Melayu Culture Learning Model With Value Clarification Approach for Internalization and Character Building

Zulfa Zulfa, Ranti Nazmi, Yelliza,Meldawati, Liza Husnita, and Kaksim[1]

[1]*(Fakultas Sosial dan Humaniora, Universitas PGRI Sumatera Barat, Padang, Sumatera Barat, Indonesia)*

ABSTRACT: *The purpose of this study is to solve problems in learning Malay culture at Lancang Kuning University, Indonesia. Students are less skilled in elaborating lecture material in the context of reality. This results in the analysis of students being less exposed to characters in a multicultural society. It is strongly believed that this problem in learning Malay culture is not quickly resolved wisely, it will cause the lecture material to be inconsistent with the demands of society. One of the efforts that can be done by researchers is to develop a value clarification model that is believed to be capable of solving the problems of students and lecturers. This type of research is a development research that develops a learning model of Malay culture with a value clarification approach. This development uses the Borg and Gall models. The data analysis technique of this research uses two data, namely qualitative and quantitative. Data collection techniques used in this study include questionnaires, interviews, observation and document analysis. The technique of processing and analyzing data is a preliminary study with qualitative methods to describe the learning of Malay culture at Lancang Kuning University. In the development of the model, the data was observed qualitatively and then revised and tested. The data of Malay culture learning outcomes as well as the pre-test and post-test character values were analyzed quantitatively by t-test. At the validation stage of the model, qualitative analysis was carried out on the data from class observations to see a description of the effectiveness of the model. Quantitative analysis with the 't' test to compare the learning outcomes of the experimental class Malay culture with the control class. The findings of this study indicate that the Malay cultural learning model with a value clarification approach is very effective for internalization and character formation in Minangkabau cultural learning at Lancang Kuning University, Indonesia.*

KEYWORDS - *Melayu Culture, Character, Value Clarification.*

I.   INTRODUCTION

Reculturation of cultural education in this hypercompetitive era must be carried out along with enculturation in a multicultural society. This has implications for social stratification which is used as a common convention. The aim is to preserve culture as the identity of civilization [1]. (Hains and Tubbs, 2013). Cultural differences from one area will give a characteristic that symbolizes cultural stereotypes and perceptions [2]. (Brown, 2005). Cultural changes caused by political, economic, and social upheavals have an impact on education [3]. (Warren and Alston, 2007).

In addition, culture is also influenced by technology and information that fluctuates very quickly in a pluralistic multicultural society [4]. (Woods, 2004). From the domestic dimension, the development of technology and information provides positive opportunities in cultural learning. In line with research by Talbert and Edwin (2008), it is found that cultural differences in schools are influenced by teacher knowledge of cultural varieties including differences in gender, ethnicity, religion, lifestyle, and sexual orientation. Teachers must understand student differences according to the required pedagogical concepts.

In addition, in terms of domestic profits, changes in technology and information can educate people to have a cosmopolitan and competitive mindset, like to work hard, willing to learn to improve skills and work performance. One of them is the tendency of people to loseidentity as a result of global association. To answer the challenges and opportunities of global life above, a new paradigm of education is needed. The effort to reformulate education is to strengthen character education in Melayu culture.

II. CULTURAL DEVELOPMENT

In an anthropological study, [5]. Saxe (2012) mentions cultural development as a framework analysis of various perspectives that discusses the relationship between form and sociocultural function consisting of microgenetic, sociogenetic, and ontogenetic. The aim is to gain an understanding of the interaction between culture and cognitive development processes. In historical analysis, the relationship between form and function in practical cognitive development is usually dynamically stable.

Furthermore, Saxe explained that the analysis of the relationship between form and function in the dynamics of collective practice has implications for the dynamic cognitive development of individuals involved in cultural practices over time. This study focuses on three developments observed in the analysis of how individuals create and achieve goals that are relevant to cognitive development dynamically. Microgenetic development emphasizes regularity in construction over time, while sociogenetic development focuses on regularity in the form or function of changing reproductive relationships in the community. Ontogenetic development is the trajectory in individual development over time.

