

 UNIVERSITAS
PENDIDIKAN INDONESIA

 **ICPECE3 - 2019**

International Conference
on Primary and Early Childhood Education

 **PROCEEDING**
International Conference
on Primary and Early Childhood Education
ICPECE3

PILOTING THE ROLES OF PRIMARY AND EARLY CHILDHOOD EDUCATION
IN FACING THE ERA OF SOCIETY 5.0

Hotel Mitra, Bandung 19 November 2019

PENERBIT 
UPI KAMPUS CIBIRU



PROCEEDINGS OF THE 3rd INTERNATIONAL CONFERENCE ON PRIMARY AND EARLY CHILDHOOD EDUCATION | 2019

Piloting the Roles of Primary and Early Childhood Education in Facing the Era of Society 5.0.
Universitas Pendidikan Indonesia Kampus Cibiru, Bandung, Indonesia

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Editor and Layout : Kuswanto
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ISBN : 978-623-92247-2-1

Cetakan pertama : 2020

Publisher: UPI Kampus Cibiru

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FOREWORD FROM CHAIR OF THE CONFERENCE

The 3rd UPI International Conference on Primary and Early Childhood Education (UPI ICPECE 2019) held on, 2019 in Bandung, Indonesia. The aim of UPI ICPECE 2019 is to provide a platform for educators, researchers, artists, scholars, managers, and graduate students from different cultural backgrounds to present and discuss research, developments and innovations in the fields of Primary and Early Childhood Education.

There are four invited keynote speakers; Prof. Adrian Rodgers, Ph.D., Dr. Bustam Kamri, Dr. Leli Halimah, M.Pd., and Dr. Yunus Abidin, M.Pd. and 30 parallel speakers exploring 16 sub-themes: (1) Assessment and student achievement; (2) Citizenship, local wisdom and character education; (3) Curriculum Development and Innovation by Schools and Teachers; (4) Diversity and Inclusive Education; (5) Educational Effectiveness and Quality Assurance; (6) Guidance and Counseling; (7) Home, School and Community; (8) Language and Literacy; (9) Learning in and out of Classroom; (10) Policy and Social Context of Education; (11) School Leadership and Management; (12) Supporting Transition – Interfaces at Pre-primary, Primary and Secondary Levels; (13) Teacher Education, Leadership and Professional Development; (14) Teaching and Education Innovation; (15) Tomorrow's Classrooms and ICT; and (16) Gender Awareness in Education. The attendance of this international conference on primary and early childhood education comes from Indonesia, Malaysia, US, and some other country.

Finally, as the chair of the organizing committee, I would also like to extend my sincere gratitude and highest appreciation to the invited keynote speakers, parallel speakers, participants, and the organizing committee members who have fully committed to continuously supporting the completion and success of this conference.

Bandung, November 2019
Chair of the Organizing Committee,

Dr. Yunus Abidin

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HARVESTING FUTURE: CREATING STUDENTS, SCHOOLS, AND FUTURE SOCIETY

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Abstract

Technological developments have influenced all dimensions of life. These changes will certainly also affect the figure of students, schools, and Indonesian society in the future. In line with this, efforts are needed to accurately predict students, schools, and future communities so that future generations will truly be owned by the Indonesian people. Therefore, this paper explains the prediction of future students, future schools, and strategies for creating a golden generation in the future. Base on the research, multiliteracies education can implemented in Indonesia to improving student ability especially multiliteracies competences.

Keywords: future students, future schools, future society, multiliteracies education.

INTRODUCTION

The future is a mystery. Experts predict that there are five major trends in the world in 2050 called megatrends. According to Cooper (2013) and Schenker & Raffel (2012), these trends cover: (1) demographic shifts, (2) changes in economic power, (3) rapid urbanization, (4) climate change and scarcity of natural resources, (5) technological breakthroughs. These five things are believed to be a form of prediction of the future of the world.

Aside from megatrends, a hot issue that arises today is Society 5.0. Society 5.0 emerged from the hunter-gatherer society, the agricultural society, the industrial society and the information society. Although focused on humanity, 5.0 refers to a new type of society where innovation in science and technology occupies a prominent place, with the aim of balancing social and societal issues that need to be solved, while ensuring economic development. Society 5.0 can be defined as a "society of intelligence", in which physical space and cyberspace are strongly integrated. (Salgues, 2018).

Based on the two things above, how can we predict the future of our nation, especially students, schools, and future communities? However, predicting the future can be done by looking at current conditions. Perhaps the most appropriate words are not predictions but predict the future. What do the future students look like? To answer this question in school, it is necessary to describe the current condition of our children.

THEORY

Future Students

The development of communication technology that is very rapid currently is the main characteristic of life in the 2020s. The internet and gadget tools are widely used in everyday life. It is said that the first activity that people do when they wake up is to open the gadget. This activity is carried out by most people regardless of age and gender. No wonder in everyday life people are very dependent on the existence of gadgets and internet connections.

In everyday life small children are accustomed to using gadgets both for communication and play facilities. It is almost rare to find children today with a variety of traditional games as often found in children born in the 1980s. Solitary games or group games can be done using gadgets. They don't play gadgets only at school. That was because some of the major schools forbid the use of gadgets, including as a medium of learning. Ironic indeed, when education must align the lives of children with the world of learning, many schools themselves are anti-starch against the use of gadgets.

The more schools that prohibit students from using devices in school, it does not mean that fewer students use them in their daily lives. This condition will result in more and more abuse of the device in children. Schools that should introduce devices as learning media in schools (schools that should be the main guide for children to use devices wisely and correctly), also schools that prohibit students from using devices in schools. This policy is certainly contrary to the needs of children. This unilateral decision will only have an impact on the deprivation of schools from everyday life. The decision to ban is the easiest

decision; which could have been because schools failed to develop learning various devices. The thought of banning the use of string can be read as if the school failed to direct students to be able to live well in their time later.

Given the current conditions, future students are clearly students who will be more adept at using devices either as media play, media seeking knowledge independently, or whether as media that will be increasingly misleading for students themselves. Moreover, the rampant information circulating in cyberspace that is not guaranteed to be truthful has a negative impact on a child's brain. If the child fails to make a critical evaluation of the information he gets from the device, social media, and the internet; It is feared that the children's brain will be contaminated with a variety of misleading understandings, teachings, and information so that the child's life will increasingly get off the expected path as the next generation of a reliable and competitive nation. If this happens, a big mistake must also be recognized by the traditional schooling system which has so far banned the use of devices in schools.

Educating future students will certainly be more difficult if students get a lot of wrong information rather than the correct information. Information that has been obtained by students who are believed to be true will be attached to the child's brain. Teachers who intend to set things straight are certainly more difficult because they will be dealing with children who have been implanted with incorrect information. If this condition really happens, schools must work harder to foster children's mentality and intellectuals. This situation could have happened if the schools of today still with their stance banning students and teachers from using devices as learning media and as a source of learning in schools. Hopefully this prediction will not happen.

The opposite condition will occur if the school is able to play its role in introducing correct and wise devices to students from an early age at school. Schools must be able to convince children and teach children how to use devices as a medium of learning and as a source of learning. Schools in this case will educate students about how to critically evaluate various information that is spread in cyberspace. Furthermore, schools will be able to convince children how to use devices as a play media that remains safe and educational. If this condition occurs, students will learn more easily and they will be able to develop their knowledge independently. The teacher's task becomes easier; just like training students to be able to become literacy in information, media, and communication technology. Future children will certainly use the device in every life activity.

Future School

Future schools may not have magnificent buildings; may not have a good library; or it could be even without classrooms. Technology has been able to make up for class room boundaries. Technology has been able to shorten distances, narrow space, and save time. A future school figure like this would have been possible if all students, teachers, and education stakeholders were able to use devices and communication technology correctly and wisely.

Virtual classrooms will appear. The teacher can while drinking coffee convey his knowledge; wherever he is; and at very flexible times. The term

"open content" will become familiar and often used. Wiley (2014) state that the terms "open content" and "open educational resources" describe any copyrightable work (traditionally excluding software, which is described by other terms like "open source") that is either (1) in the public domain or (2) licensed in a manner that provides users with free and perpetual permission to engage in the 5R activities (1) retain, (2) reuse, (3) revise, (4) remix, and (5) redistribute. This condition can occur especially in secondary schools and in tertiary education. For elementary schools; Concrete classrooms are still needed in the writer's view. This classroom is used by students to learn to communicate and interact and practice and lay down the basic principles of working together and collaborating.

The two paragraphs above are, of course, a future reading that can be just right or just imagination. However, the figure of the future school will certainly be different from the figure of the traditional school today. Advances in information and communication technology can change things simpler and more practical, changing distances, time, and financing to be more effective and efficient. When schools are like that, the teacher is tasked with designing learning wisely; the teacher is no longer God in the classroom; the task of the teacher shifts to managing virtual space that remains educational. In other words, the existence of teachers remains absolute in the condition of technological advances like anything, because technology cannot become and give birth to true and human true teachers.

When the school conditions are like this, the future community will certainly change its form and shape with the current conditions. Social institutions and social norms will also change. Perhaps what will not change is only regarding religious and beliefs. If we are analogous to the current conditions, for example, for urban society, the life of various technologies (let's say phone cell) has appeared in various dimensions of life. Traditional modes of transportation will gradually be lost to modern modes of transportation. Even modern traditional shopping is threatened by the emergence of network trade. Banking activities too. Various devices are available in the community that are available to meet the needs of the community both from the economic system to the academic system.

If the prediction conditions above occur, education has a very important role in fostering future life. Education must be able to create a community that is ready to live with the above conditions. If education fails, future society will fail too; especially in maintaining social institutions and social norms that will clearly change with the development of science and technology. Current education in the author's view must be able to transform from traditional aspects to aspects that are more in line with the times. Is not the main function of education being to prepare future humans who are able to live in their day?

Future Society

Who planted; he will harvest in the future. Thus, an utterance that we often hear. Planting does not always grow; does not always produce what is expected; but there is no way we can harvest the future if we don't sow the seeds now. In line with these utterances, longing for superior Indonesian people in the future (Golden Generation) must begin with the right education at this time. This is roughly the basic meaning of the utterance above.

Preparing future superior generations is certainly not easy. There are several steps that we must take at this time. The first thing we must do is build a vision of the future. In this context, what generation of people with our figure do we hope for the future? Of course, the figure can live and live in the future and show excellence compared to the younger generation of other nations. The vision of the future must be shared by everyone, every school, every teacher, even every student. If there is harmony in vision, rest assured that future generations are not just dreams. The problem now, in terms of the vision of schools, teachers, students, and the community alone, there are still many differences today; especially in terms of strategy certainly more differences.

Regarding differences in vision, at least we can see two great forces that are always fighting now; tradition versus innovation; convention versus tension; back to the past versus moving forward to the future. The condition of this conflict is true in our society and in the world of schooling. In the language of adolescents, they are both still in their stance. Each survives with egoism, beliefs, and their respective reasons. While on the other hand the world is full of change; other countries have far thought into the future; while we are busy with each other's truth. The point is let's call for a common vision for future glory. Aren't we harvesting the bright future together?

The second thing that must be done to harvest the future is the ability to predict the future correctly. Forecasting the future must be done by adapting and critical awareness of current conditions. Let us together leave mystical awareness and naive awareness of ourselves, so that we can better predict the future accurately. The accuracy of predicting the future will greatly affect the actions and strategies that we will do in creating a superior generation. If we are wrong in predicting the future; lest we will create a generation that will be backward in his day. The figure of the golden generation will only be a dream if this condition happens.

The third thing to do is to establish a strategy for creating future generations. Regarding setting a strategy there are at least three things that must be mastered. The first is to strengthen our background and goals in printing the next generation of excellence. This background and purpose will guide us in every step of implementing the strategy that we carry out. The aim will also be the direction of implementing the strategy so that we do not get lost in implementing the implementation.

The second thing that must be considered is the context of the times. The strategy we choose must be relevant to the context of the present age and the context of the age predicted in the future. The context of this age will always be a vehicle in developing future generations. The context of the age will be very important because future generations must be the generation that lives in their day and certainly will not live in our day. This motto becomes the main motto and at the same time the main belief that if our children are educated like we were educated first of course they will not be able to live in the future whose times are already very different from the times we live. As a real example if our education is not currently based on technology, our children will stutter technology even become victims of technology. Not that they will be superior but they will be retarded.

The third thing that must be considered is of course Indonesian values. Indonesian values must continue to be instilled in each generation of this nation.

Being superior with Indonesian characteristics is certainly more qualified and prouder rather than being superior but losing the Indonesian spirit. Indonesian values must be the main character that is patented in every advantage possessed by the children of this nation in the future. If so, complete the figure of the golden generation of Indonesia who is not only superior but still has the soul of Indonesia. This is the future generation that is dreamed of and harvested in the future. Hopefully.

Multiliteracies Education

Cope and Kalantzis (2005) state that the use of the term multiliteracies is based on two arguments that are closely related to culture, educational institutions, and global demands. The first reason this term is used is that in communicating information a variety of media can be used and the second reason is that this term has a very important meaning in increasing the significance of language and culture for the development of one's capabilities. As such, multiliteracies education has a diverse focus on the use of language which will greatly depend on the field of science discussed, the cultural context that influences it, and the social effects it produces.

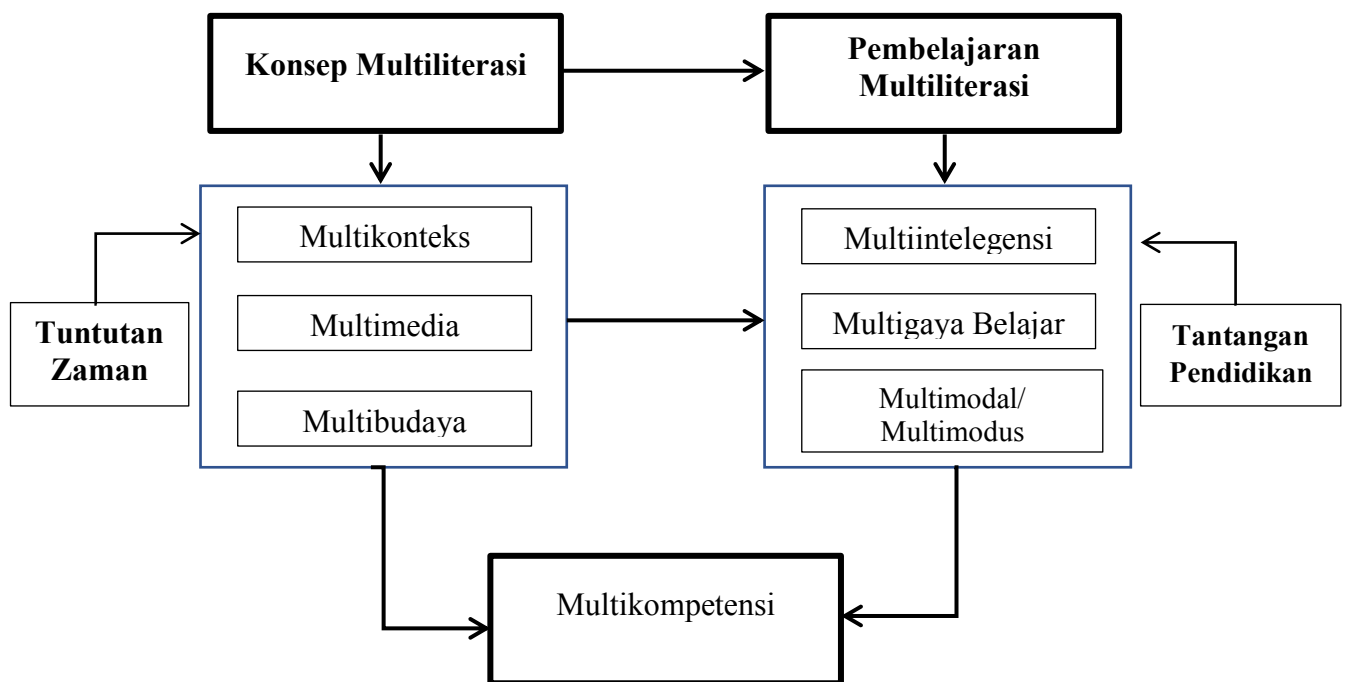


Figure 2.1

Basic Design of Multiliteracies and Multiliteracies Learning

Source: Abidin, Y.dkk. (2017)

Based on a number of thoughts about multiliteracies, the picture above author tries to summarize the concept of multiliteracies and its implications for multiliteracies learning. Based on the picture above, it can be stated that multiliteracies is related to multicontext, multimedia and multiculturalism. Multiliteracies is said to be multicontext because this skill does not only relate to one context but also to a variety of contexts, both the context of the situation

and the scientific context. Situation context is a context outside the text that can be used to understand the contents of the text. Scientific context means that the text being studied is a text that does not only refer to one particular scientific field but rather refers to various fields of science. Thus, multiliteracies skills are cross-disciplinary or cross-curriculum.

Multiliteracies also deals with multimedia. This means that literacy is learned not only using one type of media but using a variety of media from conventional media to digital media. This conception is in line with the fact that information can be presented not only using text in the form of words but can be presented visually, through performance, through music, through drama, and through the use of information and communication technology and other literacy media. Based on this thinking, media literacy can be multi-shaped, multicreative, and simultaneously multifunctional.

Aside from multicontext and multimedia, multiliteracies also deals with multiculturalism. This concept is in line with the concept of critical literacy which views a text as not being cultured. A compiled text will be greatly influenced by the author's disposition to certain cultural dimensions. Another element that usually influences the text is the background of the writer, both ethnicity, religion, race, educational background, beliefs, political views, and philosophical concepts adopted. With regard to this condition, multiliteracies is a real concept of critical literacy and at the same time embodies a critical pedagogic in the field of education.

In line with the concept of multiliteracies above, multiliteracies learning is learning that is developed on the basis of the basic components of multiliteracies. Multiliteracies learning is learning that is developed on the basis of the diversity of students' abilities in terms of intelligence, learning styles, and learning capital. In terms of multi-delegation, multiliteracies learners are learning that utilizes a variety of intelligences that students have. In learning science concepts, for example, teachers can use spatial and musical intelligence on students so that students who have these intelligences can easily understand the science concepts they learn.

In representing their understanding, students can also use text that is multimodal / multimodus. Such texts are texts that are not only limited by words, but more broadly can be in the form of images, visuals, performance, musicals, or digital texts based on information and communication technology. Through the use of multimodal texts, students are not only required to present understanding through written language but can use visual literacy, musical literacy, performance literacy, technological literacy, and various other literacy. The diversity of ways of representing this understanding is believed to be able to bridge students to better master and develop the scientific processes, concepts, and attitudes they learn.

In line with the use of multimodal texts and the use of multi-delegation owned by students, multiliteracies learning is carried out by considering multigaya student learning. Students not only use one learning style they have but can use a variety of learning styles. On the other hand, students who only have one learning style will also be able to learn well because their learning styles can be used optimally in learning various concepts, processes, scientific attitudes. Thus, learning styles are visual, spatial, kinesthetic, audio, even

imaginative and a variety of other learning styles can be used as a primary means of successful multiliteracies learning.

In line with the concept of multiliteracies and multiliteracies learning above, multiliteracies and learning lead to multicompetences ownership. Through multiliteracies learning students not only obtain one competency but a variety of competencies both scientific competencies, thinking competencies, as well as attitude and character competencies. Given this reality, multiliteracies and learning are real bridges in developing students to be able to live and live in the 21st century. This is due to the fact that multiliteracies and learning aim to form students who are prepared from various aspects in living their lives both at school and at work and in the community. Multiliteracies and multiliteracies learning are real portraits of life so that if these real portraits have been mastered by students during their education, students will be ready to take their real lives. Therefore, it is natural that many experts view multiliteracies as the most important concept in the context of 21st century education

Conclusion

Change is a certainty. Responding to changes to build the future must be done from now. This regulation will, of course, bring about several reforms to the education system policy, the school system, and several other policies. Let's change for the better before it's too late!

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TEACHER-PARENT PARTNERSHIP IN THE EARLY CHILDHOOD EDUCATION CURRICULUM DEVELOPMENT

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Abstract

Developing teacher-parent partnerships doesn't always seem easy. The rationale to establish the partnership requires strong commitment between school, family, and community members. This article portrays the results of a preliminary study that aims to identify condition of teacher-parent partnership. This research is a case study of six State Pembina Kindergartens in West Java, Indonesia. The participants of the study were twelve teachers and thirty parents. Research instruments employed included observation sheets and structured interviews. Data analysis were garnered from data reduction, data display, conclusion, and verification. The results of the study revealed: (1) rhetorically, both teachers and parents conveyed the importance of partnership between the school and parents in supporting the success of curriculum development; (2) parents and teachers carried out six types of partnerships such as parenting, home learning, communicating, volunteering, decision-making, and collaborating with community; (3) the parents and teachers realized that the implementation of the partnership had not been optimally developed. Based on the findings of the preliminary study, it is recommended that competent stakeholders should provide training for effective school-family-community partnership programs.

Keywords: curriculum development, early childhood education, teacher-parent partnership.

INTRODUCTION

The importance of school-family-community partnerships has long been recognized by the government in many countries. Large numbers of research findings show that children showed higher academic performance and fewer behavioral problems when school-family-communities collaborate (Kaufman, Rimm, Cox & Bradley, 2003; Amatea, Mixon & McCarthy, 2012; Sheridan & Kim, 2015; Allen, 2007; Kraft & Dougherty, 2013). In connection with the importance of school-family-community partnerships, to realize the partnership especially in the context of Early Childhood Education in Indonesia, the Ministry of Education and Culture; Directorate General of Pendidikan Anak Usia Dini (PAUD, also known as early childhood education); and Community Education; The Directorate of Family Education Development has set technical guidelines for school-family-community partnerships since 2016. In the technical guidelines, the Ministry of Education and Culture (2016) considers that schools, families, and communities are "three centers of education" which are very important to ensure optimal growth of children. For this reason, partnerships between schools, families and communities need to be built.

The development of early childhood education curriculum has a very strategic role and function in the development of human resources from an early age. Early childhood education institution (PAUD) is one of the institutions that must be able to realize human resources quality from an early age and to prepare future human beings who have more readiness and adaptability in facing different age challenges (Gordon & Browne, 2011; Jackman, 2012; Nutbrown, 2006; McLachlan, et al., 2010). For the success of early childhood curriculum development, the teacher must build a positive two-way relationship with the children's family (Miller, 2009; McNulty., Carol & Prosser, Theresa, 2011; Marjoribanks, 2002). Furthermore Dodge & Bickart (2000) explained that the most effective program for early childhood development is by involving the families of children in a meaningful way. Although the main role of an educator is to work with children, it will be better when parents are actively involved as an integral part of curriculum development. A partnership begins with mutual respect and trust. Educators must convey the message that parents are welcomed and encouraged to visit schools or classes and they are even expected to be well acquainted with school programs which will build a positive relationship. The involvement of parents in participating to support curriculum development allow parents to participate in observing directly how their children are progressing so that parents can support and expand at home what children learn in school. Educators should have time to invite parents to know their children well and ask parents to help their children learn at home. Educators should explain the practice in accordance with developmental stages to parents so that parents know the interests of their children and build confidence and pride in what their children can achieve. All these activities gain valuable recognition in an effort to support the development of a high-quality curriculum.

Developing school-family-community partnerships doesn't always seem easy. For this reason, to establish a partnership requires strong commitment among school, family, and community members. Additionally, school-family-community partnerships place their priority on collaborative relationships and the core of the philosophy of school-family-community partnership is the trust to share responsibility for facilitating optimal children's growth (Sheridan &

Kratochwill, 2007; Christenson & Reschly, 2010; McNulty, Carol & Prosser, Theresa, 2011).

Research on school-family-community partnerships, in the context of early childhood education in Indonesia is under investigated. Pang (2005) stated that research on family and community participation in the Asia-Pacific region is small in number compared to the United States. To trace the extent to which the partnership has been implemented in the early childhood education landscape, this preliminary study seeks to discover the real conditions of school-family-community partnership by referring to school-family-community partnership program as developed by Epstein's (Epstein, 2001; Epstein., & Salinas, 2004) into six types: parenting, home learning, communicating, volunteering, decision-making and collaborating with community in the context of early childhood education curriculum development. The full details of findings are presented in this article.

What is School, Family, and Society Partnership?

School, family, and society partnership is the act of sharing and communicating. The relationship that involves firm and tight cooperation between school, family, and society, as well as having the same rights and responsibility. Partnership between school, family, and society focuses on fixing the experience and the outcome of the child's education, as well as aspects like academic, social, emotional, and behavioral (Sheridan & Kratochwill, 2007). Joint planning are needed for partnership to be created, and in the execution, it needs the organizing of the other functionary (stakeholders) needs. Effective partnership will be put into realization if there are commitments to share information and aim including results that are expected (Fitzgerald, 2004; Deslandes, 2006). Adams., Harris., & Jones (2016) defines partnership as the process of two or more party that works side by side to reach a common goal and target. Effective partnership is based on the effort of all party in reaching the same common goal. Partnership is important for practice reflection and the exchange of knowledge. In the context of school, family, and society partnership in Indonesia, it is known widely the "Tri Sentra Pendidikan" or as translated, the three Centers of Education. The partnership of the three centers of education is the effort of teamwork between the unit of education, family, and society that is based on the principles of teamwork, equality, trusts, respect, and the willingness to sacrifice in order to build the ecosystem of education that grows characters and the culture of student achievements (Kemendikbud, 2016; Kemendiknas; 2010; Kemendikbud, 2015).

To build school, family, and society partnership, it is ideally needed that the exchange of informations are made and that the development of teamwork with the way of respecting and appreciating, to have the same understanding and feeling towards what is intended with long term 3 partnership by emphasizing on the process of exchanging information and communication (Fitzgerald, 2004; Christenson., & Reschly, 2010).

Citing the works from a of sources as stated above -- it can be explained in the end that partnership between school, family, and society is the effort of teamwork, coordination, and collaboration to increase the chance and the success of the child's education, in which it is based with the acknowledging of

the common roles and responsibility between school, family, and society. There is found to be the key concept of school, family, and society partnership, in which it includes: realizing that collaborative partnership should be out of a person's own will and not by force; the need to share of resources' being responsible in decision making; has a goal that aims to reach the defined common goal' acknowledging each other's roles; the ability to work together intuitively to plan formal process of programs; and trusting as well as respecting each other.

How does the partnership between School and Society be implemented?

Effective partnership between school, family, and society will be able to facilitate the growth and development of the child optimally. For that to happen, effective partnership can only happen should it be planned; organized; executed in numerous activity may it be informal or formal, which at the end is supervised and evaluated (Kemendikbud, 2016; Epstein, 2001; Epstein., & Salinas, 2004)

In relation with the implementation of school, family, and society partnership, refer to the research findings of Epstein (2001); Fitzgerald (2004) where ideal partnership involves the family and society to be a productive partner in the child's and school success. For that, the partnership should cover the six types of school, family, and society involvement, namely: parenting, communicating, volunteering, learning at home, decision making, and collaborating with the community. The purpose of each type of partnership are as follows:

Parenting: the act that can help families to have the skills of child care, giving support to the child's development, and the provision of the household conditions that supports the child to learn according to his/her own age and grade level. Helping the school in understanding the background, culture, and purpose of the family for the child (Epstein., & Salinas, 2004; Epstein, 2001). In parenting level, the school part like the teachers will give information to the family and the school will also listen to the information from the family regarding the need of the child to study (Fitzgerald, 2004).

Communicating: the activity of communicating with family and society regarding the school's program and the development of their children. Creating a two-way channel of communication between the school and the home. According to Epstein., & Salinas (2004); Fitzgerald (2004), effective communication between the teachers and the parents are very important for them to develop a partnership. The importance of communication in terms of delivering of communicating the information can be disseminated to the parents to help them understand the objectives of the education, the awareness of how their child develop in his/her studies, and how to help the children at home. Same rules are applied vice versa for the parents to deliver information about their child to the teachers. It is highly supported that effective communications are established. To maximize the opportunity of teacher-parent partnership, communication should be like the following: Two-way (with the possibility of both parties to deliver information accurately); conducted through informal and informal methods; giving feedbacks to parents regarding their child's development; seeking parent's opinion about their child's situation; involving parents in the process of decision making (Kraft & Dougherty, 2013; Sarmento., & Freire, 2012; Marjoribanks,2002).

Volunteering: the act of recruiting, training, and schedule making to involve families as volunteer and as the audience at the school or other places. This allows the teacher to work voluntarily where the child's success and the school's is supported (Epstein., & Salinas, 2004; Epstein, 2001). An example of this activity is through either the school or the teachers in optimizing the family members as the supporter, and the community to offer themselves to increase the accomplishment of the curriculum (Fitzgerald, 2004).

Learning at Home: the involvement of family with their children in academic learning at home, including helping the children to do household chores, goal setting, and other activity in relation with the curriculum. For this to happen, the teachers has to design household chores that allows the children to share and discuss the tasks that are interested within the family (Epstein., & Salinas, 2004; Epstein, 2001). Every parents can help their children's academic success, and the effective involvement of family can happen within every home (National Education Association, 2011; Fitzgerald, 2004; Marjoribanks,2002).

Decision Making: the partnership act in involving the family and the society as participants in decision making for the school programs. In the decision making process, family members and society, through the school committee, have a task and responsibility as the resources that are facilitative and supportive to the education service with high quality (Epstein., & Salinas, 2004; Epstein, 2001); Fitzgerald, 2004).

Collaborating with Community: the coordination of resources and services for the family, children, and school with the society group including businesses, institutions, organisations, as well as academies or universities. Activate all those community to contribute in giving education services (Epstein., & Salinas, 2004; Epstein, 2001; Kemendikbud, 2016). The purpose of this strategy is so that the school can create opportunities as well as trainings for parents or the community, or vice versa through the society for the teachers and parents. (NEA, 2011).

In hopes of realizing all types of partnership as mentioned, the school should act as the following as indicated by Kemendikbud (2016) -- (1) the initiator in the partnership, which is the party that starts the partnership building. As example, the first day of school in which the school is represented by the homeroom leaders to meet with the parent/guardians in discussing about PAUD Program (PAUD: Pendidikan Anak Usia Dini) or in other word, early childhood program, and parents/guardian meeting agenda; (2) partnership facilitator, which is the party that facilitates the manifestation of partnership between families and society, like providing places for organizing a class for parents/guardian; and (3) the partnership controller, which is the party that controls proactively so that all partnership will be better, like doing evaluation on behavioral changes of the parents/guardian in the involvement to support the child's educational progress at home.

METHODOLOGY

Research Method

The present study was informed by a qualitative descriptive case study approach focusing on the details of the results of interviews and observations

of teacher-parent partnership context. The intended case refers to the real conditions of the partnership that was developed in six state Pembina state Kindergarten Schools based in West Java. To uncover the actual conditions of the partnership, the researchers propose some queries to gain descriptive knowledge, explanatory knowledge, and exploratory knowledge (Singh, 2006; Mcmillan & Schumacher, 2001). This study aims to elucidate the results of structured interviews and observations related to: (1) teacher – parents perception of the heart of partnerships; (2) partnership strategies that have been developed by teacher-parents, and (3) the orientation of partnership in facilitating curriculum development. These proposed questions refer to the six types of Epstein's partnerships (2001; 2004) which comprise: parenting, home learning, communicating, volunteering, decision-making and collaborating with community. In reporting the findings, researchers attempted to provide description of each respondent to help readers understand the phenomenon and to allow subsequent reinterpretation.

