

# Local Culture Based Instructional Materials as an Effort to Develop Students' Character

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## ABSTRACT

Instilling local cultural values in students through learning is a way to embed a strong character as Indonesian. Before carried out learning, instructional materials should be prepared which describe all the activities that will be occurred. Learning with activities of instilling local cultural values which is supported by instructional materials based local cultural values enact character as its main purpose. The role of characters in learning is most often associated with learning outcomes, which means that the quality of characters will have an impact on quality of learning outcomes. This research is a follow-up to the results of previous development research on Institutionalizing Local Wisdom in Learning Process, Is It a Necessity? The development of instructional materials and assessment instruments with local cultural values is carried out using the ADDIE model. In previous research, it was illustrated that learning in Senior High Schools in Agam, Tanah Datar, and 50 Koto Districts did not contain the value of local wisdom. This has an impact on the problem of the local character of the students. So that the majority of teachers spread across Agam, Tanah Datar, and 50 Koto districts, stated that it is very important to institutionalize local wisdom in learning as an urgent need. In this follow-up research, the validity test covering content, construct and language through expert judgment. From the results, it was obtained that the average expert assessment of the syllabus was 4.5 with the very valid category, the lesson plan was 4.6 with the very valid category, the Handout was 4.4 with the very valid category, the LKPD was 4.5 with the very valid category, and a cognitive assessment instrument of 4.4 with a very valid category.

**Keywords:** *Instructional materials documents, valid, local cultural values, character.*

## 1. INTRODUCTION

Values, ethics, and behavior are used as sources in local culture [1]. Local cultural values are local community values that are integrated with belief systems, norms, and culture which are manifested in the form of traditions that last for a long time [2]. It is natural that local cultural values are lost if students do not learn them anymore in the classroom [3].

Local cultural values exist in every region in Indonesia [4]. One of region that has local cultural values is West Sumatra Province which is famous for its Minangkabau tribe [5]. The customs of the Minangkabau tribe are very close to nature. This is evident from the philosophy of "*Alam Takambang jadi Guru*". This philosophy means that nature with everything in it can be used as a teacher in a broad sense.

Apart from philosophy, every custom has its form of local values such as saying / advice. The proverb is a word that contains useful advice for humans. Even the proverb arises from longstanding of community habits [6]. *Petitih* (Minangkabau proverb) has the same meaning as the proverb in old Indonesian literature. The proverb is a sentence or expression that contains a deep, wide, subtle, and figurative [7]. The main function of the *petitih* is advice (to behave and do good). The *petitih* was born due to the tendency of the Minangkabau character to convey something more figuratively. This is considered as a characteristic of wisdom. On the other hand, the ability to understand satire is also considered as a characteristic of wisdom [7].

The existing of Local cultural values such as proverb are very important, because the challenges of the 21st century that must be faced by high school students are quite tough [8]. This challenge cannot be avoided

because high school students will face global competition. Students will compete in applying jobs, compete in careers, and compete in other lives. If they are not compatible, these students will be eliminated from a decent life [9]; [10]. The challenges of the 21st century can be faced by students with strong local character. One of the efforts to embed a strong character as the Indonesian by instilling local cultural values such as the *petitih* in students through learning [11].

In the midst of the strong currents of globalization and modernization as well as technological developments, we are faced with the development of neoliberalism and secularism which provide access for young people to freely adhere to any sect, free to communicate, free opinion and free expression and free to build relationships and communicate with anyone [12]. This has the potential to change the existing hereditary cultural order. Consequently, the younger generation will lose their identity due to being eroded by the times [13], according to the customary message below:

*Jalan dialiah dek rang lalu, cupak dipapek rang manggaleh, adaik dituka dek rang datang [14].*

Departing from the current condition, we hope that in the future students will behave in accordance with Minangkabau cultural values. As the traditional Minangkabau message "*nan tuo dihormati, nan ketek disayangi, samo gadang lawan baiyo*", and the message "*tangan mancancang bahu mamikue, Barani karano bana takuik karano salah*". This Minang cultural adage has begun to fade because it has been displaced by communication and information technologies such as virtual media and social media that are currently developing. They do not care about their parents, teachers, friends and society, because they are preoccupied with themselves and their attitude of responsibility is very low [15].

