

Developing Local Education Content Supplementary Textbook Innovation by Referencing to Women in Floating Market

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Abstract

For local content is required in the Indonesian curriculum, the current study aims at determining local values derived from women struggling in floating markets of South Kalimantan, Indonesia. Five distinctive values were revealed using direct observation and Delphi Techniques: a high tolerance for ambiguity, sustainable innovation, independence, high risk-taking propensity, and external locus of control. Since teachers consistently claim that materials centred on events on the island of Java (Java-based approach) dominate social studies instruction, the finding of this study can be used as a model for developing supplementary material based on the real example of locality uniqueness.

Keywords: educational resource, entrepreneur characteristics, floating market, local education content, sustainable innovation

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1. Introduction

To assist students in acquiring the knowledge and skills required for entry into the workforce, the fundamental activity of learning in higher education should help shape their personalities (Thambu et al., 2021). Instructional resources are necessary to teach students the knowledge, skills, and attitudes needed to satisfy competency standards. (Awaludin et al., 2022). To achieve the targeted goals for student learning, the curriculum strongly depends on the

quality of instructional materials (Sulistiyanto et al., 2022; Ishartono et al., 2022). According to Park & Cho (2022), Instructional resources should assist students in learning, justify teachers' actions, and store students' learning ideas and activities. Appropriate resources for a particular class will include an instructional philosophy, strategy, method, and technique customised to the particular needs of the students in that class (Shermukhammadov, 2022).

Textbooks constantly surround both instructors and students. Numerous studies (Kořir & Lakshminarayanan, 2023; Scott & Dreher, 2022; Walldén, 2022; Yu et al., 2022) have determined that most classroom time is spent on textbook-related activities. Thus, social studies scholars must assess textbook content and structure and their effects on teachers and students.

However, the textbook programmes have been heavily criticised for their material presentation, implicit assumptions about educators, students, classrooms, and learning, and social and cultural prejudices. Lucy et al. (2020) state that the reading options for elementary-level readers frequently need both thematic depth and stylistic variety. Teachers' directions may need more specific (Jons-son & Leden, 2019). However, a single session may involve many unrelated exercises and abilities, as well as poorly designed workbooks and other practice materials that students need to clarify (Baas et al., 2022).

Such critiques frequently rely on textual analysis undertaken by social science experts. Due to readability criteria, the language in social studies and science textbooks is frequently challenging to comprehend, despite the authors' best efforts (Schmitt et al., 2022). Educator resources in the field of science need to be more comprehensive in terms of alerting teachers about common student misunderstandings and instructional approaches likely to promote appropriate student learning (Bugingo et al., 2022). It is vital to emphasise that the content of social studies books is tailored to meet the demands of conservative markets (Abad & Ezponda, 2022) and that there are gender, racial, and socioeconomic biases in the texts of all academic disciplines.

Nevertheless, contrary to the claims of experts, elementary/middle Asian social studies teachers rely heavily on their text-

books as a significant instructional resource (Jackson & Du, 2022; Phyak et al., 2022). Moreover, due to the high power distance culture, educators see textbooks as authoritative sources of information created by subject matter experts (Alqarni, 2022). According to Ihrig & Wolla (2022), textbooks likely define what teachers seek to achieve in their courses, advise students of what is significant and what is not, and are seen as the final authority on most issues.

Because of their significant role in education, governments worldwide, including Indonesia, impose strict supervision over textbook production. This is especially true regarding the substance of textbooks and the messages they convey to pupils. Before being utilised in classrooms, textbooks must pass a National Education Standards Agency feasibility test, as they serve as a required reference. Consequently, the Minister selects the textbooks for each subject taught in primary and secondary schools based on the body's feasibility evaluation recommendation. As a result, specific components of Indonesian academic textbooks are appropriate, including the methodology, an outline of the book, and general elements, according to research by Sihombing & Nguyen (2022); Imelwaty et al. (2022). However, social studies lectures must adequately address or prepare students for local challenges.

The outcome may be better than student scenarios. Only lectures are used to impart material, making it hard for pupils to follow. Educators also need help finding materials that depict regional differences, such as Banjarmasin, the capital of South Kalimantan, the city of a thousand rivers. Senior high school social studies must incorporate river culture to highlight South Kalimantan's particular identity. This river is used for bathing, fishing, trading, transit, and children's playgrounds. The local government maintains the

floating market, river transit, and houses for visitors even if city inhabitants no longer seem to be part of river culture (Hidayat et al., 2022).