Research Participants

This case study research recruited six state Pembina kindergartens. The underlying reason for choosing Pembina state kindergarten is because the name of "Negeri Pembina" which school has and it is generally used as a benchmark of early childhood education institutions in each region. Additionally, Pembina State Kindergarten generally becomes leading school in many different activities such as curriculum development, provision of educational services, including developers of partnership program, and so on. From each school, the respondents of the research were two teachers and five parents of children that means the respondents consisted of twelve teachers and thirty parents of children from different schools.

Data collection

Data for this study is collected over a period of one semester primarily through two methods: (a) observation on the presence of parents at school; and (b) interviews with teachers and parents. Various data sources are useful for answering research questions as well as increasing comprehensibility and credibility of findings (Singh, 2006; Mcmillan & Schumacher, 2001).

Data Analysis

The data analysis process is informed by interpretive analysis (McMillan & Schumacher, 2001; Sukmadinata, 2005). The analysis process began after initial data collection and involved an ongoing procedure where each new data was collected and compared to data obtained. After reading a set of observations, the researchers began the process of developing a coding system. The results of the observations described situation regarding to the presence of children's parents in the morning, the condition of children's parent while the children were learning, and the presence of parents when the children went home.

Observations did not immediately begin coding into the conceptual category. At the outset, the researchers read through data to identify recurring topics which later became a focus of category. These identified topics were encoded and categorized. And then, the themes were generated from observations. Data analysis focused on conceptual themes that were most

prominent in relation to research questions. All sources of evidence were reviewed and analyzed together so that the research findings were based on the convergence of information from various sources. This process was then repeated as needed to improve the category and identify valuable information. To answer research questions, the most relevant themes were discussed in the findings section.

FINDING & DISCUSSION

Findings

The findings of this study describe daily conditions or routine procedures for the implementation of early childhood education, which include three conditions, they are the presence of parents of children in the morning; situation when parents and children were in school or class; and the condition of parents when they come home from school. From these conditions, a brief description of the partnership between teacher-parents is explored. These visible conditions were further traced to the results of interviews with teachers and parents using a strategic framework that includes: parenting, home learning, communicating, volunteering, decision-making and collaborating with community in the context of early childhood education curriculum development.

Implementation of Teacher-Parent Partnership on Curriculum Development

The presence of parents of children at school: out of six Pembina State Kindergarten have a school entrance schedule starting at 8 am. Thus, children attend school before 08 o'clock or around 07.30 - 08.00. When children were present at school, they were generally driven to school by their parents or their close relative such as aunt, uncle and some of children are accompanied by their grandfather or grandmother. The children were just dropped at the school gate and they generally shake hand with people who take them before they go into the school. After that, children go into the school gate and are welcomed by the teachers, then they shake hands with the teachers who are ready to welcome them. Regarding parents who take children to school, some of them immediately leave the school after saying goodbye to the teacher and some others are waiting in the school yard. Some of waiting parents were chatting in the group (the contents of their conversations were not recorded as they were not the focus of the research) and others are just sitting around without doing anything.

Parents' activities when children are at school: after the children are in school, they do various activities such as playing outdoor according to their chosen toys, some of them directly go into the class. Parents whose children play outdoor observe their children and seem happy to see their children, some of children wave their parents and responded by them. When it is time to study, each child is conditioned by the teacher to line in his class yard, they sing, do body movements for warm-up before learning begins, hand hygiene checks, and so on. As children line in the school yard, parents see their children from outside the school gate with enthusiasm. After the children enter the classroom, the teacher closes the classroom door.

While the children and their teachers were in class, the parents who chose to wait for their children outside the school gate socialized with other parents, some of whom were just chatting. While others just choose to be alone and busy with their mobile phones.

When children go home from school: parents come back to take their children, and parents waiting from morning is get ready to approach their children. Every child shakes hands with their teachers before leaving the school and if the teachers see the parents take them, they allows him to go home. Generally, when the teacher hands over the child to the parents who pick him up, they friendly greet and have a chat and other parents just go home immediately after their child approaches them.

Responding to the conditions as the results of observations on parents when taking children to school, during children learning, and when going home from school is associated with the type of Epstein's partnership (Epstein, 2001; Epstein., & Salinas, 2004) which is supported by the results of structured interviews presented below.

Parenting in Supporting Curriculum Development

Parenting is referred to as assisting families with parenting skills and family conditions that support children, and assisting schools in understanding parents (Epstein, 2001; Epstein., & Salinas, 2004; Pang, 2005).

The main question to trace partnerships through parenting is: Is there a parenting program from teacher in an effort to help parents to be able to introduce the school curriculum so that parents can help children learn and the teacher knows parents? In general, teachers argue that parenting program has been carried out since the beginning of the new school year. Parents are invited formally to attend meetings with supervisors, principals, and teachers. At this meeting, the school introduced the school's vision, mission, curriculum, and programs that required parents to be engaged in succeeding the school program for children's success. The meeting was followed up by the teacher through inviting parents to attend their children's first day of school. At this meeting, activities carried out by the teacher were: (1) introducing oneself which included several things needed by parents; (2) inform the school program and class agenda; (3) inform the rules of school and class rules; (4) informing parents' involvement at home, school, and class; (5) agreeing meeting with parents; (6) agreeing on ways of communicating with parents; (7) asking parents to form a parenting class community, which consists of chairman, secretary, treasurer, parents class section.

Formal meetings with parents are carried out at the end of the semester where parents are invited to school to get reports from the teachers about their children's progress while the teacher shows a book of child development reports for one semester. Other formal meetings were carried out at any time, for example if the school will visit an object related to curriculum development materials, parents are invited and the teacher provides information about the objective of program and parents are asked to help prepare their children and those who participate in the program are obliged to accompany their children.

Confirmed with parents, they confirm that they attend the invitation of the school at the beginning of the school year and on the children's first day in the classroom according to the class that their children will occupy. Through the meeting, parents became aware of the school program and the classroom teacher's program where their children attend school. In relation to curriculum, parents generally state that they do not really understand it in detail, but what they know is that their children are playing. According to parents, we as parents have to provide many opportunities for children to play because through playing they learn.

Other formal parenting programs, such as providing special training to parents is not generally done by the teachers. According to the teachers, one of the reasons for not doing these activities is: "We are too busy with the task of teaching and that requires administration to be done"; "As early childhood teachers, we must always prepare class conditions for the next day, so we have slightly less time for training parents."

The parenting activities that have been carried out formally by the teacher as stated above were also done informally. According to the teachers, that is when parents come to school and intend to meet the teacher to ask for information about their children's development or parents intentionally ask about ways to solve the problems faced by their children at home. At that time, according to the teacher, besides exchanging information about children's development both at school and at home, they also gave input to parents how to treat children based on the problems faced by parents. One of examples were expressed by several teachers: "I told them about the activities of children in class to their parents, and then gave input to parents how to treat the child"

In general, the response from parents about understanding early childhood curriculum generally inform that the curriculum help children grow optimally. This is known from the meeting at the beginning of the school year, the school conveyed what the curriculum was and how it was developed. Parents' understanding of how children learn is much assisted by teachers when there is an opportunity to converse with teachers. According to parents, through talking about children at that time the teacher gives an idea of how children grow and develop through play. The teacher also suggested many parents to accompany their children while playing, watching television, and so on. Behind such activities, there is hope from parents that the teacher provides more information about the school curriculum so that parents can also help children learn at home.

Teacher-Parent Communication in Supporting Curriculum Development

Communicating appears to be the most common type of partnership between schools and home (Epstein, 2001; Epstein., & Salinas, 2004; Pang, 2005).

The teacher argues that communication with parents goes well both formally and informally, and it is carried out through various media such as in written form through: information book, information boards displayed in front of the class, notes in children's work, telephone call, short message services (SMS), correspondence to certain conditions (such as when teacher will discuss visits to an object such as a local cultural center). In the context of oral

communication which has been done by the teacher with parents is not limited to time and place, such as through telephone conversations related to information about children (one of the teacher stated "sometimes parents gave a call at night asking about what children should bring to school in connection with the learning project tomorrow"), conversations between teachers and parents while children was having a break were indicated by the teacher who said "we (teacher-parents) like watching children playing outdoor and we talked about their children's development at the same time), when parents feel that they have problems related to children's development, they frequently come to the teacher when others have just gone home from school. At this time, we discuss solutions to the problems faced by the parents together.

According to parents, communication with the teacher is always done on many occasions both in oral and written form. One of parents expressed "I am happy with the way the teacher accepts us to share information about children's development"; "I often call teachers at night if my child brings notes about what to bring to school, for confirmation purposes"; "When the children went to visit an object that was somewhat far away from school, I sometimes took part and talked to the teacher about children in an attempt to help children in relation to their development of language, social, emotional, and other developments"; "I like to contact the teacher by telephone or short message services to ask about my child's development". In addition to parents who have the initiative to contact teachers, some parents argue that sometimes teachers call or send short message or WhatsApp chatting to convey information related to children's activities.

In relation to how far parents know about the development of early childhood education curriculum, parents stated that the teacher has socialized it to parents from the beginning of the school year. Based on the result of parents' understanding of the curriculum reported by the teacher: "The aim of early childhood education is to familiarize children with good behavior, such as speaking politely to parents and others"; "Children must learn independently, creatively, and everything should be done through playing"; "As parents, we must help children learn at home so that the school curriculum is achieved".

Volunteering Parents in Supporting Curriculum Development

Volunteering is defined as "the recruitment, training, activities and schedules involving families as volunteers and audiences at the school, or in other locations to support school programmes" (Epstein, 2001; Epstein., & Salinas, 2004; Pang, 2005). Ideally, the school recruits and organizes parents to provide assistance and support for successful curriculum development, such as engaging them in school or class.

In relation to the volunteering development program conducted by the teacher for the success of curriculum development, the teacher said: activities that support teachers by involving parents in: coming to school on time, bringing needed equipments as programmed by the teacher; accompanying children during visits to tourism objects related to curriculum implementation; attending exhibitions of children's work, or art performances; handling children who need special assistance; and taking children after school.

According to parents, activities that support children's development which is appropriate with the curriculum, parents are involved in every opportunity such as through activities: reading stories; telling stories; engaging children in activities that are relevant and support children's development; inviting children to play; providing playing tools based on children's interests; caring for children's hygiene and health; giving nutritious food based on children's needs; inviting children to recreational places, and so on. Essentially parents argue that while child was at home, parents has the responsibility of helping the child to grow as they understand the success of children's education, such as the results of meetings between parents and principals, supervisors and teachers.

The involvement of parents as volunteers in supporting the success of curriculum development among parents include: parents through school committees coordinating for fundraising for some purposes such as: providing school facilities; supplying healthy food on certain days; facilitating the activities of visiting children to certain objects according to school or classroom curriculum.

One of these volunteering activities, parents are asked to help the teacher in the classroom to accompany children to play. On the other hand, the results of interviews with teachers revealed that schools make regulations which require parents to wait for their children in front of the school gate or school yard while they were learning. According to the teacher, school has not engaged parents yet to help children learn in class for the reasons if parents are in the class, children become spoiled. Therefore, to get children to learn independently, it is agreed with parents not to be involved in the classroom. Even if there is a crying child who wants to be accompanied by his parents, the teacher is forced to ask his parents to be in the class, and the child is slowly persuaded to be left by his parents and play with other children.

In general, parents want to voluntarily assist teachers in the implementation of the curriculum and in certain cases parents are ready to be involved at any time. For this purpose, the teacher generally has a contact number from each parent. The teacher said: "Sometimes there are children who are fussy or crying in class, so the teacher can call parents to help overcome them"; "There are also children who are sick at school, so the teacher can contact the person directly." Other programs that involve voluntary parents who can support curriculum implementation include: parents who have an interest in cooking are happy to make healthy eating programs; parents who have certain professions such as police are invited to school to introduce one of the professions to children and these parents are happy to fulfill the teacher's invitation. For this purpose, the teacher argues that it is important to have data about parents, such as: the level of parent's education, parent's profession, and parent's address.

The main questions asked to parents include: are you happy if teacher asks for your help in school activities to help children succeed, sir/madam? Answers from parents to these questions are: "As long as I can, I will be pleased to help the teacher accompany the children to learn"; "In my opinion, the teacher is more appropriate to guide children to learn in school, because teachers are experts"; "I help teacher by teaching various things to children at home";

Learning at Home to Support Curriculum Development

Learning at home is defined as involving families with their children learning at home including family work and curriculum-linked activities' (Epstein, 2001; Epstein., & Salinas, 2004; Pang, 2005). Ideally, the teacher provides information and share ideas with parents and in what ways parents can help children learn at home related to activities that support the success of curriculum development. Teacher said: when children are at home it is parent's responsibility so we did not do much intervention because every parent has a different parenting style. According to teachers, early childhood students are not burdened with homework, so it is enough for parents at the beginning of the year to be directed to foster children towards achievement in accordance with the school curriculum. According to teachers, children go to school from Monday to Friday and based on school policies, school provides opportunities for parents to gather with their children on Saturday. When children go home from school and also on Saturdays and Sundays it is an opportunity for parents to enjoy the results of our work in relation to the development of their children.

According to parents, it is indeed parent's responsibility when children are at home. In general, parents express "Children are learning anything with parents at home, what parents did is a lesson for children"; "When children gather with family members both directly and indirectly, it is learned by children"; "There is a significant effect on children after they attend kindergarten, such as the development of confidence is better and more questions are asked. There is something unique about the response of some parents who said "My child likes to confine himself in the room and does not want to be disturbed, when he is peeked he is modeling his teacher yet he just does it to his puppets"; "Children often imitate what it is conveyed by their teacher"; "at home, children like to read story books but the texts and what they say are not the same as they cannot read yet".

Decision making in Supporting Curriculum Development

Decision-making is defined as 'to involve parents in school decisions, developing parent leaders and representatives' (Epstein, 2001; Epstein., & Salinas, 2004; Pang, 2005). Ideally, parents are involved in making decisions by the school related to its curriculum development.

According to the teachers, in involving parents in decision making related to curriculum development, the parents formed a school committee which consist of chairman, secretary, treasurer, including some sections and members. According to the teachers, this school committee has a program to facilitate schools to provide quality education services. The involvement of school committee includes: taking part in determining the vision, mission and excellent programs of schools including financial support for various learning efforts. When teacher plans to bring the children to a place or object related to the development program, the teacher always asks permission from the school principal and school committee, and asks for help from the committee to facilitate it at the same time.

Confirmed with parents, the answer is that parents through school committees always communicate. The results of school committee meetings are usually informed to parents through meetings with parents. In this way,

according to the parents it is to know what parents should do to support the success of the school curriculum.

Collaborating with the Community in Supporting Curriculum Development

Collaborating with community is defined as 'coordinating resources and services for families, students and the school with businesses, agencies and other groups, and providing services to the community by students, families and schools' (Epstein, 2001; Epstein., & Salinas, 2004; Pang, 2005).

Teachers argue that there have been a lot of efforts to collaborate with the community for the benefit of children's success such as the school invites community leaders, educational experts, professionals, entrepreneurs, and relevant institutions to help children succeed in every education program. The school usually collaborates with professionals such as inviting medical personnel from the health center for giving children vaccine and dental care. For activities related to religious programs, teachers invite religious leaders in the local area for Islamic holiday's event. In general, schools have partnership with local entrepreneurs, for example collaborating with traders to bring children to the training center in order to introduce various kinds of objects in supermarkets or modern and traditional markets for language and cognitive development.

In collaborating with communities, they aren't only invited to school, but also schools have programs to conduct visits to tourist attractions, technology centers and business centers, and collaborate with certain professional sectors such as with the police, medical personnel, educational experts, even with children's parent who have certain professions that are appropriate with curriculum development.

DISCUSSION

The teachers involved in this case study research have carried out partnership programs both formally and informally. That means, the teachers have had sufficient understanding in realizing partnerships. The partnership conditions that have been carried out by the teacher illustrate that in carrying out their professional duties the teachers have been in line with the legal foundation of the partnership.

The legal basis for the importance of partnerships in the context of education in Indonesia include: The Law on National Education System Number 20 of 2003 has stated explicitly that education is a shared responsibility between the government, society and family; in Permendikbud No. 137 of 2014, it was stated that the challenge for early childhood education institution or better known as PAUD, especially for early childhood educators that they must be able to build cooperation with parents and the community in early childhood development programs. According to the Directorate of Early Childhood Education Development (2015), the head of PAUD unit must collaborate with parents, community members, and all stakeholders to share their expertise, opinions and assistance in creating a curriculum based on high standards for children's learning.

Thus, the government has given attention and support for the realization of school-family-community partnerships, especially teacher-parents. That means the partnership law between school-family-community has been given mandate that must be followed up by various education policy makers including teachers as the key role of educational success.

The term partnership in the context of education partnerships in Indonesia introduced the term *tri sentra pendidikan* or three centers of education namely collaborative effort between schools, families, and communities based on the principle of mutual cooperation, equality of position, mutual trust, mutual respect, and willingness to sacrifice in building educational ecosystem that fosters the character and culture of student achievement. For this partnership program, the Ministry of Education and Culture; Directorate General of PAUD and Community Education; The Directorate of Family Education Development (2016) has established partnership technical guidelines which aim to provide guidance for head of PAUD unit, teachers, and all stakeholders in implementing school partnership programs with families and communities. In this technical guide, it is explained that PAUD units as well as teachers must act as initiators, facilitators, and controllers of partnership. In connection with the results of the case study, the teachers were explicitly able to do all of these actions even though the teachers realized that they were not optimal in realizing partnerships with parents for the reason that they are tailored by their time and business in carrying out their professional duties. The importance of school-family-community partnerships is undoubtedly seen primarily from their positive impact on children's success, both academically, socially, emotionally in children (Kaufman et al., 2003; Kraft & Dougherty, 2013; Hornby, 2011; Sheridan & Kim, 2015; Christenson & Reschly, 2010; Hoffmann & Ytsma, 2004).

Many strategies can be done by the teacher to build partnerships with parents, both formally and informally (NEA, 2011; Ministry of Education and Culture, 2016; Fitzgerald, 2004; Hoffmann & Ytsma, 2004;). The partnership strategies include: parent-teacher meetings, home visits, telephone call, parent conferences, learning portfolios, information sessions / workshops, video-stimulated reflections, family events, newsletters, setting information sheets, home learning, involving the family and community in the learning environment, informal opportunities for interaction, key worker systems (Fitzgerald, 2004; Kraft & Dougherty, 2013; Hornby, 2011; Hoffmann & Ytsma, 2004; Marjoribanks, 2002)). From teacher-parent partnership strategies, associated with the results of the case study illustrate that there are several strategies that have not been carried out by the teacher, including: teacher do not conduct home visits, information sessions / workshops, and video-stimulated reflection.

Seeing various strategies that have been carried out by the teacher in establishing this partnership, it illustrates that the teacher-parent partnership can be done in a variety of ways (Ministry of Education and Culture, 2016; Fitzgerald, 2004; Kraft & Dougherty, 2013; Hornby, 2011; Sheridan & Kim, 2015). Partnerships through various strategies certainly provide a means by which teachers can meet directly or interact with each other like people who have a common interest in building relationships on behalf of children. Thus, each strategy can facilitate to break down barriers that often exist between the school and the family. Such informal contacts are very important for parents of

children newly enrolled in school or when there has not been a high level of parental involvement in schools in the past.

One of the partnerships is through communicating with children's parents which include: creating positive academic benefits through telephone, delivering recordings of children's activities through automatic telephone calls from teachers to parents or vice versa, sending reports of observations of children to parents, reminding parents about their children presence or absence at school. Through this model of communication, especially if the teacher has the initiative to communicate with parents, it will make parents more attentive to their children (Kraft & Dougherty, 2013; Hornby, 2011; Fitzgerald, 2004). With the increasing attention of parents to their children as a means in an effort to achieve successful curriculum development, teachers get support from the parents.

Engagement in collaboration between teachers and parents is defined as "... parental participation in the education process and their children's experience." This includes home-based parental involvements such as listening to children reading and supervising homework, and school-based parental involvements such as attending parent's educational workshops and teacher-parent meetings (Hornby, 2011). Additionally, in creating partnerships with parents, teachers can do it through some ways such as inviting parents to attend school or class. To get parents attend school, teachers can organize activities such as organizing children's work exhibitions; open day ("open day" or "open evening") that is when the school invites parents to look at the school and see children's activities in ongoing class along with displaying the work of their children; organizing leisure together, classroom teachers can organize CSR activities for children in relation to academic programs, and parents are asked to consult on the program, and attend these activities (Hornby, 2011; Hoffmann & Ytsma, 2004). Furthermore, teachers can invite parents to: involve parents in telling stories about their children; conversing and writing about family; and involving parents in classroom projects (Allen, 2007). These programs can attract many parents and other family members to attend school.

The teacher-parent partnership is the way for teachers and parents to work together to promote the development of children's potential optimally both academically, socially and emotionally and all aspects of child development. In creating these partnerships, the most important things include equality namely the willingness to listen to each other, appreciate, and learn from each other, and parity which is the mixing of knowledge, skills and ideas to improve relationships and children's learning outcomes. Thus, teachers and parents share responsibilities and have common rights, treating equally, and together can contribute to children's learning processes and outcomes as expected in the school curriculum (Sheridan & Kratochwill, 2007). The involvement of partnerships between teachers and parents is very important when children experience academic, social, and cultural discontinuities related to the transition from home environment to kindergarten. Thus, effective partnership between teachers and parents is able to offer resources to children and a strong relationship between the school environment and home environment can support successful learning for children (Kaufman, et al., 2003).

To create a culture of teacher-parent partnership in an attempt to maximize the achievement of curriculum development, teachers play an important role in initiating the creation of the partnership. For great success, the teacher and involving parents must determine and plan activities since the new school year (Ministry of Education and Culture, 2016; Fitzgerald, 2004; Hornby, 2011; Hirschland, 2008; McNulty., Carol & Prosser, Theresa, 2011).

Although there is widespread recognition of the potential benefits of teacher-parent partnerships, there is still a clear gap between the rhetoric about parental involvement found in the literature and the typical parental involvement practices found in schools which become the concern of this case study. For example, there is still rhetoric from the fact that parent and teacher work together as true partners. This view is supported by the findings of the case study. First, teachers generally consider the level of parental involvement as a school partner is not optimal. In this case, parents generally want to more involve in the education of their children at school. Parents view current partnerships as more beneficial for teachers and schools than for parents and families. The activities such as fundraising, attending school meetings, and collaborating with the community become school programs, but for parents whose involvement is optimally effective, it is important to not only focus on these activities but also emphasize other aspects that are part of a true partnership between schools and parents, for example teachers and parents have frequent meeting as the need for improving the insight and skills of parents in helping children succeed in all aspects of their development (Hornby, 2011; Fitzgerald, 2004). These conditions are implicitly relevant to the results of a case study in which parents want parenting programs to facilitate more parents to have adequate skills in realizing children's success as well as programs of school curriculum development.

CONCLUSION

The success of early childhood curriculum development depends on how much the partnership between teachers and parents is implemented. This case study finding reveals that teachers play an important role in realizing partnerships with parents. The teacher has tried to involve parents to collaborate with various activities both formally and informally. The partnership activities that have been done by teachers with parents where teacher as the interpreter include parenting activities, home learning, communicating, volunteering, decision-making and collaborating with community.

Examples of general partnerships that teachers have done with their parents include parenting activities through meeting at the beginning of the school year, attending the first day of school, learning activities at home through giving motivation to parents to always accompany children to play so that the child's growth is optimal; sustainable communicating activities done by teacher and parents was not limited to time and place through the use of various communication media; volunteering activities include parents with full responsibility and enthusiastic involved in helping the class program at certain times; decision-making activities have been carried out through communicating with school committees; collaborating with community where teacher has involved several communities that are relevant to the need of children development.

From the results of the case study, there are important points related to parents' expectations, it is expected: a) that partnerships between teachers and parents become an important part of the school program; b) that teacher can facilitate the creation of better partnerships; c) viewing that the success of children's education in school is the responsibility of the school, while the responsibility of parents is at home; d) that there must be good communication between parents and teachers. Meanwhile, from the teacher perspective: in general, the partnership between teachers and parents must be well established; in general, the teacher reveals that partnership with parents is badly needed. The problem is they are too busy with their teaching assignments so that there is a lack of time to establish effective partnerships with parents; for the success of children in school, teachers generally view that they must be assisted by parents; the teacher hopes parents to always take the time to fulfill their invitations for the importance of child's development.

Based on the analysis of the results of observations and interviews, it is important for teachers holding workshop activities with parents related to the common interest in creating effective communication. For this reason, the researchers suggest that teachers should be ready to initiate the teacher-parent workshops. The theme of the workshop is tailored to the interests of parents in helping the success of their children's education from their involvement both at home and school.

Acknowledgement

This research was conducted based on research grant for Excellence Higher Education Institution scheme which is planned to be carried out for 3 years from 2018-2021. This research is the result of a preliminary study on Developing Multi-Professional Teamwork Workshops Model to Improve Teacher's Social Competence in Collaborating with Stakeholders.

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INCREASING CALCULATION SKILLS PRIMARY STUDENTS USING REALISTIC MATHEMATIC EDUCATION APPROACH

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Abstract

The education problem in Indonesia is that the teachers use memorizing method for the students. The rating conducted by PISA (OECD, 2009) and TIMSS (The World Bank, 2011) shows that only few of Indonesian students are able to associate the abstract concepts in mathematics problems with their reasoning skill. The phenomenon also happened to Primary students in Merapi Mountain. Most of the students got less understanding at mathematical calculation. It was seen from their average scores in daily quizzes which were under MMC (Minimum Mastery Criteria) and their National examination in 2014 scores which were 6 for mathematics subject. The research focuses on increasing of the calculation skills of the students by using Realistic Mathematic Education. The Realistic Mathematic Education uses imaginable problems and media, such as traditional food and things around Merapi Mountain for the students. The populations of the research were 60 students including grade III, IV, and V primary school between 9-11 years old. This research used the model of action research from Hendricks (2006). The results of the research shows that the calculation skills of the students grade III increased up to 56%, grade IV increased up to 43%, and grade V increased up to 73%.

Keywords: Calculation skills, realistic mathematic, student

INTRODUCTION

In the constitution number 20 year 2003, education means conscious and well-planned effort in creating a learning environment and learning process, so that learners will be able to develop their full potential to acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals, and noble character and skill that one need for him/herself for the community, the nation, and the state.

The issue is that the teachers usually use memorizing method to teach the students and the other methods, such as learning review, the use of a certain procedure, grouping, and problem solving are rarely used by the teachers (The World Bank, 2011).

Based on the rating held by Programme for International Student Assesment (PISA), Indonesia ranked 57th out of 65 countries for Mathematics lesson (OECD, 2010). The low achievement in Mathematics is also revealed by *Trends in International Mathematic and Science Study* (TIMMS) in 2007. TIMMS said that Indonesia ranked 36th out of 49 countries on international rating scale (The World Bank, 2011). The result of the ratings from PISA and TIMMS shows that very few students in Indonesian are able to associate the abstract concept of mathematics by using reasoning skill.

This phenomenon also happened to Ban primary school grade III, IV, and V in Merapi Mountain where most of the students did not understand the mathematics operations well. It was seen from their Minimum Mastery Criteria (MMC) and their Mathematics National Examination's results in year 2014 which was 6. The headmaster of Ban primary school said that her students found difficulty in learning mathematics, especially the operations.

Mathematics is not an isolated skill that is far from people's lives, it appears in almost all of people's daily life. Mathematics is aimed to develop the reasoning skill through an inquiry, exploration and experimental activity; it can become a tool to solve the problems by using pattern of thinking and mathematical model and as a communication tools. (Depdiknas, 2003). Therefore, for some students, mathematics lesson can be very complicated and boring because the lesson that they get in the schools is only centralized in the black/white board and books. If a student does not like Mathematics, his/her scores will be low.

They think that the formula in mathematics is difficult to understand. The difficulty they experience when learning the non-contextual lesson happens because the mathematics concepts they learn are not meaningful for them, besides they are also required to acquire the mathematics at a formal level (Keiran, 1992) whereas the primary students are still in the concrete calculation stage, so they need realistic and contextual learning process.

Based on the problems above, the researcher conducted a research entitled "Increasing Calculation Skills Using Realistic Mathematics Education". The aim of the research is to improve the calculation skill of the students by using the realistic mathematic education. By using the realistic mathematics education, the students hopefully will be able to understand the concepts and solve their daily problems related to number operations by using the media, such as traditional food and things around Merapi Mountain. The researcher expects that the theme of this research is different from the other researches, so that the originality of the research can be accounted in the future.

1. Main Body

1.1 Problem Formula, Objectives, Planning/Strategies

In order to accomplish the research problem, according to the background of the research, the researcher formulated two problem formulations:

1. How is the increasing of the students' the mathematical calculation skill after they used the realistic mathematics education?
2. How effective is the realistic mathematics education to increase the students' mathematic calculation skill?

Based on the problem formulation above, the objectives of the research are:

1. To know how the increasing of the students' mathematics calculation skill is after they used the realistic mathematics education.
2. To know how effective the realistic mathematics education is to increase the students' mathematics calculation skill.

The researcher applied the action research as the plan to increase the students' calculation skills. The action research was conducted because the researcher wanted to know how to increase the students' calculation skills and to know how effective the use of Realistic Matematic Education to increase the students' calculation skill in Ban Primary School is. It was in line with the statement of Stringer (2007), "Action research is a systematic approach to investigation that enables people to find effective solution to problem they confront in their everyday lives" (p. 1). Therefore, the researcher used action research as the main plan to employ the Realistic Matematic Education to solve the mathematics problems faced by the children.

THEORY

Teoretical Reviews

1. Realistic Mathematics Education

Realistic Mathematics Education is an approach in learning Mathematics that uses connection to the real world and emphasizes on the situation that is able to be imagined by the children (Van den Heuvel in Wijaya 2012). The meaningfulness concept of mathematics is the main concept of Realistic Mathematics Education. According to Freudenthal (Van den Heuvel and Panhuizen, 2003), the learning process will occur if it is meaningful for the students. The knowledge will be meaningful for the students if the learning process is done in a context or realistic problem. A realistic problem is not merely a problem in the real world. The problem is realistic if the problem can be imagined or it is real in minds of the students

2. Calculation Skills

Calculation skills is the ability to use logical reason and numbers (Triyuda, Yuline and Ali, 2013). The calculation skill is related to mathematical operation, such as addition, subtraction, multiplication, and division (Desmawira, Sumekar and Rahmahtrisilvia, 2013). Those basic mathematical operations are always faced by the students when they do the mathematics problem. Triyuda, Yuline, and Ali (2013) also states that in order to increase the children's calculation

skills, it is not only by giving them formulas or theories about mathematics, but the games can also become the solution to increase the students' calculation skills. In line with the opinion of Imrayanti (2012) also states that the students' calculation skills become low is because of the use of the uninteresting and unvaried method or strategy of teaching. Therefore, the interesting and fun methods are useful to increase the children's calculation skills.

METHODOLOGY

Developing the Research Model and Hypothesis

This research used the model of action research from Hendricks (2006). The action research model has three components: (1) reflect (2) act (3) evaluate. In the reflection step, the researcher found that the students had problems with their mathematics. The researcher proved the problem by giving them a pre-test. The results of the pre-test showed that their mathematics scores were below MMC. Then, the researcher came with the idea of the use of Realistic Mathematics Education to increase the students' calculation skills. In the action step, the researcher used seven traditional food and three things which are easily founded in Merapi Mountain, they are marbles, seeds, and rocks.