To minimize the worsening situation, one of solutions is to fortify the young generation of West Sumatra by incorporating Minangkabau cultural values in classroom learning. This is in accordance with the motto "*Think Globally, Act Locally*" [16].

The application of Minangkabau Education and Culture in high school education subjects in West Sumatra is expected to provide solutions and minimize problems that occur among the younger generation in shaping and supporting character education based on culture [17].

It is hoped that through the application of Minangkabau education and culture students will be able to develop an understanding and apply the values of Minangkabau culture through the relevant Competency (KD) achievements for each subject. So that the graduate of West Sumatra high school understands the concept of "*Adat Basandi Syara*", *Syara "Basandi Kitabullah*,

*Syara" Mangato, Adat Mamakai, Alam Takambang jadi guru*" and apply it in everyday life. So that education in West Sumatra reflects education that has a Minangkabau nuance which produces a golden young generation that has 3 dimensions, namely great intellectuals, devout religion and strong culture [15].

This research is an effort to figure out the problem of a gap between the current character of students and the efforts that have been made by the teacher through the cultural values of Minangkabau. This can be seen from the results of distributing questionnaires to 30 economics teachers from several cities and districts in West Sumatra with an average of 210 students being taught and an average class of 7 classes, the following data were obtained:

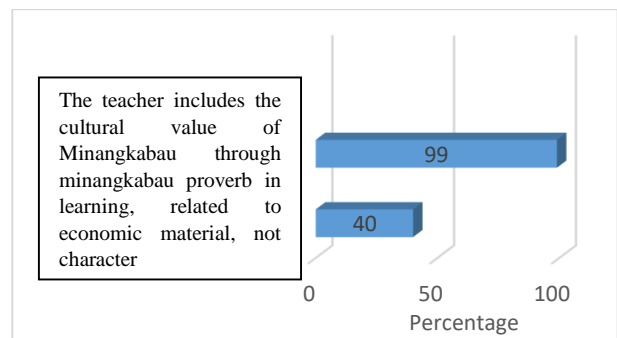


Figure 1. Results of the Analysis of Learning Economics in West Sumatra Senior High School

Based on the picture above, it can be seen that: (1) 40% of teachers applied Minangkabau cultural values through *petitih* in learning, related to economic material, not character, (2) 99% of teachers do not understand Minangkabau proverb which is related to character, so that the teacher does not applied Minangkabau cultural values through quotations in learning related to character.

Then from the results of a questionnaire distributed to 210 high school students in several schools in West Sumatra, the following results were obtained:

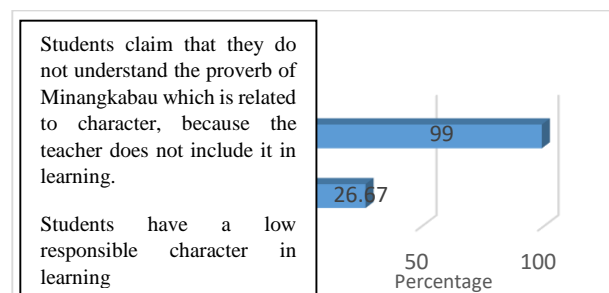


Figure 2. Results of the Student's Responsible Character Analysis & Culture Awareness In High School of West Sumatra

Based on the picture above, it can be seen that: (1) 26.67% of students have a low responsible character in learning, (2) 99% of students state that they do not understand the Minangkabau proverb which is related to

character, because the teacher does not instill the cultural values of Minangkabau through proverb in learning related to character.

Economics subjects require the development of attitude or character realm, for high school education the type of attitude or character required is in accordance with the core competencies contained in the 2013 high school economic syllabus, namely: honesty, discipline, responsibility, care (mutual cooperation, cooperation, peaceful), polite, responsive and proactive. The attitude or character competencies are for learning during odd and even semesters. This research focuses on developing a responsible attitude or character. This is because during the research, XI high school economics learning materials were APBN & APBD in economic development, the competence of attitudes and characteristics demanded were responsible.

