

# Preserving Culture Wisdom of Nosialampale by Means Ethno Pedagogical Approach in Teaching of History.pdf

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Advanced Science Letters  
Vol. 24, No. 11, November 2018

## Preserving Culture Wisdom of *Nosialampale* by Means Ethno Pedagogical Approach in Teaching of History

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*Nosialampale* as a local culture of teamwork have worth value to be studied and also influence in education. Incorporating elements of local culture in the education system is one way to preserve culture. This study aims to preserve the culture of *Nosialampala* through the adaptation of its values into the historical teaching with ethno-pedagogy approach. The method used in this research was 4-D Developing Model consist of Define, Design, Develop and Disseminate. From instrument have been developed and involved 27 high school students, this study provided an overview of the possible adaptation of local culture values in learning activities. From the local culture values tested, the average of the four ethno pedagogic indicators was quite high (more than 50%). So that, the local culture of *Nosialampale* is not only as study subject but also as a value than can be inspiring students.

**Keywords:** local culture, ethno pedagogic, teaching

### 1. INTRODUCTION

The imbalance between development of local and global cultural values has become one of complicated issues in the education system in many countries including Indonesia. Indonesia's culture diversity is both a potential and a challenge especially for educational development. Education without a cultural basis would jeopardize the younger generation's historical identity. So it is needed an approach that can bridge the character of cultural systems and education simultaneously. This study reveals great opportunities for local cultural values to be integrated into the education system through an ethno pedagogical approach.

Ethno pedagogy as an educational practice places local wisdom as knowledge generated, stored, applied, managed and inherited in society<sup>1</sup>. Local wisdom can be a source of innovation and skill provision to be applied in social life. Research on ethno pedagogy shows that cultural values can be adopted in the development of teacher and student

competences<sup>2</sup>. Local wisdom can be used as a source of content and context in learning, both used as teaching materials, context in test instruments, as well as issues discussed in discussions and tasks<sup>3,4</sup>. *Nosialampale* culture is a local wisdom containing teamwork value within Kaili ethnic community who live in the region of Sigi District, Central Sulawesi.

The teamwork applied in everyday life such as in the implementation of religious rituals, agriculture, and society. Research about local wisdom in some ethnic communities in Sulawesi was done to maintain the value of environmental conservation<sup>5</sup>. While pedagogic aspects have not been considered optimally so the role of education in the preservation of local culture has not been fully realize. This study aims to initiate efforts to preserve *Nosialampale* culture through the adaptation of its values into learning process.

### 2. METHOD

The method used in this research was 4-D Developing Model consisting Define, Design, Develop and Disseminate. Define step<sup>6</sup> was defining the socio-cultural of the society and members of the school-age around ethnic community settlements, formulating the value *Nosialampale* culture, developing indicators of teamwork<sup>7</sup> and engaging the education system.

In Design step, researchers have developed a questionnaire about the value of teamwork values in *Nosialampale* culture to collect For E-mail Address: [misnah\\_untad@yahoo.co.id](mailto:misnah_untad@yahoo.co.id)

students' responses about their characters. The instrument validated by experts, the experts consists of two evaluation evaluators and two high school teachers who have reviewed the draft questionnaire at the development stage. Instructional administrations also compiled including lesson plans, design assignments, and tests with content and contexts related to *Nosialampale* culture.

In the development step, instruments to measure and enhance student character through the *Nosialampale* Value Mapping

Questionnaire (NVMQ) was developed. The instrument was tested by assessing students' character involving teacher as observers. In addition,

instructional administrations compiled were also tested on the subject of history in several different classes.

**3. RESULT AND DISCUSSIONS**

The exposure of the research results will focus on the formulation and consolidation of the NVMQ instrument and adapted into the

*Nosialampale* culture in learning of history.

*1. Define of Nosialampale Value Mapping Questionnaire (NVMQ). (Defining Phase)*

With reference to skill in teamwork (Johnson), definition of

teamwork in *Nosialampale* culture was done through conformity analysis (table 1).