The seven traditional food and three things are used to implement the concept of calculation skills to the students. The use of media in realistic mathematics education hopefully can motivate the students to learn mathematics realistically. Thus, the students will be eager to learn mathematics because they realize the important of the materials to solve their daily life problems.

In the evaluation step, the researcher conducted a post-test to find the results of the implementation of the Realistic Mathematics Education. The Hypothesis of this research is that Realistic Mathematic Education is able to increase the students' calculation skill.

Populations and Instruments

The populations for the research were 60 students of primary school in grade III, IV, and V between 9-11 years old. They are from Ban Primary School in Ban, Sleman, Yogyakarta, Indonesia. The instruments for the pre-test were 25 mathematics problems for grade III and 30 for grade IV and V including the materials of the mathematical operations, such as addition, subtraction, multiplication, division, and the combination of the operations which had been adjusted for the students.

Data Analysis and Trial the Model

The data for the analysis are gathered from the score of the post-test. Firstly, the researcher collected all of the pre-test's results. Then, the researcher classified the results according to their grades. The results of the pre-test showed that the average score of the grade III students was 50 in average, the grade IV students was 53.8, and the grade V students was 42. Next, the researcher compared the results of the pre-test with the MMC. The researcher found that the results of the pre-test are below the MMC. In order to examine the hypothesis, the researcher used Realistic Mathematics Education. During

the implementation of the Realistic Mathematics Education, the researcher used different kinds of traditional food and things around the Merapi Mountain, which were marbles, seeds, and rocks to help the students apply the concept for solving their daily problems. The foods that they used as the media were *gethuk*, tofu, snake fruits, *jadah*, tempeh, *slondok renteng*, and candies. The things around them that they used were marbles, seeds, and rocks.

After the researcher applied the Realistic Mathematics Education, the students did the post-test which was as valid as the pre-test. Thus, the researcher compared the average results of the pre-test and the post-test of the students.

RESULT

1. How to Increase the Mathematic Calculation Skills of the Students

In order to increase the students' calculation skill, the researcher used 7 traditional food and 3 things which are easy to find in Merapi Mountain as the media in learning the realistic mathematics.

1) Marbles

Primary students usually use marbles to play, but in realistic mathematics education, marbles are used as media to teach the concept of integer addition. In order to make it easy for the student understand the concept of integer addition, the students were given a realistic problem related to the marbles and they were asked to solve the problem by using the marbles as the media. After the students understood the concept of the addition by using the marbles, the students were given daily-life problems and were asked to solve the problems by using the reasoning skill they got from learning the concept of integer addition.

2) *Gethuk*

Gethuk is a traditional food that is found in abundantly in Merapi Mountain. *Gethuk* is made of sweet potatoes which are boiled until they are soft and easy to cut. Those are why the researcher used *gethuk* as the media to teach the concept of adding fractions. During the implementation, the students were given a realistic problem related to *gethuk* and the students were asked to solve the mathematics problems by cutting the *gethuk* by themselves.addition.

3) Seeds

Seeds are very easy to find in Merapi Mountain. Usually, the seeds in this area were used for livestock or for feeding birds or cattle. In realistic mathematics education, the researcher used corn seeds, peanuts, red-beans, and soy-beans, to teach the concept of subtraction. The students were given daily-life problems related to the seeds, and then the students solved the problems by using the seeds as the media. After the students understood the concept of subtraction, the students were asked to solve the realistic mathematics problem by using their reasoning skill without the media.

4) Tofu

Tofu usually is used as a side dish. However, in the realistic mathematics education, tofu is used as a media to learn the concept of subtracting fraction. The tofu that the researcher used was *bacem*, so that the students can cut it easily. At the beginning, the students discussed about some simple illustrations related to the fractions in their daily life. Then, the students were asked to cut the tofu according to the fraction they were asked. After they cut the tofu, they learnt that the tofu they cut is the minuend and the tofu they took away is the subtrahend. Finally, they knew that the tofu that was left was the difference or the result. Furthermore, the students were asked to complete the tasks related to the problem they face every day after they understand the concept of fractions.

5) Snake fruits

Snake fruit is one of the particular fruits found in the Merapi Mountain. Snake fruits are used as the media to teach the concept of integer multiplication. In order to simplify the way the students understand the concept of integer multiplication, the students were given realistic problems related to snake fruits. After the students understood the concept of the integer multiplication by using the snake fruits as the media, they were given some problems related to their daily life by using the concept they had learnt.

6) *Slondok Renteng*

Slondok renteng is a traditional food that can be found in Merapi Mountain. It's shape is like ring and it is made of cassava. The researcher chose *slondok renteng* as the media because *slondok renteng* consists of some *slondok* rings and it is easy to divide. It will make the students understand the concept of dividing the integer easily. Then, the students were given some realistic mathematics problems related to the integer and were asked to solve the problems by using the concept that they had learnt.

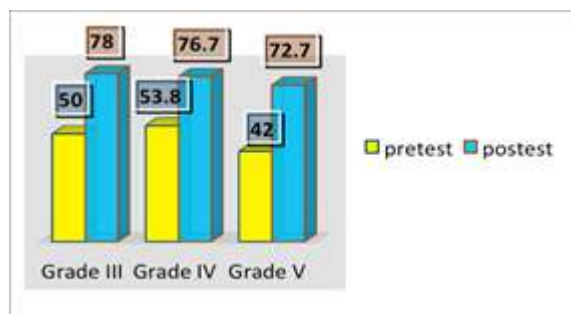
7) *Jadah and Tempeh*

Jadah and tempeh are famous traditional food from Merapi Mountain. The researcher chose *jadah* and tempeh as the media to teach the concept of multiplication and division of fractions. Moreover, they are easy to find and they are suitable for teaching multiplication and division of fraction. The fraction consists of numerator and denominator that cannot be separated. In the implementation, the *jadah* is the numerator and the tempeh is the denominator, so that the students were able to differentiate the numerator and the denominator easily.

2. Improving the students' calculation skills

The Realistic Mathematics Education was able to increase the students' calculation skill. It can be seen after conducting the post-test and comparing the post-test's results to the pre-test's results. The results of comparing the pre-test and the post-test of the students are revealed in graph 1.

Graph 1. The graph of the students' calculation skill



The graph shows the increasing of the scores before and after the program. In the pre-test of grade III, the score is 50. It increases up to 78 and the increasing is 56%. In the pre-test of grade IV, the score is 53.8. It increases up to 76.7 and the increasing is 43%. In the pre-test of grade V, the score is 42. It increases up to 72.7 and the increasing is 73%.

DISCUSSION AND CONCLUSION

In conclusion, the Indonesia's realistic mathematics approach increases the calculation skills of the primary students of Ban grade III, IV, V. The increasing can be seen from the students' initial scores (pre-test) and the students' final scores after the research has been conducted (post-test). The average score of the pre-test of the grade III students is 50 and it increases up to 56%, so that the average score of the post-test is 78. Meanwhile, the average score of the pre-test grade IV is 53.8 and it increases up to 43%, so that the average score of the post-test is 76.7. On the other hand, the average score of grade V is 42 and it increases up to 73%, so that the average score of the post-test is 72.7. Therefore, the realistic mathematics education the researcher used obviously increased the students' calculation skills in terms of the addition, the subtraction, the multiplication, the division, and the mixed operation.

Limitation and Further Research

During the research, the students have to participate in the pre-test, the learning processes, and the post-test, so that the results are valid because the students follow all steps in the research. For the other researchers who want to conduct the same research, they can use the other kinds of food or things that are easy to find around the area they research.

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GENDER IDENTITY PERSPECTIVE ANALYSIS OF NARRATIVE TEXT ILLUSTRATIONS ON THE 4TH GRADE ELEMENTARY SCHOOL'S INSTRUCTIONAL MATERIALS IN 2013 CURRICULUM

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Abstract

This article is a part of a larger scope of study that covers gender inequality and gender identity which is reflected on the 4th grade elementary school's instructional materials 2013 curriculum in gender perspective. This paper is motivated by the limited discussion about gender equality and gender equity in Indonesia. Mostly, women are still positioned in the second sex and occupy domestic roles in the content of textbooks used by schools. The paper aims to describe gender identity perspective in the 2013 curriculum narrative text illustrations instructional materials for the 4th grade elementary school. This study used Content Analysis as the method. Suggestive narrative texts, in the 4th grade elementary school's student books 1st and 2nd semester 2013 curriculum published by The Ministry of Education and Culture 2017 revised edition, were the objects of the study. The texts were focused on short stories, legends, and fairy tale. Based on the result of data analysis, this study reveals that the narrative text on 4th grade elementary school's instructional materials 2013 curriculum contains three forms of gender identity that reflected in the illustrations of the text. The three forms of gender identity are feminine, masculine, and androgynous. On the instructional materials it was found that the visualization of men's role is more varied than the visualization of women's role.

Keywords: *Gender Inequality, Gender Identity, Elementary School's Indonesian Language Learning, Instructional Materials, Narrative Text.*

INTRODUCTION

The discussion on gender issue cannot be separated from the human life condition, such as social, political, economics, culture, religion, language and culture, including education. The problems on gender issue is also a trending topic in education field. In the 2013 curriculum, gender issue also exists. Generally, the gender discourse has created the differences of roles, responsibility, and function of human activities spaces. The dichotomy of male and female roles would not lead to any problematic issue as long as it does not trigger any gender bias in any form of gender inequity

It is reported that gender equality and equity is still low in Indonesia, which placed Indonesia in the 92nd rank out of 145 countries (Global Gender Gap Report, World Economic Forum, in Webforum Report, 2015). The gender inequality and inequity appeared as the consequence of the discriminate roles between male and female in society. Females are expected to have a feminine personality in a domestic field, while males are expected to have masculine personality in a more public field.

Gender understanding is needed to welcome the era of Society 5.0, which comes after the industrial revolution 4.0 that highlights the roles of human in a technological based condition. Human is not considered as the passive element, but as the active subject that cooperate together with machine in achieving goals (Budiman, 2019). Society 5.0 unleashes more opportunities for more meaningful life. This era also focuses on the achieved economics stability through the social problem solving (Raharja, 2019). In relation to that, gender awareness would lead to a less gender inequity which opens the path to the sustainability development which is able to form a better society life.

Basically, gender is a constructed phenomenon by a sociocultural, shaped by the environment that one's perception would certainly be influenced by. Education is a key factor to realize the society with gender awareness. School is one of the facilities to transfer society's values and norms in to a community, including gender values and norms. More often than not, school is a place that "perpetuates the legacy of colonization" on the existing of gender construction (Adriany, 2018, p.1). The constructed gender then socialized through various ways, one of them is the learning process. From the process, the values and norms are then embedded in the students' ways of thinking, as Purwanto (2014) contends that an individual's character development is resulted from an assimilation of the nurturant effect and the environment influences.

The discussion of education and school is closely related with the discussion of the implemented curriculum. Since Indonesian national curriculum implements the 2013 curriculum, therefore, the discussion of gender awareness in the context of Indonesian education cannot be separated from it. According to the 2013 curriculum, the urgent matter in education is the balance among attitude, knowledge and skills. In the lens of Bahasa Indonesia subject, the content is focusing in the reading text. The content material in the primary school reading text presenting various kind of genre text, including fictional and factual literatures. The fictional literatures including short stories and novel. While the factual literatures including observation report and review. The types of the text can be differentiated based on the objectives, the language characteristics, and the text structure. Therefore, language learning through

genre text can be seen as a process which gives opportunities for students to be exposed to various kinds of texts.

Hence, the texts in the context of education is one of the most important key roles to develop students' way of thinking, including their attitude, whether they have gender bias or gender responsive. The awareness of gender equality should be developed early, as soon as a child enters a school world. Primary level is believed to shape child's personality. The important aspects in curriculum, such as teachers and content materials are the right means in implementing gender equality knowledge to the children. The content materials which are gender responsive is believed to be able to produce students with positive gender knowledge. In contrary, a content material with gender bias will result discrimination and subordinate to one of the genders.

According to Prastowo (2013), the content materials are any kind of materials including texts, information or devices which are organized systematically. The materials display all of the competencies that will be mastered by the students during the learning process. The suggestive narrative text is one of the texts among the other genres of text. Suggestive narrative is a narrative that presents a meaning to the audiences through the imaginative skill of the writer. As well as the expository narrative, suggestive narrative is also related with actions connected in a situation in one particular time. Unlike the expository narrative, the focus attention from the suggestive narrative is not to broaden one's knowledge, but rather to give meaning a situation as a unique experience. In accordance with that, it can be said that suggestive narrative always includes imagination. Dalman (2016) states that romance, novel, short story, drama text, are amongst the examples of the suggestive narratives. There are five components that build a narrative text, namely, plot, setting, conflict, characterization and perspective (Keraf, 2007).

In some texts, illustration is included to support the delivery of the text message. Etymologically, illustration derives from a Latin word which means explain or purify something (Witabora, 2012). Illustration could be a picture in a form of photo or painting which aims to clarify the content of a book (Candrastuti, 2015), besides, it can also be used to present the meaning of music, story, and any form of communication and expression.

Discussing about gender, most of the time, people misunderstand it with sex. In other words, gender and sex are perceived as the same things by common people. In fact, those two terminologies are two different things. Gender can be defined as differences in roles, functions, status, natures, and responsibilities which are attached to both males and females through social and cultural construction (Fakih, 2013; Puspitawati, 2013).

Gender identity is a way where one sees oneself by considering his/her sex and gender roles. One's gender identity refers to one's gender role, which means a set of expectation which determines how female and male should think, take action, and have feeling, which is associated with masculinity and femininity. A perception towards one's gender is strongly determined by the socialization of sex identity since the early ages and also the roles of parents in the social and cultural life. Gender identity or gender roles orientation could be categorized into four categories, the three of them are androgyny, masculinity, and femininity (Bem, 1974).

Androgyny can be defined as both male or female who has a strong and balance personality of masculinity and femininity (Bem, 1974). An individual who is categorized as an androgyny could be a male who is assertive (masculine) or sensitive to others' feeling (feminine) or a female who is dominant (masculine) and caring (feminine). An androgyny individual can put her/himself in accordance with the situation. The person can also conduct universal activities such as thinking and acting expressively without depending on the his/her sex roles (Lamanna in Supriyantini, 2002; Supriyanto, 2005).

Masculinity refers to an individual who has masculine character more dominant compared to the feminine character. Masculinity relates with tough and challenges jobs (Kurnia, 2004; Supriyanto, 2005). According to Bem (1974), masculinity has characteristics such as good leadership, aggressive, ambitious, analytic, assertive, athletic, competitive, able to handle risk, powerful, independent, individualistic, decision maker, masculine, and confident. Masculine also means someone who has personalities of masculinity, dominant, objective, rational, unemotional, persistent, logic, competitive, curious, and responsible (Rubin in Siregar, 2017).

Femininity refers to someone who has a more dominant feminine personality compared to the masculinity one. Feminine relates to activities that are graceful, motherly, and full of aesthetics (Naully, 2003; Supriyanto, 2005). Bem (1974) contends that feminine characteristics are particular personalities, such as merciful, cheerful, childish, sympathy, feminine, gentle, soft, easily influenced, children lover, loyal, caring, helpful, shy, considerate, warm and friendly. Furthermore, feminine could be associated with someone who has personalities of femininity, sensitive, emotional, subjective, illogic, like to complain, sulky, weak, desperate, offended, dependent, careful, soothing, and pity (Feldman in Siregar, 2017).

From the categorization, the masculine personalities could be found mostly in males, while the feminine ones could be found in females. However, it can be found that females that are comfortable in males' environment and vice versa. The crossing roles contributes positively to children's soul and motoric development, since it establishes the awareness in children that female is not necessarily associated to the femininity and male to masculinity (Supriyanto, 2005). Basically, both males and females have both masculine and feminine personalities. However, one of them would be more dominant than the other one. Furthermore, it will affect the person's identity or the oriented gender roles of a person.

METHOD

Content Analysis is employed as the research design. Analysis was conducted to narrative texts in the elementary school textbook as teaching materials by implementing some particular icons that were classified into criteria and also applying prediction in the process. The data source of the research is the suggestive narrative texts in the textbook for elementary school grade 4 semester 1 and 2 based on the 2013 curriculum published by Indonesian Ministry of Education and Culture, which focuses on short stories, legend, and fairy tales.

Data cards were employed as the research instrument to analyze the form of gender identity data that appeared in the texts. There are three kinds of gender forms that were analyzed, namely, feminine, masculine, and androgyny.

RESULT AND DISCUSSION

Based on the data analysis, the narrative texts in the elementary school textbook for grade 4 contain three gender forms which are displayed in the illustrations. The texts are dominated by the appearance of masculine gender, 11 illustrations (40.7%). The second place is the feminine gender, which are displayed in 9 illustrations (33.3%), and followed by androgyny gender in the third place, which displayed in 7 illustrations (26%). The result of the research is discussed in the following part.

Feminine gender identity in the illustration is depicted through the character's personality, profession or activity. Female character is usually associated as caring person who likes to take care animals as pets. From the professional perspective, female characters are usually illustrated as having jobs as nurse, dancer, and teacher. Females are also related with domestic chores, such as sweeping the floor and cooking.

As an example, feminine gender identity can be found in a text titled "*Ayo Hemat Energi!*" with the illustration as follow:



Picture 1: Feminine illustration in the text titled "*Ayo Hemat Energi!*"

In the picture, Edo's mom is positioned into the feminine category. Cooking activity is closely related to female's job and activity as the domestic chores. Besides, feminine gender identity could be found in a text titled "*Biarkan si Cuwit Terbang Bebas*", as follow:



Picture 2: Feminine illustration in a text titled "*Biarkan Si Cuwit Terbang Bebas*"

From the illustration displayed in picture 2, it can be informed that Cica is someone who likes to take care animals. She is also depicted as a caring and loving person. Those characteristics are always associated to feminine category.

Furthermore, feminine gender identity could also be found out in a text titled "*Terima Kasih Suster Komala!*", with illustration as follows:



Picture 3: Feminine illustration in a text titled "*Terimakasih Suster Komala!*"

From the illustration in picture 3, it can be found out that a nurse is usually associated as females' profession, since it requires patience and caring to other people. The illustrations on picture 1, 2 and 3 are relevant with Bem's (1974) and Feldman (in Siregar, 2017) arguments that categorize femininity as someone who has feminine characteristics, such as, caring, loving, warm, and friendly. Feminine relates with gentle activities, motherly, and aesthetics (Naully, 2003; Supriyanto, 2005).

Besides the femininity, this study also identifies the masculinity illustrated through the characters' professions or activities. The male characters' professions more often depicted as farmer, police officer, architect, banana seller, doctor, fisherman, bakso seller, someone involved in a community cleaning service with the ability to lift heavy things. Those professions and activities need leadership and analytical skills, physical strength, bravery, responsibility, risk taking ability, active and dominant.

As an example, the masculine gender identity could be found in the text titled "*Siap Menghadapi Musim Hujan*", with the illustration as displayed in picture 4.



Picture 4: Masculine illustration in a text titled "*Siap Menghadapi Musim Hujan*"

The illustration in picture 4 depicts some males are doing the cleaning community service. The activities is usually associate physical strength, which is categorized as masculinity. Masculine identity could also be foun in another text, titled "*Pantang Menyerah di Persimpangan Jalan*", which is illustrated as follow:



Picture 5: Masculine illustration in a text titled "*Pantang Menyerah di Persimpangan Jalan*"

From the illustration, it can be said that the police officer is depicted by male character, as it is usually related with the brave, assertive, and responsible personality. Furthermore, masculine identity could also be found in a text titled "*Kakakku Dokter di Pedalaman*", which is depicted as follow:



Picture 6: Masculine illustration in a text titled "*Kakakku Dokter di Pedalaman*"

The illustration clearly depicted that male is the right gender to represent the profession as a doctor, which needs the characteristic of bravery and assertiveness. Therefore, the illustration in picture 4, 5, 6 are in line with Ben (1974) and Raven and Rubin (in Siregar, 2017) who contend that masculinity means someone who has manly characteristics, such as leadership, responsible, analytical, assertive, risk taker, and dominant. In other words, Masculinity is associated with jobs and activities which are hard, and full of challenges (Kurnia, 2004; Supriyanto, 2005).

Besides femininity and masculinity, it is also identified another gender identity, namely, androgyny (equal). It is illustrated through the characters' personalities or activities. One of the character's personality categorized into this gender identity is depicted, such as a male character who is shooting other person, a crying male character, a helpful man, and a female character who is physically strong. Meanwhile, the characters' profession or activities are illustrated through some pictures which show a female character who lift a water container, a man shops to the market, some women and men sing together, and a man who takes care of an elephant.

As examples, those androgyny gender identities can be found in some texts titled; "*Hemat Air Cara Mudah Menyelamatkan Bumi*" which are accompanied by the following illustration.



Picture 7: Androgyny illustration in a text titled "*Hemat Air Cara Mudah Menyelamatkan Bumi*"

From the illustration, it can be identified that besides the feminine side of a female character, she also has a physical strength that is usually associated with male character. That is the example of the androgyny existence. Furthermore, another androgyny identity is also found in the text titled "*Kakek, Pahlawanku*" that is accompanied by the following illustration:



Picture 8: Androgyny illustration in a text titled "*Kakekku, Pahlawanku*"

Besides the masculinity, the character "I", in the text is depicted as a sensitive individual who is crying. So as the grandfather character in the text, who tries to sooth his grandson. The last example, the androgyny identity also can be found in a text titled "*Lomba Masak Makanan Nusantara*".



Picture 9: Androgyny illustration in a text titled "*Lomba Masak Makanan Nusantara*"

From the illustration, it can be found out that cooking activity is not only conducted by female characters, but it is also possible to be done by a male character (picture 9). This situation is considered as an androgyny activity.

The illustrations that are displayed in picture 7, 8, and 9 are in accordance with Bem's (1974) argument that states androgyny means that both males and females are possible to have masculine and feminine characteristics, depends on the situation as they are shown from the illustration. Androgyny individuals are able to put themselves in accordance with the situation, and also able to conduct universal activities such as to think and to act expressively without being dependent to their own gender-dichotomy roles (Lamanna in Supriyantini, 2002; Supriyanto, 2005).

CONCLUSION

Based on the result and discussion of this study, it can be concluded that the narrative text in the learning materials for Indonesian elementary school grade 4 based on 2013 curriculum contains three forms of gender identity which are depicted through the illustration that accompanied the texts. The forms of the gender identity namely, feminine, masculine and androgyny.

From the analysis of the learning materials, it could be identified that the male's roles are more varies compared to the female's ones. Therefore, it can be concluded that the learning materials are not gender responsive yet. Consequently, this situation affects the elementary school understanding towards the existence of gender roles which will influence the sustainable development goals in the era of Society 5.0 era in the field of community life pattern. It can resist elementary school students from questioning and negotiate towards the existing gender construction.

Based on the conclusion, the authors of the learning materials are recommended to improve learning materials which support students' gender awareness. Specifically, it would be better if there are some shared roles in the text. So far, the male characters are dominant in the public sector with their masculinity, while females are in the domestic ones with their femininity. The gender identity of feminine and masculine are not directly connected with the form of gender inequality. However, the domination of depicting male's characters as having masculinity and female's ones as having femininity, could mislead to the students' perception about gender roles in family and the society. Therefore, gender equality and equity should be communicated in the learning materials for elementary school students through sentences, contents, as well as illustrations that accompanying the texts.

It is also recommended that higher education, especially the ones which produce student-teachers to include gender issues in the curriculum and courses. Thus, it is hoped that the elementary school student-teachers can have a comprehensive understanding towards the issues that potentially emerges in the near future when they become the elementary school teachers.

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ANALYSIS OF MATHEMATICAL CONNECTION ABILITY OF 5TH GRADE ELEMENTARY SCHOOL STUDENTS IN TERMS OF GENDER DIFFERENCES

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Abstract

The background behind this research was there are still differences in the results of mathematical connection abilities in terms of the gender differences of students in learning mathematics in elementary school. Based on the findings through the connection problems, reveals that the abilities of male and female students are not much different. Therefore, this research was conducted with the aim to analyze mathematical connections skills students in terms of gender differences. The purpose of this study was to knowing the level of achievement, difficulty, and differences in terms of gender differences. Mathematical connection skills will make it easier for students to understand mathematics and be useful in life. The method used is descriptive quantitative with purposive sampling technique and involved 10 fifth grade students of SIB (Sekolah Indonesia Bangkok) in the 2018/2019 school year. The research instruments used consisted of mathematical connection skills test, interviews sheet, and observation sheet of student difficulties in solving mathematical connection skills test. The results show that (1) the highest of each aspect of the mathematical connection skills indicator is dominant by male students; (2) Problems relating to male and female students are indicators of the relationship between procedures and other procedures in the same representation; (3) there is no significant differences between the mathematical connection skills of male and female students.

Keyword: Gender, Mathematical Connection Skill

INTRODUCTION

The development of knowledge and technology is increasing along with the changing times including the curriculum. At this time, the curriculum that applied in Indonesia is the school curriculum 2013 as a complement to the school curriculum 2006. The application of the school curriculum 2013 in schools is now student-centered and applied thematic learning between one subject and another. According to Permendikbud No. 67 of 2013 suggest that in the school curriculum 2013 the implementation of transdisciplinary integration was carried out by connected the existing variety subjects to the problems encountered around so that learning became contextual.

Mathematical connection ability is one of the standard abilities that must be possessed by students. According to NCTM (2000), it is stated that there are seven basic mathematical ability standards, one of which is the mathematical connection ability. Siagian (2016), stated that mathematical connection skills are needed by students, especially in problems solving that require a connection between mathematical concepts with other concepts in mathematics and other disciplines in daily life. Implementation of mathematical connection ability in the Elementary School (SD) curriculum 2013 that mathematics learning in the classroom is oriented so that students can develop their knowledge, attitudes, and skills in an active and creative learning process, and students can develop critical and skilled at communicating. Soemarmo (2014), explained the mathematical connection indicators including:

- a) Knowing the equivalent representation of a concept, process, or procedure.
- b) Look for relationships from various representations of mathematical concepts, processes, or procedures.
- c) Understanding the connections between topics in mathematics.
- d) Apply mathematics in other fields or in real life.
- e) Look for the relationship between one procedure with another procedure in the same representation.
- f) Apply the relationship between mathematical topics and between mathematical topics with other fields.

Based on this, the tendency of learning mathematics in elementary schools are the processed of developing knowledge, attitudes, and skills in developing students critical thinking skills, so that the government tries to maximize educational equity, especially for compulsory age of students who live abroad, namely was establishment of Indonesian Foreign Schools (SILN). SILN is a school was established by the Ministry of National Education and is organized for Indonesian citizens under the auspices of the Indonesian Embassy (Embassy of the Republic of Indonesia). At present there are 15 SILN spread across Asia, Europe and Africa, one of which is the Indonesian School of Bangkok (SIB). This school is located in Bangkok, which is the capital of the State of Thailand. System and the school curriculum 2013 are used in accordance with education in Indonesia and has characteristics that are adapted to the local environment and international standards. The level of education found at the Indonesian School of Bangkok starts from playgroup (TK), elementary school (SD), junior high school (SMP), and high school (SMA). With the existence of SIB it is hoped that Indonesian children in Bangkok will get access to education that meets educational standards in general such as in Indonesia.

Related to the ability of mathematical connections, according to Ainun (2014), that students mathematical connection abilities are relatively low. This can be seen from the results of the mathematics test that included indicators of

mathematical connections ability in class V students showed that 18.75% of students who scored above the Minimal Completeness Criteria (KKM). The role of mathematical connection ability is an important part that must be mastered by students at every level of education included elementary school, because with mathematical connections will make it easier for students to understand mathematics more thoroughly and useful in life.

In the process of connecting mathematics concepts, students have diverse connection skills between males and females. According to Muthoharoh (2013), it is argued that male has better mathematical abilities while female are adept at doing reading and writing assignments. However, this is contrary to the results of research according to Karim & Sumartono (2015), that the mathematics connections ability in male and female students is no difference in learning mathematics. Next, the researchers conducted a preliminary study by given questions to a number of class V students while learning on February 20, 2019. The questions were given to measure students' mathematical connection abilities. The following are the results of the preliminary study along with the average answers related to mathematical connection ability in each gender, are presented in Table 1.1.

Table 1.1
Preliminary Study Results Mathematical Connections
in terms of Gender Differences

No.	Male	Female
1	75	90
2	55	60
3	90	40
4	95	95
5	70	
6	60	
Total	445	285
Average	74,16	71,25

Based on Table 1.1 study results the preliminary mathematical connections in terms of the gender differences above showed the average answer of male students is superior compared to female students. The results of the study showed that there were differences in mathematical abilities based on gender, but none of them stated the differences specifically the mathematical connection abilities of elementary school students at SIB.

Based on the description above, this article is intended to find out how achievements, difficulties, and differences in the ability of mathematical connections in terms of gender differences. Therefore, researchers are interested in conducting research with the title "Analysis of Mathematical Connection Ability of Class V Elementary Students in terms of Gender Differences" which is expected to provide an overview of teachers in applying appropriate learning models in schools in order to improve students mathematical connection abilities in solving mathematical problems. The formulation in this study are as follows:

1. How is the level of achievement of students mathematical connection abilities in terms of gender aspects?
2. What are the difficulties experienced by students when completing a mathematical connection ability test in terms of gender differences?

3. Are there differences in the results of students' mathematical connection abilities in terms of gender differences?

Based on the formulation of the problem that has been described above, the hypothesis of this study is: There are differences in mathematical connection abilities between male and female students.

METHOD

The study was quantitative descriptive. The population of this study were SIB students in the 2018/2019 school year with a sample of grade V elementary school as many as 10 students. The sampling method used is the *Nonprobability Sampling* with the *Purposive Sampling* technique. The technique was chosen based on several specific considerations that fit the research objectives. The instruments of this study included test questions about mathematical connection skills, interviews, and observations.

Test items in the form of a description of 5 items, each representing each indicator analyzed. Before being used in research, the test questions were tested for eligibility, namely the item validity test, reliability test, distinguishing features, and item difficulty level. Validity test is used to showed the extent to which a measuring instrument in a study really measures what is measured (Neolaka, 2014). The interview used in this study was an unstructured based interview and was conducted for 1 day in the 5th grade students. In this study, the observations made in this study were participated in teaching and learning activities on various subjects included mathematics subjects in class and being involved directly taught students held during 8 meetings in class.

