

Are the Economic Learning Methods in Indonesia Based on Local Culture?

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ABSTRACT

One of the problems faced by young people in Indonesia today is their ignorance about their own local culture. Educational institutions as a forum to equip students with local culture knowledge does not seem to have a maximal role in this matter. A survey was conducted involving 72 high school students in the province of West Sumatra, Indonesia to find out the learning process they were taking at their school. The survey results show that the teachers who teach them have not integrated the local cultural knowledge into learning. Further interviews were also conducted with 15 economics teachers to get information about their difficulties and experiences in introducing culture through learning. Based on this interview, problems faced by these teachers include limited teacher knowledge about *Minangkabau* culture and limited school time. The implication of the findings of this study is the need for the development of a *Minangkabau*-based economic learning model as a result of the study of phenomena in the field and a theory about the development of a *Minangkabau*-based learning model.

Keywords: *Learning Methods, Local Culture, Minangkabau Culture.*

1. INTRODUCTION

The 21st century education has the aim of shaping students to have global awareness to understand their own culture and other cultures so that they are able to collaborate with cross-cultural communities [1], [2]. The ability to understand other/outside cultures in a global community is not something that can automatically happen. Understanding of other cultures must begin with understanding and internalizing one's own culture. That is because culture is the internal identity of the community [3], [4] so that it can simply be explained that students must know themselves first before getting to know and study others. One way to create a generation that has global awareness is through education.

Of the many cultures that exist in Indonesia ranging from culinary, fashion, art has its own characteristics. All of them are national assets that need to be maintained and preserved so that their authenticity and existence are not eroded by the swift currents of globalization. Seeing the fact that Indonesian people today prefer foreign cultures that they consider to be more interesting or more unique and practical. Many local cultures fade due to the lack of future generations who have an interest in learning and inheriting it. According to Malinowski, a higher and active culture will influence a lower and passive culture through cultural contact [5]. Malinowski's theory is very visible in the shift of our cultural values that are inclined to the West culture.

Maintaining and preserving culture can be done in various ways. Culture can be preserved in two forms. First, Culture Experiencing is a cultural preservation that is carried out by jumping directly into a cultural experience. Second, Culture Knowledging is the preservation of culture which is done by creating an information center about culture that can be used in many forms [6]. Besides being preserved in the two forms

above, local culture can also be preserved by knowing the culture itself. Thus, at least it can be anticipating cultural piracy carried out by other countries.

Law No. 20 of 2003 concerning the national education system has explained that the implementation of education in Indonesia accommodates the nation's cultural values. This shows that education in Indonesia is also carried out as a process of civilizing and inheriting the nation's cultural values to future generations. Simply based on these regulations, education can be interpreted as a process of cultural transmission. Cultural transmission can be carried out in education because educational institutions, including educators and learning tools are effective agents for cultural development and change [7], [8].

Education is one of culture manifestations. The purpose of education is to carry out the noble task to developing students who are fully in the context of the natural environment and civilized culture [9]. However, the reality of the theory and practice of education still shows the gap between ideality and reality in positioning local culture as the foundation of education.

The opinion that the education system in developed countries is better, has a negative impact on education practitioners and policy makers [10]. They are more interested in developing and adopting education systems in other developed countries rather than developing education systems based on local wisdom.

Local wisdom is often associated with local culture, rules and knowledge. Local wisdom is an experience in a particular community that is in a place that includes values, ethics, and morals which must still be developed in that environment [11]. The lack of attention of education practitioners, especially teachers in the revitalization of local culture, the phenomenon needs to be studied more deeply to produce data about the integration of local wisdom in the

education curriculum that is used. Integration can be done to improve the quality or quality of education.

Various efforts have been made to improve the quality of education in Indonesia. One of them is through improvement and development of the learning process [12]. An appropriate learning model is needed, so that it can be used as a way to convey information and knowledge to students.

The learning environment that is adapted to the cultural background of students will make learning more active and enjoyable [13]. As part of Indonesia, West Sumatra has a local culture called *Minangkabau* Culture. Knowledge about *Minangkabau* culture can be used as a source of learning and integrated in learning methods for students who are closer to the environment around students.

During this time, education is considered not optimal in transmitting yet. *Minangkabau* culture to future generations. This optimization can be seen from the *Minangkabau* cultural values that have not been internalized so that they have not provided practical benefits to the people of West Sumatra, especially the younger generation. One indication is the moral shift of the younger generation that causes various social problems [14].

Economic learning has the potential to instill the *Minangkabau* cultural value so that it can be internalized within the young generation of West Sumatra [15], [16], [17]. This study aims to determine the perception of teachers and students about learning as a process of cultural transmission and the integration of economic learning with *Minangkabau* culture. This perception will lead to the view of the urgency of developing *Minangkabau* culture-based economic learning models as a forum for active participation of students in learning so as to be able to construct their own understanding and as a means of contextual cultural transmission.