Indonesia is developing two curricula based on the 2013 curriculum: those that apply to the entire country and are taught in all primary schools and those whose contents and materials are decided and changed based on each region's natural and cultural resources and commitment to long-term sustainability. Local content learning materials at all educational levels are based on contextual analysis of natural, social, and cultural environments with potentials and uniqueness that can be life skills and develop noble morality and good conceptual mastery of local excellence (Asrial et al., 2022).

Schools use data to choose local content. Regional legends help elementary and secondary school teachers understand the origins of principles like self-expression, respect for authority, and openness to variation. UNESCO recommends indigenous knowledge as a foundation of formal education, including character development. The formal education system emphasises theoretical understanding over culturally relevant competencies and needs to relate what students learn to their daily lives (Sugiantoro et al., 2022). Following this change, indigenous knowledge has been the primary emphasis of textbooks in Indonesia.

Educational arguments sometimes discuss demand and other economic factors (Malik, 2022). These strategies merely boost the educational supply. They disregard the demand side, which essentially governs how understanding can be used in diverse social circumstances and encourages its pursuit. Current and prospective students need enough books, newspapers, and other media. Demand-side phenomena emphasise educational resource demand drivers.

Indonesian educators who created supplementary resources concentrated on supply since policymakers required local content (Sulistiyo et al., 2020). They educate the public and lead instruction. Jean-Baptiste Say, a French economist who stated that "supply creates its own demand," is regarded as the originator of supply-side economics (Easton, 2014). This ideology encourages professors to include things they enjoy writing about in textbooks rather than material that will aid students and teachers. (demand side). They complement the textbook with local insights from their literature. Empirical research in developing nations shows that multi-pathway therapies significantly boost student performance and learning (Boterman & Lobato, 2022). Thus, supply-side interventions that do not change instructors' views on employing extra materials are less effective. This study fills this gap by observing firsthand the river tourism site Lok Baintan floating market, where women selling items in small boats struggle for survival and then offering extra materials for the theme of entrepreneurship. Lok Baintan, a little village on the Martapura River, is Southeast Asia's most authentic floating market.

2. Method

This observational study used direct observation. Direct observation, often called an observational study, evaluates subjects by watching them in their usual environment. (Ciesielska et al., 2018). Three distinct types of observations, each of which has a variety of applications and, in some situations, can be combined. *Participant observation* is a method in which the researcher attempts to "immerse" themselves in a particular culture to acquire an in-depth comprehension of that culture, either as a (marginal) member of the culture or as a visitor to the culture. The purpose of *non-participant observation* is for

the researcher to gain a fresh perspective on the world, relationships, and interactions by avoiding conventional labelling and rating systems. When conducting an *indirect observation*, the researcher may rely on the observations of others (such as other researchers) on various types of documentation, recordings, or their auto-observation. Participant observation was used in this study, whereas indirect observation was utilised in most previous research conducted in Indone-

sia (Ramdiah et al., 2020; Sugiantoro et al., 2022). In addition, the persistence of the women who trade in the floating market can only be understood adequately by actively participating in their reality, personally seeing the problems and victories they experience daily, and discussing these things with them. Based on the recommendation of Ciesielska et al. (2018), we adopted what to observe as presented in Table 1.

Table 1. List of Observation

Observations area	Definition
1. The Management of Time and Space	The division of time and space based on a status where some people considered received elites more territories and borders marked as a privilege.
2. Objects	Tangible things can be found, and symbols that object possibly convey.
3. Social Actors	People's appearances and behaviours and how they act in a particular condition seem like.
4. Interactions	What people do, and how do they do it together with non-verbal behaviours performed.
5. Routines, Rituals, Episodes	Which activities are more uncommon, peculiar, or out of the ordinary?