RESULT AND DISCUSSION

The data obtained were in the form of quantitative data processing used the SPSS application version 24.0 for Windows which included mean, median, mode, standard deviation, normality test, homogeneity test, and average difference test (t test). The research findings, namely the percentage of answer score data based on gender in every aspect of the mathematical connection ability indicator, the data of the mathematical connection ability test in terms of gender differences, interview data, and observational data. This data came from instruments that have been prepared previously and the data obtained are quantitative data. Percentage score data answers by gender in each aspect of the mathematical connection ability indicators as presented in Table 1.2 on next pages

Table 1.2
Percentage Score Answer by Gender Every Aspect Mathematical Connections Ability

Aspects of Connection	Male Percentage	Female Percentage
Connection equivalent representation of a concept, process, or procedure	61%	50%
Connections between topics in mathematics	72%	67%
Connection between one procedure and another in the same representation	33%	42%
Connection relationships of various mathematical concepts, processes, or procedures	67%	58%

Based on Table 1.2 presented the percentage data for each indicator, it appears that the average percentage score of male and female students answers in general are not much different. However, the highest average percentage of each aspect of the indicator is dominated by male students with number of indicators are 1, 2, and 4. Female students have the highest percentage number of indicator 3, namely the connection aspect of the relationship between one procedure and other procedures in the same representation. The results obtained in line with research according to Nafian (2011), that male are superior in reasoning while female are superior in accuracy, accuracy, and equality of thinking. As for the data of the mathematical connection ability test scores in class V students in terms of gender differences as presented in Table 1.3

Table 1.3
*Test Value Data Mathematical Connection Ability
in terms of Gender Differences*

Gen	Student Code	Indicator				Scor	Value
		1	2	3	4		
Male	A1	0,67	0,67	0,67	0,33	2,34	58,50
	A2	0,33	0,00	0,00	0,00	0,33	08,25
	A4	0,83	1,00	0,33	1,00	3,16	79,00
	A7	0,67	1,00	0,33	1,00	3,00	75,00
	A9	0,83	0,67	0,67	1,00	3,17	79,20
	A10	0,33	1,00	0,00	0,67	2,00	50,00
Female	A3	1,00	1,00	0,67	0,67	3,34	83,50
	A5	0,33	0,67	0,33	0,67	2,00	50,00
	A6	0,00	0,33	0,00	0,00	0,33	08,25
	A8	0,67	0,67	0,67	1,00	3,01	75,20

Based on the results of the analysis of mathematical connection ability in terms of gender differences in Table 1.3, the difficulty experienced by students when completing the mathematical connection ability test is on indicator 3, namely the connection between one procedure with another procedure in the same representation, this is caused by the poor understanding of students concepts of test questions are given, students memories are still less on the previous question material, and students rarely practice mathematical connection skills.

The results of the interview stated that students did not memorized and knowed the correct formula so that they could not answer the questions correctly. The results obtained in line with research according to Meylinda & Surya (2017), that the ability of mathematical connections has an important role in students thinking ability to connect between one material with another material. Furthermore, to see the difference in the average mathematical connection ability of students in terms of gender differences, normality tests

and homogeneity tests were performed to determine the difference tests performed. The normality test results of the mathematical connection ability in terms of gender differences as presented in Table 1.4.

Table 1.4
Normality Test Results Data Mathematical Connection Ability
in terms of Gender Differences

Shapiro-Wilk			
Gender	Statistik	Df	Sig.
Male	0,820	6	0,088
Female	0,912	4	0,491

Based on Table 1.4 above presents the normality test data resulted with *Shapiro Wilk* used SPSS with significance $0,0 = 0,05$, indicated that the *P-value* obtained by male students is 0,08. So as the *P-value* obtained by female students was 0,49. Because the value of *P-value* $> \alpha$, H_0 is accepted (not enough evidence/data to reject H_0). So, it can be concluded on the mathematical connection ability data of fifth grade students both male and female students with normal distribution. The homogeneity test results of mathematical connection ability in terms of gender differences as presented in Table 1.5.

Table 1.5
Homogeneity Test Results Data Mathematical Connection Ability
in terms of Gender Differences

Levene Statistic	df1	df2	Sig.
0,260	1	8	0,624

Based on Table 1.5 presented the homogeneity test results with Levene's test using SPSS, showing a *P-value* of 0,62. This value is greater than the value of α selected, which is $= 0,05$. Because the value of *P-value* $> \alpha$, then H_0 is accepted. So, the results of test data used Levene's test are homogeneous. After the data is normally distributed and homogeneous, then the t test is performed. The t-test results of mathematical connection ability in terms of gender differences as presented in Table 1.6.

Table 1.6
T Test Results Data Mathematical Connection Ability
in terms of Gender Differences

			t-test for Equality of Means		
			t	Df	Sig. (2-tailed)
Value of Mathematical Connection Ability	of	Equal variances assumed	0,212	8	0,838

Based on Table 1.6 present the t test results used SPSS. Data is stated to have the same variance (*equal variance*) if $F_{\text{calculated}} < F_{\text{table}}$, and otherwise,

data variance is declared unequal variance if $F_{\text{calculated}} > F_{\text{table}}$. Significance level $\alpha = 0,05$ with H_0 decision made criteria is accepted if the significance value \geq of 0,05 and H_a is accepted if the significance value $<$ of 0,05. The findings have a value of 0,838 which is greater than the significance limit of the research that is 0,05 then H_0 is accepted and H_a is rejected. This means that there is no difference in mathematical connection abilities between male and female students. So, the results of hypothesis test indicated that the ability of mathematical connections between male and female students in learning mathematics is the same.

The resulted obtained are in line with the results of research by Sumartono & Karim (2015), showing that the ability of mathematical connections in male and female students is the same. So, the results of Frastica (2013), which states that there is no difference in the ability of mathematical connections between male and female students.

CONCLUSION

Based on the results of the analysis of the data above, the following conclusions are obtained:

- a. The level of achievement of students mathematical connection ability in terms of gender, that the percentage of each aspect of the indicator showed that male students are better than female students.
- b. Most of the difficult experienced by male and female students are indicators of the connection between one procedure and another in the same representation. Students have difficulty in determined the formula that must be used because rarely even have never worked on problems related to the indicator aspects.
- c. Based on the results of the analysis with the t test, the data showed that there were no differences in the ability of mathematical connections between male and female students.

The next researcher should be able to explore further about students mathematical connection ability in terms of gender differences in elementary students by using research instruments that are in accordance with indicators of mathematical connection abilities. Various kinds of indicators on ability can be used according to needs as further research. Because the mathematical connection ability of mathematics is very important to be mastered by students and useful in daily life.

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REVITALIZATION OF WALI SONGO HERITAGE CHARACTER VALUES AS A SOURCE IMPLEMENTATION OF CHARACTER EDUCATION TO GROW SMART CHARACTER GENERATION

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Abstract

This study is based on ideas developed by Wali Songo. Education is a strategy adopted by Wali Songo in disseminating its influence to change and adjust the anomalies of the values and socio-cultural systems of society. In history it is recorded that Wali Songo lived and developed his influence between the 15th and 16th centuries which succeeded in changing the order of the community values on the island of Java. Character education is very urgent to build the nation's dignity, as stated in the National Education System Law Number 20 Year 2003 that the function of education is to shape the character and civilization of the nation. The Indonesian Government's policy places character education as a national education platform that must be applied at all levels of education. The realization of this policy requires the search for character values that are rooted in the past of national culture. Thus the research questions formulated are; (1) what character values are inherited from Wali Songo, (2) whether Wali Songo's inherited character values are still relevant for revitalization; and (3) whether Wali Songo's inherited character values can be used as a source of character education. This study aims to explore the character values inherited from Wali Songo and character values that can be revitalized to become a source of character education in Indonesia. This study used a descriptive analytic method through a library research approach using theoretical, conceptual, and fundamental analysis studies. It is generally concluded that the educational principles adopted by Wali Songo include five principles containing the values of character education, which basically can be revitalized to become a source in implementing character education.

Keywords: Keywords: revitalization, character values, Wali Songo.

REVITALISASI NILAI KARAKTER WALI SONGO SEBAGAI SUMBER IMPLEMENTASI PENDIDIKAN KARAKTER UNTUK MENUMBUHKAN GENERASI KARAKTER CERDAS

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Abstrak

Penelitian ini dilatarbelakangi oleh ide-ide yang dikembangkan oleh Wali Songo. Pendidikan merupakan strategi yang ditempuh oleh Wali Songo dalam menyebarkan pengaruh untuk mengubah dan mengadaptasikan anomaly nilai-nilai dan sistem sosial masyarakat. Dalam sejarah tercatat bahwa Wali Songo hidup dan berkembang pengaruh ajarannya pada abad 15-16, dan berhasil mengubah tatanan nilai-nilai karakter masyarakat di pulau Jawa. Pendidikan karakter sangat penting untuk membentuk peradaban bangsa, sebagaimana tercantum dalam Undang-undang Sistem Pendidikan Nasional Nomor 20 Tahun 2003 bahwa fungsi pendidikan adalah untuk membentuk karakter dan peradaban bangsa. Kebijakan Pemerintah Indonesia menempatkan pendidikan karakter sebagai platform pendidikan nasional yang harus diimplementasikan di semua jenjang pendidikan. Untuk dapat merealisasikan kebijakan tersebut membutuhkan penelitian tentang nilai-nilai karakter yang sudah membudaya secara nasional di masa lalu. Pertanyaan penelitian dirumuskan sebagai berikut: (1) nilai-nilai karakter apa yang diwariskan oleh Wali Songo, (2) Apakah nilai-nilai karakter yang diwariskan Wali Songo masih relevan untuk direvitalisasi, (3) Apakah nilai-nilai karakter yang diwariskan Wali Songo dapat dijadikan sumber pendidikan karakter. Penelitian ini bertujuan untuk mengeksplorasi nilai-nilai karakter yang diwariskan Wali Songo dan nilai-nilai karakter yang dapat direvitalisasi menjadi sumber pendidikan karakter di Indonesia. Penelitian menerapkan metode analisis deskriptif melalui pendekatan studi pustaka dengan menggunakan analisis fundamental, konseptual, dan teoritis. Secara umum diperoleh kesimpulan bahwa prinsip-prinsip pendidikan yang diterapkan oleh Wali Songo mencakup lima prinsip nilai-nilai pendidikan karakter, yang pada dasarnya dapat direvitalisasi menjadi sumber implementasi pendidikan karakter.

Kata kunci: revitalisasi, nilai-nilai karakter, Wali Songo.

PENDAHULUAN

Secara umum 'Wali Songo' merupakan istilah yang ditujukan pada sembilan pemuka agama Islam (Wahyudi, 2005). Secara leksikal berarti wali sembilan atau sembilan wali. Kata 'wali' didefinisikan dalam dua pengertian (Pustaka Luhur, 2014), pengertian yang pertama, wali adalah orang yang taat kepada Tuhan tanpa dicampuri dengan kemaksiatan. Pengertian kedua, wali berarti orang yang selalu dipelihara dan dijaga oleh Allah. Wali oleh Allah dikaruniai kelebihan atau karamah yang tidak bisa dilakukan atau dimiliki oleh manusia biasa. Kelebihan tersebut oleh kalangan awam sering dianggap sebagai kesaktian para wali.

Sembilan wali dalam sejarah diakui sebagai penyebar agama Islam yang berhasil di pulau Jawa, berkembang kurang lebih pada abad 15-16 Masehi. Sembilan wali yang dikenal dan dihafal hingga saat ini adalah Maulana Malik Ibrahim, Sunan Ampel, Sunan Bonang, Sunan Giri, Sunan Drajat, Sunan Kalijaga, Sunan Kudus, Sunan Muria, Sunan Gunung Jati (Ahnan, 1994). Walaupun banyak perdebatan dari berbagai literatur bahwa jumlah wali itu banyak dan tidak hanya berjumlah sembilan orang, namun demikian yang dikenal sebagai Wali Songo adalah sembilan nama tersebut di atas. Demikian pula pendapat Sunyoto (2016) menafsirkan 'Wali Songo' bukan sebagai sembilan orang wali tetapi merupakan 'dewan dakwah'.

Lepas dari perdebatan tentang istilah Wali Songo maupun nama-nama sembilan wali, kajian yang dibuat ini lebih menekankan pada telaah tentang nilai-nilai karakter yang diwariskan. Sama halnya kajian ini tidak mengupas tentang kesaktian sembilan wali yang sering ditonjolkan dalam beberapa literatur. Telaah atau kajian nilai-nilai karakter warisan Wali Songo dipertimbangkan sebagai suatu telaah penting mengingat nilai-nilai karakter yang diwariskan tidak hanya berhubungan dengan nilai-nilai spiritual keagamaan tetapi juga berbagai perbaikan dalam sistem nilai dan sistem sosial budaya masyarakat (Sunyoto, 2016).

Pendidikan karakter menduduki posisi penting sebelum penerapan aspek-aspek pendidikan lainnya baik itu pengetahuan atau keterampilan. Pendapat Psikiater Frank Pittman (Lickona, 2012) bahwa stabilitas hidup tergantung pada karakter. Karakter adalah kepemilikan hal-hal yang baik, pepatah mengatakan bahwa satu ons karakter bernilai satu pon kecerdasan (Lickona, 2012). Pepatah ini menggambarkan betapa pentingnya kepemilikan karakter pada diri individu, dan terinternalisasinya karakter berdampak pada peradaban. Oleh karena itu untuk membangun peradaban bangsa perlu diimplementasikan pendidikan karakter kepada generasi muda. Pendidikan adalah merupakan suatu cara yang sangat baik untuk menyebarkan suatu faham, ajaran, atau keyakinan (Kasdi, 2009). Dapat dikatakan sangat tepat bila platform kebijakan pendidikan di Indonesia ditekankan pada pendidikan karakter. Platform kebijakan pendidikan karakter ditetapkan melalui Peraturan Presiden (Perpres) Nomor 87 Tahun 2017 tentang Penguatan Pendidikan Karakter (PPK), dinyatakan dalam Perpres tersebut bahwa tujuan PPK adalah sebagai berikut.

1. Membangun dan membekali Peserta Didik sebagai generasi emas Indonesia Tahun 2045 dengan jiwa Pancasila dan pendidikan karakter yang baik guna menghadapi dinamika perubahan di masa depan;
2. Mengembangkan platform pendidikan nasional yang meletakkan pendidikan karakter sebagai jiwa utama dalam penyelenggaraan pendidikan bagi Peserta

Didik dengan dukungan pelibatan publik yang dilakukan melalui pendidikan jalur formal, nonformal, dan informal dengan memperhatikan keberagaman budaya Indonesia; dan

3. merevitalisasi dan memperkuat potensi dan kompetensi pendidik, tenaga kependidikan, Peserta Didik, masyarakat, dan lingkungan keluarga dalam mengimplementasikan PPK.

Dalam Permendikbud Nomor 20 Tahun 2018 dinyatakan pula bahwa PPK adalah Gerakan pendidikan dibawah tanggung jawab Satuan Pendidikan untuk memperkuat karakter peserta didik. Dikemukakan lebih lanjut dalam Permendikbud tersebut bahwa penguatan karakter peserta didik ditransformasikan melalui harmonisasi, olah hati, olah rasa, olah pikir, dan olahraga.

Pendidikan diakui sebagai media strategis untuk membangun karakter peserta didik termasuk masyarakat secara luas. Berdasarkan penelusuran berbagai pendapat yang termuat dalam banyak literatur, Wali Songo juga menjadikan pendidikan sebagai media dalam menyebarluaskan nilai-nilai karakter. Berdasarkan kegigihannya dalam menyebarluaskan dakwah melalui pendidikan maka hingga saat ini banyak pesantren yang merupakan adopsi dari pola pendidikan yang diwariskan Wali Songo. Warisan nilai-nilai karakter Wali Songo dalam proses pendidikan ditransformasikan melalui berbagai media penyampaian dan salah satunya melalui seni. Contohnya, melalui lagu Tombo Ati yang dipopulerkan oleh Opick dalam lagu Obat Hati. Dalam prosesnya, pendidikan yang dilaksanakan tidak hanya berlangsung secara formal dalam membangun karakter para santri dan masyarakat sekitarnya tetapi juga melalui permainan tradisional seperti cublak-cublak suweng, ilir-ilir, jamuran. Permainan tradisional disandingkan dengan lagu merupakan media Wali Songo dalam mengajarkan nilai-nilai karakter. Pagelaran wayang kulit juga merupakan salah satu media dalam menyebarluaskan nilai-nilai karakter kepada masyarakat.

Dalam sejarah diakui bahwa dalam menyebarluaskan pengaruh, Wali Songo tidak pernah menempuh jalan kekerasan atau doktrinasi sepihak tetapi lebih menempuh jalan damai dan adaptasi terhadap khalayak sasaran. Metode atau cara yang ditempuh dalam bentuk kumpulan atau kelompok-kelompok terbatas, kemudian diteruskan dari mulut ke mulut kepada orang lain yang merasa tertarik (Mundzir dan Nurcholis, 2016 hlm.127). Tahap berikutnya apabila pengikutnya mencapai jumlah banyak maka baru membentuk tabligh di rumah-rumah atau pondok. Keberhasilan pengaruhnya dalam mengubah tradisi masyarakat menuju masyarakat berkarakter menjadi obyek kajian para ilmuwan. Ilmuwan yang mengangkat keberhasilan sembilan wali tidak hanya berasal dari dalam negeri tetapi hadir pula para ilmuwan dari mancanegara antara lain B.J.O Sehrieke dalam buku *Het Boek van Bonang: Bijdrage tot de Kennis van Islamisering van Java*, G.W.J. Drewes dalam buku *The Admonition of Sheh Bari*.

METODOLOGI

Metode yang diterapkan dalam penelitian ini adalah studi pustaka. Merujuk pendapat Ihsan (2003) studi pustaka adalah penelitian mengenai buku, karangan, dan tulisan mengenai topik, gejala, atau kejadian. Oleh karena itu studi pustaka yang ditempuh oleh peneliti adalah menghimpun informasi bersumber pada buku-buku yang relevan dengan topik atau masalah yang

diteliti. Langkah penelitian yang ditempuh adalah: (1) menetapkan topik penelitian, (2) mengkaji teori yang berhubungan dengan topik penelitian, (3) mengumpulkan informasi dari berbagai sumber pustaka, (4) menganalisis informasi dari berbagai sumber pustaka sesuai topik penelitian, (5) merumuskan kesimpulan penelitian.

HASIL PENELITIAN DAN PEMBAHASAN

A. Hasil Penelitian

Secara historis nilai-nilai karakter yang diwariskan Wali Songo dapat dideskripsikan berdasarkan isi atau pesan, metode dan media yang digunakan dalam menyampaikan pesan nilai-nilai karakter. Ajaran **Maulana Malik Ibrahim** atau dikenal juga dengan sebutan Syekh Maghribi mengajarkan karakter hidup sederhana, berdakwah dengan memberi contoh, bertutur kata lemah lembut dan sopan, santun pada fakir miskin, hormat kepada yang lebih tua, menyayangi kaum muda (Al Bantani, 2017). Dalam kisahnya diceritakan bagaimana beliau menyelamatkan seorang gadis yang akan dipersembahkan oleh penduduk dengan dipandu pemuka adat untuk meminta hujan kepada dewa yang mereka yakini dapat mendatangkan hujan. Dalam kondisi tersebut Maulana Malik Ibrahim dengan lemah lembut mengingatkan kepada penduduk dan mengajarkan kepada siapa seharusnya meminta hujan. Saat itu beliau langsung mengajarkan shalat Istisqo dan terbukti seketika itu hujan pun turun. Dari peristiwa tersebut menunjukkan bahwa Maulana Malik Ibrahim dalam mengajarkan kebaikan mempraktikkan langsung dihadapan khalayak sasaran. Tauladan yang diberikan adalah keikhlasan dalam memberikan ajaran yang benar dan mencontohkan dalam praktik langsung. Khalayak sasaran dakwah Maulana Malik Ibrahim pada awalnya adalah penduduk yang tergolong kasta waisya dan sudra karena saat itu penduduk menganut agama budha. Menurut paham agama budha kasta waisya dan sudra adalah kaum rakyat jelata. Dengan kesantunan Maulana Malik Ibrahim dan adaptasi yang diterapkan maka banyak penduduk yang mengikuti karena tertolong dengan penghapusan kasta yang tidak ada dalam ajaran Islam. Media dakwah yang diterapkan adalah melalui berdagang. Dengan alasan bahwa dengan berdagang lebih mudah untuk menjalin keakraban dengan siapapun.

Ajaran **Sunan Ampel** ditemukan hanya beberapa walaupun penulis buku Sejarah Sunan Ampel (Syamsudduha, 2004) mengatakan bahwa sulit untuk dapat mengungkap ajaran Sunan Ampel, disebabkan terbatasnya sumber tertulis dan pengaruh rentang waktu masa hidup beliau hampir lima abad yang lalu. Walaupun dari sumber yang sangat terbatas namun demikian dapat ditarik kesimpulan bahwa ajaran Sunan Ampel mencakup empat hal pokok (Syamsudduha, 2004), yaitu: (1) tauhid, (2) ibadah, (3) asal dan keberadaan manusia, (4) tujuan dan akhir hidup manusia. Tauhid merupakan keyakinan terhadap adanya Allah yang maha suci dan maha kuasa. Dengan keyakinan terhadap adanya Allah maka kita memiliki kewajiban untuk beribadah melaksanakan shalat lima waktu dan menjauhi segala larangan atau yang haram dilaksanakan. Hakekat keberadaan manusia adalah makhluk ciptaan Allah, hadirnya manusia menunjukkan ada kekuasaan yang lebih tinggi yaitu Allah. Oleh karena itu manusia perlu menyadari keberadaan dirinya dan taqwa kepada Sang Pencipta. Tujuan dan akhir kehidupan manusia adalah akhirat, manusia tidak selamanya hidup dan telah ditetapkan setiap manusia akan mati. Oleh karena itu dalam hidup di dunia manusia perlu mempersiapkan diri untuk

menghadapi kematian dan kehidupan di akhirat nanti. Keempat hal pokok ajaran Sunan Ampel menunjukkan nilai-nilai religious yang ditanamkan kepada masyarakat.

Sunan Bonang merupakan salah seorang dari Wali Songo yang kegigihan dakwahnya tercatat dalam sejarah. Nama aslinya Mahdum Ibrahim putra Sunan Ampel (Al Bantani, 2017 hlm 71), karena tinggal di sebuah desa bernama Desa Bonang maka dikenal dengan sebutan Sunan Bonang. Menurut Al Bantani (2017) dakwah Sunan Bonang diklasifikasikan menjadi enam pola, yaitu: (1) pendekatan seni budaya, (2) pendirian pesantren, (3) media wayang, (4) media tembang macapat, (5) dengan menulis buku atau naskah, (6) pendekatan asimilatif.

Pendekatan seni budaya ditempuh Sunan Bonang dengan menciptakan perangkat gamelan yang disebut dengan bonang. Ketika memasuki waktu shalat Sunan Bonang menabuh bonang dengan irama sebagai media memanggil dan mengajak orang berangkat ke masjid untuk melaksanakan shalat. Melalui seni menabuh bonang berirama Sunan Bonang berhasil memikat hati masyarakat, setelah masyarakat terpicat hatinya dan berkumpul maka disampaikan dakwah, dalam dakwah tersebut diajarkan pula tembang-tembang (lagu-lagu) yang berisi ajaran Islam. Pendirian pesantren sebagaimana ditempuh oleh para wali lainnya dijadikan tempat untuk berkumpul para pengikutnya menimba ajaran dan dakwahnya. Pertunjukan wayang dijadikan media dalam menyebarkan pesan-pesan penting yang berhubungan dengan ajaran Islam. Sunan Bonang dikenal telah menambahkan ricikan kuda, harimau, kereta perang, dan rampogan untuk memperkaya pertunjukan wayang (Al Bantani, 2017 hlm. 76). Tembang macapat artinya tembang yang bagus atau lagu yang bagus, dalam Wikipedia (<https://id.m.wikipedia.org>) macapat diartikan tembang atau puisi tradisional Jawa. Tembang-tembang macapat sebagai salah satu media dakwah yang diciptakan oleh Sunan Bonang dan dikenal hingga saat ini adalah Kidung Bonang dan Tombo Ati (Obat Hati). Tembang macapat Tombo Ati dipopulerkan oleh Opick yang syairnya dilantunkan dalam Bahasa Indonesia. Karya tulis yang berisi ajaran Sunan Bonang tercantum dalam Kitab Bonang dan Suluk Wujil. Kitab Bonang dijadikan dasar disertasi oleh B.J.O Schrieke pada tahun 1919, disimpulkan bahwa isi Kitab Bonang adalah pengetahuan tentang Islam dan tasawuf serta peringatan terhadap ajaran yang menyeleweng dari Islam (Mundzir dan Nurcholis, 2016, hlm. 158). Pendekatan asimilatif yang ditempuh Sunan Bonang tergambar dalam menyelipkan warna Islam dalam suatu upacara. Menurut Al Bantani (2017, hlm. 84) Sunan Bonang dalam dakwahnya melakukan pendekatan asimilatif dengan memberikan corak dan warna Islam terhadap upacara pancamakara atau Ma-lima yang ditandai jemaah duduk melingkari makanan di tengah-tengah dengan seorang Cakreswara atau imam sebagai pemimpin ritual yang membaca doa. Warisan pendekatan asimilasi masih terasa dan dijumpai hingga saat ini di lingkungan masyarakat pada umumnya yang ada di Indonesia seperti slametan (istilah Jawa) atau kenduri. Sifat asimilatif dakwahnya tercermin pula dalam menemukan formula ajaran Islam yang menggunakan media tradisional dan kepercayaan masyarakat setempat (Nurcholis dan Mundzir, 2013 hlm. 74).

Dengan enam pola dakwah yang diterapkan Sunan Bonang, nilai-nilai karakter yang diwariskan termuat dalam Kitab Bonang dan Suluk Wujil. Menurut Gunning dan Schrieke (Mundzir dan Nurcholis, 2016 hlm 275) dalam kitab

tersebut pada intinya ada tiga tiang agama yang diwariskan Sunan Bonang, yaitu tasawuf, ushuludin, dan fiqih. Tasawuf merupakan metode untuk mencapai pengetahuan tentang diri dan hakikat wujud tertinggi. Ajaran yang diwariskan dalam tasawuf meliputi empat tahapan untuk dapat mengetahui tentang diri. Mundzir dan Nurcholis (2016, hlm. 180) menyebutkan, pertama adalah penyujian jiwa yang berarti menyucikan dari kecenderungan buruk dan tercela dan menghiasi sifat terpuji. Kedua, penyucian kalbu, yakni menyucikan dari kecintaan maupun kenikmatan duniawi dan memupuk kecintaan kepada Allah semata. Ketiga, pengosongan jiwa dari segenap pikiran yang bakal mengalihkan perhatian ingat kepada Allah. Keempat, pencerahan ruh, artinya mengisi ruh dengan cahaya Allah. Nilai-nilai tasawuf sebenarnya dapat diperoleh dari syair lagu Tombo Ati.

Ushuludin sebagai ajaran Sunan Bonang pada dasarnya adalah pokok-pokok ajaran agama Islam. Dalam Kitab Bonang terdapat ajaran tauhid dan menjauhkan diri dari perbuatan syirik (menyekutukan Allah). Selain itu tercantum beberapa pemikiran sesat tentang ketuhanan (Mundzir dan Nurcholis, 2016, hlm. 160), yaitu anggapan Allah tidak campur tangan terhadap ciptaan Nya, alam ada karena pelimpahan, manusia dengan Tuhan adalah sama, sifat Allah termasuk Dzat Allah, ajaran batiniyah, ajaran mu'tazilah. Ajaran fiqih yang didakwahkan berhubungan dengan persoalan hukum yang mengatur berbagai aspek kehidupan manusia, baik kehidupan pribadi, bermasyarakat maupun hubungan manusia dengan Allah.

Sunan Giri memiliki nama lain yaitu Raden Paku, dan dikenal dalam menyebarkan dakwahnya ditempuh melalui pendidikan, politik, dan kebudayaan (Kasdi, 2009 hlm. 36). Di bidang pendidikan, Sunan Giri berpegang teguh pada enam persyaratan pribadi pendidik, yaitu: (1) akhlak yang baik, (2) tahan menderita, (3) ikhlas, (4) keras kemauan, (5) pengetahuan yang cukup, (6) disiplin ilmiah (Pustaka Luhur, 2014 hlm. 98). Dengan memiliki enam persyaratan tersebut terbukti banyak pemuda yang berasal dari berbagai daerah kepulauan Indonesia menjadi santri Sunan Giri untuk menimba ilmu. Di bidang pendidikan Sunan Giri tidak hanya mendidik para pemuda dan masyarakat luas, tetapi juga menyelami dunia anak. Dalam mendidik anak-anak pelajaran diberikan dengan melalui permainan jitungan dan jilungan, cublak-cublak suweng, jamuran, kidungan seperti asmorodono, pucung, padang bulan (Pustaka Luhur, 2014 hlm. 100). Permainan dan kidungan diisi nilai-nilai karakter yang pada intinya untuk berpegang teguh kepada Keesaan Allah dan memegang teguh prinsip-prinsip keagamaan. Pelajaran yang diberikan meliputi tiga jenis (Kasdi, 2009 hlm 38) yaitu Bahasa Arab sebagai alat untuk mempelajari Islam, pengetahuan tauhid, dan ilmu fiqih sebagai pedoman syariat hukum untuk menjalankan darma bakti dalam kehidupan masyarakat dan agama.

Di bidang politik Sunan Giri terlibat aktif dalam proses pendirian Kesultanan Demak dan dalam proses pengambilan keputusan pemerintahan. Dalam menyelesaikan perselisihan yang terjadi, Sultan Demak selalu mengikutsertakan Sunan Giri untuk menyelesaikan (Kasdi, 2009 hlm 39). Sedangkan di bidang kebudayaan dan kesenian, salah satu faktor yang memudahkan Sunan Giri menyebarkan dakwahnya adalah penggunaan media budaya sebagai sarana dakwah. Budaya dan seni yang dijadikan media dakwah adalah kidungan dan permainan atau dalam bahasa jawa disebut dengan dolanan. Dengan media budaya dan kesenian, Sunan Giri mendekati khalayak berdasarkan kultur yang disenangi dan diisi pesan nilai-nilai karakter. Metode

dakwah Sunan Giri dilaksanakan melalui pendidikan, sistem pesantren, tabligh, jalur politik dan kekuasaan, seni dan budaya (Al Bantani, 2017 hlm. 195-207).

Sunan Drajat merupakan adik kandung Sunan Bonang. Dalam dakwahnya ada kemiripan dengan dakwah Sunan Bonang dan ada pula beberapa perbedaan. Media dakwah yang sama dengan Sunan Bonang adalah media seni budaya dan tembang macapat. Alat yang tercatat sebagai hasil ciptaan Sunan Drajat berupa Gamelan Singo Mengkok. Gamelan tersebut sampai saat ini masih tersimpan di Museum Sunan Drajat. Menurut tulisan Sunyoto (2018, hlm. 309) Sunan Drajat dikenal sebagai penyebar Islam yang berjiwa sosial tinggi dan sangat memperhatikan nasib kaum fakir miskin serta lebih mengutamakan pencapaian kesejahteraan sosial masyarakat. Setelah memberikan perhatian sepenuhnya kepada masyarakat baru memberikan pemahaman tentang ajaran Islam. Ajaran yang diberikan lebih menekankan pada empati dan etos kerja keras berupa kedermawanan, pengentasan kemiskinan, usaha menciptakan kemakmuran, solidaritas sosial dan gotong royong.

Tujuh falsafah yang dijadikan pijakan dalam dakwah Sunan Drajat dan dikenal masyarakat dengan istilah 'pepali pitu' (tujuh dasar ajaran). Dalam Sunyoto (2018 hlm. 310) dituliskan tujuh dasar ajaran Sunan Drajat dalam Bahasa Jawa dan diterjemahkan kedalam Bahasa Indonesia. Tujuh dasar ajaran tersebut adalah sebagai berikut.

1. Kita selalu membuat senang hati orang lain.
2. Dalam suasana gembira hendaknya tetap ingat Tuhan dan selalu waspada.
3. Dalam upaya mencapai cita-cita luhur jangan menghiraukan halangan dan rintangan.
4. Senantiasa berjuang menekan gejolak nafsu-nafsu inderawi.
5. Dalam diam akan dicapai keheningan dan di dalam hening akan mencapai jalan kebebasan mulia.
6. Pencapaian kemuliaan lahir batin dicapai dengan menjalani shalat lima waktu.
7. Berikan tongkat kepada orang buta, berikan makan kepada orang yang lapar, berikan pakaian kepada orang yang tak memiliki pakaian, berikan tempat berteduh kepada orang yang kejuanan.