Component in Nosialapale culture	Identified characteristics of teamwork
1. <i>Sintuvu</i> (The division of roles in the organizational structure of society)	<ul style="list-style-type: none"> <li>• Group processing</li> <li>• Positive interdependence</li> <li>• Explanation of social objectives</li> </ul>
2. <i>No evu</i> (Cooperation in group of stock farmer)	<ul style="list-style-type: none"> <li>• Teaching of necessary social skills</li> <li>• Individual accountability</li> </ul>
3. <i>No sidondo</i> (Cooperation group of farmer)	<ul style="list-style-type: none"> <li>• Teaching of necessary social skills</li> <li>• Individual accountability</li> </ul>
4. <i>No Buso</i> (Cooperation in the group of blacksmiths)	<ul style="list-style-type: none"> <li>• Teaching of necessary social skills</li> <li>• Individual accountability</li> <li>• Group processing</li> </ul>

*2. Design of NVMQ (Designing Phase)*

NVMQ instrument contains 26 statements each representing four value groups developed from the *Nosialampale* culture, ie the value of *sintuvu* (7 statements), *no evu* (6 statements), *no sidondo* (7 statements) and *no buso* (6 statements) (table 2). This instrument captures student responses based on their perceptions and experiences in applying

*Nosialampale's* cultural values in learning and daily activities. While the response options provided are: Very often (VO), Often (O), Sometimes (S), Ever (E) and Never (N). In addition the basic grouping is also used in the formulation of content and the context of the completeness of learning.

Tabel 2. Design Sample of *Nosialampale* Value Mapping Questionnaire (NVMQ)

No	Statements	VO	O	S	E	N
<b>I</b>	<i>Sintuvu</i>					
1	I make sure each group member gets their respective roles and responsibilities to accomplish the tasks together					
<b>II</b>	<i>No evu</i>					
1	I focus on completing the tasks assigned to me					
<b>III</b>	<i>No sidondo</i>					
1	I realize completing my task was affecting the completion of my friends' assignments					
<b>IV</b>	<i>No buso</i>					
	Each role in teamwork has a different urgency value					

*3. Result of Expert Judgment to NVMQ (Developing Phase)*

The results of this stage are shown by expert assessment for NVMQ design. Four experts assess a number of important aspects such as: social science content, content compatibility with local cultural

context, instrument readability, instrumentality compliance with basic rules. The results are shown below.

Tabel 3. Experts Judgments of NVMQ

Item Number	Score				Average
	J1*	J2	J3	J4	
1	3	3	4	3	3.25
2	4	3	3	4	3.5
3	4	3	3	4	3.5
4	3	3	3	3	3

#### 4. Students' Responses on NVMQ (Disseminate Phase)

Student responses based on the use of instruments were identified based on a group of local cultural value components. In general, the four components show a fairly high score (Figure 1). This shows the student's cultural profile. Then, this study conducted variable related analysis to

ensure the effectiveness of the treatment. The relationship between achievement of the local cultural value component and student learning achievement indicates a strong relationship (Figure 2).

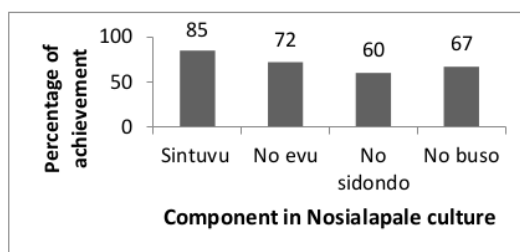


Figure 1. The achievement of each component

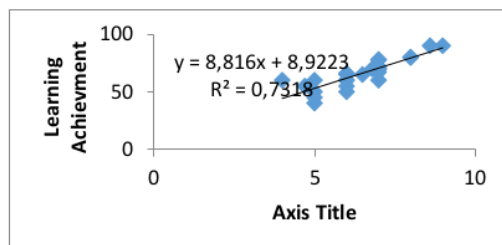


Figure 2. Relationship between component achievement and learning achievement

#### 4. CONCLUSIONS AND SUGGESTIONS

The results of this study indicated that the value of local culture can be applied and preserved through classroom learning. Efforts to formulate learning mechanisms that include local cultural values required proper review, as the quality of adaptation of cultural values in learning was largely determined by this stage. The involvement of teachers as observers in learning development activities was an important and necessary step. In this study it was shown that the involvement of teachers in the process of appraisal of the instrument allowed to be checked for its clothing.

There was strong correlation between achievement of student learning and the result of appreciation of local cultural value showing the effectiveness of innovation treatment in this research. The relationship between these variables was possible because the true value of local culture is the original value that has become the profile of the student's personality. So the involvement of these values in the implementation of learning can strengthen the cultural identity of students.

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Received: 29 September 2017. Accepted: 22 Oktober 2017

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