

Development of Values Transformation Modes of Local Wisdom of Baduy Culture to Form Student Character through Civic Learning in Elementary School

A study of Attitude of Elementary School Students in Kasepuhan Citorek Adat Area, Lebak Regency, Banten Province

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Abstract—The development of science and technology has influenced people's mindset and orientation at all levels. The rapid development of information technology also influence the behavior of some people, including the character of the students. Having a good character means having the ability to communicate and behave in a manner consistent with the values prevailing in society. The superior value of local culture as a regional potential needs to be passed on to the next generation. Therefore, the transformation of the value of local cultural wisdom through the learning process needs to be well designed to produce the character of learners in accordance with national education objectives. Research subjects were teachers and learners in five elementary schools with experiments conducted at two schools. This research is carried out through the steps of: a) collection of data and information, b) planning, c) initial product development, d) initial product testing, e) revision of the main product, f) main product testing, g) product revision operational, h) field testing operasonally, i) final revision. The data collection in this study used questionnaires, attitude scale test, observation guidance, interview guidance, and instructional device sheet. The technical data analysis using preliminary studies, model trials and validity tests. The conclusion of the research is that there is a difference between groups of students who carry out learning with cultural value transformation model with group of students who do not use the model of cultural value transformation. The value transformation model through Civic learning has proven to be effective in shaping the character of the students.

Keywords—*transformation model; value; local wisdom; culture; character*

I. INTRODUCTION

Culture is an essential aspect for the state. A community entity will still exist, as long as its culture remains attached to that society. Cultures that apply to the true entity must be able to shape the character of society. With the strengthening of the culture, it is hoped that the character of society can be well formed so that the expected deviation of social behavior can be

minimized. This is increasingly important in the emergence of criticism of the national education system which prioritizes the intellectual aspect and tends to ignore the moral, spiritual and social aspects. The neglect of moral, spiritual, and social maturity is reinforced by the growing phenomenon of behavioral misconduct in some learners, such as increasing promiscuity, the rise of children and adolescent violence, crime against friends, teenage theft, cheating, drug abuse, pornography, and other psychological problems. The phenomenon of society with the entry of foreign values due to the process of globalization raises various conflicts of values and interests in society [1]. This implies the emergence of various problems, such as (1) the occurrence of disorientation of Pancasila values as the philosophy and ideology of the nation; (2) shifting ethical values in the life of society, nation and state (3) the waning of consciousness towards values culture of the nation; (4) the threat of disintegration of the nation; and (5) the weakening of the nation's independence (Government of the Republic of Indonesia, 2010, p.16-19). In view of this fact, it seems that we need to examine the transformation patterns needed to continue to elevate the values of the noble local wisdom developed through Civic learning at the Elementary School level to shape the students to grow naturally and responsibly and to be good citizens. So the learning process in the education system in Indonesia should always be rooted in the culture of the nation. "Think Globally, Act Locally". It suggests that if you want to succeed in global competition, you should be able to think globally by staying up, acting, and acting locally. Thus, the orientation of education should always refer to two important things, namely: (1) preserving national character, and (2) creating graduates who can compete competitively in global markets [2].

The values of local wisdom of the Baduy Tribe Society can be used as learning resources that can be transformed into character education models in schools, including elementary school students, because one of the functions of education is as a means of transforming science and technology and values. Education as a socio-cultural process indicates that changes in

the behavior of individuals will always be related to changes in society and the environment because humans as social creatures. Superior local cultural values as a regional potential should be viewed as a socio-cultural heritage. When the culture is believed to have a valuable value for the pride and greatness of the dignity of the nation, then the transformation of cultural values to the next generation is a necessity. In fact, today local culture that is more in line with the character of the nation more difficult to be realized. Meanwhile, global culture is more vulnerable to the detriment of people's lives [3]. Therefore, the need for an appropriate learning model so that students are not alienated from cultural roots. The cause is the weakness of the role of value education, while the planting of value takes time, continuous and sustainable process. So in this perspective it is necessary for the reconstruction and transformation of local cultural values to keep the local cultural values as the identity of the nation's personality well preserved. Thus, the need for intelligent, critical, creative, and innovative thinking, so that the process of value transformation does not eliminate and weaken the local culture as part of the wealth and pride of society and nation [4].

