

Artikel UMSU Local Culture

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THE INFLUENCE OF LOCAL CULTURE LEARNING ON STUDENT LEARNING OUTCOMES OF RABIADJALA INPRES ELEMENTARY SCHOOL ARU ISLANDS REGENCY, MALUKU

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ABSTRACT

Local culture has an important role in learning. Learning by associating culture with subject matter can make it easier for students to learn. Learning will become more meaningful and easy for students to understand, when the subject matter taught is in accordance with the environment and local culture of students. The purpose of this study was to see the influence of local culture on student learning outcomes at SD Inpres Rabiadjala Dobo City. The results showed that at meeting-1, meeting-2, and meeting-3, there were significant differences in values between the Aru-Javanese, Aru-Bugis, Javanese-Aru, and Bugis-Aru cultures because $Sig\ 0.001$ and $0.012 \leq 0.05$. While the Javanese-Bugis and Bugis-Javanese cultures have a value of $Sig\ 1.000 \geq 0.05$, so it can be concluded that there is no significant influence between the Javanese-Bugis and Bugis-Javanese cultures, because the value of $Sig \geq 0.05$.

Keyword : Local Culture, Thematic Learning, Learning Outcomes

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1. INTRODUCTION

Culture has a central role and function as the main foundation in the order of social life. In community life, culture has a function as a symbol of community tradition (Yusof, et al., 2013) . Culture plays an important role in contributing to the values of social life. Culture is also a symbol of community values (Yu, et al., 2014) . Local people generally use culture as a feature of experience in their daily lives specifically and locally. Schools teach children about cultural diversity as well as understanding their own culture (Walton, et al., 2014) . Therefore, education based on local culture is very important to be applied to students. Global policy changes in the field of education reflect and shape socio-cultural ideas related to children (Henck, 2016) . Indonesia is a country that has very diverse cultural diversity. The cultural diversity found in various regions also influences education in Indonesia, especially at the elementary school level. In general, elementary school education in Indonesia requires students to learn something in a structured manner. By limiting education practitioners in assessing and eliminating voices is a threat to democratic education (Dzotsenidze, 2018) . Learning will be fun when students are given freedom in learning. One of the freedoms of learning is to learn their own culture. This is in line with research conducted by Akoorie & Li, (2015) stating that in promoting Chinese culture they create a conditional learning environment, through establishing Chinese community schools to introduce and promote their culture. In addition, Anwar & Arifani (2016) revealed that students prefer material

according to their level, real life, and optimizing contextual, interactive, and authentic. Based on an analysis of the 2016 and 2017 revisions of the thematic books by the government, theme 8 Where I Live, sub-theme 1 Environment Where I Live, learning 3 page 22 and learning 5 page 40, students are asked to study cultural arts tourism in Tambanan district, Bali province and observe a map of the island of Sumatra. This material was easy for students in the Tambanan and Sumatra districts, while the material was not right on target for students in the Aru Maluku island district. Students are actors who are exposed to new things and shifts in cultural experiences that have an impact on their motivation (Volet & Jones, 2012). Apart from that, from the aspect of learning resources or student textbooks, the limited learning resources are also a factor that influences the student learning process, one of which is teaching materials. The teaching materials used at SD Inpres Rabiadjala are very limited. Based on the results of observations of learning activities in class in class, it was seen that two to three students used one student textbook. These limitations make it difficult for the teacher to control the class.

The 2013 curriculum uses a scientific learning method known as 5M, namely observing, asking, collecting, processing, associating, and communicating problems in learning (Ardan, et al., 2015). In thematic learning students get the opportunity to learn independently and experience learning on their own. The purpose of thematic learning is to focus learning on themes by linking to student experiences. Thematic learning integrates knowledge, skills and learning values in providing benefits for teachers and students. Through thematic learning students are able to think creatively and critically and get the opportunity to be independent, explore and experience their own learning. Thematic learning based on local culture can contextualize learning and make it easier for students to learn. Local cultural values among youth are starting to disappear, so cultural education needs to be taught to students from elementary school (Susanto, et al., 2020). By expressing their will and opinion, they build their own lifestyle, which will change individual culture and reshape their cultural characteristics (Yu, 2014). Local people have an important role in maintaining their cultural characteristics. The application of thematic learning in elementary schools requires teachers to be able to develop adequate learning resources that can be used to meet learning needs that are integrated between one subject and another, as well as the daily lives of students and their environment. Through learning local culture, students will be introduced to the culture of their own environment before they learn culture outside their area. It is very important to link traditional knowledge and modern knowledge in subject matter so that students will never forget their local cultural values (Ardan, et al., 2015).

