toro community in utilizing

<1 %

forest resources as a learning source of
biology", AIP Publishing, 2017
Publication

29

repository.unima.ac.id:8080
Internet Source

<1 %

30

www.richtmann.org
Internet Source

<1 %

31

www.scilit.net
Internet Source

<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On

Local Knowledge Of Kawa Beverage

GRADEMARK REPORT

FINAL GRADE

/1000

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5