II. THEORETICAL

Character building efforts through Civic learning will soon be realized in the form of national agreements, as follows: (1) Cultural education and nation character are integral parts of integral national education; (2) Cultural education and the character of the nation must be developed in a comprehensive way as a culture process; (3) Cultural education and the character of the nation are a shared responsibility between government, society, schools and parents; (4) In an effort to revitalize cultural education and the character of the nation, national level that learning is a process for every individual to generate new behavior so that learners actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, as well as skills needed him, society, nation and state " and education should always refer on (1) preserving the national character, and (2) creating graduates who can compete competitively in global markets and in this context local culture is a potential source for the realization of national culture, while providing the character and personality characteristics of the nation. Local advantages in question can be the values of life and local wisdom that is formed in the cultural system of society. National cultural values must be strengthened in their existence, so that good national cultural values are not lost in isolation by foreign cultures, those students who have good character supported by knowledge of goodness, the desire to do good deeds [5,6].

In managing the values of local tradition need a high creativity, so that values can be applied effectively in the world of education in particular. In this perspective, there needs to be reconstruction and transformation of local cultural values to keep the local cultural values as the identity of the nation's personality well preserved. Thus, the need for intelligent, critical, creative, and innovative thinking, so that the process of value transformation does not eliminate and weaken the local culture as part of the wealth and pride of society and nation [4]. Based on these matters, the following questions are raised: 1.

What values of local wisdom are transformed into Civic learning materials ?, 2. What efforts have the teacher made in transforming the values of local wisdom into the material how to develop the transformation of the values of local wisdom in the teaching of Civics, and 4. What factors become obstacles and support encountered by Civic teachers in transforming the values of local wisdom into Civics materials and activities Civic learning.

III. METHOD

The research design used refers to research and development (R&D) design from Borg & Gall, which states "a process used to develop and validate educational products," a process for developing and validating educational products [7]. This research uses quantitative method because it involves many statistical tests on instrument validation and data analysis. As in the reliability test of the survey instrument needs analysis, and correlation analysis results pretest and posttest. However, it is also necessary to observe methods of cultural conditions of local communities, such as the environment, and social culture of local communities, with direct observation in the field or literature studies. While the condition of education related to the problem of character of students in primary school that can be done by using questionnaires to principals, teachers and students in some elementary schools in the district. Citorek Lebak Regency Banten Province.

The sample of the research in the model testing phase is the 5th grade students at the elementary school in Citorek village, the stratified randomly clustered sample stratified by the class I, and the category I and II schools. The classification of schools is determined based on the accreditation of National Standard Schools, as well as the achievement of the National Element Result of Elementary School in 2016, issued by the Office of Education of Youth and Sports of Lebak Regency. Because the testing phase of this model uses a quasi-experimental research design, the study participants are divided into experimental and control groups. Research participants in the model testing phase can be seen in the following table:

TABLE I. RESEARCH SAMPLES AT MODEL TESTING STAGES

Group	School	Number of Students
Experiment	Citorek Timur State Elementary School	25 People
Control	Citorek Kidul State Elementary School	25 People
Experiment	Citorek Barat State Elementary School	25 People
Control	Citorek Sabrang State Elementary School	25 People
<i>Number of Students</i>		100 People

The analysis used with the use of t-test model when analyzing data of pretest and posttest learning test result in class experimental research process. Is there a difference in understanding of the learning materials of local cultural wisdom between experimental groups that have been given such learning and the control groups not given the lesson. This test is important because although there is a difference in the mean value of learning progress between the two groups of research objects, it does not mean that there is a difference in

learning progress between the two groups. Depending on the value of variation and standard deviation of each average value. The equation for the test is significant using the following formula: Hypothesis formula: H1: there is a significant difference in mean values between experimental classes with control classes and H2: there is no significant difference in mean values between experimental classes with control class.