To develop that culture, an alternative approach to learning is needed that needs to be considered by educators. Cobb and Bowers (1999) proposed a classroom-based study with instructional design that focused on the relationship between theoretical reflection and practice. He emphasized the importance of analyzing individual modes of participation with communal practices.Viewed from a situational perspective, an instrument for analyzing learning practices in a community by building shared knowledge [6]. (Levine, 2010). The teacher combines new students with old students who are peripheral to the exploration of student knowledge. The study of [7]. Kazemi and Hubbard (2008) which explores how individual teacher improvements in teaching practice result from practical learning in the classroom. [8]. Rogoff (1995) describes dynamic human development in a community that involves active participation with others in culturally organized activities. Guided participation in the interpersonal field which involves the reciprocal involvement of individuals in collective activities that are structured in sociocultural terms.

Changing their understanding and responsibilities through participating in community interactions with others in collaboration. He argues that taking the unit of analysis as a reformulation of the relationship between the individual and the social and cultural environment by retaining the essence of the event. Then, Rogoff calls it a transformation-participation perspective that suggests an approach to child development in cultural activities. Human development is the process by which people change through participation in the cultural activities of their communities.

III. MELAYU CULTURAL EDUCATION

One of the courses that has character education contentis Malay Culture, especially material related to the type of art. Referring to the opinion of Sartono (1988) that in the context of nation building, cultural courses do not only function to provide knowledge about culture but also as an understanding of local culture which also aims to awaken students in raising cultural awareness, this is stated in the Regulation of the Minister of National Education Number 22 of 2006 concerning Content Standards, past knowledge contains wisdom values that can be used to train intelligence, shape attitudes, character and personality of students.

According to [9]. Zulfa (2019), character learning in Minangkabau culture and strengthening students' national identity is characterized by character independence that comes from the values of family life and Minangkabau society. In addition, this learning model instills character values directly through habituation that applies in Minangkabau cultural customs by participating in community activities, including gotong royong activities or community meetings that are able to foster the character of tolerance and cooperation. Learning Minangkabau culture can be more meaningful or of high value, educators can use methods that can internalize the values in it, namely the value clarification model.

The value clarification model as a learning model was first used by Louis Raths in the 1950s when teaching at New York University which helps students find and determine a value that is considered good in dealing with a problem through the process of analyzing values that already exist and are embedded in themselves. student. This approach helps students understand and find the ultimate meaning. [10]. Djahiri (1985) suggests that the value clarification technique is a way to instill and express certain values from students.

Train and foster students how to assess, make decisions on a general value for later implementation as citizens of the community. The value clarification technique helps students determine avalues that are considered good in solving a problem throughthe process of analyzing values that already exist and are embedded in students.

IV.   RESEARCH METHODS

This study uses a development model thatincludes ten steps [1]. (Borg and Gall, 2003). Research steps andthis development can be broadly summarized into three stepsmain. First, a preliminary and exploratory study of learningcharacter especially in learning Malay Culture in the even semester 2021/2022 courses. Second, describe the processtransformation of character values in a learning model of Minangkabau culture through a value clarification model.

Third, testing the value clarification model on students at Lancang Kuning University to see the development of the model on character values, especially in learning Minangkabau Culture in even semester student activities. Research subjectthe preliminary study was a student and lecturer of Malay Culture at Lancang Kuning University. The research subjects for the effectiveness test model were students and lecturers of Malay Culture at Lancang Kuning University. Other research subjects are education experts, and learning developers. Determination of research subjects is done by taking into account the research objectives.

The data analysis technique of this research uses two data, namely qualitative and quantitative. Qualitative data uses recordings made in the form of transcripts by researchers and the transcripts are coded [11]. (Kim, 2012). Data collection techniques used in this study include questionnaires, interviews, observation and document analysis. Processing and data analysis techniques of preliminary studies (pre-survey) with qualitative methods to describe learning Melayu Culture at Lancang Kuning University.