Sunan Kalijaga dikenal tidak hanya sebagai mubaligh, pujangga atau filsuf, akan tetapi juga dikenal sebagai seorang seniman atau budayawan (Khaelany, 2014, hlm. 34). Diberikan predikat mubaligh karena dalam sejarahnya Sunan Kalijaga menyebarkan dakwahnya dengan cara berkeliling ke pelosok-pelosok desa (Khaelany, 2014, hlm. 33), dan kadang-kadang menyamar untuk menutupi kelebihan yang dimilikinya agar dapat mengakrabkan diri dengan khalayak. Dalam berdakwah keliling kadang-kadang menyamar menjadi dalang dan pertunjukan wayang dijadikan media dakwahnya. Apabila ada masyarakat yang ingin nanggap wayang maka bayarannya tidak berupa uang tetapi membaca dua kalimat syahadat (Sunyoto, 2018 hlm 268). Dengan cara tersebut maka Islam tersebar dengan cepat.

Disebut sebagai pujangga atau filsuf karena Sunan Kalijaga banyak menghasilkan karya sastra termasuk memperbaiki lakon wayang dengan diisi nilai-nilai ajaran Islam. Tokoh punakawan termasuk salah satu ciptaan Sunan

Kalijaga dalam mereformasi lakon wayang dan juga bentuk-bentuk wayang. Sunan Kalijaga sangat piawai sebagai dalang maka dikenal sebagai seniman dan budayawan. Selain itu sangat terbuka dalam menerima toleransi, sehingga adat kebiasaan yang sudah melekat di kalangan masyarakat tidak diubah melainkan dipertahankan dan diisi dengan nilai-nilai ajaran Islam. Metode dakwah dilakukan dengan cara menyamar, pertunjukan wayang, tembang atau langgam Jawa, seni karawitan, mengganti mantra dengan doa, tarekat, ajaran narima ing pandum, ilmu kesempurnaan hidup, masjid sebagai tempat dakwah, falsafah hidup bermakna. Tembang Ilir-ilir merupakan ciptaan Sunan Kalijaga yang bernuansa petani, hal tersebut menunjukkan adaptasi ajaran dan pesan-pesan utama terhadap kondisi masyarakat agraris. Sepuluh metode dakwah tersebut beberapa diantaranya memiliki nilai filosofis. Wayang merupakan seni yang digemari oleh masyarakat saat itu sehingga mudah diterima ketika dijadikan media berdakwah. Tembang dan seni karawitan juga seni yang sudah melekat di kalangan masyarakat, untuk dapat diterima masyarakat maka tembang dan karawitan dijadikan media dakwah. Mantra-mantra merupakan bacaan yang dipraktikkan oleh penganut Hindu Budha, maka untuk memudahkan pengikutnya yang sudah bersyahadat maka mantra diganti dengan doa menurut ajaran Islam. Tarekat, nerima ing pandum, kesempurnaan hidup, masjid, dan hidup bermakna diharapkan terintegrasi dalam kehidupan masyarakat. Tarekat pada dasarnya untuk mendekatkan diri kepada Allah, nerima ing pandum berarti ikhlas menerima keputusan atau takdir dari Allah karena Allah lebih tahu yang terbaik bagi hambaNya. Kesempurnaan hidup artinya manusia harus berusaha untuk mencapai ketenangan, ketenteraman, dan kenyamanan dalam hidup yakni melalui shalat lima waktu. Sedangkan falsafah hidup bermakna diumpamakan seperti pohon kelapa, dari setiap bagiannya bermanfaat dan manusia seharusnya memiliki sifat seperti kelapa yang selalu bermanfaat bagi kehidupan. Peninggalan Sunan Kalijaga yang masih ada saat ini adalah seperangkat gamelan yang disimpan di Keraton Yogyakarta, dan arsitektur masjid Demak yang memiliki tiang penjuru hasil kreasi Sunan Kalijaga dari bahan tatal. Tatal adalah istilah dalam bahasa Jawa yang berarti potongan-potongan kecil kayu jati.

Sunan Kudus memiliki nama asli Raden Jakfar Shadik. Menyandang gelar Sunan Kudus ketika sudah menetap di Kudus dan berhasil mendirikan Masjid Agung Kudus. Metode dakwah Sunan Kudus tidak beda jauh dengan dakwah para wali lainnya. Metode dakwah dengan kesenian ditempuh oleh Sunan Kudus, antara lain diciptakan tembang Mijil dan Maskumambang. Didalam tembang atau lagu tersebut disisipkan ajaran Islam. Strategi akulturasi juga ditempuh oleh Sunan Kudus dalam berdakwah, sehingga disebut bahwa dakwah Sunan Kudus telah melampaui zamannya (Al Bantani, 2017 hlm. 372). Akulturasi dimaksudkan memadukan budaya lokal yang telah berlangsung lama di masyarakat Hindu Budha saat itu dengan budaya Islam. Hal ini terbukti dari peninggalan bangunan menara masjid Kudus dalam bentuk Pure menyerupai candi dan Lawang Kembarnya, yang menunjukkan arsitektur Islam dengan arsitektur setempat yang berciri Hindu (Sunyoto, 2018 hlm. 343). Toleransi juga diterapkan oleh Sunan Kudus dalam menyebarkan dakwah. Tradisi mitoni, dalam masyarakat Jawa adalah selamat tujuh bulan wanita hamil, tradisi tersebut tidak dihilangkan tetapi dalam proses selamat diisi dengan doa-doa menurut ajaran Islam. Apabila tradisi masyarakat dalam upacara mitoni membaca mantra dan puji-pujian ditujukan kepada Dewa maka diarahkan

dalam bentuk Islami dengan berdoa dan membaca ayat-ayat Al Qur'an ditujukan kepada Allah SWT.

Untuk lebih dekat dengan masyarakat, Sunan Kudus menyempurnakan alat-alat pertukangan yang bermanfaat untuk bekerja, antara lain perkakas pande besi dan perkakas membuat kerajinan emas. Selain itu diciptakan pula arsitektur rumah khas adat kudu. Ciri khas arsitektur hingga saat ini masih dipertahankan oleh masyarakat Kudus dan sekitarnya.

Sunan Muria nama aslinya adalah Raden Umar Said dan merupakan putra sulung dari Sunan Kalijaga. Dalam berdakwah banyak mengikuti jejak ayahnya. Menurut Salam (Al Bantani, 2017 hlm. 450) khalayak sasaran dakwah Sunan Muria adalah pedagang, nelayan, dan rakyat jelata. Metode dan media dakwah yang dilakukan adalah membangun masjid, memberi warna Islami pada adat istiadat lama yang telah dipraktikkan masyarakat, melalui seni dan budaya, memberikan rasa aman dan nyaman pada masyarakat. Dalam proses dakwah, Sunan Muria berbaur dengan masyarakat dan tidak menunjukkan sebagai Sunan, dengan metode tersebut menjadi mudah untuk mengajak masyarakat bersimpati terhadap ajaran-ajaran yang didakwahkan.

Masjid yang dibangun tidak hanya dimanfaatkan untuk shalat tetapi dijadikan pusat mengumpulkan masyarakat agar dapat mendengar langsung ajaran yang didakwahkan. Adat istiadat yang sudah melekat dikalangan masyarakat seperti peringatan tiga hari, tujuh hari, 40 hari, 100 hari, sampai 1.000 hari orang meninggal tidak dihapuskan oleh Sunan Muria, tetap diadakan dengan mengalihkan upacaranya tidak memuja Dewa tetapi membaca doa, membaca Al Qur'an, dan dikenal hingga saat ini dengan istilah tahlilan. Seni dan budaya yang dikembangkan juga mengadaptasi yang disenangi masyarakat, yaitu pertunjukan wayang dan tembang. Tidak berbeda dengan Sunan Kalijaga, Suna Muria juga piawai sebagai dalang dan dalam pertunjukan wayang menampilkan lakon gubahan ayahnya seperti Dewa Ruci, Dewa Srani, Jamus Kalimasada, dan sebagainya. Inti cerita didalamnya diisi dengan pesan-pesan agamis untuk bisa diterima oleh masyarakat. Tembang yang diciptakan dan dikenal adalah tembang-tembang alit jenis sinom dan kinanthi. Dalam menjaga ketenteraman masyarakat, dengan karomah yang dimiliki maka ditumpas para penjahat dan ditaklukkan hingga bertaubat dan masuk Islam.

Sunan Gunung Jati merupakan satu-satunya anggota Wali Songo yang bertugas untuk dakwah di Jawa Barat. Nama aslinya adalah Syarif Hidayatullah, dalam berdakwah dikenal menerapkan metode persuasif dan sistematis. Unsur-unsur Hindu Budha yang sudah melekat di masyarakat tidak dihilangkan tetapi dipadukan secara harmonis dengan ajaran Islam. Empat strategi dakwah yang ditempuh Sunan Gunung Jati meliputi: (1) pendirian pondok pesantren, (2) menjalin kekerabatan dengan pernikahan, (3) menempuh politik kekuasaan, (4) menggalang kekuatan dengan tokoh-tokoh yang memiliki kesaktian.

Nilai-nilai karakter yang diwariskan Sunan Gunung Jati tercermin dalam wasiatnya yang memiliki ciri ajaran akhlak. Isi wasiat dalam bahasa Jawa dan diterjemahkan dalam Bahasa Indonesia dan diklasifikasikan dalam lima aspek sebagai berikut (AL Bantani, 2017, hlm. 259).

1. Ketakwaan dan keyakinan

- a. Aku titip tajug dan fakir miskin. Tajug menurut KH Manan Abdul Ghani (<https://www.nu.or.id>) adalah tempat beribadah, sehingga banyak yang menerjemahkan tajug sebagai mushalla atau masjid.
- b. Jika shalat harus khusyu' dan tawadhu seperti anak panah yang menancap kuat.
- c. Jika puasa harus kuat seperti tali gondewa.
- d. Ibadah itu harus terus menerus, harus istiqomah.
- e. Hati harus bersyukur kepada Allah.
- f. Banyak-banyaklah bertobat.

2. Kedisiplinan

- a. Jangan mengingkari janji.
- b. Yang salah tidak usah ditolong.
- c. Jangan belajar untuk kepentingan yang tidak benar atau disalahgunakan.

3. Kearifan dan kebijakan

- a. Jauhi sifat yang tidak baik.
- b. Miliki sifat yang baik.
- c. Jangan serakah atau berangasan dalam hidup.
- d. Jauhi pertengkaran.
- e. Jangan mencela sesuatu yang belum terbukti kebenarannya.
- f. Jangan suka berbohong.
- g. Kabulkan keinginan orang.
- h. Jangan makan sebelum lapar.
- i. Jangan minum sebelum haus.
- j. Jangan tidur sebelum ngantuk.
- k. Jika kaya harus dermawan.
- l. Jangan suka menghina orang.
- m. Harus dapat menahan hawa nafsu.
- n. Harus mawas diri.
- o. Tampilkan perilaku yang baik.
- p. Carilah rizki yang halal.
- q. Jangan banyak mengharap pamrih.
- r. Jika bersedih jangan diperlihatkan agar cepat hilang.
- s. Miliki sifat terpuji.
- t. Jangan suka menyakiti hati orang.
- u. Jika sering disakiti orang hadapilah dengan kecintaan tidak dengan aniaya.
- v. Jangan mengagungkan diri sendiri.
- w. Jangan sombong dan takabur.

x. Jangan dendam.

4. Kesopanan dan tatakrama

- a. Harus hormat kepada orang tua.
- b. Harus hormat pada leluhur.
- c. Hormat, sayangi, dan muliakan pusaka.
- d. Hendaklah menyayangi sesama manusia.
- e. Hormati tamu.

5. Kehidupan Sosial

- a. Jangan berangkat haji ke Mekkah jika belum mampu secara ekonomi dan kesehatan.
- b. Jangan mendaki gunung tinggi atau menyelam ke dalam kawah, jika tidak mempunyai persiapan atau keterampilan.
- c. Jangan menjadi imam dan berkhotbah di Mesjid Agung, jika belum dewasa dan mempunyai ilmu keislaman yang cukup.
- d. Jangan berdagang jika hanya dijadikan tempat bergerombol orang.
- e. Jangan berlayar ke lautan, jika tidak punya persiapan yang matang.

Berdasarkan hasil studi berbagai sumber pustaka, nilai-nilai karakter Wali Songo dapat diklasifikasikan dalam beberapa aspek, yaitu tauhid dan ketakwaan dalam beragama (religious), akhlak, hubungan sosial atau kehidupan sosial termasuk didalamnya toleransi beragama dan akulturasi budaya, kejujuran dan kedisiplinan, memimpin dengan bijaksana. Nilai-nilai karakter yang diwariskan oleh Wali Songo, beberapa diantaranya memiliki persamaan dengan 18 nilai-nilai karakter menurut pendapat Suyadi (2013 hlm. 8-9). 18 nilai karakter meliputi religious, jujur, toleransi, kerja keras, kreatif, mandiri, demokratis, nasionalisme, cinta tanah air, komunikatif, cinta damai, gemar membaca, peduli lingkungan, peduli sosial, tanggung jawab. Dari sejumlah nilai-nilai karakter warisan Wali Songo tidak ada satupun yang terlewat bila dibandingkan dengan 18 nilai karakter yang dikembangkan oleh Kemdikbud. Pentingnya nilai-nilai karakter bagi generasi maka lahir Peraturan Presiden Nomor 87 Tahun 2017 tentang PPK. Perpres tersebut mendorong sinergi tiga pusat pendidikan, yaitu sekolah, keluarga (orang tua), serta komunitas (masyarakat) agar dapat membentuk suatu ekosistem pendidikan. Namun demikian 18 karakter dikerucutkan menjadi lima nilai karakter melalui Permendikbud Nomor 20 Tahun 2018 sebagaimana tampak pada gambar berikut.



Gambar 1. Lima Nilai Karakter

Sumber: (<https://www.kemdikbud.go.id>)

Karakter dalam kehidupan dapat diibaratkan memiliki dua sisi, yakni perilaku benar dalam hubungan dengan orang lain dan perilaku benar dalam kaitannya dengan diri sendiri. Sebagaimana nilai-nilai karakter warisan Wali Songo dalam toleransi dan akulturasi, merupakan penerapan dari dua sisi karakter dalam praktik berdakwah. Isi pesan jangan menyakiti hati orang lain dan buatlah orang lain senang, banyak mawas diri, jangan sombong, saling menghormati, juga termasuk dalam sisi karakter. Pada dasarnya isi pesan yang diwariskan Wali Songo adalah nilai-nilai karakter yang termasuk pada dua sisi karakter. Karakter diperlukan untuk membangun peradaban, sedangkan untuk membangun karakter sumbernya adalah kebajikan.

Lickona (2012, hlm. 16-20) menyebutkan bahwa ada sepuluh kebajikan sebagai dasar membangun karakter. Sepuluh kebajikan tersebut adalah: (1) kebijaksanaan, (2) keadilan, (3) keberanian, (4) pengendalian diri, (5) cinta, (6) sikap positif, (7) kerja keras, (8) integritas, (9) syukur, (10) kerendahan hati. Apabila dibandingkan dengan nilai-nilai karakter yang diwariskan Wali Songo, sepuluh kebajikan menurut Lickona tidak ada yang meleset, artinya sama dan hanya berbeda istilah saja.

Berdasarkan hasil studi pustaka, teridentifikasi bahwa nilai-nilai karakter warisan Wali Songo tidak berbeda dengan nilai-nilai karakter yang dikembangkan oleh Kemendikbud, walaupun dari awal meliputi 18 nilai karakter dan dikerucutkan menjadi lima nilai karakter. Dari lima nilai karakter yang termuat dalam Permendikbud Nomor 20 Tahun 2018 yakni religius, integritas, nasionalis, mandiri, dan gotong royong, sama halnya dengan nilai karakter warisan Wali Songo. Sebagai contoh nilai karakter religius, nilai ini sudah pasti diwariskan oleh Wali Songo karena aspek utama yang dibangun oleh Wali Songo adalah keimanan dan ketakwaan. Integritas sama halnya dengan nilai karakter warisan Wali Songo tentang jujur dan tanggung jawab. Nilai karakter nasionalis searti dengan mendahulukan kepentingan bangsa dan Negara di atas kepentingan pribadi, nilai sudah jelas merupakan warisan Wali Songo. Bagaimana Wali Songo menjunjung tinggi adat kebiasaan yang sudah berlaku lama di masyarakat tanpa diusik tetapi ajaran yang diadaptasikan, hal ini menunjukkan mendahulukan kepentingan orang banyak di atas kepentingan pribadi. Nilai karakter mandiri, ini pun sudah diwariskan, salah satu contoh bagaimana Sunan Kudus menyempurnakan peralatan-peralatan untuk membantu pande besi dan tukang emas. Ini merupakan bukti bahwa Wali Songo mendidik kemandirian. Demikian pula Wali yang lain membantu masyarakat

untuk mandiri berdagang dan bertani. Nilai gotong royong sangat ditonjolkan oleh Wali Songo, gotong royong membangun masjid, isi pesan dan wasiat untuk menghidar dari pamrih dan peduli kepada fakir miskin. Dari 18 nilai karakter tidak satupun terlewat atau berbeda dengan nilai-nilai karakter warisan Wali Songo, apalagi dikerucutkan menjadi lima karakter, maka dapat dikatakan bahwa lima nilai karakter ada didalam nilai-nilai karakter warisan Wali Songo.

KESIMPULAN

Berdasarkan hasil studi pustaka nilai-nilai karakter warisan Wali Songo meliputi tauhid dan ketakwaan dalam beragama, akhlak, hubungan sosial atau kehidupan sosial, toleransi beragama, akulturasi budaya, kejujuran dan kedisiplinan, kerja keras, seni dakwah. Berdasarkan analisis persamaan nilai-nilai karakter warisan Wali Songo dengan nilai-nilai karakter yang dikembangkan Kemendikbud dapat disimpulkan bahwa nilai-nilai karakter Wali Songo dapat direvitalisasi. Dengan membandingkan nilai-nilai karakter Wali Songo dengan keputusan Kemendikbud dan berdasarkan dua sisi karakter, nilai-nilai karakter Wali Songo dapat dijadikan sumber pendidikan karakter di Indonesia.

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METAPHORICAL THINKING APPROACH TO IMPROVE STUDENTS' UNDERSTANDING OF MATHEMATICAL CONCEPTS

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Abstract

The observation shows that students are less involved in the learning process, less active and tend to note what teachers are presenting without exploration in discovering the mathematical concepts that must be experienced. This is because the teacher does not start learning with the introduction of problems first, but directly to the concept of mathematics which is mostly abstract and difficult to understand students. The study aims to study the improvement of mathematical concepts of elementary school students in learning with metaphorical thinking approaches with ordinary learning. This type of research is the quasi experiment. The population of this study is all students of Grade IV Elementary School Cilweunyi District Bandung. The samples in this study were selected by 2 classes from class IV. The experimental class gained learning with metaphorical thinking approaches, and the control class gained regular learning. Research instruments include mathematical concept comprehension tests, observation guidelines and interview guidelines. Data processing improved understanding of mathematical concepts using the Mann-Whitney test-t and test. The results showed that there was a difference in the understanding of mathematical concepts between students gaining learning with metaphorical thinking approaches, with students gaining regular learning.

Keywords: *Metaphorical Thinking approach, mathematical concepts understanding elementary school students.*

PENDEKATAN METAPHORICAL THINKING UNTUK MENINGKATKAN PEMAHAMAN KONSEP MATEMATIS SISWA SEKOLAH DASAR

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Abstrak

Hasil observasi menunjukkan bahwa Siswa kurang dilibatkan dalam proses pembelajaran, kurang aktif dan cenderung mencatat apa yang disampaikan guru tanpa ada eksplorasi dalam menemukan konsep-konsep matematika yang harus dipahaminya. Hal ini dikarenakan guru tidak memulai pembelajaran dengan pengenalan masalah terlebih dahulu, tetapi langsung kepada konsep matematika yang sebagian besar abstrak dan sulit dipahami siswa. Penelitian ini bertujuan untuk menelaah peningkatan pemahaman konsep matematis siswa sekolah dasar dalam pembelajaran dengan pendekatan *metaphorical thinking* dengan pembelajaran biasa. Jenis penelitian ini merupakan kuasi eksperimen. Populasi penelitian ini adalah seluruh siswa kelas IV SD Kecamatan Cileunyi Kabupaten Bandung. Sampel dalam penelitian ini dipilih sebanyak 2 kelas dari kelas IV. Kelas eksperimen memperoleh pembelajaran dengan pendekatan *metaphorical thinking*, dan kelas kontrol memperoleh pembelajaran biasa. Instrumen penelitian meliputi tes pemahaman konsep matematis, pedoman observasi dan pedoman wawancara. Pengolahan data peningkatan pemahaman konsep matematis menggunakan uji-t dan uji *Mann-Whitney*. Hasil penelitian menunjukkan bahwa Terdapat perbedaan peningkatan pemahaman konsep matematis antara siswa yang memperoleh pembelajaran dengan pendekatan *metaphorical thinking*, dengan siswa yang memperoleh pembelajaran biasa.

Kata Kunci: Pendekatan *Metaphorical Thinking*, Pemahaman Konsep Matematis Siswa Sekolah Dasar

PENDAHULUAN

Matematika bermanfaat dalam pengembangan berbagai bidang keilmuan yang lain. Dengan belajar matematika siswa dapat berlatih menggunakan pikirannya secara logis, analitis, sistematis, kritis dan kreatif serta memiliki kemampuan bekerjasama dalam menghadapi berbagai masalah, serta mampu memanfaatkan informasi yang diterimanya. Hal ini sesuai dengan tuntutan kurikulum 2013 yang menekankan pembelajaran secara interaktif, inspiratif, menyenangkan, menantang, memotivasi siswa untuk berpartisipasi aktif, serta memberikan ruang yang cukup bagi prakarsa, kreativitas, dan kemandirian sesuai dengan bakat, minat, dan perkembangan fisik serta psikologis siswa yang secara eksplisit tercantum dalam standar proses. Pembelajaran matematika idealnya menerapkan model pembelajaran yang memberi kesempatan siswa mengalami proses berpikir kritis. Hal ini sesuai dengan tuntutan keterampilan berpikir yang harus dimiliki oleh generasi abad 21, yaitu keterampilan berpikir tingkat tinggi yang dikenal dengan istilah *higher order thinking skills* (HOTS).

Untuk dapat memfasilitasi terjadinya proses berpikir kritis, diperlukan kemampuan guru menyeleksi pendekatan pembelajaran dan menerapkannya dalam pelaksanaan pembelajaran. Salah satu pendekatan pembelajaran yang dapat melatih keterampilan berpikir kritis adalah pendekatan *metaphorical thinking*. Pendekatan *metaphorical thinking* memiliki metaphora sebagai konsep dasar dalam berpikir (Nurhikmayati, 2017). Dengan pendekatan *metaphorical thinking* maka metaphora, ide-ide baik dari diri sendiri ataupun orang lain dapat dirangsang, sehingga memunculkan proses berfikir menghubungkan dan membandingkan apa yang dihadapi (Bote Kilic, 2010).

Hasil observasi menunjukkan bahwa guru tidak memulai pembelajaran dengan pengenalan masalah terlebih dahulu, dan langsung kepada konsep matematika yang sebagian besar abstrak dan sulit dipahami siswa. Siswa kurang dilibatkan dalam proses pembelajaran, kurang aktif dan cenderung mencatat apa yang disampaikan guru tanpa ada eksplorasi dalam menemukan konsep-konsep matematika yang harus dipahaminya. Data dan informasi yang diperoleh peneliti dalam hal ini menginspirasi untuk melaksanakan penelitian tentang pendekatan *metaphorical thinking* dalam pembelajaran matematika.

Selain itu, ditemukan sejumlah hasil penelitian bahwa proses pembelajaran di sekolah yang selama ini terjadi, guru hanya mengutamakan penekanan terhadap aspek *doing*, tetapi kurang menekankan pada aspek *thinking*. Oleh karena itu diperlukan adanya proses yang integratif antara model matematika dan aplikasinya, sehingga konsep berpikir matematis siswa dapat diimbangi dan diberi gambaran secara konkret serta memudahkan menguasai konsep matematik (Nurhikmayanti, 2017). Temuan penelitian Prabawa (2009) proses pembelajaran kurang menekankan pada aspek *thinking* akan membentuk siswa cenderung hanya menerima saja yang diajarkan oleh guru. Penelitian Sukma, A.P. dkk (2018) bahwa penerapan pendekatan *metaphorical thinking* dilengkapi dengan media dapat meningkatkan pemahaman konsep matematis siswa. Hasil penelitian Khairunnisa (2016) disimpulkan bahwa kemampuan penalaran analogi matematik siswa yang diajar dengan pendekatan *metaphorical thinking* lebih tinggi daripada siswa yang diajarkan dengan pembelajaran konvensional. Penelitian Rahmawati (2017) diperoleh kesimpulan bahwa pembelajaran dengan pendekatan *metaphorical thinking* berpengaruh positif terhadap kemampuan komunikasi matematis siswa.

Sebagaimana diutarakan sebelumnya, pendekatan pembelajaran yang melatih berpikir dengan menekankan pada hubungan antara matematika dan fenomena nyata adalah *metaphorical thinking*. Hal ini sesuai dengan pendapat Hendriana (2016:54) bahwa *Metaphoric thinking in mathematics must be started by adding a model of the situation systematically, so that the models are interpreted from the viewpoint of semantics*. Metaphora memiliki konsistensi yang koheren dan mendalam yang dapat memberikan *insight* ke dalam ide-ide yang tidak diadakan secara eksplisit atau sadar.

Dengan kata lain, melalui *metaphorical thinking*, siswa secara langsung diberi kesempatan untuk berperan aktif dan dimotivasi untuk mengemukakan ide-ide atau pemikiran-pemikiran untuk menghubungkan konsep matematika yang abstrak dengan fenomena nyata. Selain itu, siswa akan mampu belajar menarik kesimpulan logis berdasarkan fakta dan sumber yang relevan berdasarkan *metaphor-metaphor* yang mereka buat sendiri. Beberapa penelitian terdahulu tentang pendekatan *metaphorical thinking* dilaksanakan pada pembelajaran matematika jenjang SMP, maka penelitian yang dilaksanakan dicoba untuk jenjang SD. Penelitian yang akan dilaksanakan bermaksud mengeksplorasi perbedaan peningkatan pemahaman konsep matematis dan kompetensi strategis siswa dengan pembelajaran menerapkan pendekatan *metaphorical thinking* dan pembelajaran tanpa menerapkan pendekatan *metaphorical thinking*.

TEORI

A. Hakekat *Metaphorical Thinking*

Metaphorical thinking adalah proses berpikir yang menggunakan metafora-metafora untuk memahami suatu konsep. Menurut Hendriana (2009), berpikir metaforik dalam matematika digunakan untuk memperjelas jalan pikiran seseorang yang dihubungkan dengan aktivitas matematikanya. Menurut Lestari dan Yudhanegara (2015) kemampuan berpikir metafora (*metaphorical thinking*) adalah kemampuan memodelkan suatu situasi matematis yang dimaknai dari sudut pandang semantik menggunakan metafora. Indikator metafora adalah mengidentifikasi konsep utama, menghubungkan konsep-konsep matematika dengan konsep-konsep yang telah dikenal dalam kehidupan nyata, mengilustrasikan ide/gagasan matematis ke dalam metafora.

Holyoak dan Thagard (Hendriana, 2012) menyatakan bahwa metaphora berawal dari suatu konsep yang sudah diketahui menuju konsep lain yang belum diketahui atau sedang dipelajari, dan mengemukakan bentuk konseptual *metaphor* yang meliputi: (a) *grounding metaphors* merupakan dasar untuk memahami ide-ide matematika yang dihubungkan dengan pengalaman sehari-hari; (b) *linking metaphors* adalah membangun keterkaitan antara dua hal yaitu memilih, menegaskan, memberi kebebasan dan mengorganisasikan karakteristik dari topik utama dengan didukung oleh topik tambahan dalam bentuk pernyataan-pernyataan metaforik; (c) *redefinitional metaphors* mendefinisikan kembali *metaphor-metaphor* tersebut dan memilih yang paling cocok dengan topik yang akan diajarkan.

Berpikir metaforik dalam matematika digunakan untuk memperjelas jalan pikiran seseorang yang dihubungkan dengan aktivitas matematikanya,

dimulai dengan memodelkan suatu situasi secara matematis, kemudian model-model itu dimaknai dengan pendekatan dari sudut pandang semantik. Di dalam pembelajaran matematika penggunaan metafora oleh siswa merupakan suatu cara untuk menghubungkan konsep-konsep matematika, dengan konsep-konsep yang telah dikenal dalam kehidupan sehari-hari, siswa mengungkapkan konsep matematika dengan bahasanya sendiri yang menunjukkan pemahaman terhadap konsep tersebut.

Wormell (2009) dalam buku *Metaphors and Analogies: Power Tools for Teaching Any Subjects* berpendapat bahwa *metaphorical thinking* tidak hanya diterapkan dalam matematika, tetapi perlu diterapkan untuk semua pelajaran dan semua tingkatan dalam pendidikan.

"Metaphors and analogies encourages students to think more independently by using metaphors and analogies to foster growth in all areas of education. Teachers are encouraged to blend metaphor into discussion, no matter what the topic, and receive 'power tools' for all grade levels showing how to help students bridge ideas between concrete and abstract method of thoughts".

Berdasarkan beberapa pendapat di atas, maka dapat disimpulkan bahwa *metaphorical thinking* merupakan suatu proses berpikir yang menggunakan metafora-metafora untuk memahami suatu konsep, yang berawal dari suatu konsep yang sudah diketahui menuju konsep lain yang belum diketahui atau sedang dipelajari.

B. Pemahaman Konsep Matematis

Berdasarkan karakteristiknya, matematika merupakan keteraturan tentang struktur yang terorganisasikan, konsep-konsep matematika tersusun secara hirarkis dan sistematis, mulai dari konsep yang paling sederhana sampai pada konsep paling kompleks (Hutagalung, 2017). Pernyataan tersebut menggambarkan bahwa pemahaman konsep memegang peranan penting dalam pembelajaran matematika. Siswa akan merasa kesulitan untuk menuju ke proses pembelajaran yang lebih tinggi, jika belum memahami konsep. Salah satu kecakapan (*proficiency*) dalam matematika yang penting dimiliki oleh siswa adalah pemahaman konsep (*conceptual understanding*). Menurut Kilpatrick, Swafford, & Findell (2001), pemahaman konsep (*conceptual understanding*) adalah kemampuan dalam memahami konsep, operasi dan relasi dalam matematika.

Pemahaman konsep adalah kemampuan siswa yang berupa penguasaan sejumlah konsep matematika. Siswa tidak sekedar mengetahui atau mengingat sejumlah konsep yang dipelajari, tetapi mampu mengungkapkan kembali dalam bentuk lain yang mudah dimengerti, memberikan interpretasi data dan mampu mengaplikasikan konsep yang sesuai dengan struktur kognitif yang dimilikinya. Indikator dari pemahaman konsep matematis siswa menurut Kilpatrick, Swafford, & Findell (2001) adalah sebagai berikut.