The results of previous studies, placing local wisdom as one of the focuses of research that has been carried out in previous years, precisely in the period 2010 to 2016. Warpala research [18] was conducted to develop teaching materials for science subjects in junior high schools. Wurianto [19] developed the content of character education and soft skills in basic education. Furthermore, a study on the competitiveness of Pancasila values based on local wisdom has also been produced [20]. Subsequent research resulted in a study of local wisdom curriculum models in tertiary institutions [21]. Other studies produce research products, namely the development of teaching products based on local wisdom [22], [23]. Finally, research that produces a model of tourism based on local wisdom at the elementary level [24]. Some of the previous studies that have been done have not raised *Minangkabau* local wisdom in economic learning. Therefore, it is very important to conduct research related to the analysis of the needs of developing *Minangkabau* culture-based economic learning models. This initial analysis is very necessary to find out how the conditions occur in the field.

2. MATERIALS AND METHODS

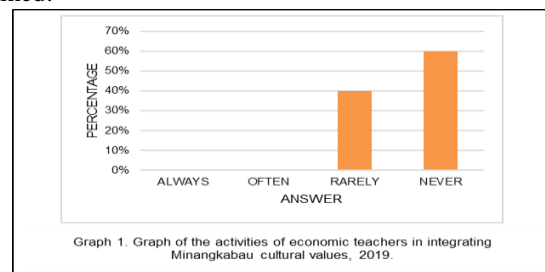
This research uses descriptive qualitative research type. Qualitative research is a research method used to examine natural object conditions [25]. In accordance with the type of research used, the research approach chosen by researchers is a descriptive approach. Descriptive approach is used based on the consideration that the problems to be investigated are ongoing at the present time which aims to analyze the phenomena that occur in the field. The data source in this study is the primary data source obtained from the informants who are considered the most important in knowing in detail and clearly about the focus of the study. The informants were Economics Teachers in Padang, Padang Pariaman Regency and Bukittinggi City, West Sumatra Province, Indonesia. Furthermore, secondary data sources obtained through observational studies of the implementation of learning and documentation. Techniques for obtaining data in the field, namely by questionnaire, interview, observation and documentation. Analysis of the data in this study refers to the qualitative analysis stated by Miles and Huberman. The stages used in analyzing data are: data reduction, data display, conclusion and verifying [26].

3. FINDINGS AND DISCUSSION

Steps taken to analyze the need for developing a *Minangkabau* culture-based economic learning model are: a) analysis of the problems that arise in learning activities. b) curriculum analysis, c) student analysis, and d) literature study.

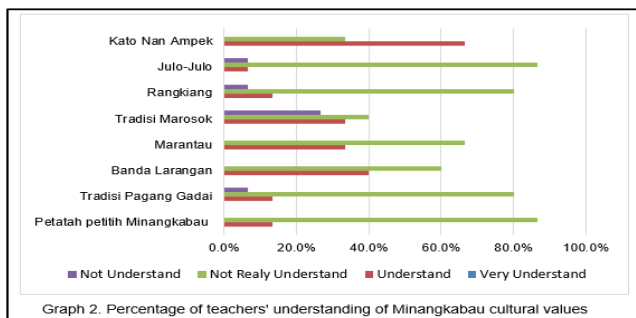
3.1 Problem Analysis

Data obtained from direct observations and interviews with relevant parties. The purpose of this analysis is to collect information about learning activities carried out in class. This information is used as a basis for developing learning models. Based on a questionnaire analysis filled out by 15 high school economics teachers in Padang City, Bukittinggi City and Padang Pariaman District, the following data were obtained:

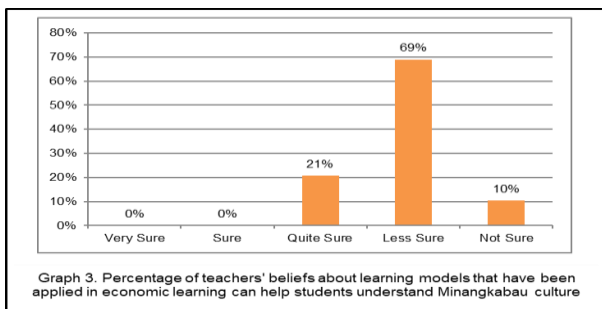


The analysis shows that as many as 60% of teachers have never integrated *Minangkabau* cultural values in economic learning. Only 40% have integrated *Minangkabau* cultural values, but with frequency it is rarely done.