In the development of the model, the data was observed qualitatively and then revised and tested. Data on learning outcomes of Malay Culture as well as pre-test and post-test character values were analyzed quantitatively by t-test. At the validation stage of the model, qualitative analysis was carried out on the data from class observations to see a description of the effectiveness of the model. Quantitative analysis with the 't' test was used to compare the learning outcomes of Malay Culture in character values between the experimental group and the control group.

The results obtained from the learning process of Melayu culture at Lancang Kuning University with a value clarification approach that emphasizes inculcating social values in oneselfstudent. According to this approach, the goal of the value approach is the acceptance ofcertain social values by students and changes in values that are not in accordance with the desired social values. According to this approach, the methods used in this learning process are exemplary, positive and negative reinforcement, simulation, role playing, and others.

Melayu Culture Learning Model With Value Clarification Approach for Internalization and Character Building

Learning Melayu culture at Lancang Kuning University is carried out in an integrated manner which is led by three lecturers which includes material on language and communication systems, and types of Melayu arts. The results of observations and interviews of researchers with cultural lecturers, the majority still use conventional learning models in Melayu culture courses. Lecturers must be able to choose and apply models and approaches that emphasize value cultivation through example, positive and negative reinforcement, simulation, androle play.

In terms of the lecturer's understanding of the character values in theobtain data that lecturers do not understand in depth and thoroughly. From the results of interviews and observations, it turns out that the details of the eighteen character values have not been fully understood. The formulation of learning objectives does not include three domains (cognitive, affective, and psychomotor).

From the observations of researchers, they only highlight the cognitive aspect. For affective aspects related to attitudes and behaviornot included in the learning objectives. The selection of subject matter uses more student books. This book has also been used but not optimally. Determination of character values developed in the learning process has not been considered. In general, they only use semester lecture plans from lecturers and student books. The use of teaching aids has not been seen in the learning process. Lecturers do not use teaching aids and only use the lecture method varied with questions and answers. The preparation of evaluation tools is good, but the implementation of evaluation in learning has not been carried out because of insufficient time.

The next step is the validation of the model developed according to the expert. Validation is carried out before field trials, so as to minimize errors in the concept of the material that will be tested on students. The material expert in the learning model developed is Evi Zariza as a lecturer of Melayu culture at the Faculty of

Cultural Sciences, Lancang Kuning University.The results of the material expert's evaluation are in the form of scores for the first two aspects withusing a Likert scale ranging from 1 to 5. Evaluate the suitability of the measureslearning in the form of comments and suggestions about model products from boththis aspect of the assessment.

After revision ofinput from material experts, followed by validation of learning model experts. The product validation of this learning model by media experts is carried out toobtain information as input for product quality revisions on aspects ofmedia. What is validated is the feasibility aspect of the model. The learning model expert who did the validation was Doctor Zulfa and a lecturer at PGRI University, West Sumatra. The results of the validation of the learning model experts on the developed learning model development product indicate that the product is feasible to be tested with revisions according to the suggestions given by the material expert.

The next development procedure is the feasibility test of the model. The feasibility test of this model includes a one to one trial, small group trial and testfield. One-on-one trials were conducted on three down of the Faculty of Cultural Sciences, lecturers of Melayu culture at Lancang Kuning University. Small group trials were conducted on eight lecturers who are members of FCS Unilak. Field trials were carried out after product revision based on data analysis from the results of one on one and small group trials. The field trial involved five cultural lecturers at the Riau University. Based on the analysis of field trial data and after revision, the learning model developed is suitable for use in learning the internalization of character in learning Melayu culture.