1. Menyatakan ulang secara verbal konsep yang telah dipelajari.
2. Mengklasifikasikan objek-objek berdasarkan dipenuhi atau tidaknya persyaratan untuk membentuk konsep tersebut.
3. Menerapkan konsep secara algoritma.

4. Menyajikan konsep dalam berbagai macam bentuk representasi matematika.
5. Mengaitkan berbagai konsep (internal dan eksternal matematika)

METODOLOGI

Penelitian ini merupakan penelitian *Quasi Exsperimental Design* yang *Nonequivalent Control Group Design*. Design ini hampir sama dengan *Pretest-Posttest control Group Design*, hanya pada desain ini kelompok eksperimen maupun kelompok kontrol tidak dipilih secara random (Sugiyono, 2015). Desain penelitian yang diterapkan berbentuk pola berikut.

Kelompok Eksperimen	O1	X	O2
Kelompok Kontrol	O3	O4	

Keterangan :

O : *Pretes* dan *postes* (tes pemahaman konsep dan tes kompetensi strategis matematis)

X : Pembelajaran matematika dengan pendekatan *metaphorical thinking*.

Analisis untuk mengetahui pengaruh pada quasi experiment desain ini menggunakan statistik deskriptif, karena desain ini sampelnya tidak diambil secara random. Jadi tidak menggunakan t-test atau analisis varians.

Subjek Penelitian

Populasi penelitian ini adalah seluruh siswa kelas IV Sekolah Dasar yang berada di lingkungan Kecamatan Cileunyi Kabupaten Bandung. Sedangkan yang menjadi subjek penelitian adalah dua kelas, yaitu siswa kelas IV Alhwarizmi sebagai kelas eksperimen dan kelas IV Ibnu Batuta sebagai kelas kontrol di SD Laboratorium UPI Cibiru, masing-masing berjumlah 30 orang.

Variabel Penelitian

Variabel bebas dalam penelitian ini adalah: (1) pendekatan *metaphorical thinking* (PMT) yang diberikan di kelas eksperimen; (2) pembelajaran biasa (PB) yang diberikan di kelas kontrol. Variabel terikat dalam penelitian ini adalah: (1) pemahaman konsep matematis siswa; (2) kompetensi strategis matematis siswa.

Instrumen Pengumpul Data

Ada beberapa instrumen yang digunakan dalam penelitian ini, yaitu instrumen pokok dan instrumen pendukung. Instrumen pokok adalah alat pengumpul data yang digunakan untuk pengumpulan data dalam rangka pengujian hipotesis. Instrumen pokok yang digunakan adalah soal-soal tes matematika yang berkenaan dengan pemahaman konsep matematis dan kompetensi strategis matematis siswa, pedoman observasi selama proses pembelajaran berlangsung yang berkenaan dengan langkah-langkah pembelajaran menggunakan pendekatan *metaphorical thinking*.

Teknik Analisis Data

Teknik analisis data kuantitatif digunakan untuk mengolah data hasil tes dan hasil observasi. Sebelum data hasil penelitian diolah, terlebih dahulu dipersiapkan beberapa hal sebagai berikut.

- Memberikan skor jawaban peserta didik sesuai dengan kunci jawaban dan sistem penskoran yang digunakan.
- Melakukan uji normalitas pada data pretes dan postes pemahaman konsep dan kompetensi strategis matematis.
- Menguji homogenitas varians data skor pretes dan postes pemahaman konsep dan kompetensi strategis matematis.
- Menghitung perbedaan data pretes dan postes pemahaman konsep dan kompetensi strategis kompetensi dengan menggunakan Rumus Uji-T (T-test).
- Untuk mengetahui langkah pendekatan *metaphorical thinking* yang ditempuh guru dan sikap siswa selama proses pembelajaran, data hasil observasi diolah dengan menggunakan statistik deskriptif.

HASIL PENELITIAN DAN PEMBAHASAN

A. Hasil Penelitian

1. Pemahaman konsep matematis siswa sekolah dasar kelas eksperimen dan Kelas Kontrol

Berdasarkan hasil skor *pretest* dan *post-test* pada aspek yang akan diukur yaitu aspek pemahaman konsep siswa sekolah dasar diperoleh nilai minimum (X_{\min}), skor maksimum (X_{\max}), rerata, dan simpangan baku (s). data tersebut dapat dilihat pada tabel 4.1.

Tabel 4.1 Statistik Deskriptif Pretes dan Postes Pemahaman Konsep Matematika Kelas Eksperimen dan Kelas Kontrol

Nomor	Nilai	Eksperimen		Kontrol	
		Pretest	Posttest	Pretest	Posttest
1.	N	30	30	30	30
2.	X_{\min}	2,00	8,00	0,00	0,00
3.	X_{\max}	20,00	37,00	24,00	32,00
4.	Mean	11,23	28,40	11,40	16,97
5.	S	5,23	8,50	4,64	6,72
6.	%	28,08	71,00	28,5	42,43

Berdasarkan Tabel 4.1 di atas menunjukkan bahwa rata-rata skor hasil *pretest* dari kedua kelas tidak ada perbedaan. Hal ini menunjukkan bahwa data *pretest* untuk kedua kelompok sampel tidak jauh berbeda dengan kualifikasi masing-masing kelompok dan sampel berada pada kategori cukup. Sedangkan hasil dari *posttest* menunjukkan bahwa kelas eksperimen lebih unggul dibandingkan dengan kelas kontrol. Rata-rata kelas eksperimen sebesar 28,40 dari skor maksimum ideal lebih besar daripada kelas kontrol. Dari hasil pengamatan mengenai pencapaian pemahaman konsep matematis siswa.

Pengujian normalitas skor *pretest* dihitung dengan menggunakan program SPSS dengan menggunakan uji Shapiro-Wilk. Hipo-tesis yang diuji pada masing-masing data *pretest* pemahaman konsep matematis pada kedua kelas tersebut adalah:

Ho: sampel berdistribusi normal

Ha: sampel tidak berdistribusi normal

Kriteria pengujian, jika P value (sig.) $> \alpha$, maka Ho diterima dan jika P value (sig.) $< \alpha$, maka Ho ditolak, dengan taraf signifikan sebesar $\alpha = 0,05$. Hasil uji normalitas dapat dilihat pada Tabel 4.2.

Tabel 4.2 Uji Normalitas Pretest-Postest Pemahaman Konsep Matematis Kelas Eksperimen dan Kelas Kontrol

Kelas	Shapiro-wilk				
	Statistik		df	Signifikan	
	Pretest	Postes		Pretest	Postest
Eksperimen	0,92	0,88	30	0,24	0,002
Kontrol	0,85	0,95	30	0,001	0,20

Berdasarkan Tabel 4.2, dapat diketahui bahwa nilai signifikansi berdasarkan uji Shapiro-Wilk untuk pretest pemahaman konsep matematis pada kelas eksperimen adalah $0,24 > 0,05$ maka Ho diterima dan Ha ditolak, berarti data tersebut berdistribusi normal dan dapat dilanjutkan dengan uji homogenitas, dapat disimpulkan bahwa tidak terdapat perbedaan rata-rata skor *pretest* pemahaman konsep awal antara kelas yang menggunakan pembelajaran *Metaphorical Thinking* dan pembelajaran biasa. Sedangkan skor pretes kelas kontrol kurang dari nilai $\alpha = 0,05$. Ini berarti bahwa Ho ditolak dan Ha diterima, artinya terdapat perbedaan rata-rata skor pretes pemahaman konsep awal antara kelas yang menggunakan pembelajaran *Metaphorical Thinking* dengan pembelajaran biasa. Nilai signifikansi untuk skor postest pemahaman konsep matematis siswa kelas eksperimen adalah $0,002 < 0,05$ maka Ho ditolak dan Ha diterima, artinya terdapat perbedaan rata-rata skor postest pemahaman konsep matematis siswa antara kelas yang menggunakan pendekatan *Metaphorical Thinking* dengan pembelajaran biasa. Sedangkan untuk kelas kontrol terdapat perbedaan rata-rata skor postest pemahaman konsep matematis siswa antara pembelajaran yang menggunakan pendekatan *Metaphorical Thinking* dengan pembelajaran biasa. Maka dilanjutkan dengan uji homogenitas yang terdapat pada tabel 4.3.

Tabel 4.3 Uji Homogenitas Pretest-Postest Pemahaman Konsep Matematis Siswa Kelas Eksperimen dan Kelas Kontrol

	Stat	Eksperimen			Stat	Kontrol		
		df1	df2	Sig		df1	df2	Sig
Nilai Based on Mean	5,46	1	58	0,023	3,50	1	58	0,067
Based on Median	3,81	1	58	0,056	3,36	1	58	0,072
Based on Median and with adjusted df	3,81	1	45,44	0,057	3,36	1	54,72	0,072
Based on trummed Mean	4,39	1	58	0,040	3,48	1	58	0,067

Berdasarkan tabel 4.3 di atas menunjukkan bahwa pemahaman konsep matematika siswa pada pretest-postest kelas eksperimen dilihat dari rata-rata hitung (Based on Mean) statistik 5,46; $df_1 = 1$, $df_2 = 58$, dan $sig = 0,023$. Atau harga $F = 5,46$ dalam db_1 lawan 58, taraf signifikannya = 0,23 (23%). Jadi $P > 0,05$. Dengan demikian H_0 diterima. Artinya, skor-skor variabel tersebut variansnya tidak berbeda, maka memenuhi persyaratan. Sedangkan pemahaman konsep matematika siswa pada pretest-postest kelas kontrol dilihat dari rata-rata hitung (Based on Mean) statistik 3,497 $df_1 = 1$, $df_2 = 58$, dan $sig = 0,067$. Atau harga $F = 3,497$ dalam db_1 lawan 58, taraf signifikannya = 0,067 (6,7%). Jadi $P > 0,05$. Dengan demikian H_0 diterima. Artinya, skor-skor variabel tersebut variansnya tidak berbeda, maka memenuhi persyaratan.

2. Perbedaan Nilai Postest Pemahaman Konsep Matematika siswa kelas eksperimen dengan kelas kontrol

Berdasarkan hasil *post-test* pada aspek yang akan di ukur yaitu aspek pemahaman konsep matematika siswa sekolah dasar, antara kelas eksperimen dengan kelas kontrol diperoleh nilai minimum (X_{min}), skor maksimum (X_{max}), rerata, dan simpangan baku (s). data tersebut dapat dilihat pada tabel 4.4.

Tabel 4.4 Statistik Deskriptif Postest Pemahaman Konsep Matematika kelas eksperimen dengan kelas kontrol

Nomor	Nilai	Eksperimen	Kontrol
		Postest	Postest
1	N	30	30
2	X_{min}	0,00	0,00
3	X_{max}	12,00	24,00
4	Mean	14,93	8,67
5	S	6,07	3,09
6	%	37,33	21,68

Berdasarkan tabel 4.4 di atas dapat ditunjukkan bahwa rata-rata skor postest pemahaman konsep kelas eksperimen 14,93, sedangkan kelas kontrol 8,67. Hal ini menunjukkan bahwa terdapat peningkatan pemahaman konsep matematika siswa sekolah dasar kelas eksperimen dengan kelas kontrol sebesar 6,26 (15,65%) dengan kategori cukup. Pengujian normalitas skor *postest* kelas eksperimen dengan kelas kontrol dihitung dengan menggunakan program SPSS

for windows dengan menggunakan uji Shapiro-Wilk. Hipotesis yang diuji pada data *posttest* pemahaman konsep tersebut, adalah:

Ho: sampel berdistribusi normal

Ha: sampel tidak berdistribusi normal

Kriteria pengujian, jika P value (sig.) > α , maka Ho diterima dan jika P value (sig.) < α , maka Ho ditolak, dengan taraf signifikan sebesar $\alpha = 0,05$. Hasil uji normalitas dapat dilihat pada Tabel 4.5.

Tabel 4.5 Uji Normalitas Posttest Pemahaman Konsep Kelas Eksperimen dengan Kelas Kontrol

		Kolmogorov-Smirnov ^a			Shapiro-Wilk		
Kelas		Statistic	df	Sig.	Statistic	df	Sig.
Nilai	Eskp	.161	30	.045	.877	30	.002
	Kontrol	.111	30	.200*	.953	30	.204

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Berdasarkan Tabel 4.5 di atas, dapat diketahui bahwa nilai signifikansi berdasarkan uji Shapiro-Wilk untuk pemahaman konsep matematika siswa pada *posttest* kelas eksperimen dengan kelas kontrol, masing-masing lebih dari nilai $\alpha = 0,05$. Ini berarti bahwa Ho diterima dan Ha ditolak. Artinya sebaran skor data tersebut dinyatakan normal dan memenuhi persyaratan untuk uji selanjutnya, yaitu uji homogenitas. Karena nilai signifikan kedua data < α , maka Ho ditolak dan Ha diterima dengan tingkat signifikansi $\alpha = 0,05$, dapat disimpulkan bahwa terdapat perbedaan rerata skor *posttest* antara pemahaman konsep matematis kelas yang menggunakan pembelajaran metaphorical thinking dengan pembelajaran biasa. Pengujian homogenitas dapat dilihat pada tabel 4.6.

Tabel 4.6 Uji Homogenitas Posttest Pemahaman Konsep Kelas Eksperimen dengan Kelas Kontrol

		Levene Statistic	df1	df2	Sig.
Nilai	Based on Mean	2.361	1	58	.130
	Based on Median	1.627	1	58	.207
	Based on Median and with adjusted df	1.627	1	55.894	.207
	Based on trimmed mean	1.887	1	58	.175

Berdasarkan Tabel 4.6 di atas ditunjukkan bahwa pemahaman konsep matematika siswa pada *posttest* antara kelas eksperimen dengan kelas kontrol dilihat dari rata-rata hitung (Based on Mean) statistik 2,36 df1 = 1, df2 = 58, dan sig = 0,13. Atau harga F = 2,36 dalam db1 lawan 58, taraf signifikannya = 0,13 (13%). Jadi P > 0,05. Dengan demikian Ho diterima. Artinya, skor-skor variabel tersebut variansnya tidak berbeda, maka memenuhi persyaratan.

3. Perbedaan Pemahaman Konsep Matematis Siswa Kelas Eksperimen dan Kelas Kontrol

Tabel 4.7 Perbedaan Pemahaman Konsep Matematis Kelas Eksperimen dan Kelas Kontrol

Statistik Deskriptif	Kelas	
	Eksperimen	Kontrol
Jumlah Siswa (N)	30	30
Maximum	12	24
Minimum	0	0
Mean	14,93	8,67
Median	15	9
Modus	8,50	4
Varians (S^2)	36,82	9,54
Simpangan Baku	6,07	3,09

Berdasarkan tabel 4.7 di atas teridentifikasi bahwa nilai maksimum, nilai rata-rata, median, kelas eksperimen lebih tinggi dibandingkan kelas kontrol. Angka varians pada dua kelompok menunjukkan angka positif berarti data pada dua kelas memenuhi syarat untuk uji hipotesis. Simpangan baku kelas eksperimen lebih besar dibandingkan dengan kelas kontrol.

Tabel 4.8 Hasil Uji Hipotesis Perbedaan Pemahaman Konsep

Kelas	N	Mean	t Hitung	t Tabel	Kesimpulan
Eksperimen	30	20	3,18	1,08	Ho ditolak, H1 diterima
Kontrol	30	60			

Berdasarkan tabel 4.8 di atas menunjukkan bahwa t Hitung lebih besar nilainya dibanding nilai t Tabel. Dengan demikian Ho ditolak, tidak ada perbedaan yang signifikan antara kelas eksperimen dan kelas kontrol untuk pemahaman konsep matematika. Sebaliknya H1 diterima bahwa terdapat perbedaan signifikan antara kelas eksperimen dan kelas kontrol dalam pemahaman konsep matematika.

KESIMPULAN

Berdasarkan hasil penelitian dan pembahasan mengenai perbedaan peningkatan pemahaman konsep, antara siswa yang memperoleh pembelajaran matematika dengan pendekatan *metaphorical thinking*, dengan siswa yang memperoleh pembelajaran biasa, diperoleh kesimpulan bahwa terdapat perbedaan peningkatan pemahaman konsep matematis antara siswa yang memperoleh pembelajaran dengan pendekatan *metaphorical thinking*, dengan siswa yang memperoleh pembelajaran biasa.

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MODEL PEMBELAJARAN MUATAN LOKAL BAHASA SUNDA MENGGUNAKAN *CARD GAMES* BERBASIS *VIDEO BLOGGING* UNTUK MENINGKATKAN KETERAMPILAN BERBICARA SISWA SD

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Abstrak

Video blogging sebagai media pembelajaran dapat menjadi inovasi di bidang pendidikan, karena proses pembelajarannya menggunakan kreatifitas dan kebebasan siswa dalam belajar. Penelitian ini menggunakan *card games* berbasis *video blogging* sebagai media pembelajaran muatan lokal Bahasa Sunda siswa kelas kelas IV untuk meningkatkan keterampilan berbicara. Metode yang digunakan ialah *mixed methods* dimana analisis data dalam penelitian ini adalah quasi experiment yang diolah dengan teknik pengolahan data kuantitatif yakni dengan uji statistika dan teknik analisis data kualitatif.

Keywords: Bahasa Sunda, *card games*, *video blogging*, keterampilan berbicara

PENDAHULUAN

Bahasa Sunda digunakan sebagai alat komunikasi masyarakat yang berasal dari tanah Sunda. Namun sayangnya saat ini anak-anak sudah jarang berkomunikasi menggunakan bahasa Sunda di rumahnya atau dalam lingkungan sekitarnya atau pada lingkungan tertentu, padahal dengan menerapkan bahasa Sunda dalam komunikasi sehari-hari akan melestarikan budaya Sunda yang telah diwariskan secara turun menurun. Salah satu upaya yang dapat dilakukan dalam pelestarian budaya bangsa adalah dengan menyantumkan muatan lokal bahasa Sunda dalam pembelajaran di Sekolah Dasar bahkan di tingkat pendidikan lainnya. Pendidikan bagian dari kebudayaan [4], oleh karena itu penyelenggaraan pendidikan akan tepat jika unsur-unsur kebudayaan daerah diintegrasikan dengan pembelajaran.

Berdasarkan anjuran MenDikNas dalam Kurikulum Pendidikan Sekolah Dasar di kelas IV bahwa manusia di abad 21 itu dituntut memiliki keterampilan yang proposional serta menguasai teknologi, informasi, dan media. Literasi digital merupakan salah satu domain yang dapat digunakan oleh siswa untuk tercapainya tujuan pembelajaran yang diharapkan, dan siswa yang kompeten pada revolusi industri 4.0. Teknologi digital dan alat komunikasi ini digunakan untuk membangun pengetahuan dan berkomunikasi secara efektif dalam masyarakat, karena dalam pembelajarannya mencakup 4C yaitu *critical thinking, communication, collaboration dan creativity*. Morocco dan Abidin [1] berpendapat bahwa cara berpikir kritis terhadap suatu masalah kejadian atau kegiatan dalam kehidupan sehari-hari dapat bermanfaat bagi kepentingan masyarakat.

Media pembelajaran berbasis teknologi informasi dan komunikasi atau yang dikenal dengan istilah ICT yang menghasilkan inovasi baru dalam proses pembelajaran dengan melibatkan teknologi. Salah satu media pembelajaran berbasis teknologi yang menggunakan internet adalah *blog*. Bahkan saat ini *blog* sudah dikemas ke dalam bentuk *video* atau dikenal dengan istilah *video blogging* (*vlogging*). *Vlogging* ini kemudian dipublikasikan melalui kanal internet seperti *blog*, *YouTube*, atau media sosial lainnya. Berdasarkan penjelasan di atas, proses pembelajaran dengan menggunakan *card games* berbasis *video blog* akan lebih menarik karena melibatkan kreatifitas siswa dalam meningkatkan keterampilan berbicara.

Berdasarkan penjelasan di atas, peneliti akan memaparkan bagaimana penerapan pembelajaran bahasa Sunda, di propinsi Jawa Barat pada siswa kelas IV SD diinternalisasikan dengan menggunakan *card games* berbasis *video blogging*. Selain itu, peneliti juga menjelaskan sejauh mana keefektifan model pembelajaran muatan lokal Bahasa Sunda dengan menggunakan *card games* berbasis *video blogging* dalam meningkatkan keterampilan berbicara bahasa Sunda pada siswa di kelas IV SD

METODE PENELITIAN

Penelitian ini menggunakan *Research & Development* yang terdiri dari (1) Menyusun model dan desain pembelajaran bahasa Sunda

berbasis *card games*, (2) Merancang model pembelajaran berbasis *video*, (3) Menyusun instrumen kelayakan media, (4) Evaluasi model pembelajaran. Model penelitian yang digunakan ialah *mixed method* yaitu suatu prosedur untuk mengumpulkan, menganalisis, dan mencampur metode kualitatif dan kuantitatif dalam suatu penelitian atau serangkaian penelitian untuk memahami permasalahan penelitian [2]. Sebagai model penelitian, *mixed methods* berfokus pada mengumpulkan, menganalisis, dan pencampuran antara data kualitatif serta kuantitatif dilakukan dalam satu atau serangkaian penelitian.

Pembagian tipe dalam penelitian *mixed methods* dapat dibagi menjadi empat, yakni tipe *embedded*, *explanatory*, *exploratory*, dan *triangulation* [2]. Dari keempat tipe desain penelitian di atas, penulis menggunakan desain tipe *explanatory*. Karena data yang akan diambil penulis pertama kali merupakan data kuantitatif berupa proses dan hasil dan proses belajar siswa. Selanjutnya analisis data kualitatif digunakan untuk menjelaskan temuan-temuan penelitian yang mendukung pembuktian hipotesis kuantitatif dan kemudian menghasilkan keputusan hasil penelitian dengan menggunakan metode campuran atau *mixed methods*.

Rancangan Penelitian

Pada penelitian ini rancangan penelitian terdiri dari dua tahap, yaitu (1) pengumpulan data, dan (2) pengolahan data.

Pengumpulan data dilakukan terhadap subjek penelitian yaitu siswa kelas IV Sekolah Dasar Gudang Kopi I, Sumedang. Metode yang dilakukan untuk pengumpulan data antara lain (1) penilaian produk melalui pembelajaran muatan lokal tentang makanan tradisional sehat yang terbuat dari singkong dengan *card games* berbasis *video blogging*, (2) penilaian post-test keterampilan berbicara siswa, (3) pengamatan atau observasi, wawancara, dan kuesioner. Sedangkan instrumen yang digunakan dalam pengumpulan data penelitian ini ialah 1) penilaian post-test keterampilan berbicara melalui pembelajaran muatan lokal "Makanan Tradisional Sehat yang Terbuat dari Singkong" menggunakan *card games* berbasis *video blogging*. Bentuk pengukurannya dengan rubrik penilaian untuk keterampilan berbicara. (2) penilaian produk untuk menilai kreativitas dan kesesuaian konten *vlogging* terhadap materi pembelajaran. Bentuk pengukurannya dengan *scoring test*. (3) pengamatan atau observasi, wawancara, dan kuesioner dilakukan untuk mengetahui faktor-faktor pendukung dalam pemahaman materi pembelajaran bahasa Sunda menggunakan *Card Games* berbasis *Video blogging*.

Pengolahan data dalam penelitian digunakan teknik pengolahan data kualitatif dengan teknik uji coba statistika. Dengan tahapan analisisnya menggunakan uji statistic (a) analisis data deskriptif (b). analisis uji normalitas dan homogenitas data (c) analisis uji beda dengan uji t atau uji lain yang sesuai. Perhitungan dalam penelitian ini menggunakan SPSS v.20.

Data yang diperoleh kemudian diolah secara triangulasi (Abidin, Yuniarti, dan Mulyati. 2011).

a. Rata-rata (\bar{x})

$$\bar{x} = \frac{x_1 + x_2 + x_3 + \dots + x_n}{n} = \frac{\sum x_i}{n} \quad (1)$$

b. Standar deviasi

$$s_i^2 = \frac{N \sum x_i^2 - (\sum x_i)^2}{N(N-1)} \quad (2)$$

$$\sigma_{n-1} = \sqrt{s_i^2} = s_i \quad (3)$$

c. Uji normalitas

$$x^2 = \sum_{i=1}^k \frac{(O_i - E_i)^2}{E_i} \quad (4)$$

d. Uji homogenitas

$$F = \frac{v_b}{v_k} \quad (5)$$

e. Uji perbedaan dua rata-rata

$$t = \frac{\bar{x} - \bar{y}}{\sqrt{s_{x-y}^2 \left(\frac{1}{n_x} + \frac{1}{n_y} \right)}} \quad (6)$$

Sedangkan pengolahan data kualitatif melalui tahap tahapan pengolahan data identifikasi dan penetapan kasus holistik, klasifikasi dan kategori data, analisis data, pemaknaan hasil, dan pembuatan kesimpulan.

PEMBAHASAN

Gambaran Hasil Penelitian

Metode yang digunakan dalam penelitian ini adalah *research and development* (R&D). Terdapat 10 tahapan yang digunakan dalam metode R&D berdasarkan Borg & Gall [3] yaitu 1) *research and information collecting*, (2) *planning*, (3) *develop preliminary form of product*, (4) *preliminary field testing*, (5) *main product revision*, (7) *main field testing*, (8) *operational product revision*, (9) *operational field testing*, (10) *dissemination*. Penelitian ini menyederhanakan tahapan Borg & Gall ke dalam 4 tahapan seperti pada gambar 3.1.



Gambar 3.1 Proses *Research & Development*

Define yaitu studi pendahuluan yang bertujuan untuk mengobservasi sekaligus mengumpulkan informasi yang meliputi studi pustaka dan studi lapangan. Studi pustaka yang dilakukan ialah mengkaji teori dan konsep model pembelajaran muatan lokal menggunakan *card games* berbasis *video blogging*. Sedangkan studi lapangan dilakukan dengan mengobservasi sekolah untuk mengumpulkan informasi mengenai minat siswa dalam pembelajaran bahasa Sunda, kegiatan siswa, upaya guru dalam meningkatkan kualitas pembelajaran bahasa Sunda, pandangan guru mengenai pentingnya melestarikan budaya lokal, dan aspek-aspek yang ingin dikembangkan dalam pembelajaran bahasa Sunda

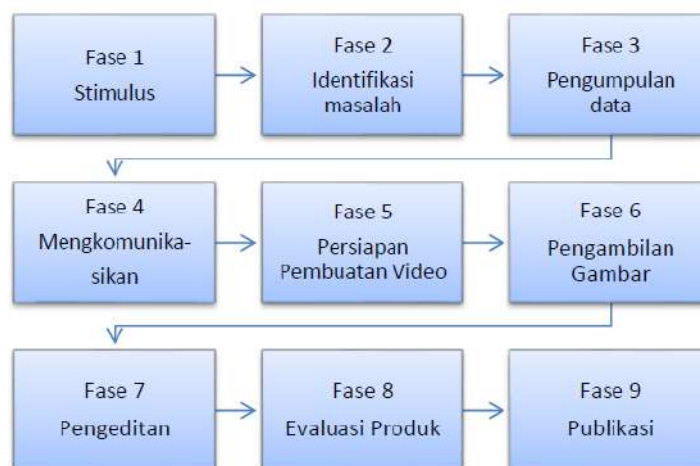
Tahap berikutnya ialah design, yaitu proses menyusun dan merancang model pembelajaran berbasis *video blogging* yang terdiri dari menentukan pihak-pihak yang terlibat seperti peneliti, guru pamong, mahasiswa, siswa. Kemudian dilakukan juga perancangan kegiatan pembelajaran dan prosedur kerja yang nantinya akan diimplementasikan di dalam kelas.

Develop dalam penelitian ini dilakukan dengan pengamatan selama proses kegiatan belajar mengajar berlangsung. Selain pengamatan, dilakukan juga proses wawancara dan pembagian kuisioner kepada guru dan siswa. Untuk mendapatkan hasil yang lebih valid, dilakukan juga instrument yang berupa post-test dari kelompok Kontrol dan eksperimen

Tahap terakhir adalah validasi hasil evaluasi model pembelajaran dengan menggunakan *quasy experimental* design dengan pengolahan data dianalisis

secara kualitatif maupun kuantitatif [2]. Metode pengolahan yang digunakan adalah *Post-test only group design* yang membandingkan nilai akhir dari kelompok kontrol dan eksperimen. Selain itu dilakukan juga wawancara dan kuisioner untuk mengetahui diseminasi model dalam pembelajaran bahasa Sunda menggunakan *card games* berbasis *video blogging* untuk kemudian penyempurnaan model pembelajaran.

Sintaks model pembelajaran bahasa Sunda menggunakan *card games* berbasis *video blogging* terdiri dari 9 fase yang ditunjukkan pada gambar 3.2.

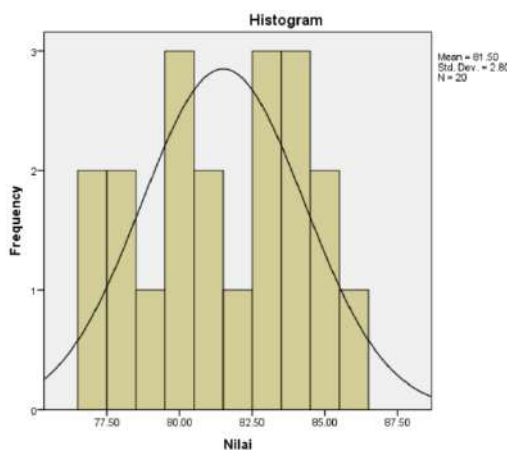


Gambar 3.2 Sintaks Model Pembelajaran Berbasis *Video blogging*

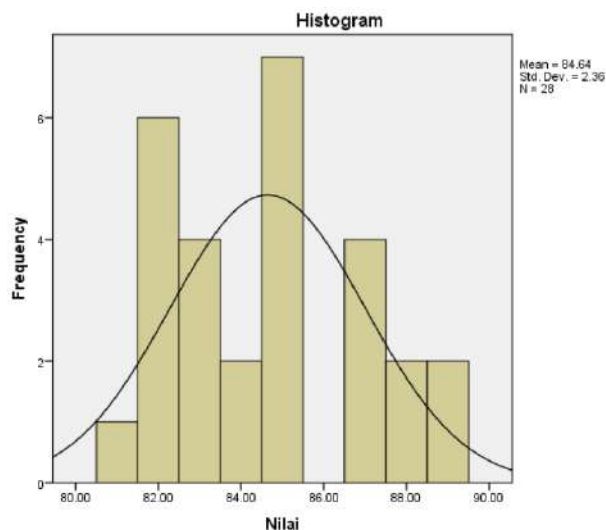
Kegiatan dimulai dari stimulus siswa mengenai makanan tradisional singkong, lalu membuat produk dari makanan tradisional singkong tersebut yang didokumentasikan kedalam bentuk *video blogging*. Pada akhir kegiatan siswa mempresentasikan hasil produk dan *video* selama pembuatan makanan tradisional singkong. Penilaian siswa dinilai dari keterampilan bicara siswa saat dokumentasi dalam membuat *video blogging* dan presentasi.

Data Hasil Penelitian

Hasil penilaian yang dilakukan pada kelas kontrol dan eksperimen diolah menggunakan SPSS sehingga diperoleh data yang ditunjukkan pada gambar 3.3 dan gambar 3.4.