$$T = \frac{\bar{x}_1 - \bar{x}_2}{\sqrt{\frac{v_1}{n_1} + \frac{v_2}{n_2} - 2r\left(\frac{x_1}{\sqrt{n_1}} + \frac{x_2}{\sqrt{n_2}}\right)}} \quad (1)$$

If: $-t \text{ table} < t \text{ arithmetic} < +t \text{ table}$, then H1 is rejected and H0 is accepted

If: $-t \text{ table} > t \text{ arithmetic}$ or $t \text{ arithmetic} > +t \text{ table}$, then accepted and H0 rejected

This method is used when testing the experimental class if there is a significant progress change in the students' knowledge after being given the treatment of local cultural wisdom learning. Content validation is performed on the test instrument in relation to the extent of exam questions in accordance with the topic of the item (validity), as well as the material that the representative asks or encompasses to all the material required or to be given to the learning (sampling validity) [8]. The validation of the problem is firstly done by the experts in the field concerned, namely the expert in the field of local cultural wisdom to assess the suitability of the content or substance of the lesson with knowledge about the local wisdom of culture and experts in the field of education in elementary school. Validation includes expert team validation and reliability. In the questionnaire is separated between the intended to students with the teacher and principal. This is adjusted to the level of ability to understand the questions raised and the complexity of the question in accordance with the needs of the data required. The number of questions for students is 20 multiple choice questions and 25 Likert scale questions, while 30 questions are asked to each teacher 10 multiple choice questions and 20 Likert scale questions, while for the principal 10 questions are selected multiple and 20 questions on the Likert scale. Each question is related to the desired data of each group type. Group of fourth grade students, the expected data is the basic ability of knowledge of local cultural wisdom, especially which can be applied into the values of student character.

IV. RESULT AND DISCUSSION

A. *Initial Condition of Planning and Learning of Pancasila and Civic Education*

Based on the results of the analysis on the document of the Implementation Plan of Learning, in general, the respondents made the lesson planning arranged according to the standard format. The Resource Implementation Plan contains standard components consisting of competency standards, core competencies, basic competencies, learning objectives

formulation, learning materials, methods, learning resources, and evaluation of learning and assessment instruments.

In an effort to form the character of students, teachers generally do not use local wisdom as a learning resource. In preparing the learning materials, in general, teachers only write the points only and refer to the subject matter in order according to the theme contained in the package book used, so that the use of learning resources in the form of local indigenous cultural wisdom of Kampung Adat Kasepuhan Citorek or local wisdom Baduy tribe culture is not put to good use. Thus, the lesson learned tends to follow only the flow according to the package book based on the theme discussed. The condition is closely related to the method of learning that ranges from lecture method, question and answer, and giving practice or task. While the media and learning resources in general do not include local wisdom of local culture. Teachers tend to use only textbooks as a learning resource. The aspect of assessment on learning planning developed by teachers is generally only a test-oriented test of learning outcomes, while the assessment process is not planned. The form of test results of learning outcomes in general just a regular written test with multiple choice and description.

After the researcher conducted the document analysis of the Implementation Plan of Learning and also got the description about the learning plan of Pancasila and Civic Education, the next step the researcher observed the implementation of learning of Pancasila and Civic Education. This observation activity is carried out by using observation sheets and field notes that have been prepared. In order that the researcher's presence does not interfere with the learning environment of the students, before the research, the researcher observes the activities of the teacher in the class, the researcher first introduces himself and proceeds to explain the local cultural values of the Baduy people and invites the students to dialogue about the local wisdom with conditions in the community Kampung Adat Kasepuhan Citorek and associated with the formation of the character of learners as part of the Kampung Adat Kasepuhan Citorek community.