The phenomenon of not yet integrating *Minangkabau* cultural values in the economic material taught by teachers was identified as one of the causes because of the lack of understanding of economic teachers about *Minangkabau* cultural values which could be integrated. This can be seen in the instrument that was filled by 15 economic teachers as follows:

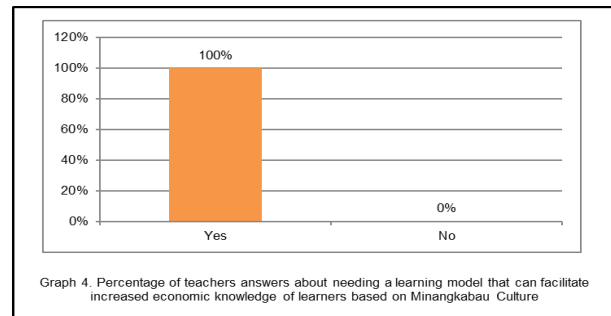


In the graph above, it appears that there are 8 *Minangkabau* cultural knowledge that is asked to all teachers. The knowledge includes: *Kato Nan Ampek*, *Julo-julo*, *rangkang*, *marosok tradition*, *marantau tradition*,



banda larangan, *pagang gadai tradition* and *petatah petitiH Minangkabau*. Almost all teachers who were asked answered that they did not understand well about these knowledge which could later be integrated in economic learning. From this condition, of course it has an impact on the lack of student knowledge about *Minangkabau* culture. This is evident from the results of the economic teachers' answers about the methods and models of learning that they have applied have not made teachers confident in helping students understand *Minangkabau* culture. This can be seen in the following graph:

Based on graph 3 above, it shows that the majority of economics teachers are not yet convinced that the learning model that has been applied in economic learning can help students understand *Minangkabau* culture. Therefore, when asked whether teachers need a learning model that can facilitate the improvement of students' economic knowledge based on *Minangkabau* Culture, and the answers of these economics teachers can be seen in the following graph:



Based on graph 4, it is clear that all the teachers who were asked about whether they needed a learning model that could facilitate increased economic knowledge of students based on *Minangkabau* Culture, all answered "yes".

Based on the results of the needs analysis described above, it can be seen that the learning model applied by the teachers has not been effective in facilitating the improvement of students' economic knowledge based on *Minangkabau* Culture. This is because there is no model that they can apply to achieve this goal. Therefore in this study a learning model will be developed, namely the *Minangkabau* culture-based learning model for economic learning. The need to introduce national culture to students is to foster student awareness of the importance of loving culture. The introduction of culture provides education to students about cultural diversity that must be respected so that cultural norms and values can be passed on to the next generation [27], [28].

3.2 Curriculum Analysis

Curriculum analysis is carried out aiming that the resulting learning model is in accordance with the economic learning material in the applicable curriculum, mainly related to the supporting components of the model. The curriculum used as a reference in developing this learning model is the 2013 curriculum. The objectives of the curriculum include four competencies, namely (1) spiritual attitude competencies, (2) social attitudes, (3) knowledge, and (4) skills. The competency is achieved through intracurricular, cocurricular and/or extracurricular learning processes.

Information on the results of curriculum analysis is obtained from the study of high school economic curriculum documentation which includes the Learning Implementation Plan (RPP) and syllabus. The analysis results are described as follows:

3.2.1 Suitability of competency standards (CS), basic competencies (BC), indicators of competency achievement

The CS and BS formulations are in accordance with the content standards, but the formulation of competency achievement indicators is partly not yet using the correct operational verbs so it is not clear how to measure the achievement of basic competencies.

3.2.2 Learning objectives

The preparation of learning objectives has been made in harmony with basic competencies, but some learning objectives are not elaborated/written with the complete ABCD (Audience, Behavior, Condition, Degree) principles.

Most of the Conditions and Degrees have not yet been listed.

3.2.3 Development of Materials and Teaching Materials

The learning material developed is sufficient and theoretically correct to support the achievement of basic competencies, but only a small portion of the material is translated into contextual elements. Not yet seen the material developed by accommodating elements of local wisdom and its relationship with the *Minangkabau* culture.

3.2.4 Learning methods

The learning methods used have not varied, the most frequently used are expository, question answer and giving assignments. Some lesson plans use active learning methods, cooperative learning, etc., but it is not clear how to use them in the learning steps.

3.2.5 Learning steps

There are still learning steps that are spelled out very simply/ not in detail in describing the stages of achieving indicators. The steps of learning have given students the opportunity to work together with friends and are elaborated with complete time allocations.

3.2.6 Learning Resources

Learning resources are suitable to support the achievement of CS, but do not vary (only 1 textbook or 1 module) which can only be borrowed from the library during economic lessons.