Gambar 3.3 Hasil pengolahan kelas kontrol



Gambar 3.4 Hasil pengolahan kelas eksperimen

Berdasarkan data yang ditunjukkan gambar 3.3 dan gambar 3.4 bahwa pada distribusi pada kelas kontrol dan kelas eksperimen dikatakan cukup normal sejalan dengan garis normalitas yang terdapat pada gambar tersebut. Selain itu, ditinjau dari rata-rata yang diperoleh, kemampuan berbicara bahasa Sunda siswa kelas kontrol dikategorikan cukup tinggi.

Tabel 3.1 Hasil Uji Normalitas Data

		Kontrol	Eksperimen
N		20	28
Normal Parameters ^{a,b}	Mean	81.5	84.6429
	Std. Dev.	2.80038	2.36039
	Absolute	.154	.154
Most ekstrem differences	Pos	.104	.154
	Neg	-.154	-.127
Kolmogorov-Smirnov Z		.688	.816
Asymp. Sig. (2-tailed)		.731	.519

a. Test distribution is Normal

b. Calculated from Data

Tabel 3.1 menunjukkan hasil uji normalitas data berdasarkan one-sample Kolmogorov-Smirnov Test. Hasil tes pada kelas kontrol menunjukkan nilai Z sebesar 0.7 dan nilai *asympt. Signification* 0.7 yaitu lebih besar 0.05 dari nilai signifikan standar (alfa). Begitupun data yang ditunjukkan untuk kelas eksperimen yaitu nilai Z sebesar 0.8 dan nilai *asympt. Signification* 0.5 yaitu lebih besar 0.05 dari nilai signifikan standar (alfa). kedua kelompok data dikategorikan berdistribusi normal.

Selanjutnya dilakukan uji statistika dengan menguji perbedaan dua rerata antara kelas kontrol dan eksperimen menggunakan uji-t. Hasil uji-t perbandingan nilai posttest kelas kontrol dan eksperimen ditunjukkan pada tabel 3.2.

Tabel 3.2 Hasil Uji Perbandingan Nilai Posttest

		Leaven's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig (2-tailed)	Mean Differences	Std. Error Differences	95% Confidence Interval of the Difference	
									Lower	Upper
Posttest	Equal variances assumed	1.380	.246	-4.208	46	.000	-3.14286	.74695	-4.64640	-1.63932
	Equal variances not assumed			-4.088	36.553	.000	-3.14286	.76882	-4.70128	-1.58444

Berdasarkan data yang ditunjukkan tabel 3.2 dapat disimpulkan bahwa terdapat perbedaan yang signifikan antara kemampuan berbicara bahasa Sunda siswa kelas kontrol dan eksperimen. Hal ini berarti penerapan model pembelajaran bahasa Sunda menggunakan *card game* berbasis *video blogging* berpengaruh dan berkontribusi positif untuk meningkatkan kemampuan siswa dalam berbicara bahasa Sunda.

KESIMPULAN

Pengembangan model pembelajaran muatan lokal bahasa Sunda menggunakan *card games* berbasis *video blogging* dilakukan mulai tahap rangsangan terhadap materi yang diajarkan, kemudian siswa dalam kelompok berdiskusi mengenai masalah yang muncul terkait bahan-bahan dan alat-alat untuk membuat makanan tradisional dari singkong yang dipilih dari *card games*. Tahap berikutnya siswa mempraktekan secara langsung pembuatan makanan tradisional dari singkong yang didokumentasikan ke dalam *video* dalam bentuk *video blogging*. Di akhir kegiatan siswa menampilkan *video blogging* untuk kemudian di evaluasi oleh guru dan siswa lainnya.

Implementasi model pembelajaran bahasa Sunda berbasis *video blogging* telah terbukti berpengaruh secara signifikan terhadap kemampuan berbicara siswa pada kelas eksperimen. Ini artinya bahwa pengembangan model ini efektif meningkatkan kemampuan berbicara bahasa Sunda pada siswa.

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IMPROVEMENT OF PROBLEM SOLVING ABILITY THROUGH THE USE OF PROBLEM BASED LEARNING (PBL) MODELS SOCIAL STUDIES IN ELEMENTARY EDUCATION

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Abstract

This research is motivated by the assumption that humans have the potential to be able to solve problems in an effort to meet their needs, on the other hand social problems now are not diminished, but are increasingly complex driven by population growth and the use of science and technology demands the development of problem solving abilities early on. From the observations of students from Jati Roke Primary School and Cibiru Primary School, their problem solving ability is still low, this is because teachers do not apply it in social studies learning, therefore this research tries to improve students problem solving abilities by using Problem Based Learning (PBL). The objectives to be achieved in this research are to find out the learning process and increase the ability of social science problem solving in Jati Roke Primary School in Sumedang county and in Cibiru 9 Primary School in Bandung county. The research method used is a class action research method Kemmis Taggart model by using 3 cycles each cycle consisting of 2 actions. The instruments used were lesson plans, interview sheets, observation sheets, and worksheets. The results showed an increase in the learning process and problem solving abilities of students in the Jati Roke Primary School and in the Cibiru Primary School. As a school recommendation in terms of social studies learning in elementary schools can use the Problem Based Learning model to improve students problem solving abilities.

Keyword : *Project Based Learning, Competency Prolem Solving, Social Studies.*

PENINGKATAN KEMAMPUAN PEMECAHAN MASALAH MELALUI PENGGUNAAN MODEL *PROBLEM BASED LEARNING* (PBL) PADA PEMBELAJARAN IPS

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Abstrak

Penelitian ini dilatarbelakangi dari asumsi bahwa manusia memiliki potensi untuk dapat memecahkan masalah dalam upaya memenuhi kebutuhan hidupnya, di lain pihak masalah masalah sosial sekarang ini bukannya berkurang ,akan tetapi semakin kompleks didorong oleh pertumbuhan penduduk dan penggunaan IPTEK menuntut pengembangan kemampuan pemecahan masalah sejak dini. Dari hasil observasi Siswa SDN. Jati Roke dan SDN. Cibiru kemampuan pemecahan masalahnya masih rendah, hal ini karena guru kurang menerapkannya dalam pembelajaran IPS, oleh karena itu penelitian ini mencoba untuk meningkatkan kemampuan pemecahan masalah siswa dengan menggunakan *Problem Based Learning* (PBL). Adapun tujuan yang ingin dicapai dalam penelitian adalah untuk mengetahui proses pembelajaran dan peningkatan kemampuan pemecahan masalah IPS di SDN. Jati Roke Kabupaten Sumedang dan DI SDN. Cibiru 9 Kabupaten Bandung. Adapun metode penelitian yang digunakan adalah metode penelitian tindakan kelas model Kemmis Taggart dengan menggunakan 3 siklus setiap siklusnya terdiri dari 2 tindakan. Instrumen yang digunakan adalah RPP, lembar wawancara, lembar observasi, dan LKS. Hasil penelitian menunjukkan adanya peningkatan proses pembelajaran dan kemampuan pemecahan masalah siswa baik yang dilakukan di SDN. Jati Roke dan di SDN. Cibiru. Sebagai rekomendasi sekolah dalam hal pembelajaran IPS di SD dapat menggunakan model *Problem Based Learning* untuk meningkatkan kemampuan pemecahan masalah siswa.

Kata kunci : Kemampuan Pemecahan masalah, model PBL. Pembelajaran IPS.

PENDAHULUAN

Maju mundurnya suatu bangsa salah satunya akan sangat ditentukan oleh faktor pendidikan. Dengan kata lain kemajuan suatu negara akan sangat ditentukan oleh kondisi pendidikan apakah mengalami kemunduran atau kemajuan. Tentu setiap negara ingin agar bangsanya tetap eksist dan mengalami perubahan ke arah kemajuan. Pendidikan juga merupakan salah satu faktor yang menentukan kualitas kehidupan bangsa karena dengan pendidikan yang berkualitas akan dapat membentuk sumber daya manusia yang berkualitas.

Peran Pendidikan sangat besar pengaruhnya dalam rangka menyiapkan dan membentuk SDM yang berkarakter yang bisa menghadapi tantangan zaman dan mampu menyesuaikan dengan perkembangan IPTEK dengan tetap melekatkan diri kepada keimanan dan ketaqwaan kepada Tuhan Yang Maha Esa. Maka tuntutan kepada dunia Pendidikan akan semakin besar. Pendidikan di jenjang Sekolah dasar merupakan fondasi yang mendasar dalam mengembangkan potensi peserta didik dan berpengaruh kepada pendidikan di jenjang pendidikan selanjutnya. Pendidikan IPS tidak hanya sekedar memberikan ilmu pengetahuan semata. tetapi dalam pembelajarannya juga berorientasi kepada pengembangan berpikir sikap, dan kecakapan -kecakapan dasar peserta didik yang berpijak pada kehidupan nyata khususnya, dan pada kehidupan sosial masyarakat pada umumnya. Jadi dapat disimpulkan bahwa pendidikan IPS ini memiliki peranan dalam pendidikan untuk mengembangkan potensi peserta didik karena di dalamnya mempelajari dan membekali peserta didik agar mereka dapat menghadapi segala tantangan dan perubahan dalam masyarakat. Termasuk pula mampu mengatasi permasalahan dengan kata lain mampu memecahkan permasalahan yang terdapat dilingkungan sekitarnya. Susanto

Hal ini sesuai dengan tujuan utama dari Pembelajaran IPS(menurut Susanto 2013:145) yaitu Tujuan IPS dapat mengembangkan potensi peserta didik agar peka terhadap masalah sosial yang terjadi di masyarakat, memiliki sikap mental positif serta kerampilan untuk mengatasi setiap masalah yang terjadi pada dirinya sendiri maupun masyarakat . Tujuan yang sejalan dengan itu dari pendapat Sumaatmaja (dalam Gunawan 2013.Hlm.18) yaitu "membina anak didik menjadi warga negara yang baik yang memiliki pengetahuan dan kepedulian sosial yang berguna bagi dirinya serta bagi masyarakat dan negara" Dengan kata lain Pendidikan IPS yang mempersiapkan peserta didik sebagai manusia Indonesia yang mandiri ,bertanggung jawab dan mampu mengatasi masalahnya sendiri secara pribadi, masyarakat negara dan bangsanya .

Tujuan Pembelajaran IPS di SD bukan hanya sekedar mengajarkan hapalan atau pengetahuan dan pengertian dari konsep – konsep dasar IPS saja , akan tetapi juga keterampilan -keterampilan dan nilai atau sikap untuk mampu mengembangkan pengetahuan, pemahaman, kemampuan analisis ,pemecahan masalah terhadap suatu kondisi sosial masyarakat, gejala alam, yang terjadi di lingkungan dilingkungan sekitar. Siswa harus mampu dikondisikan agar mampu menjawab tantatangan dan berinteraksi denagn baik dalam kehidupan masyarakat sehingga nantinya siswa mampu berkolaborasi atau bekerjasama di lingkungan kehidupannya.

Hasil pengamatan di SD.N Jati Roke Kelas 4 dan di SD N. Cibiru 9 kelas 5 masih belum sesuai harapan Proses kegiatan yang berlangsung kurang

mengembangkan pembelajaran bermakna, sehingga siswa mengalami kesulitan apabila diberikan suatu permasalahan yang) yaitu "membina anak didik menjadi warga negara yang baik membutuhkan kemampuan pemecahan masalah. Kemampuan Pemecahan Masalah kurang dikembangkan. Peneliti merasa terpanggil untuk mengadakan penelitian demi perbaikan pendidikan IPS dengan menerapkan model *Project Based Learning (PBL)* .

Penelitian ini dilakukan untuk memperbaiki proses pembelajaran melalui Penelitian tindakan kelas (PTK) dengan judul "**Peningkatan Kemampuan Pemecahan Masalah Melalui Penggunaan model PBL (Problem Based Learning) Pada pembelajaran IPS di SD.**"

Adapun rumusan masalah dalam penelitian ini adalah : Bagaimana proses pembelajaran IPS dengan menggunakan model PBL untuk meningkatkan kemampuan pemecahan masalah siswa? dan bagaimana peningkatan kemampuan pemecahan masalah siswa pada pembelajaran IPS dengan menggunakan model PBL?

THEORY

IPS

Early age is a golden age (golden age) where at this age children are vulnerable in various situations, there needs to be guidance and direction so that early childhood development and growth of children, both physically, psychologically, emotionally, socially, and language can develop according to the stage its development (Andriani, 2012). In achieving these goals, there are several factors that influence children's development, such as family, environment, and the community where the parents live or the child itself. Therefore in (Rozalena & Kristiawan, 2017) PAUD management must pay attention to aspects of professional management (planning, organizing, actuating, and controlling) so as to make a significant contribution in an effort to develop competence of early childhood in the golden age optimally.

IPS atau Pendidikan IPS adalah salah satu mata pelajaran yang diberikan pada siswa yang menempuh pendidikan di tingkat pendidikan dasar dan pendidikan menengah pada jenjang pendidikan formal .IPS mengkaji aktivitas manusia dalam kehidupan bermasyarakat dan bernegara dalam interaksinya dengan lingkungan sosial, alam dan budayanya.

- a. Menurut Susanto ,A.(2013,hal.197) "Ilmu Pengetahuan Sosial merupakan ilmu pengetahuan yang mengkaji dari berbagai disiplin ilmu-ilmu sosial dan humaniora serta kegiatan dasar manusia yang dikemas secara ilmiah dalam rangka memberi wawasan dan pemahaman yang mendalam kepada peserta didik khususnya ditingkat dasar dan menengah.
- b. Menurut Somantri (Sapriya,209.hal.11) mengatakan bahwa "Pendidikan Ilmu Pengetahuan Sosial(IPS) merupakan seleksi dari disiplin ilmu ilmu sosial dan humaniora serta kegiatan dasar manusia yang diorganisasikan dan disajikan secara ilmiah dan psikologis untuk tujuan pendidikan "Dapat disimpulkan bahwa Pendidikan Ilmu Pengetahuan Sosial (IPS) adalah salah satu mata pelajaran atau bidang studi yang menelaah gejala masalah sosial yang bersumber dari konsep dasar ilmu-ilmu sosial dan humaniora yang

diorganisasikan dan disajikan secara ilmiah ,psikologis,pedagogik untuk tujuan pendidikanyang di belajarkan di tingkat pendidikan dasar dan menengah.

Model problem Based learning (PBL)

School is a institution that provides a vehicle for children and also provides character education that affects the child's development in the future. In the 2004 curriculum on kindergarten (National, 2007) that early childhood education is a coaching effort that is shown to early childhood which is done by providing educational stimuli to help growth and physical and spiritual development of children. With this effort children are expected to have readiness to enter higher education levels. The introduction of science education for preschoolers is more emphasized on the process of product sciences where children are invited to do science activities more simply (Sari, Drs. I Gusti Agung Oka Negara, & Luh Ayu Tirtayani, 2018).

Science learning can also train children in using their five senses to recognize various objects and event symptoms. So children are trained to see, smell, feel and hear. The more senses involved in learning, the more children understand what is learned, the child gets new knowledge as a result of his sensing with various objects that are around him (Suyanto, 2006). According to Lind in (Kostelnik, 2017) SCIENCE BEGINS is a process of finding and a system for organizing and reporting findings. When children in kindergarten class are in the process of observing, thinking about, and reflecting on actions when they are learning about science.

Furthermore according to (Khadijah, 2016) the development of SAINS early childhood is the ability associated with various experiments or demonstrations as a scientific or logical approach, in learning SAINS in early childhood there are stages of development that are pointed out by (Bambang, 2007) that the stages the development of science in children aged 4-5 years is to understand about many things such as information relating to events that are around him. In general, children prefer experiments with adults. Children begin to be able to select the activity of money through estimates of events that will occur. Enjoy conversations with peers like playing and experimenting, learning new words and playing with languages. Using images to represent and express ideas, like to see books and pretending to read them then say about their contents based on their own compositions (Winarni, 2017).

The effect of science activities on children's development is that each increase and development of children has different characteristics in carrying out scientific activities (Andriani, 2012). What must be known is that all scientific activities should be able to stimulate children's cognitive learning activities. In general, children's ability to work together appears scientifically when involved in practicum or group activities.

The Role of Teachers in SAINS Education in Kindergarten

In learning science for early childhood, the teacher plays an important role in the success of achieving learning goals (Spektor-Levy, Baruch, & Mevarech, 2013), science learning is learning based on constructivism where learning actually starts from the curiosity of children, but in this case the

permanent teacher is responsible for helping and encouraging children to be able to understand the concepts of learning (Conezio & French, 2002). In the process of guiding early childhood during learning certainly not only directly provides knowledge to children, but rather the teacher must guide so that children are able to gradually build their own knowledge (Broström, 2015). Of course the factors that influence teachers in SAINS learning in Early Childhood Education, the main factor lies in teacher professionalism. Professionalism is not only about teacher knowledge about science, but also includes the attitudes and beliefs of teachers in science (Maier, Greenfield, & Bulotsky-Shearer, 2013).

According to Conezio and French in (Syaodih & Mulyana, 2017) basically learning SAINS in children is not far from adults, where learning is the discovery of knowledge through an active process, for children, science is all the process of finding something in accordance with or everyday phenomena in the world they are based on sensing experience to produce new knowledge. The important thing in learning science for children is sensory optimization and is done in play activities, because playing will provide many opportunities for children to learn science concepts (Hamlin & Wisneski, 2012). Science learning for children can be done through planning or spontaneously in formal or non-formal situations, in (Gerde, Schachter, & Wasik, 2013) explaining that in formal situations provided in class usually with implementation planned through an integrated curriculum, the curriculum designed includes activities and instruction that aims to develop scientific skills for children by integrating learning and other skills development fields, such as higher-order thinking, language, and mathematics. Whereas informal learning is carried out spontaneously both in the classroom and outside the classroom in children's daily lives based on their respective skills and interests about anything, informal learning is a long-term learning that can support formal children's learning activities (Broström, 2015).

According to (Eshach & Fried, 2005) the teacher consistently stimulates children's interest and curiosity by presenting various problems every day, the issues raised are not intended to provide training or test children's abilities, but rather to do learning that encourages children's investigative skills young children. The purpose of science for children is not only to understand concepts, but can also further the development of children's interests and potential in connection with their curiosity about everything, it also teaches them how to do science through the use of scientific processes in discovery activities (Jirout & Zimmerman, 2015). Thus it can be concluded that science is not only an activity but also an approach to conducting investigations. This approach involves the process of inquiry, direct activities, investigations and discussions (Conezio & French, 2002).

The importance of early childhood education teacher competencies includes attitudes, ability to understand children's perspectives and maintain and follow children's interests and ways of thinking about the world around them (Syaodih & Mulyana, 2017). In understanding the anal-child perspective, teachers must pay attention to curiosity and the questions given by children are also able to be good listeners by encouraging empathy in interacting with children (Trundle, 2010). Next in pedagogical abilities, teachers must plan a pleasant learning environment through play activities, integrating games and science into children's learning activities to support the development of children's potential (Hamlin & Wisneski, 2012).

According to (Kirkwood, Bearlin, & Hardy, 1989) The first step in guiding children in science activities is to instill positive attitudes and beliefs about science by instilling positive attitudes and beliefs about science by expanding children's understanding in science learning, broadening understanding of the importance of science skills, broadening understanding in developing science curriculum. (Chaille Lory & Britain, 1997) explained the role of teachers in implementing SAINS learning in Early Childhood Education as follows:

1. Teachers as presenters, teachers convey problems that can inspire students in finding out something.
2. Teachers as observers, teachers make observations related to the learning process of children, not observing the strengths and weaknesses of children (Chittenden & Jones, 1998).
3. Teachers as stimulator, the teacher acts as a figure who becomes a role model for children and is able to stimulate children to be able to ask questions, the teacher as an organizer provides a conducive environment for children in the learning process.
4. Teachers as collectors of children's learning documents, the teacher evaluates children through a collection of children's learning documents to see the child's development process, so the teacher can see each child's development.
5. Teachers as children's guide in building theory, the teacher who guides students in instilling every learning concept, even if children try to find their own knowledge and have difficulty understanding it, the teacher helps children build their theories.

METHODOLOGY

This research uses descriptive qualitative method, where data collected in the form of data description about the ability of teachers to teach science in Early Childhood Education, the data collected is poured in the form of a description so that it looks at how the teacher's ability. The subjects of this study were 10 teachers from 2 PAUD schools in the city of Bandung. The focus of this research is (1) to describe how the PAUD teacher's understanding of science; and (2) the ability of teachers to design science practices in PAUD. This research data collection method uses observation, documentation study, and questionnaire. After the data is obtained, then the data are analyzed using triangulation techniques.

Result and Discussion

This section describes in detail the PAUD teacher's understanding of science and the ability of PAUD teachers to teach science to young children.

1. PAUD Teacher's Understanding of Science.

The results of the teacher's understanding of science research can be seen in Figure 1 below.

Table 1. PAUD Teacher's Understanding of Science

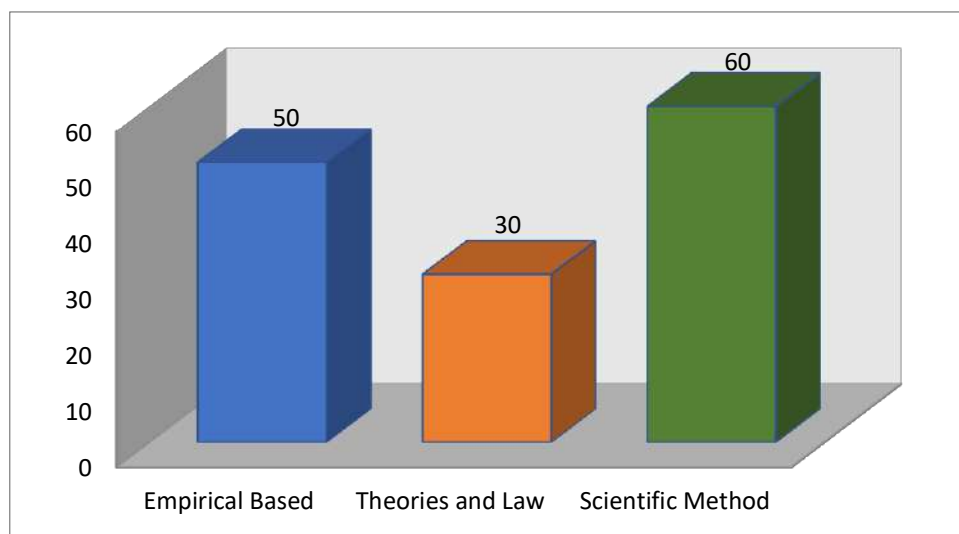
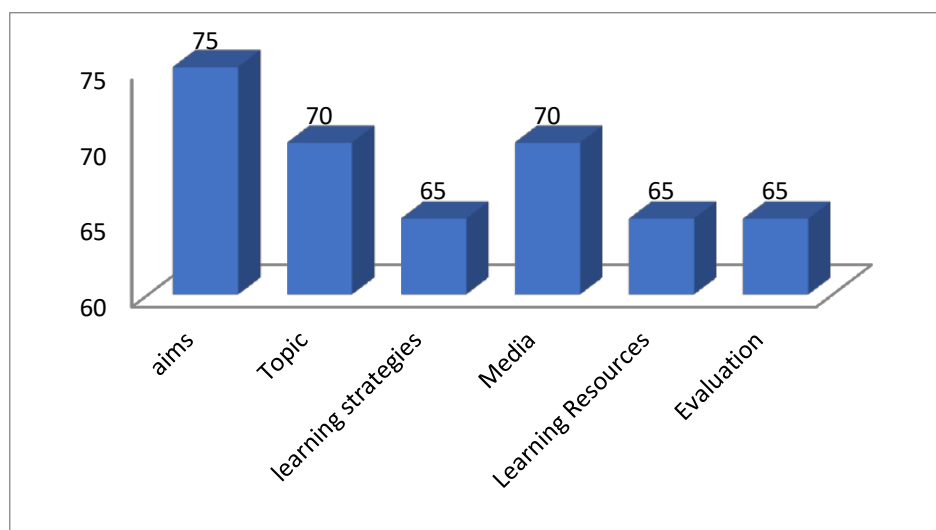


Table 1 shows that the percentage of teachers' understanding of the nature of science as a whole is included in the Sufficient category, except the aspects of theories and law are included in the insufficient category. Teachers' understanding of the nature of science greatly affects their ability to teach science to students. So this is natural if science learning is done less than the maximum. This is in line with the results of research conducted by previous researchers that teachers' understanding of the nature of science has a significant effect on the ability of teachers to implement effective and efficient science learning (Hacieminoglu, 2014).

2. PAUD Teacher's Ability in Science Learning

In this section, it is explained how the ability of PAUD teachers in designing science learning. Based on the results of documentation studies obtained data that the ability of teachers in designing science learning in early childhood is as follows.

Table 2. PAUD Teacher's Ability in Science Learning



Based on table 2 shows that overall the ability of teachers in designing science learning for early childhood is quite good. The highest score obtained by the teacher is an indicator of determining goals. In this case the teacher is able to formulate learning objectives in accordance with the indicators and the teacher is able to formulate measurable operational verbs. While the lowest score obtained by the teacher is an indicator of the application of strategy, use of learning resources, and evaluation. In this indicator the ability of teachers included in the category is quite good. In the design of science learning made by teachers is not optimal in the use of innovative learning strategies. The teacher is also not optimal in using available learning resources in the surrounding environment. In the evaluation indicators, the suitability between the assessment and the indicators and learning objectives is not given enough attention. In addition, in planning follow-up is also not optimal.

CONCLUSION

Based on the results of the study it can be concluded that the teacher's understanding of the nature of science is included in the sufficient category. Teachers' understanding of the nature of science has a significant influence on the ability of teachers to implement science learning. In addition, the results of the teacher's ability to design science learning are also included in the sufficient category. The indicator most mastered by the teacher is the indicator of goal formulation. As many as 75% of teachers have been able to formulate learning goals in accordance with learning indicators. From this description the teacher's understanding of the nature of science and the ability of teachers in designing science still needs to be improved so that the quality of science learning that is carried out is getting better.

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CONFLICT RESOLUTION FOR THE CHILDREN OF ARABIC RACE AS THE FORM OF EMPATHY FOR THE INTERACTIONS AT MOSQUES IN THE PROVINCE OF AL-HIJAZ

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Abstract

All nations has their own culture include the norms. Kingdom of Saudi Arabia always visiting by moslems pilgrims from all nations for hajj and umra rituals. There's most famous cities to visiting are Mecca and Madina in province of Al-Hijaz. There's many problem sometimes were happen in the interaction at mosques between people from differences nation/race in the many range of age were needs conflict resolution. The differences of nations were automatically has differences culture norms. The research are about conflict resolution for the children of Arabic race as the form of empathy for the interaction at mosques in the province of Al-Hijaz Kingdom of Saudi Arabia. Research subjects are 147 children of Arabic race contains of male and female range of age 5- 12 years old. Research locations are mosques in province of Al-Hijaz Kingdom of Saudi Arabia: Masjid Arrahmah (Jeddah), Masjid Quba (Madina), Masjid Aisyah (Tan'im), Masjid Dzi Al-Hulaifah (Wadi 'Aqiq), Masjid An-Nabawi (Madina), and Masjid Al-Haram (Mecca). The conflict resolution which are the children of Arabic race done are part of empathy forms in interaction between the human beings, especially to the older people were related to norms of their culture which respect to the older people and priority of hospitality. The children of Arabic race commonly applied collaborating, compromising, avoiding, and accommodating conflict resolution models. They're prefer to avoiding the competing conflict resolution model. The aspects of humanity and nation culture are correlated with the children of Arabic race choice for conflict resolution models as the form of empathy for interaction at mosques in the province of Al-Hijaz. Kingdom of Saudi Arabia. Character education were related to the culture.

Key words : Conflict resolution, the children of Arabic race, empathy, interaction.

INTRODUCTION

There's many nation in the world. All of nation has their own culture including languages. The different nation absolutely different culture. Language is one of identity of the nation. Every community of a nation has certain norms that distinguish it from other groups of people. Each nation has its own unique cultural values even though they basically have universal human norms.

Humans in addition to their position as individual creatures, are also social creatures. This causes humans not to live alone apart from the others. Social interaction does not only take place within the community but also with other community groups. The higher human needs are in their desire to achieve their goals, the higher the intensity of social interaction in society which of course has cultural norms that bind it.

Human life is inseparable from the aspects of religion they profess. As religious people, there are matters relating to religion that govern various aspects of life. Muslims like other religions have obligations in carrying out worship.

Saudi Arabia is one of the countries in the Middle East that is very well known all Muslims in the world. Islam was born in the city of Mecca with the Prophet Muhammad as the recipient of revelations from Allah SWT.

Al-Hijaz is one of the provinces in Saudi Arabia. In this province there are several famous cities, including: Jeddah, Mecca, and Medina. Jeddah is known as a port city and trading city. That makes the city always looks crowded with many people from various nationalities. Mecca and Medina are the Holy Land of Muslims known as Al-Haramain (Two Holy Land). Both of these cities were visited by Muslims from all over the world to perform Hajj and Umrah.

There are various interests and goals of people from various nations who came to the Al-Hijaz province. Mosques in the Al-Hijaz province were visited by Muslims with the aim of carrying out worship. The arrival of Muslims from various nationalities to the mosques in the province made the interaction between them unavoidable.

Arabic is the ones of Semmit race which has the large populations in the word. Their origin were in Asia and Afrika. Two of Islamic holylands are Mecca and Madina location in Province Al-Hijaz. Mecca and Madina known as Al-Haramain, it's mean two holylands. Al-Haramain every time were visited by the pilgrims from all nations in the world. There's a lot of contact between the pilgrims at Al-Haramain, especially at the mosque. The different cultures absolutely has the different norms. The different languages sometimes make problems of communication for interaction between part of pilgrims which came from many country.

As social creatures, humans live in tribes and nationalities. Each nation / ethnic group has their own culture which marks and differentiates

between groups. In all order of social life can not be separated from the culture that grows and develops in it.

Although every nation has its own cultural character, all of them have universal human values. This is very influential on policy in attitude when interacting with other nations.

Different nations automatically have different cultures, although basically every nation has different human norms, but there are also many differences between the cultures of one nation and another.

Differences in cultural values at the time of contact interaction between groups originating from one nation with other nations sometimes cause conflict.

The mosque as a place of worship for Muslims has a norm for the congregation when interacting in it. The Kingdom of Saudi Arabia is the center of an Islamic country visited by Muslims from all over the world to carry out worship, especially Hajj and Umrah. Every nation that comes to the country cannot be separated from carrying the cultural customs of each nation. Differences in habits between one nation and another nation sometimes cause surprise or confusion from other nations because they are not accustomed to the culture. That also applies to children.

CONFLICT AND CONFLICT RESOLUTION

Conflict is a problem that arises in social interaction. This is caused by the disagreement between individuals or groups. G.R Terry (in Winardi: 2007) states that conflicts generally follow an organized pattern that involves four stages, namely: 1) a certain crisis arises; 2) symptoms of escalation of misunderstanding occur; 3) confrontation becomes the center of attention; and 4) the subsequent crisis is diverted

Conflicts can arise within individuals, individuals with individuals, or between groups. Conflicts can cause unrest for the people involved in it as well as outsiders associated with it. This requires a settlement from the parties involved in it. Winardi (2007: 8) states that conflicts can arise due to role overload (rule overloads) and the inability of the role of the person concerned (person role incompatibilities).

Problems that cause interpersonal conflicts usually involve one or more individuals and there is a tendency to be substantive or emotional. Almost all humans have experienced interpersonal conflicts.

In addition to interpersonal matters, conflicts can occur between groups. This happens due to a misunderstanding between one group and another group.