B. *Activity and Learning Ability Learners*

In accordance with the learning conditions of Pancasila and Civic Education as stated above, teachers do not utilize the local wisdom of culture as a source of learning. Students are not brought into local cultural situations and values. Students' understanding of local cultural wisdom gets more from their family environment and the environment they live in, so students' understanding is less structured. The ability of students in learning Pancasila and Civic Education more only on cognitive abilities and simply refers to learning materials in a sequence in accordance with the syllabus.

C. *Development of Learning Model*

Transformational learning model is a learning model that seeks to change the attitude and morale of students through learning process. In this case learning is done by transforming the values of local culture into learning Pancasila and Civic Education. This model is also referred to as learning social simulation model. The transformation model developed is a non-physical transformation. In this study, the transformation

of local cultural values of Baduy Tribe in school students is presented thematically integrated, meaningful, and in authentic and contextual situations. Basic competencies and learning metrics are developed from the thematic syllabus of Primary School/Islamic Primary School grade five then connected contextually with the Baduy Tribe's cultural values to be further developed in the learning activities. The themes to be taught can be seen from the formulation of core competence and basic competence as shown in the following table.

TABLE II. CORE COMPETENCIES AND BASIC COMPETENCIES OF PANCASILA AND CIVIC EDUCATION IN THE 5TH GRADE

Core Competencies	Basic competencies
Accepting, respecting, and practicing the religious teachings he embraces	Appreciate the spirit of kebangguasekatalikaan and diversity of religions, ethnic traditional clothing, languages, custom homes, special foods, ceremonies, social, and economic in the life of the community Appreciate the unity in diversity as a gift of God Almighty in the life of nation and nation
Have honest behavior, discipline, responsibility, courteous, caring, confident, and love the homeland in interacting with family, friends, neighbors, and teachers	Demonstrate behavior, discipline, responsibility, confidence, dare to admit mistakes, apologize and forgive an example of Indonesian independence hero in the spirit of struggle, love of the homeland, and willing to sacrifice as the embodiment of Pancasila values and morals Demonstrate appropriate behavior of rights and obligations in social, economic, cultural, law as citizens in everyday life according to Pancasila and 1945 Constitution Showing appreciation of the decision-making process on the basis of consensus deliberations Demonstrate the love behavior of Indonesian homeland in home, school and community life
Understand the factual and conceptual knowledge by observing and trying [listening, seeing, reading] and asking questions based on critical curiosity about himself, God's creatures and activities, and the objects he encounters at home, school and playground	Understand the value of Pancasila symbols in everyday life at home and at school Understand the rights of obligations and responsibilities as citizens in everyday life at home, and school Understanding the social, cultural and economic diversity within the Bhinneka Tunggal Ika frame within the school and community home environment Understand the values of unity and unity at home, school and community Understanding the Values of Unity in Islamic times Understanding the need to meet one another's needs
Present factual and conceptual knowledge in clear and logical and systematic language, in aesthetic work in movements that reflect healthy children, and in actions that reflect the child's faithful and noble behavior	Observe and tell about behaviors around homes, schools and communities that reflect the practice of the five values of the Pancasila Precepts in daily life Implement obligations and enforce rules in the home, and school environment Assist the community in implementing an activity in the home, school, and community environment without distinction of religion, ethnicity, and social economy Implement the values of unity and unity in homes, schools and communities Simulates the values of unity in Islamic times in community life Present the dynamics of mutual fulfilling the needs of life between regions to foster national wholeness

D. Test Result Validation of Learning Model Development

In this section the researchers will present data on research results related to the model of transformation of cultural values in shaping the character of students. This study used the design of treatments by level 2 x 2 with data analysis using Double Class Variant Analysis or ANOVA Two Path to test the statistical hypothesis. Data processing using the help of Microsoft Office Excel 2007 program. The research constellation is shown in the following table.