3.2.7 Assessment

There are still assessment instruments that are not yet suitable and do not cover all indicators of competency attainment to be achieved and do not include scoring guidelines and answer keys.

The results of the curriculum analysis show that the learning tools prepared by the teacher do not yet contain contextual and local cultural elements. Limited learning resources is one of the causes. Learning resources in the form of textbooks or teaching materials are very helpful for teachers and students in implementing local culture-based learning [29], [30], [31], [32], [33].

The learning method used also has not demonstrated a learning activity that helps students to understand *Minangkabau* culture. Several learning methods have been empirically tested to help students understand their local culture, such as in mathematics [34], [35], in social studies [36], and in chemistry [37]. Therefore a *Minangkabau* culture-based economic learning method can be designed to help teachers and students use it.

3.3 Student Analysis

Student analysis is the stage of learning that understands the characteristics of students who will be used as guidelines to determine the appropriate model. Characteristics of student analysis include academic abilities, cognitive development, and individual and group skills. The activity of analyzing students' behavior and initial characteristics in learning development is an approach that accepts students as they are and sets up a learning system on the basis of the learner's circumstances. In this study are tests, interviews, observations, and questionnaires.

The results of these student characteristics provide an overview of product design and content coverage in the product support system, especially in student books. Thus, the model and supporting products are developed in accordance with the character of students so that the product can facilitate students such as language that is easily understood, the use of letters, placement of materials, sample questions and practice test questions that disturb their curiosity. It also serves as the basis for improving students' problem solving skills.

Based on the results of the study it can be concluded that students consider economics to be an important subject, but are less liked by students. Furthermore, according to students, their economics teacher is very rare and even never integrated *Minangkabau* culture into economic learning. Economic materials that were felt to be difficult include: financial service institutions in the economy, central banks, payment systems and payment instruments in the Indonesian economy, cooperatives, and business entities in the Indonesian economy. This is because the learning activities they do listen to explanations from the teacher a lot then do the practice questions, examples are not given so that students do not understand the material well.

From the student biodata information, it was revealed that generally students who sit in class X have ages ranging from 15-16 years. According to Piaget's learning theory the main characteristic of the development of students at the formal operational stage of age 11-18 years is being able to think abstractly, logically, and able to develop a hypothesis [38]. At this age, students are included in the category of individuals who are able to develop their cognitive potential so that they are skilled in using media including teaching materials LKPD.

Based on the three analysis activities that have been carried out it is known that the implementation of economic learning conducted by teachers is not yet based on local culture. Whereas in 2017, the Education Office of West Sumatra Province, Indonesia has declared that local cultural values, namely *Minangkabau* culture must be integrated in economic learning. However, learning methods that accommodate the integration of this culture have not yet been developed, so many difficulties are found in its implementation. Therefore, it is necessary to study literature to prepare documents and theories supporting the development of this local culture-based learning model.

3.4 Study of literature

Literature study is one of the pre-research stages in any type of research including R&D. In the sense that literature review is a written summary of journal actions, books and other documents that describe the past and current state of informational; organize literature into topics; and documents a need for a proposed study [39]. From this understanding it is very clear that the literature review activity is the activity of writing conclusions contained in journals, books or other documents. Of course the document summarized is a document that is relevant to the study activities to be carried out.

After knowing the material to be studied in the next class X

is reviewing literature or textbook analysis about the material of financial services class X. Analysis of this textbook can support the contents of the material in the product model. The material applied is referring to the order of material in the 2013 Curriculum book. At this stage also analyzes or studies the theory of learning models, constructivist learning theories, theories about investigations, implementation of learning and other supporting theories. Literature analysis is done by analyzing theories and concepts that support the development of *Minangkabau*-based learning models for economic learning. Supporting theories that can be used in the development of the *Minangkabau* culture-based learning model, namely: for the construction of models based on Joyce and Well theory [40], for the development phase using the ADDIE model from Branch [41]; [42], cooperative learning theory learning from Slavin [43] [44], and cultural theory refers to Koentjaraningrat [45].

4. CONCLUSIONS

The implementation of economic learning in Indonesia at this time, especially the Province of West Sumatra has not integrated local culture yet. Starting to 2017, even though, the government has recommended to integrate the *Minangkabau* culture in several subjects, including economic subjects. Many things are the cause of this condition. Some of them are the lack of understanding of the teachers of *Minangkabau* culture, the absence of a learning model that helps teachers carry out this learning and the absence of textbooks based on *Minangkabau* culture. Development of *Minangkabau*-based learning methods is needed in order to foster student awareness of the importance of loving culture. Cultural introduction provides education to students about cultural diversity that must be respected so that cultural norms and values can be passed on to the next generation.

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