The application of Minangkabau cultural values through minangkabau proverb charts in learning has been carried out by teachers based on the Decree of the Head of the West Sumatra Provincial Education Office Number. 451/1196 / KPTS-2017. However, what the teacher has done so far is to link the proverb of Minangkabau with learning material. This is the implementation of the West Sumatra Governor's Program, namely "Loading Alquranic Education and Minangkabau Natural Culture in High School Subjects" which relates it to learning materials, not attitudes or characters. This is also the background for researchers to develop high school economics instructional materials that consist of Minangkabau cultural values in developing the affective aspect. The weakness of learning tools with Minangkabau cultural values that have been used so far is that they have not accommodated the aspects of forming student attitudes / affective, only in cognitive aspects.

So that the problem felt by Economics teachers in West Sumatra is that there are no instructional materials and assessment instruments with Minangkabau cultural values in the context of forming attitudes or characters. The formation of attitudes with cultural values is important, [18] states that local cultural values can be used as the basis for character education or attitudes in schools. Cultural values that have been considered good in the form of local wisdom are used as materials or sources of educational materials. This is confirmed by the statement of Tukijo [19], "This nation is rich in local values that come from customs, culture, traditions which are internalized in the behavior of the people of a tribe or region". Thus, local cultural values that come from customs, culture and traditions will become the character of a generation in that society, hence how important local culture is in the behavior of this community, both individual character and national character.

Based on the statement above, it is important to conduct research on the development of instructional materials and student assessment instruments with

Minangkabau cultural values. Instructional materials and assessment instruments with Minangkabau cultural value that can be used as a reference for teachers in carrying out learning in the classroom.

The novelty in this study is to try to develop instructional materials and assessment instruments by focusing on aspects of attitude / character in order to improve students' positive attitudes / characters through the cultural values of Minangkabau, whose goal is to improve student learning outcomes. Whereas previous research focused on development through instilling cultural values on cognitive aspects both through teaching materials, media and learning models [20]; [21]; [22]; [23]; [24]; [25]; [26]; [27]; [28]

This article is the validity test results of the learning device with the developing of Minangkabau cultural values , to figure out whether the learning device is feasible or not to be tested, either limited or expanded.

## 2. METHODOLOGY

The development procedure is carried out following the ADDIE model which includes: Analyze, Design, Development, Implementation, Evaluation [29]. One of the functions of the ADDIE Model is to become a guideline in building effective and dynamic learning program tools and infrastructure, in supporting learning performance itself. The ADDIE model was chosen because it also has advantages, such as: (1) it is more systematic, and flexible because each step contains clear activities and can be adjusted to the research needs, (2) a complete and systematic description of each step, (3) before being tested, the resulting product revised and validated by the expert. In addition, the ADDIE model is carried out preliminary research at the Analyze stage as an early stage of development. Preliminary research can provide a solid basis for the problem formulation process, and formulate the right solution before moving on to the next stage of development.

To test the validity using criteria such as the table below:

**Table 1.** Validity category

Average ( $\bar{x}$ )	Interpretation
$4 < \bar{x} \leq 5$	Very valid
$3 < \bar{x} \leq 4$	Valid
$2 < \bar{x} \leq 3$	Less Valid
$1 < \bar{x} \leq 2$	Invalid
$0 \leq \bar{x} \leq 1$	Very invalid

(Riduwan modification, 2010)

To determine the tolerance for differences in the validation results of the validator, "Inter-Reter Reliability" is used by calculating the correlation coefficient between classes (Intraclass Correlation Coefficient, ICC) with the following interpretation:

**Table 2.** Interpretasi Indeks ICC

Average ( $\bar{x}$ )	Interpretation
< 0,40	Weak
0,40 – 0,75	Good
> 0,75	Very good

Furthermore, to measure the degree of experts' agreement on one item and which can express the level of content validity, Aiken's V content validity coefficient is used with the following formula:

$$V = \sum s / [n(c-1)]$$

Explanation

S = r – lo

Lo = the lowest number of validity assessments (eg 1)

C = the highest number of validity assessments (eg 5)

R = the score given by the assessor

To interpret the content validity value obtained from the above calculations, the validity classification is used as shown in the validity criteria table below:

**Table 3.** Criteria for Content Validity

Average ( $\bar{x}$ )	Interpretation
0,80 < V ≤ 1,00	Very high
0,60 < V ≤ 0,80	High
0,40 < V ≤ 0,60	Moderate
0,20 < V ≤ 0,40	Low
0,00 ≤ V ≤ 0,20	Very low

### 3. RESULT AND DISCUSSION

Learning tools are validated by education experts, learning technology experts, language experts, and cultural experts. The validation process by each validator and revision of learning tools is carried out simultaneously.