The researcher can perform observations alone or in collaboration with others. If the percentage of observer agreement has a dependability rating greater than 75%, it is deemed reliable (Mashburn et al., 2014). The Delphi methodology, often known as the Delphi method, is a structured communication style developed as an interactive, methodical way to predict with the assistance of a group of subject matter experts (Naisola-Ruiter, 2022). Observers in this study include three lecturers from the Social Sciences Education Study and fourteen social studies teachers who serve as panel experts when utilising the Delphi Technique to confirm the traits that differentiate women in the floating market from others and to assess the validity of supplementary materials in terms of content, presentation, language and graphic validity. Those teachers consistently claim that

materials centred on events on the island of Java (Java-based approach) dominate social studies instruction. The Javanese constitute the largest and most influential ethnic group in Indonesia; hence, the effect of behaviour in the workplace rooted in traditional Javanese philosophy is a proxy for any level of organisational leadership (Rajjani & Kot, 2020). This causes non-Javanese Indonesians to act like Javanese. Due to their numerical and political power, the Javanese govern Indonesia's business. Thus, the Javanese's role is more than just political; textbooks should reflect this.

3. Result and Discussion

a. Study Setting

Banjar riverside dwellers have always used floating markets to survive. The village relies on the river for transportation and

commerce. The Banjar economy relies on river-related activities, which may explain the floating market (Abbas et al., 2021). One of the oldest marketplaces along the Martapura River may be found in Lok Baintan Village, in the Banjar District of the South Kalimantan Province. Astronomical location is 3°17'21.1" South and 114°40'11.1" East. Every morning, a group of traders, mostly women, trade fruits and vegetables. Bananas, guavas, oranges, rambutans, water spinach, and others are exchanged. Fresh produce is endless at the market.

By the morning sun rises over the river, the last merchants have departed to return to their homes or travel further to sell their commodities. As they make their way back and forth across the river, large and small boats, hunting for customers and sellers, jostle and bump into one another, contributing to the market's unique and unique atmosphere. The floating market needs to be more organised than the mainland market. Hence no records are kept on the number of vendors, customers, or vendors by product. This market is unique because merchants on boats barter frequently. Visitors to the market can enjoy the morning ritual in riverside canoes without missing breakfast. Canoes sell tea, coffee, doughnuts, and other treats. Some merchants utilised rhymes to entertain travelers and urge them to buy.

The Martapura river bank provided a beautiful backdrop for the morning walk to the market, with stilt houses, fish cages, laundry, and youngsters swimming. The river had several rundown floating homes. Lok Baintan's floating market symbolises Banjarmasin's "thousand-river city" lifestyle. Indonesian Banjarmasin has two floating marketplaces. Banjarmasin has another famous floating market on the Kuin River. Merchants prefer selling on dry land. Therefore this market has almost completely dis-

appeared. Banjarmasin's main road was the river. The Martapura floating market sold vegetables, eggs, rice, and more. Bartering no longer works economically. Banjarmasin's municipal government opened a second floating market in Siring, the city's centre. Merchants will tether canoes to the dock so buyers may reach them without a boat. Customer convenience will increase. Dock canoe trade will be simple. Only Saturday and Sunday mornings will this market be open.

b. Positive Attitudes Derived from Women's Trading Activities in Floating Market

Lok Baintan has a huge floating market. It is unrelated to money value. The floating market, lauded by many, represents indigenous culture, history, and ingenuity. Although this is not entirely false, there is a great deal we still need to learn about the motivational narrative's causes. What can we learn from these courageous women who live as traders on floating vessels?

They were pleasant with potential consumers during our site visit. The boat's women's cheerfulness and clear voices make the atmosphere pleasant. Life's issues do not bother him. They work hard at the river to support their family. The women who work on the floating market boat are known as "warriors" for their dedication to economic independence. Their faith is unwavering. One merchant on the boat firmly stated that Allah (or God) had provided them with food and that they only needed to find it.

Modern marketing management says the organisation that effectively engages its target audience wins in today's competitive market. Online motorcycle taxi and car markets pamper buyers—business contacts customers. Companies compete to impress customers. Modern marketing advises taking charge and treating customers like royalty.

For years, Banjarmasin's floating market has been run by strong women. When a new customer arrives, an unwelcome tough lady paddles the canoe to a medium-sized machined boat. (known locally as a klotok). They will smile, pitch things, and offer free food samples. Retailers may utilise rhymes again to identify themselves. The yacht's businesswomen did, do, and will. Modern management emphasises product benefits and smiles, give examples and creatively presents things.