The data obtained from the field trial experienced a significant increase compared to the previous trial. The average score rose to 4.25, so that there was an increase of 0.14 percent in the very good category. The results of the revision in general are that in step "d", the guided dialogue is ensured in the form of groups. Furthermore, in step "e" Determining the clarification of values and character decisions, the input given on whether to determine the clarification of values is clearly explained to reduce the ambiguity of the steps.

Model effectiveness test results to see the effectiveness of this learning model product, the t-test was used, to see if there was a significant difference in the character values obtained by students who learned to use the character internalization model in history learning through the VCT model and the expository learning model. From the results of the t test, it is obtained that t count = 2.66 > 1.96 = t table, because t count > t table then $H_o$rejected. With the rejection of H_o, it means that both groups have character valueswhich is not the same. The average value of student character in learning Malay Culture using the VCT learning model = 82.75 > the average value of student character using the expository model = 66.88 so it can be concluded from the results of the average value that the group using the expository modelVCT learning model has a better character value thangroups using the expository model.

Based on the results of the effectiveness test that has been carried out, it is proven that character internalization in learning Malay culture through the VCT learning model is effective for learning character values in college students. In other words, this value clarification model trains and fosters students on how to assess and make decisions on a common value for later implementation as citizens. Although this model is effective for value learning, it is necessary to pay attention to several factors that can become obstacles in implementing the internalization of values to students, namely as follows.

First, the culture of the Indonesian people with the level of educationwhich is still relatively low, coupled with multiethnicity and culture, which are conditions that are vulnerable to various external cultural influencesenter through direct contact or television shows. This influence is verypowerful and powerful in forming opinions, mindsets, and patterns of lifesociety that tends to be consumptive, pragmatic, and hedonistic. It is verycontrary to the spirit of ideal values.Second, the system of government (politics) adopted by the statedeveloping in general is an authoritarian government that places the government very freely in determining policies.

In situation this way, educational institutions become very subordinate and cannotmanage learning activities independently and ideally. Institution willcarry out more of the government's version of the education program which is full ofwith political-economic interests and maintain the status quo.Third, educational institutions themselves do not have enough conceptsand instruments about value learning that can really be relied on to foster students.

Educational institutions are more administrative-formalistic in nature that routinely deliver lecture material, evaluate and then graduate students who can later continue to higher education levels. Fourth, the condition of students quantitatively is relatively large but of low quality. The value transformation process will be very difficult if it is carried out in a class that is large in number (fat), especially with low quality because value learning really requires the active participation of participants and intensive monitoring from the lecturer.

Fifth, the character of the value itself is something that is abstract, making it difficult for educators to carry out transformation and evaluation. This does not happen in the exact sciences. Valid instruments for value evaluation are very difficult, even if they can require quite a lot of time and funds. The measure of success that is difficult to be sure will be a separate obstacle in carrying out follow-up. Sixth, the habit of a heart filled with hatred and malice and closed. In this condition, education is only able to convey rational information, but fails to instill values. Seventh, the culture of Indonesian society tends to suppress feelings, emotions, is not spontaneous, and is not transparent. Eighth, habits in learning activities that use the spirit of monologue/speech and are instructive and less use of sharing and dialogue models.

The analysis proves that the process of understanding and discovering this value cannot be done only by learning theory and facts, but needs to be realized in real experience. Value education is an effort to form one's attitudes and behavior [12]. (Abdulrahmansyah, 2004). Values color the attitudes and actions of individuals because they must always be owned. In line with the opinion of [13]. Mulyana (2004) that humans need to continuously strive to achieve higher values. In relation to the level of value,[14]. Hadiwardoyo (1985) stated that there needs to be a guideline to determine the level of value; the more durable, the higher, the less dependent on other values, the happier, and the less dependent on certain realities.The process of internalizing values requires skills in capturing values through real experience, including the need for open-mindedness, silence, serenity, and disposition.a supportive mind; open, trusting, honest, humble, responsibleresponsible, well-intentioned, loyal, and obedient.