Recapitulation of the distribution of the validation assessment in economic learning tools with Minangkabau cultural values, for learning tools can be seen in the following:

**Table 4.** Recapitulation of Learning Device Validation Results Contains Minangkabau Cultural Values

Rated aspect	Syllabus	RPP (lesson plans)	Hand out	LKPD (student's worksheet)	Cognitive assessment instrument
Content validity	4,6	4,6	4,6	4,5	4,25
Construct validity	4,2	4,3	4,3	4,3	4,2
Language validity	4,8	4,8	4,5	4,8	4,9
Average	4,5	4,6	4,4	4,5	4,4
Average Value	0,88	0,88	0,86	0,88	0,86
ICC	0,86	0,85	0,85	0,87	0,92

The average expert's assessment of the syllabus is 4.5 with the very valid category. The mean score of validator agreement is 0.87 which is very high category. Furthermore, the consistency value of the validator's assessment is in good criteria, as evidenced by the calculation of the intra-class correlation coefficient (ICC) with a value of 0.604.

The average expert's assessment of the RPP (lesson plans) is 4.6 with the very valid category. The average value of the validator agreement is 0.88 with very high category. Furthermore, the consistency value of the validator's assessment is in good criteria, as evidenced by the calculation of the intra-class correlation coefficient (ICC) with a value of 0.85.

The average expert's assessment of the Handout is 4.4 with the very valid category. The average score of validator agreement is 0.86 which means as very high category. Furthermore, the consistency value of the validator's assessment is in good criteria, as evidenced by the calculation of the intra-class correlation coefficient (ICC) with a value of 0.85.

The average expert's assessment of LKPD is 4.5 with the very valid category. The average value of the validator agreement is 0.88 which is very high category. Furthermore, the consistency value of the validator's assessment is in good criteria, as evidenced by the calculation of the intra-class correlation coefficient (ICC) with a value of 0.87.

The average expert's assessment of the cognitive assessment instrument is 4.4 with the very valid category. The average score of validator agreement is 0.86 which is very high category. Furthermore, the consistency value of the validator's assessment is in good criteria, as evidenced by the calculation of the intra-class correlation coefficient (ICC) with a value of 0.92.

A good instructional material is determined by the quality of the product developed. Nieveen (2013: 29) explains that the quality of learning products is determined by several criteria, one of it is validity. According to *Permendikbud No. 22 of 2016* learning tools are built by several components in learning, such as syllabus, lesson plans, handouts, student worksheet and assessment instruments. Therefore, the quality of the learning device in this case is determined by the validity of the learning device components.

The assessment / validation of instructional materials with Minangkabau cultural values has several aspects that are assessed, namely content, construct and language. Based on the results of the assessment of the device, validation of the syllabus, lesson plans, handouts, LKPD (students worksheet), the whole assessment instrument, the components of the instructional materials with the cultural values of the Minangkabau are very valid categories. Although there are improvements, they do not really affect it significantly.

Based on the results of the validity data analysis, the PBN-BM as a whole consisting of the syllabus, lesson plans, handouts, LKPD (students worksheet), and assessment instruments, obtained an average = 4.5 for the syllabus; 4.6 for RPP; 4,4 for teaching materials; 4.5 for LKPD; and 4.4 for the assessment instrument with a very valid category. The learning device is valid because all the components of the device have been fulfilled.

#### 4. CONCLUSION

From the discussion of this study, it can be concluded that the instructional materials containing Minangkabau cultural values developed, consist of the syllabus, lesson plans, handouts, LKPD and assessment instruments, get an average = 4.5 for the syllabus; 4.6 for RPP; 4,4 for teaching materials; 4.5 for LKPD; and 4.4 for the assessment instrument with a very valid category, so that the instructional materials and assessment instruments developed are feasible to be tested, both limited and expanded.

#### AUTHOR'S CONTRIBUTIONS

D.S. developed the theoretical formalism, performed the analytic calculations, performed the numerical simulations and supervised the project. Both A.A. and R.R authors contributed to the final version of the manuscript.

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