One in 100 Indonesian adults canoe, but a merchant rowing a cargo-laden boat through a congested harbour while appearing to clash with other vessels is a sight to witness. Boating the floating market demands skill. Too much force could capsize it, while too little could halt it. This teaches boat paddling. The best part of the trip is not paddling the magnificent boat. Rowing a boat full of fierce female merchants is special. The majority of the Floating market's merchant population is comprised of women over the age of 40. Eating a snack or fruit on a boat is a different experience than on shore. The wobbling vessel that had just collided with another vessel was another sensation. We will be eating when a ferocious female merchant approaches our ship, and to attract buyers, the boatwomen usually convey rhymes. Amused by the rhymes, most customers are happy and buy the items the merchants sell.

The floating market might model carbon-neutral economic growth. Floating markets emit less than other low-emission markets. The women's pedal-powered wooden boats have no moving parts or fossil fuel. Buyers and sellers negotiate on peaceful boats. Water makes up the road infrastructure. Water is the road. Scientifically, this is a low-emission market. In the 21st century, a Floating Market might represent an environmentally friendly market. The floating

market may help South Kalimantan reduce emissions to a manageable level.

The floating market operates from 6:00 AM until 10:00 AM the next day. They should rise before four a.m. The dock loads cargo between 4:00 and 5:00. The things must also be attractively presented. 5:00–5:00:30 in the morning. Ladies living within one to two miles of Lok Baintan must board overcrowded boats at five in the morning. They are used to the river, its residents, chilly weather, early rising, and preparation. They are fearless, energetic, and the family's backbone while earning halal. They are proud to launch a boat since life is as vital as family. This strong woman helps her husband in the garden, rice fields, or home after buying at the floating market.

Due to seasonality and unsold perishable and nondurable goods, floating market merchant households incur a sudden economic catastrophe. Floating market traders have low incomes and unreliable revenues. Refrigerators keep products fresh. In addition, the COVID-19 epidemic exerts additional pressure on the family economies of floating market traders because of a decline in the populace's purchasing power due to government restrictions. A significant decline in community activities has also resulted from implementing a policy restricting coronavirus transmission. Depending on the capacity and extent of resource ownership, every household employs a unique approach to adapting to and overcoming the economic crisis. As a primary adaptation mechanism, female traders typically reduced their food consumption. Using this strategy, they could spend less money during a financial crisis to rely on something other than the assistance of others.

Debt and asking for help were stigmatised during economic downturns. Note that many female traders survive on savings.

Since external resources lead to financial dependence, they prefer to use their own. Female floating market vendors were risk-averse. They thought borrowing would increase their debt.

Socially adaptive processes use their social relationships. It may come from the government, local institutions, extended family, neighbours, local booths, conventional banks, and fellow traders. Female floating market traders shun non-family help. Women who trade on the floating market fear defaulting on bank loans. Conventional bank loan interest rates may cause future issues. Bank interest was sometimes considered unholy.

Thus, what we now refer to as "traditional" or "indigenous" knowledge includes the ability to do business on the water, be an expert in boat management, and transform one's community into a market culture. Thus, we highlighted the entrepreneurial attitudes regarding risk-taking propensity, tolerance for ambiguity, locus of control, innovativeness, and independence, which are found low in a study conducted on South Kalimantan, nascent entrepreneurs (Basuki et al., 2021). The Table 2 describe attitudes are generated from observations and discussions with expert panels.

Table 2. List of Observation

Observation	Activities Observed	Attitudes & Associated Description
1) Management of Time and Space (The division of time and space based on a status where some people considered received elites more territories and borders marked as privilege).	There is no limitation on who sells what and to whom. There is no indication that anyone lady has exclusive access to a particular section of the floating market. The floating market opens at six in the morning, and the last merchants have left when the sun rises over the river at nine. They have done so either to return to their houses or to travel further into the network of waterways in order to sell their wares. However, there is no prohibition if they stay longer on the site selling their wares.	High tolerance for ambiguity
2) Objects (Tangible things can be found and symbols that object possibly convey).	Observing the women's pedal-powered wooden boats for transportation, no moving parts or fossil fuels are used. The floating market could serve as a model for carbon-free economic expansion. In quiet-rowed boats, both buyers and sellers conduct business. Instead of asphalt or cement, water makes up the road infrastructure. Additionally, water serves as the road surface. This might be out of date mode of transportation, but from a scientific perspective, it may be	Sustainable innovation