Thematic learning through the surrounding environment makes it easier for students to learn. making optimal use of the potential of the surrounding environment and culture to make thematic learning more meaningful. Thematic learning has proven to be prominent and very influential for children (Goni, et al., 2019). Through thematic learning, local wisdom will teach students to be close to the concrete situations they face everyday in stages or themed. Local wisdom values help students understand concepts by learning from concrete things around students to things that are much more abstract and can also foster a sense of love for local culture, foster tolerance, and fortify students from foreign cultures. Through cultural learning will teach students to maintain, preserve and form an attitude of love for cultural values. Local wisdom will assist students in understanding and learning the cultural values of nationalism which can affect the learning outcomes of attitudes, behavior and thinking skills. The shift in values and the decline in the values of national character that occur in society and in the world of education is a concern for all groups, especially educational practitioners. Thematic teaching materials based on local wisdom that have been prepared will greatly assist teachers and students in the learning activities carried out. Based on these problems, local culture-laden learning has an important role in the learning process. Local culture also determines the achievement of learning objectives. Through learning that is associated with local culture students will greatly assist teachers and students in learning. Students find it easy to accept material, if the subject matter contains the local culture of their area. Thus, culturally charged learning also influences student learning outcomes at SD Inpres Rabiadjala Aru Islands, Maluku.

2. RESEARCH METHOD

Research with quantitative methods is aimed at examining the effect of learning local culture on student learning outcomes at three meetings of sub-theme 1 theme 8 in class IV SD Inpres, Dobo, Aru Islands, Maluku. The research population was 24 grade IV students of SD Inpres Rabiadjala Aru Islands.

3. RESULTS AND DISCUSSION

The results of hypothesis testing in this study prove that simultaneously, there were significant differences in the Aru, Javanese, and Bugis cultures at meetings one, two, and three. The following results of the analysis are presented in Table 1.

Table. 1 Descriptive Statistics

	Culture	Means	std. Deviation	N
1st battle	Aru	43.64	9,500	11
	Java	71.78	13,845	9
	Bugis	70.50	24,570	4
	Total	58.67	19,604	24
2nd battle	Aru	45.55	9,606	11
	Java	74.67	13,964	9
	Bugis	75.25	27,048	4
	Total	61.42	20,635	24
Quarter-3	Aru	46.64	9,500	11
	Java	74.67	13,077	9
	Bugis	80.25	29,033	4
	Total	62.75	21016	24

Based on the table above, it shows that the value of the 1st meeting of Aru, Javanese and Bugis cultures was a total of 58.67 and the 2nd meeting was 61.42 while at the 3rd meeting a total of 62.75 was obtained, based on these results it can be concluded that the test using Manova had a different effect significant simultaneously from the value of meeting-1, meeting-2, and meeting-3.

Based on Table.2, namely *Multivariate Tests*, it will be determined whether the three regional cultures have the same ability to influence test scores at meeting-1, meeting-2, and meeting-3 in a simultaneous (*influence on average*) or No. To determine whether the three cultures have the same ability to influence the score of meeting-1, meeting-2, and meeting-3 simultaneously (*simultaneously influence on average*) or not, it can be done by comparing the *Sig values of Pillar's Trace, Wilks' Lambda, Hotelling's Trace, or Roy's Largest Root*. In the cultural column the four values show a *Sig* smaller than the significance level $\alpha = 0.05$, so it is concluded that the null hypothesis (H_0) is rejected and the alternative hypothesis (H_1) is accepted. So, there are local cultures that have different abilities in terms of influencing the score of meeting-1, meeting-2, and meeting-3 simultaneously (*simultaneously*).