TABLE III. CONSTELLATION OF RESEARCH

B	A	
	A1	A2
B1	A1 B1	A2 B1
B2	A1 B2	A2 B2

Information:

Variable bound A: Learning uses a cultural value transformation model (experimental class)

A1: Experiment 1 class at favorite school

A2: Experiment 2 class at regular school

Bound variable B: Lesson does not use cultural value transformation model (control class)

B1: Class 1 controls at favorite schools

B2: Control class 2 in regular school

To perform the data analysis, the researchers obtained data in the form of test scores taken from the research sample, both from the experimental class and control class. The classification of the experimental class and the control class is divided into two, namely the classification of experimental class at the favorite school and the classification of the experimental class in the regular school. Likewise for control classes obtained from control classes at favorite schools and control classes in regular schools. The number of samples taken in a balanced manner for each classification, as shown in the following table.

TABLE IV. NUMBER OF SAMPLE RESEARCH

Control Class (B)	Kelas Eksperimen (A)		amount
	Experiment Group 1 (A ₁)	Experiment Group 2 (A ₂)	
<i>Control Group 1 (B₁)</i>	25	25	50
<i>Control Group 2 (B₂)</i>	25	25	50
<i>amount</i>	50	50	100

Data on student test results are presented in several groups, namely: (1) Student test data using a model of transformation of cultural values in favorite schools and regular schools (A1A2); (2) Data on student test results that do not use the cultural value transformation learning model in favorite schools and regular schools (B1B2); (3) Student test result data at favorite school, whether using transformation model learning or not using transformation model learning (A1B1); (4) Data on student test results in regular schools, both using transformation model learning and those not using

transformation model learning (A2B2); (5) Data on student test result using the cultural value transformation learning model at favorite school (A1); (6) Data on student test result using transformation learning model in normal school (A2); (7) Data on student test results that do not use the transformation learning model in favorite schools (B1); and (8) Data on student test results that do not use transformation learning model in regular class (B2).

Based on the above data groups, the researchers conducted a one-time pretest and posttest three times after the implementation of the learning model developed. The tests were conducted on students in the experimental class and control class. The test results on the students in the experimental class and control class are presented in the following table.

TABLE V. RECAPITULATION OF AVERAGE SCORES OF TEST RESULTS DURING EXPERIMENTAL ACTIVITIES

Objects	Recapitulation Score			
	Pretest	Test-1	Test-2	Test-3
Learning uses a model of cultural value transformation at favorite schools and regular schools (A ₁ A ₂)	50,90	58,70	82,02	98,10
Learning does not use cultural value transformation models in favorite schools and regular schools (B ₁ B ₂)	51,60	62,00	71,40	78,70
Students at favorite schools who use learning models of cultural value transformation and who do not use the learning model of cultural value transformation (A ₁ B ₁)	51,50	60,70	77,90	88,50
Students in regular schools who use the learning model of cultural value transformation and who do not use the learning model of cultural value transformation (A ₂ B ₂)	51,00	60,00	75,52	88,30
Students at favorite schools that use the learning model of cultural value transformation (A ₁)	51,20	60,20	83,40	98,20
Students at regular schools who use the learning model of cultural value transformation (A ₂)	50,60	57,20	80,64	98,00
Students at favorite schools who do not use the cultural value transformation learning model (B ₁)	51,80	61,20	72,40	78,80
Students at regular schools who do not use the cultural value transformation learning model (B ₂)	51,40	62,80	70,40	78,60

Based on the above table, can be explained things as follows: The difference in pretest values in the experimental class is relatively uniform with the pretest values in the control class, either in the favorite school or in the regular class. To further clarify the pretest values in the experiment and control classes, they are shown in the following table.