Observation	Activities Observed	Attitudes & Associated Description
<p>3) Social Actors (People's appearances and behaviours seem like and how they act in).</p>	<p>considered a specific innovation of the low-emission market. The concept of a floating market has the potential to serve as a model for a market that minimises its negative environmental impact in the twenty-first century.</p> <p>Uncertain revenue due to seasonality and unsold perishable and non-durable traded commodities, which result in increased economic loss, generate the economic crisis, which often takes the form of a sudden shock experienced by households of floating market traders. In addition, the COVID-19 outbreak places extra strain on the family economies of floating market traders due to a fall in the purchasing power of the public brought about by government limitations. Households that trade on the floating market are economically disadvantaged and have uncertain incomes. They need equipment, like refrigerators, to keep their items fresh. Their commitment to their ideals, though, is unwavering. One of the merchants on board the boat declared confidently that Allah (or God) had already provided them with food, and all they needed to do was make an effort to find it.</p> <p>Debt and asking for help were shameful during harsh times. Many female traders survive on their money. Because other resources lead to financial reliance, they prefer to use theirs. Female floating market vendors were risk-averse. They assumed that borrowing would raise their financial burden because they would have to repay. Women who trade on the floating market shun conventional banks due to fear of default and religious beliefs that bank interest violates precepts.</p>	<p>Independence</p>
<p>4) Interactions</p>	<p>Women on the boat maintained a</p>	<p>High risk-taking propensity</p>

Observation	Activities Observed	Attitudes & Associated Description
(What people do, how they do it, and non-verbal behaviours performed).	<p>cordial demeanour in interacting with potential customers. The women on board's pleasant dispositions and crystal-clear voices contribute to the overall pleasant atmosphere. No signs of exhaustion, discontent, or anxiety regarding life's difficulties exist. The women who work on the floating market boat have earned the reputation of "warriors" due to their unyielding determination to attain economic independence.</p> <p>When a new customer arrives, an uninvited tough woman paddles a canoe up to a medium-sized machined boat. They will approach the consumer, smile, and offer products while emphasising their benefits and, if necessary, providing free food samples.</p>	
5) Routines, Rituals, Episodes (Errands to run denoting which ones are more uncommon, peculiar, or out of the ordinary).	<p>In Indonesia, approximately one out of every hundred adults have canoeing expertise. Nonetheless, it is a sight to behold: a merchant rowing a cargo-laden boat through a congested harbour while making it appear as if it may clash with other vessels. Using a boat to navigate the floating market needs some dexterity. Too much force may cause it to capsize, while insufficient force may cause it to stop moving. This is how one develops the skill of boat paddling.</p>	External locus of control

c. Values Derived from Women's Activities

This study examines how floating market women entrepreneurs attract tourists. Because junior high school's primary goal is character development, entrepreneurialism is observed. Teachers of economically disadvantaged students should stop using Bill Gates, Elon Musk, and Jeff Bezos as corporate role models. These businesses follow

Western individualism, which is rare in collectivist cultures and ethnic groups like Banjarese Indonesia (Basuki et al., 2021), it is irrelevant to use them as models. Conversely, Banjarese Indonesians are noted for their strong sense of community. Following Geertz (1984), Indonesian culture can be divided into two ecologically significant categories: inner and outer Indonesia. In inner Indonesian (Javanese culture), respect is

highly valued. Therefore age and social standing must be respected.

Consequently, society is typically stratified. West Java, Sumatera, Kalimantan, Sulawesi, Bali, Maluku, Nusa Tenggara, and Papua comprise outer Indonesia, characterised by openness, adaptability, and receptivity. In the outer culture, people are autonomous and independent. Therefore, although they often come from conventional society, they can survive independently due to their open-mindedness. In this society, aptitude and ability dictated rank, not ancestry. As educators have highlighted, the Java-based method only works in South Kalimantan because the culture is different.

Observing ladies doing business in the floating market of South Kalimantan, several distinctive characteristics are observable:

- 1) High tolerance for ambiguity is the extent to which those ladies are comfortable with uncertainty, unpredictability, competing directions, and multiple demands. This is reflected in the enthusiasm of competing to row boats quickly to prospective buyers even though the possibility of their boats being turnover and people needing to buy the goods they sell.
- 2) Sustainable innovation ensures that future generations have access to the same or better natural resources. This is observable in using manually rowed boats without any machine or fuel to minimise negative environmental impact.
- 3) Independence is being self-reliant, able to operate independently, autonomous, and requiring less social support. Even though the ladies were in problems during the COVID-19 pandemic, they avoided traditional banks because they feared defaulting and

believed bank interest violated religious precepts.