Table 4 above shows that the value at the 1st meeting of the Aru culture is compared to the Javanese culture, the *Sig value* is 0.001 and the Aru Bugis culture is $0.012 \leq 0.05$, so it is concluded that there is a significant difference in the 1st meeting value between the Aru culture and the Javanese culture. Aru-Bugis, because *Sig* is smaller than 0.05. In the Javanese-Aru culture, the value of *Sig* $0.001 \leq 0.05$ indicates that there is a significant difference in Javanese-Aru culture at meeting-1. Meanwhile, when compared to the Javanese-Bugis culture the value of *Sig* $1,000 \geq 0.05$, it can be concluded that there is no significant difference in the value of meeting-1 between the Javanese-Bugis culture, because the value of *Sig* $1.00 \geq 0.05$. The *Sig* value of the Bugis-Aru culture is $0.012 \leq 0.05$ indicating that at meeting-1 there is a significant difference in Bugis-Aru culture, because the *Sig value* is ≤ 0.05 . In the Bugis-Javanese culture, a value of *Sig* 1.000 shows ≥ 0.05 . It can be said that there is no significant difference between the Bugis-Javanese culture, because the value of *Sig* $1.000 \geq 0.05$.

At the 2nd meeting of the Aru-Javanese culture, the value of *Sig* was 0.001, the Aru-Bugis culture was 0.08, the Javanese-Aru culture was 0.001, and the Bugis-Aru culture was 0.008, indicating a value of *Sig* ≤ 0.05 , so it was concluded that there were differences in the values of the 2nd meeting significant difference between the Aru-Javanese, Aru-Bugis, and Bugis-Aru cultures, because the *sig value* ≤ 0.05 , and the Javanese-Bugis culture obtained a value of *Sig* 1,000, it is concluded that there is no significant difference in values at meeting-2 between Javanese cultures -Bugis, because the value of *Sig* $1,000 \geq 0.05$. Meanwhile, at the 3rd meeting of the Aru-Javanese culture, the *Sig value* was 0.001, the Aru-Bugis culture had a *Sig value* of 0.003, the Javanese-Aru culture had a *Sig value* of 0.001, and the Bugis-Aru culture obtained a *Sig value* of 0.003, indicating ≤ 0.05 , so it can be concluded that there is a significant difference

in values. significant at the 3rd confluence between the Aru-Javanese, Aru-Bugis, Javanese-Aru, and Bugis-Aru cultures, because the *Sig value* ≤ 0.05 . If you look at the 3rd meeting of the Javanese-Bugis culture with a value of *Sig* 1,000 and the Javanese-Bugis culture obtaining a value of 1,000, it can be said that there is no significant difference in values at the 3rd meeting between the Javanese-Bugis and Javanese Bugis cultures, because the value of *Sig* 1,000 ≥ 0.05 .

4. CONCLUSION

The research shows that simultaneously it is concluded that the local culture of Aru, Java and Bugis have different abilities in terms of influencing the test scores of meeting-1, meeting-2, and meeting-3 simultaneously (simultaneously). the *Sig value* of the dependent variable on the Aru, Javanese, and Bugis cultural examination scores is 0.00, when compared to the significance level $\alpha = 0.005$, it is concluded that the application of the three local cultural learning influences learning meeting-1, meeting-2, and meeting-3. there is a significant difference in meeting-1 values between Aru-Javanese culture, Aru-Bugis culture, because the *Sig value* is smaller than 0.05. The 2nd meeting of the Aru-Javanese culture has a value of *Sig* 0.001, the Aru-Bugis culture 0.08, the Javanese-Aru culture 0.001, and the Bugis-Aru culture 0.008, indicating a value of *Sig* ≤ 0.05 , so it can be concluded that there are differences in the values of the 2nd meeting which significant between the Aru-Javanese, Aru-Bugis, and Bugis-Aru cultures, because the sig value ≤ 0.05 . Meanwhile, the 3rd meeting of the Aru-Javanese culture had a *Sig value* of 0.001, the Aru-Bugis culture had a *Sig value* of 0.003, the Jawa-Aru culture had a *Sig value* of 0.001, and the Bugis-Aru culture obtained a *Sig value* of 0.003, indicating ≤ 0.05 , so it was concluded that there were differences in values that significantly at the 3rd meeting between the Aru-Javanese, Aru-Bugis, Javanese-Aru, and Bugis-Aru cultures.

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