V.   CONCLUSION

The results of research and development that have been carried out prove that the VCT learning model can answer the challenges of globalization, reform, community conditions and current learning conditions. Ability to clarify values in learning Malay culture through the right VCT modelimplemented in learning Malay culture. The stages inVCT model can be done by college students. The VCT learning model in Malay Culture learning is in accordance with the demands of educational reform and can be used to improve understanding of character values. Student activity in the VCT model looks more active.When educators pose a dilemma to students, they are invited to be involved in the dilemma and then asked to clarify themselves, and increase the value through dialogue. The VCT model can increase awareness by holding an activity where students are given the opportunity to observe and are led to learnclarify themselves or others. The VCT learning model providesdirect experience to students in determining attitudes towards aproblem faced. This model leads students to apply the understanding of values in everyday life repeatedly so as to allow the formation of a habit. It's very importantfor the formation of an understanding of cultural values.

REFERENCES
Books:
[1.] Borg, W.R & Gall, M.D. (2003). *Educational Research An Introduction (7th Ed).* New York : Logman Inc.

[2.] Saxe, G.B. (2012). *Cultural Development of Mathematical Ideas: Papua New Guinea Studies*; Cambridge University Press: New York, NY, USA.

[3.] Levine, T.H. (2010). Tools for the study and design of collaborative teacher learning: The affordances of different conceptions of teacher community and activity theory. *Teach. Educ,* 37, 109–130.

[4.] Kazemi, E.; Hubbard, A. (2008). New directions for the design and study of professional development: Attending to the coevolution of teachers' participation across contexts. *J. Teach. Educ.*, 59, 428–441.

[5.] Rogoff, B. (1995). *Observing sociocultural activity on three planes: Participatory appropriation, guided participation, and apprenticeship.* In Sociocultural Studies of Mind;Wertsch, J.V., del Rio, P., Alvarez, A., Eds.; Cambridge University Press: Cambridge, UK, pp. 139–164.

[6.] Djahiri, Kosasih. (1985). VCT *Affective-Value-Moral Teaching Strategy and Gamesin VCT.*Bandung: IKIP Bandung.

[7.] Abdurrahmansyah. (2004). Islamic Education Discourse: Philosophical Treasures andImplementation of Curriculum, Methodology, and Challenges of Morality Education. Yogyakarta: Global Main Library.

[8.] Mulyana, Rohmat. (2004). *Articulating Values Education.*Bandung: Alfabeta.
[9.] Hadiwardoyo, A. Purwo. (1985). *Human Values and Wisdom for Education.* Yogyakarta: IKIP

Journal Papers:

[1.] Brown, E. L. (2005). Overcoming the challenges of stand-alone multicultural courses: The possibilities of technology integration. *Journal of Technology and Teacher Education, 12*(4), 535-559.
[2.] Warren, C. K. & Alston, A. J. (2007). An analysis of diversity inclusion in North Carolina secondary agricultural education programs. *Journal of Agricultural Education, 48*(2), 66-78. doi:10.5032/jae.2007.02066.
[3.] Woods, M. D. (2004). Cultivating cultural competence in agricultural education through community-based service-learning. *Journal of Agricultural Education, 45*(1), 10-20. doi:10.5032/jae.2004.01010.
[4.] Zulfa, Z. (2019). Contextual Learning of Character Values in Minangkabau Culture Courses To Strengthen National Identity. *Journal of Moral Education and Citizenship, 3* (1), 38-47.
[5.] Zulfa, Z., Nusi, A., Ananda, A., Efi, A., & Pernantah, P. S. (2022). Using simulation on project based learning in minangkabau culture subject. *International Journal of Instruction*, *15*(1), 311-326.

Proceedings Papers:

[1.] Kim, H. (2012). Pedagogical knowledge, pedagogical content knowledge, and content knowledge for teaching mathematics: How do they shape a proficient teachers' practice when teaching new content. *In Proceedings of the 12th International Congress on Mathematical Education*, Seoul, Korea, 15 July 2012.

.