TABLE VI. DIFFERENCES IN STUDENT PRETEST VALUE IN EXPERIMENT CLASS AND CONTROL CLASS

Group	Experiment Class	Control Class	Difference
<i>Favorite School</i>	51,20	51,80	0,60
<i>Ordinary School</i>	50,60	51,40	0,80
<i>Average Total</i>	50,9	51,6	0,7

Based on the above table, it can be concluded that students' ability before the action is relatively evenly or no significant difference, either in the experimental class or control class. The second test value of test scores to-1, both in the experimental group that uses transformation model learning or in groups that do not use the learning model of socio-cultural value transformation. However, the increase in grade in the experimental class is higher than the increase in value in the control class. Likewise the 3rd test results show an improvement over the 2nd test.

The 2nd and 3rd outcomes for students at favorite schools between those using transformation models learning with those not using the transformation model showed different results. However, to determine whether the difference is significant or not, will be tested statistically by ANOVA testing. Likewise, the 2nd and 3rd result tests for groups of students in regular schools between groups using transformation model learning and groups that did not use transformational modeling studies also showed different results.

E. Model Testing

In this section the researcher will test whether the developed model can be used or not. The hypotheses tested in this study include: (1) Differences in student learning outcomes that learn to use learning models of cultural value transformation with students learning not using learning models of cultural value transformation; (2) Differences in learning outcomes using a model of transformation of cultural values in favorite schools with students in regular schools; (3) The interaction between the transformation model of cultural values and its effect on students' ability (A x B); (4) Differences in the ability of students using a model of transformation of cultural values in a favorite school with students learning not using the learning model of cultural values transformation at favorite schools (A1B1 - A2B1); (5) Differences in the ability of students who learn to use the learning model of transformation of cultural values in regular schools with students who learn not to use the model of transformation of cultural values in regular schools (A1B2 - A2B2). The test results using two-track ANOVA with alpha value 0.05 are shown in the following table.

TABLE VII. TWO PATH ANOVA TEST RESULTS

Source of Variation	ANOVA					
	SS	df	MS	F	P-value	F crit
<i>Sample</i>	1294	24	53,91667	1,123264	0,354913	1,73708
<i>Columns</i>	9409	1	9409	196,0208	6,27E-19	4,03431
<i>Interaction</i>	1041	24	43,375	0,903646	0,596151	1,73708
<i>Within</i>	2400	50	48			
<i>Total</i>	14144	99				

Based on the above table can be disclosed the following interpretations:

- Sample is the ability of students based on the classification of favorite schools and regular schools

after the application of learning model transformation of cultural values, indicating that the value of F arithmetic is smaller than the value of F Table ($F_{count} 1,123 < F_{crit} 1,737$). These results show no difference in the ability of students who learn with a model of value transformation in a favorite school with students in regular schools.

- Columns are the differences between students learning with a cultural value transformation learning model (experimental class) with students learning not using cultural value transformation models (control classes). The test results show the price of F hount is greater than the F table price ($F_{count} 196.02 > F_{table} 4,034$). Since the price of F count is greater than the F table price, this means that there is a difference in the ability of the students who are learning the cultural value transformation model with the students doing the learning not using the cultural value transformation model.
- Interaction shows the difference between the results obtained by students who learn with cultural values transformation model with students who learn not use the model of cultural value transformation, both in favorite schools and in regular schools. The test results show that the F count value is less than F table ($F_{count} 0.904 < F_{table} 1.737$). This indicates that there is a difference between the groups of students who carry out the learning with the model of cultural value transformation with groups of students who do not use the model of cultural value transformation.

V. CONCLUSION

The conclusion of the research is that there is a difference between the groups of students who implement the learning model with the transformation of cultural values with groups of students who do not use the model of cultural value transformation. The value transformation model through Civic learning has proven to be effective in shaping the character of the students. Practical implications of this research results stem from the important components contained in the implementation of learning Civics. Teachers, learners, become the main source in the implementation of Civics learning by using the development of value transformation model, in addition to learning resources and media, learning atmosphere, and evaluation of learning into other components that are not less important.

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