- 4) High risk-taking propensity is the degree to which a person is willing to take a chance in the face of potential loss. Since most commodities are food, they actively sell them to avoid spoilage since they lack refrigeration. Women have around 4 hours to market their goods.
- 5) Islam is important to Banjarese's Indonesian ethnicity. External locus of control is the propensity to attribute success or failure to luck or chance, a higher power, or the influence of another person. They attribute their incredible skills to God's will. All Banjarese Indonesians are Muslim. Thus, Islam influences all values and actions. (Rajiani & Abbas, 2019).

The process of integrating the entrepreneurial values of women in Banjarmasin, South Kalimantan, Indonesia's floating market into social studies learning begins with a needs analysis, followed by the identification of local values and local education content, which are then internalised into lesson plans and textbooks based on the results of the development of available and mandated textbooks. Five entrepreneurial mindsets discovered among women in the floating market enable integration. These characteristics are risk-taking propensity, tolerance for ambiguity, locus of control, innovativeness, and independence, which are then internalised through developing lesson plans and textbooks in junior high social studies education. Integrating local people's attitudes into learning preserves local individuality so students may perceive their environment and externalise their locality through social action. It is based on real-world happenings in the region, making learning more meaningful and valuable for kids' social behaviour formation.

Teachers do this to make learning more effective and innovative. The objectives of the junior high school curriculum in Indonesia are stated in the standards competency, which consists of core competencies and basic competencies. The four elements of basic and core competency are (1) spiritual attitude, (2) social attitudes, (3) knowledge, and (4) skills. The lesson plan analyses core and basic competencies. Existing material will be combined with floating market women's positive sentiments. Creativity and entrepreneurship were chosen. Basic competency covers entrepreneurship, entrepreneurial attitudes and behaviour, and entrepreneurial qualities. Those ladies' external locus of control and high-risk taking can be utilised as a model since religious and social attitudes are created indirectly (indirectly) when pupils learn about knowledge and use it. The validation results obtained a percentage of agreement (reliability) value of 95% for content validity, 97% for presentation validity, 95% for language validity, and 86.5% for graphic validity. These figures are above the threshold value of 75%, as recommended by Mashburn et al. (2014) and show that the learning tools built using the potential of traits observed among women in the floating market are classified as excellent and usable after a few modifications.

Based on validation results, incorporating local people characteristics into social studies learning will improve students' comprehension if they achieve fundamental competencies in social studies subjects developed as lesson plans and supplementary textbooks. Social studies teach students the knowledge, skills, attitudes, and values they need to participate in local, national, and international community life (Mariati et al., 2021). The knowledge pupils acquire is not merely theoretical; it must also be fitted to their school and community experiences.

This is consistent with the social cognition theory, which states that people perceive and think about their social context and how they view themselves and others (Nwosu et al., 2022). Social cognition is influenced by how a person perceives others and social events. Social cognition involves psychological processes and interpersonal relationships. (Singh et al., 2022). Thus, social cognition can predict a person's social conduct and apply learning through location integration, as shown by the women in the floating market.

Social studies will help future entrepreneurs develop honesty, discipline, responsibility, tolerance, cooperation, courtesy, and self-confidence by integrating these traits into their social environment. Because they had never considered combining local information into educational materials, teachers, particularly junior high social studies teachers, have responded favourably. Social studies aim to improve students' knowledge and social abilities, which manifest in social attitudes and entrepreneurial behaviour. Therefore matching educational materials to essential competencies is crucial.

4. Conclusion

Tough floating market women must be models to preserve this remaining aquatic culture. Teachers and students can learn from the locals' people, surroundings, and traits. Students can learn more relevant social studies by using a familiar context. Integrating local characteristics and local education content such as a predisposition for risk-taking, tolerance for ambiguity, high locus of control, innovativeness, and independence into learning makes it more engaging, innovative, and significant. These samples of women allow comparisons between older and younger generations, despite previous studies showing that the younger generation does not have these traits. Using the environment

and its people as a learning resource helps students understand their culture and preserve local quality. The core or related curriculum might include women's struggle in floating markets. By using all school and community resources, schools inspire teachers to be inventive. In addition, product creation in the form of teaching materials can be used as a model for other instructors, as well as a motivator for other teachers to create teaching materials that are environmentally sound and respond to criticisms of the current textbook. Further research should combine these women's struggles and qualities into other social studies issues.

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