Conflict management requires the ability to understand the causes of conflicts and their correct resolution. Addressing conflicts can be done by being indifferent, pressing, or resolving. Conflict resolution can be done in various forms, namely: avoiding, competition, accommodation, compromise, and collaboration.

THEORY

Conflict Resolution for the Children of Arabic Race for Interactions at Mosques

Conflict arises due to the emergence of conflict between thoughts and feelings in dealing with a situation. This can happen to anyone and anywhere in a variety of interactional situations. Conflict resolution must be carried out appropriately and wisely by anyone involved in it so as not to cause more fatal problems.

At all age levels, humans can experience conflict with each other. The parties to the conflict do not always involve the same age group, but also from groups of different age ranges, including conflicts involving children, adolescents, adults and the elderly. Conflict resolution, of course, must consider various aspects, both the parties involved, the situation, and the place of the conflict.

Original values instilled by Arab families in children: 1) Continuity, cooperation, and mutual love for the family; 2) Stick to mental and religious values; 3) Young people respect older people and older people love young people; 4) Love the family and feel proud to mention the origin of their offspring; and 5) Other values (There are other types of values studied by the next generation / children in Arab families, for example: Arab generosity that causes famous Arab families, immediately to help people who are persecuted, keep promises, dare and love the motherland) (Mustafa et al. & Samirai, 2007: 33-35)

When interacting in the area of the mosque, Arab children interact with many people from various nationalities. As well as pilgrims from other nations, they also use the facilities of the mosque. On this occasion they were in a situation that wanted an appropriate conflict resolution.

The children of Arabic race commonly applied *collaborating*, *compromising*, *avoiding*, and *accommodating* conflict resolution models. They're prefer to avoiding the *competing* conflict resolution model.

When queuing to get drinking water, children who are in the front of the queue are just taking drinks for themselves, some are also fetching for their families. When they are in the queue often behind them there are people who are older than them. Their actions do not put people queuing behind them first but rather take water for those who stand behind them. The ones they prioritize to be given drinks are older people.

When people panic because they lose their drink bottles, children tend to give their drinks. They do that in an effort to solve the person's problems.

At the time of the distribution of the iftar dishes, Arab children do not fight with those around them. They are prefer to wait to be given by the person who shares the dish.

If there are those who are not around, the children have the initiative to directly share the food and drinks they are rationing to give to those around them. There is a tendency for them to give most of their food and drink rations to those around them so that they can be together.

When going through the prayer there are many people who are blocking their way then the action taken:

1. With the guidance and direction of parents / family they ask for permission to ask for a way between the people around them by passing the gap between people there.
2. With the guidance and direction of parents / family over the shoulders of people who are sitting begins with greetings. After passing their shoulders they rub the shoulders of the people they step over.
3. Refrain from stepping over people who are praying in prostration positions. When the prayers has stood up from their prostration, they just passed in front of them.

CONCLUSIONS

Conflict resolution carried out by children of Arab race as a form of empathy in interacting in mosques is influenced by the local wisdom values of the Arabs as well as being educated in the family environment. They're prefer to avoiding the *competing* conflict resolution model.

They chose the models of conflict resolution so that all parties could get a good solution to their problems based on their perspective of the prevailing norms in social interaction, especially in mosques. Habits and exemplary measures carried out by parents towards children are also imitated by children in carrying out conflict resolution.

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Rancang Cipta Lagu Anak-Anak Berbasis Nilai Karakter Kesantunan

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Abstract

Fenomena krisis lagu anak-anak terutama yang berbasis nilai karakter kesantunan merupakan masalah yang harus diatasi. Lagu anak-anak sudah jarang sekali diajarkan di sekolah antara lain bosan dengan lagu yang sudah pernah disampaikan ketika di TK, guru SD jarang memperkenalkan lagu anak-anak terdahulu, menyukai dengan tokoh yang menyanyikannya, aliran musiknya, dan yang lebih tepatnya lirik dewasa. (Alwi, 2017). Karakter nilai kesantunan belum teroptimalkan seperti pembiasaan dalam menyapa, permisi, tolong, minta maaf dan terima kasih (Abdul, 2010). Hal ini menjadi tantangan dalam perancangan dan penciptaan lagu anak-anak berbasis nilai kesantunan. Rancang Cipta Lagu memiliki tahapan identifikasi, perancangan, pembuatan, perekaman dan uji coba kelayakan. Metode yang digunakan dalam penelitian adalah D&D yaitu Design and Development, direncanakan dilakukan dalam jangka 7 bulan, terhitung mulai bulan April hingga Oktober 2018. Instrumen penelitian mencakup (1) studi literatur tentang sastra, teori dasar musik, dan karakter nilai kesantunan serta teori dasar musik; (2) Pedoman komposisi musik dengan indikator unsur-unsur musik diantaranya ritme, nada, melodi, harmoni, irama, birama; dan (3) pedoman wawancara dan angket kepada SD Mitra Kampus UPI di Cibiru dan Mahasiswa PGSD Kampus UPI di Cibiru Semester 5 pada mata kuliah Pengembangan Materi Seni di SD untuk menguji hasil kelayakan Lagu Anak-anak Berbasis Karakter Nilai kesantunan. Perancangan dan penciptaan lagu diharapkan menjadi salah satu modifikasi hasil seni bertemakan nilai kesantunan, dan menjadikan pembiasaan konsep kesantunan

Kata kunci : Rancang Cipta Lagu Anak-anak, Karakter Nilai Kesantunan

INTRODUCTION

Mengamati dunia musik tanah air sekarang membuat para orang tua seharusnya sadar akan musik yang didengarkan anak. Orang tua adalah orang yang paling bertanggung jawab atas perkembangan anak, termasuk perkembangan psikologis mereka (Santrok, 2011). Sayang sekali, dunia musik saat ini sangat tidak mendukung perkembangan anak Indonesia. Lirik-lirik vulgar maupun dewasa seolah menjadi andalan untuk dapat mendongkrak penjualan yang anehnya tetap mendapat respon dari masyarakat. Produser tidak lagi melihat pasar lagu anak sebagai pasar potensial karena dibandingkan dengan lagu Melayu, lagu anak tidak menghasilkan penjualan yang signifikan. Pebisnis dunia hiburan juga lebih memilih menggiring anak-anak untuk menyanyikan lagu-lagu dewasa, seperti pencarian bakat, meskipun acara dikemas dengan versi untuk anak-anak dan oleh anak-anak. Anak-anak seperti dipaksa untuk menyanyikan lagu yang bukan untuk anak-anak melainkan menyanyi lagu band orang dewasa.

Selain itu, lagu anak-anak sudah jarang sekali diajarkan di sekolah padahal banyak lagu yang memiliki karakter bagus dan lagunya mudah diingat karena isi syairnya sesuai dengan jiwa anak-anak dan melodinya sederhana. Penyebabnya lainnya pun lagu untuk jenjang SD sudah disampaikan di TK, jadi ketika anak masuk jenjang SD merasa bosan, guru SD pun dalam pembelajaran jarang memperkenalkan lagu anak-anak terdahulu. Selain itu, apabila dikaitkan dengan fenomena sosial saat ini yaitu karakter, lirik lagu anak belum menyentuh karakter nilai santun seperti unsur kata jumpa, ucapkan sayang dan senyum. Karakter santun tidak mengandung ejekan secara langsung, tidak memerintah secara langsung, serta menghormati orang lain. Hal ini disebut salah satu keterampilan sosial bersifat simpati empati (Abdul, 2011). Krisis karakter kesantunan mulai terasa Bakri (2016) mengatakan terlihatnya defisit kesantunan tidak terjadi dikalangan generasi muda saja, bahkan orang-orang yang sudah dewasa dan seharusnya menjadi panutan pun memperlihatkan krisis kesantunan. Adegan saling gebrak meja dan mengeluarkan kata-kata kasar tersiar hampir ke seluruh penjuru negeri, menjadikannya sebuah teladan buruk yang akan ditiru oleh banyak orang terutama generasi muda khususnya anak-anak.

1. Karakter Nilai Kesantunan

Dalam KBBI edisi ketiga (1990) dijelaskan yang dimaksud dengan santun adalah kehalusan dan baik (budi bahasanya, tingkah lakunya). Kesantunan (*politeness*), kesopanan santunan, atau etiket adalah tatacara, adat, atau kebiasaan yang berlaku dalam masyarakat. Kesantunan merupakan aturan perilaku yang ditetapkan dan disepakati bersama oleh suatu kelompok masyarakat tertentu sehingga kesantunan sekaligus menjadi prasyarat yang disepakati oleh perilaku sosial yang menjadi kebudayaan sebagai prasyarat pendidikan. Oleh karena itu, kesantunan ini biasa disebut "tatakrama". Kesantunan bersifat relatif di dalam masyarakat. Ujaran tertentu bisa dikatakan santun di dalam suatu kelompok masyarakat tertentu, akan tetapi di kelompok masyarakat lain bisa dikatakan tidak santun. Zamzani, (2010) mengatakan bahwa kesantunan (*politeness*) merupakan perilaku yang diekspresikan dengan cara yang baik atau beretika.

Berbahasa santun merupakan fenomena kultural, sehingga berbahasa santun dan direalisasikan dalam tindak komunikasi. Dalam penilaian

kesantunan berbahasa minimal ada dua hal yang perlu diperhatikan yaitu bagaimana kita bertutur dan dengan siapa kita bertutur. Hakikatnya kesantunan berbahasa adalah etika kita dalam bersosialisasi di masyarakat dengan penggunaan bahasa dan pemilihan kata yang baik, dengan memerhatikan di mana, kapan, kepada siapa, dengan tujuan apa kita berbicara secara santun. Hal tersebut senada dengan pendapat Wijana (1996), bahwa bentuk-bentuk tuturan yang diutarakan oleh penutur dilatarbelakangi oleh maksud dan tujuan tertentu. Konsep kesantunan dalam berbahasa tradisional itu sudah saatnya "dibaca" kembali secara teoretis, agar terjadi penyegaran ideologi mengenai bagaimana seharusnya bahasa itu digunakan, agar santun. Kesantunan atau etika adalah tata cara, adat, atau kebiasaan yang berlaku dalam masyarakat. Kesantunan merupakan aturan perilaku yang ditetapkan dan disepakati bersama oleh suatu masyarakat tertentu sehingga kesantunan sekaligus menjadi prasyarat yang disepakati oleh perilaku sosial. Oleh karena itu, kesantunan ini disebut sebagai tatakrama. Tata cara berbahasa harus sesuai dengan unsur-unsur budaya yang ada dalam lingkungan masyarakat dan penggunaan suatu bahasa dalam berkomunikasi.

Peletak dasar kesantunan bahasa adalah Lakoff (1990). Dalam tulisannya yang berjudul "The Logic of Politeness; or Minding your P's and Q's", ia mengemukakan teori yang kemudian menjadi dasar bagi sejumlah besar penelitian tentang kesantunan bahasa yang dilaksanakan dalam berbagai bidang dan disiplin ilmu. Berbahasa santun sebagai komponen komunikasi sosial yang memiliki nilai karakter didalam kehidupan masyarakat. Menurut Mulyana, (2013) fungsi komunikasi yaitu komunikasi sosial, komunikasi ekspresif, komunikasi ritual, dan komunikasi instrumental. Kesantunan merupakan suatu fungsi dari komunikasi sosial dimana seseorang saling melakukan interaksi antara satu dan lainnya.

Berbahasa santun merupakan nilai karakter yang diperoleh melalui proses pendidikan dimana nilai-nilai etika, estetika dan memiliki moral yang baik maka akan memiliki tingkat kesantunan yang baik dalam berkomunikasi ataupun berinteraksi didalam berkehidupan masyarakat lokal maupun terhadap masyarakat global hal ini membuktikan bahwa kesantunan merupakan apresiasi terhadap sesama manusia yang memiliki nilai-nilai kemanusiaan dan norma-norma yang berlaku didalam masyarakat. Yule (dalam Fajar, 1996:104) mengatakan bahwa kesopanan sebagai suatu konsep yang tegas, seperti gagasan 'tingkah laku sosial yang sopan', atau etiket, terdapat dalam budaya. Sejalan dengan apa yang telah dipaparkan bahwa kesantunan merupakan ketegasan yang melambangkan nilai moral terhadap sesama manusia dalam menjunjung tinggi rasa hormat, saling menghargai yang dijadikan simbol kebudayaan yang trus diturunkan terhadap generasi penerus didalam masyarakat maupun negara.

Berbahasa santun merupakan nilai pendidikan yang mengandung unsur-unsur etika, keindahan (estetika) dan moral yang baik Sopan santun menentukan juga prinsip-prinsip umum termasuk sifat bijaksana, pemurah, rendah hati, dan simpatik terhadap orang lain. Keraf (2006) mengatakan yang dimaksud sopan santun adalah memberi penghargaan atau menghormati orang yang diajak bicara, khususnya pendengar atau pembaca. Pentingnya berbahasa santun diterapkan didalam pendidikan merupakan hal yang perlu diberdayakan dalam mengembangkan potensi dan keterampilan peserta didik.

Kesantunan merupakan ciri khas kebudayaan daerah yang berasal dari hubungan pemikiran rasa pengormatan, menghargai dan menyayangi antara sesama yang disimbolkan melalui tingkah laku verbal maupun non verbal dimana kesantunan merupakan nilai yang memiliki budi luhur yang tinggi dalam menimbang baik dan buruk unsur-unsur didalam masyarakat.

Kesantunan memiliki Prinsip sopan santun yang memiliki arti adalah peraturan dalam percakapan yang mengatur penutur (penyapa) dan petutur (pesapa) untuk memperhatikan sopan santun dalam percakapan. Setiap kali berbicara dengan orang lain, penutur akan membuat keputusan-keputusan menyangkut apa yang ingin dikatakannya dan bagaimana menyatakannya.

Pendidikan karakter melalui lagu, yang artinya diberikan lewat mata pelajaran bernyanyi. Pada tahun 1970-an lagu anak-anak masih sering di gunakan untuk memberi pendidikan di sekolah taman kanak-kanak dan sekolah dasar. Meskipun saat ini masih banyak sekolah yang menggunakan lagu anak-anak tapi sekarang jumlahnya tidak sebanyak dahulu. Pemerintah menjadikan pembangunan karakter sebagai salah satu program prioritas pembangunan nasional. Semangat itu secara implisit ditegaskan dalam Rencana Pembangunan Jangka Panjang Nasional (RPJPN) tahun 2005-2025, dimana pendidikan karakter ditempatkan sebagai landasan untuk mewujudkan visi pembangunan nasional, yaitu "Mewujudkan masyarakat berakhlak mulia, bermoral, beretika, berbudaya, dan beradab berdasarkan falsafah Pancasila".

RPJPN dan UUSPN merupakan landasan yang kokoh untuk melaksanakan secara operasional pendidikan budaya dan karakter bangsa sebagai prioritas program Kementerian Pendidikan Nasional 2010-2014, yang dituangkan dalam Rencana Aksi Nasional Pendidikan Karakter (2010) pendidikan karakter disebutkan sebagai pendidikan nilai, pendidikan karakter, pendidikan moral, pendidikan watak yang bertujuan mengembangkan kemampuan seluruh warga sekolah untuk memberikan keputusan baik buruk, keteladanan, memelihara apa yang baik, dan mewujudkan kebaikan itu dalam kehidupan nyata sehari-hari. Di sini memang anak-anak masih sulit untuk memahami bahasa-bahasa kiasan, apalagi banyak anak-anak yang bila di beritahu akan membantah ataupun melawan, maka dari itu disini saya mencoba meneliti tentang pendidikan karakter dan karakter pada anak usia dini melalui lagu anak-anak, dengan tema lagu anak-anak diharapkan anak-anak akan senang dalam mempelajarinya dan pendidikan karakter juga dapat disatukan dengan pelajaran bernyanyi melalui syair atau lirik lagu yang dinyanyikan. Pada penelitian ini, lagu anak-anak berbasis karakter nilai kesantunan khususnya tentang konsep atau lirik yang mengandung jumpa, jujur, ucapkan sayang dan senyum.

Berdasarkan permasalahan di atas, Rancang Cipta Lagu Anak-anak Berbasis Karakter Nilai Kesantunan menjadi asumsi untuk salah satu menciptakan media variatif dalam penyampaian karakter nilai kesantunan ke Anak SD khususnya keterampilan sosial dalam unsur kata jumpa, ucapkan sayang dan senyum.

RESULT AND DISCUSSION

1. Lagu Anak-anak

Musik mampu mempengaruhi perkembangan intelektual anak dan bisa membuat anak pintar bersosialisasi. Alunan musik memberikan manfaat pada

perkembangan intelektual anak, bahkan didalam kandunganpun dianjurkan memperdengarkan musik kepada anak. Ketertarikan anak pada permainan musik berawal dari mendengarkan musik, dengan mendengarkan musik akan melatih fungsi otak anak yaitu berhubungan dengan daya nalar dan intelektual anak. Musik dapat mengoptimalkan perkembangan intelektual anak dan musik juga bisa membuat anak jadi cerdas sekaligus kreatif, musik juga dapat membangun rasa percaya diri dan kemandirian.

Menurut Gordon pada buku *Keterampilan Musik dan Tari*, proses pengenalan anak terhadap musik adalah anak-anak belajar musik sama dengan tahapan dia belajar berbahasa. Setelah bunyi bahasa dari ibunya selama beberapa bulan. Seorang anak beranjak ketahap berikutnya yakni "coleteh". Pada tahap ini anak bereksperimen dengan bunyi ucapan yang tidak di pahami oleh ibunya. Segera setelah anak memecahkan simbol-simbol bunyi dari bahasa ibunya, dan dapat menirukan kata-kata pertamanya, dan kemudian menggunakan kata-kata pertamanya tersebut dengan penuh arti dalam frase dan kalimat-kalimat yang di ciptakannya sendiri.

2. Manfaat Lagu untuk Anak

- a. Melatih motorik kasar. Dengan melakukan kegiatan bernyanyi anak dapat juga melakukannya dengan menari, bergaya, bejoget dan lain-lain. Dan hal ini bisa meningkatkan dan melatih gerakan motorik anak.
- b. Membentuk rasa percaya diri anak. Bernyanyi merupakan kegiatan yang menyenangkan bagi anak sehingga dengan meniru dan ikut bernyanyi dapat memberikan rasa percaya diri bahwa ia pandai untuk bernyanyi. Jangan lupa untuk memberikan pujian bagi anak.
- c. Menemukan bakat anak. Bernyanyi bisa menjadi kegiatan yang sering dilakukan oleh anak. Ia sangat suka dan pandai sekali bernyanyi dengan diiringi musik, dengan gaya bernyanyinya yang khas dapat memberikan ia penyaluran yang tepat dengan mengikuti lomba anak bernyanyi.
- d. Melatih kognitif dan perkembangan bahasa anak. Bernyanyi tentu saja tidak bisa lepas dari kata dan kalimat yang harus diucapkan. Dengan bernyanyi dapat melatih peningkatan kosa kata dan juga ingatan memori otak anak.

3. Merancang dan Menciptakan Lagu Anak

Langkah-langkah yang dapat dilakukan untuk menulis lagu anak-anak antara lain:

- a. Tentukan tema syair lagunya dulu. Jika lagu berlagu tentang alam atau bermain karakter melodinya tentu saja riang, ketika menulis lagu tentang doa pastinya berkarakter maestro atau agung;
- b. Interval untuk lagu anak-anak tidak melebihi 1 oktaf;
- c. Ritmis yang sederhana disesuaikan dengan tema lagu;
- d. Syair lagu anak harus lugas dan jangan menggunakan kata-kata yg sulit dimengerti, misalnya "capailah citamu setinggi langit", "bekerja keras membanting tulang", dan "menggapai hari esok".

Lagu merupakan gubahan seni nada atau suara dalam urutan, kombinasi, dan hubungan temporal (biasanya diiringi dengan alat musik) untuk menghasilkan gubahan musik yang mempunyai kesatuan dan kesinambungan (mengandung irama). Ragam nada atau suara yang berirama disebut juga dengan lagu.

Lagu dapat dinyanyikan secara solo, berdua (duet), bertiga (trio) atau lebih dari tiga (*Choir*). Perkataan dalam lagu biasanya berbentuk puisi berirama, namun ada juga yang bersifat keagamaan ataupun prosa bebas. Lagu dapat dikategorikan pada banyak jenis, bergantung kepada ukuran yang digunakan. Dalam lagu dapat memberi suasana dan emosional serta syair dari lagu tersebut dapat menjadi pembelajaran untuk anak-anak.

Unsur-unsur dalam merancang lagu anak-anak mencakup beberapa ketentuan diantaranya:

- 1) Ide yang akan diangkat pada penyusunan penelitian ini adalah pembuatan lagu tanpa menggunakan instrumen musik, diperoleh berdasarkan studi literatur sastra dan fenomena asosial yang terjadi di kalangan anak-anak.
- 2) Tema lagunya sendiri tentang Karakter Nilai kesantunan bertemakan simpati empati yaitu spa, permis, tolong, minta maaf dan terimakasih, hal ini tergambar jelas pada kata-kata yang tersusun dalam lirik pada lagu yang akan dibuat.
- 3) Pembuatan lirik lagu disini dibuat dengan kata-kata yang mudah dicerna, tujuannya adalah agar mudah diingat. Karena, lirik yang mudah di cerna dan diingat akan memiliki nilai lebih, yaitu lebih gampang diterima oleh orang-orang yang mendengarnya khususnya anak-anak. Lirik pun terdapat konten makna yang tersampaikan secara jelas.
- 4) Harmoni pada Lagu anak-anak Berbasis Karakter Nilai kesantunan berupa kombinasi not nada yang diperdengarkan secara bersama-sama disalah satu lirik agar terlihat serentak ketika dinyanyikan anak-anak.
- 5) Ritme atau irama secara sederhana adalah perulangan bunyi-bunyian menurut pola tertentu dalam sebuah lagu. Perulangan bunyi-bunyian ini juga menimbulkan keindahan dan membuat sebuah lagu menjadi enak didengar. Irama juga dapat disebut sebagai gerakan berturut secara teratur. Irama keluar dari perasaan seseorang sehubungan dengan apa yang dia rasakan, khususnya mudah dihafal anak-anak.
- 6) Melodi adalah susunan nada yang diatur tinggi rendahnya, pola, dan harga nada sehingga menjadi kalimat lagu. Hal ini akan menciptakan sebuah musik yang enak didengar oleh anak-anak.

Proses perancangan lagu untuk anak atau umum, melalui beberapa tahapan diantaranya:

a. Pra Produksi

Tahap pra produksi merupakan tahapan persiapan untuk merancang Lagu anak-anak Berbasis Karakter Nilai kesantunan dengan berbagai kriteria yaitu ide, tema, lirik.

1. Ide yang akan diangkat pada penyusunan penelitian ini adalah pembuatan lagu tanpa menggunakan instrumen musik, diperoleh berdasarkan studi literatur sastra dan fenomena asosial yang terjadi di kalangan anak-anak.
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- b. Produksi (Pencipta)
- Tahap produksi merupakan tahapan pembuatan/ penciptaan Lagu anak-anak Berbasis Karakter Nilai kesantunan dengan ketentuan hasil dari tahap produksi ditambahkan dengan harmoni, ritme, dan melodi yang indah dan mudah dipahami anak untuk menyanyi.
1. Harmoni pada Lagu anak-anak Berbasis Karakter Nilai kesantunan berupa kombinasi not nada yang diperdengarkan secara bersama-sama disalah satu lirik agar terlihat serentak ketika dinyanyikan anak-anak.
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 3. Melodi adalah susunan nada yang diatur tinggi rendahnya, pola, dan harga nada sehingga menjadi kalimat lagu. Hal ini akan menciptakan sebuah musik yang enak didengar oleh anak-anak.
- c. Perekaman (Dokumentasi)
- Tahap ini merupakan tahap akhir dari perancangan dan penciptaan Lagu anak-anak Berbasis Karakter Nilai kesantunan berupa perekaman dan dokumentasi hasil cipta ke dalam bentuk audiovisual pada perangkat CD

KESIMPULAN

Penyebab krisis lagu anak lainnya adalah lagu untuk jenjang SD sudah disampaikan di TK, jadi ketika anak masuk jenjang SD merasa bosan, guru SD pun dalam pembelajaran jarang memperkenalkan lagu anak-anak terdahulu. Musik dan lagu turut menunjang perkembangan IQ dan EQ anak. Kurangnya pemahaman dan pengenalan nilai-nilai karakter berbasis kesantunan dapat diatasi dengan merancang dan menciptakan lagu anak-anak berbasis karakter nilai kesantunan. Pendidikan karakter diaplikasikan dengan cara merancang, mencipta, dan memperkenalkan lagu-lagu berbasis karakter yang diajarkan dengan cara yang praktis dan menyenangkan. Tahapan perancangan lagu anak sama halnya dengan lagu pada umumnya melalui pra produksi, produksi, dan perekaman.

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INTERNALIZATION OF LOCAL WISDOM VALUES IN KAMPUNG KUTA COMMUNITIES IN FACING GLOBALIZATION

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Abstract

Indonesia is a country with a very high level of cultural diversity. this can be seen from each region has its own cultural characteristics, apart from that, the community must also answer the challenge with the current of globalization which is now almost a part of the soul of civilization, which seeks to erode or even reduce the authenticity values of culture With the development of science and technology today, it has affected all aspects of the constellation of human life, including the people of Kampung Kuta. Kampung Kuta is a traditional village that has a specific tradition or tradition with orientation to the values of local wisdom, while still holding and carrying out the tradition of the customary leader. In this paper aims to identify the pattern of internalization of the values of local wisdom in the kampung Kuta. This research is a type of field research, with a qualitative approach. Research data were collected using data collection techniques in the form of observation and interviews, while the secondary data in the form of literature studies, and documentation studies.

Keyword: local wisdom, kampung kuta, globalization

INTERNALISASI NILAI-NILAI KEARIFAN LOKAL PADA MASYARAKAT KAMPUNG KUTA DALAM MENGHADAPI ARUS GLOBALISASI

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Abstrak

Indonesia merupakan salah satu negara dengan tingkat keberagaman budaya yang sangat tinggi. Hal ini terlihat dari setiap daerah memiliki ciri khas budayanya masing-masing, selain dari itu, masyarakat juga harus menjawab tantangan dengan adanya arus globalisasi yang saat ini hampir menjadi bagian jiwa dari peradaban, yang berusaha untuk mengikis atau bahkan mereduksi nilai-nilai kesejatan dari kebudayaan tersebut, dengan semakin berkembangnya ilmu pengetahuan dan teknologi saat ini telah mempengaruhi seluruh aspek konstelasi kehidupan manusia, tidak terkecuali dengan masyarakat kampung kuta. Kampung kuta merupakan kampung adat yang memiliki adat atau tradisi khas dengan berorientasi kepada nilai-nilai kearifan lokal, dengan masih memegang dan menjalankan tradisi dari ketua adatnya. Dalam tulisan ini bertujuan untuk mengidentifikasi pola internalisasi nilai-nilai kearifan lokal pada masyarakat kampung kuta. Penelitian ini merupakan jenis penelitian lapangan (*field research*), dengan pendekatan kualitatif. Data penelitian dikumpulkan dengan menggunakan Teknik pengumpulan data berupa observasi dan wawancara, adapun data sekundernya berupa studi literatur, dan studi dokumentasi.

Kata kunci: kearifan lokal, kampung kuta, globalisasi

PENDAHULUAN

Begitu banyak definisi kebudayaan menurut para tokoh maupun ahli yang memiliki penafsiran yang berbeda-beda, maka dalam hal ini budaya dapat dilihat dari multiperspektif. sehingga pada akhirnya merujuk pada suatu pemahaman bahwa budaya merupakan cara hidup yang dimiliki bersama oleh kelompok masyarakat tertentu, yang terdiri dari banyak unsur yang menyeluruh. walaupun tidak ada aturan tertulisnya, budaya dapat bersifat memaksa sekaligus memberikan pedoman untuk berperilaku supaya kehidupan lebih bermartabat dan memiliki sebuah identitas diri sebagai masyarakat yang berbudaya.

Dewantara (1977) mendefinisikan bahwa kebudayaan sebagai buah budi manusia, yang merupakan hasil dua pengaruh besar yaitu alam dan zaman. Ini merupakan sebuah bukti kejayaan hidup manusia untuk dapat mengatasi kesulitan dalam hidupnya agar selamat dan kebahagiaan bisa tercapai, dari hal tersebut akan mewujudkan sifat tertib dan damai bagi manusia.

Lebih lanjut Taylor (dalam Herlambang, 2018) menyebutkan bahwa kebudayaan merupakan keseluruhan yang kompleks, yang di dalamnya terkandung pengetahuan, kepercayaan, kesenian, moral, hukum, adat istiadat, kemampuan-kemampuan lain, dan kebiasaan yang didapat seseorang sebagai anggota masyarakat.

Berdasarkan dari pernyataan di atas Dewantara menyebutkan kebudayaan meliputi suatu dimensi, yaitu dimensi potensi alam dan zaman, selain itu Taylor menyebutkan bahwa kebudayaan terbentuk dari banyak unsur yang menyeluruh dan kompleks, sehingga dalam hal ini budaya memberikan suatu petunjuk bagi manusia untuk berperilaku supaya kehidupan lebih bermartabat.

Pengertian mengenai kebudayaan tersebut mengerucut kepada pemahaman yaitu sesuatu yang akan mempengaruhi tingkat pengetahuan dan meliputi sistem ide atau gagasan yang terdapat dalam pemikiran manusia. Artinya kebudayaan memiliki fungsi sebagai petunjuk dalam hidup (*design for living*). Oleh sebab itu kebudayaan tidak akan terlepas dari karakteristik khas yang melekat pada manusia yang berada dalam kehidupan bermasyarakat.

Berpijak dari pemahaman di atas, bahwa kebudayaan yang sudah ada seharusnya tidak tereduksi oleh sistem globalisasi, dimana sampai saat sistem globalisasi itu mempengaruhi aspek konstelasi kehidupan manusia dan hampir menjadi bagian dari jiwa dari peradaban. Gejala tersebut terlihat dari perkembangan dari aspek teknologi, ilmu pengetahuan, sosial, ekonomi, dan kebutuhan hidup masyarakat lainnya.

Nilai-nilai yang luhur dari suatu budaya mestinya mampu diinternalisasikan dalam proses pendidikan, hal ini bertujuan supaya masyarakat tidak kehilangan identitas diri sebagai manusia yang berbudaya, dengan menjunjung tinggi nilai-nilai peradaban, seperti norma, moral, etika, sopan, santun, toleransi, rajin, mandiri, bertanggung jawab dan lain sebagainya.

Salah satu upaya dalam menjaga nilai-nilai kebudayaan tersebut, maka diperlukan suatu kesadaran secara kolektif dalam mempertahankan nilai kebudayaan yang ada. Salah satu daerah yang tetap menjunjung tinggi

kebudayaan leluhurnya agar tetap terealisasi sebagai mana mestinya ialah masyarakat kampung Kuta.

Kampung adat kuta ini memegang suatu prinsip yang kuat, dimana masyarakat memiliki tujuan inti bersama yaitu menjaga kelestarian budaya yang telah diwariskan dari leluhurnya yang telah lalu. Sehingga kesadaran yang dimiliki oleh masyarakat kampung adat Kuta ini menjadi suatu keselarasan dalam menjaga serta melindungi kebudayaan yang ada.

Karena adanya suatu komitmen bersama setiap masyarakat berusaha untuk menjaga dan mempertahankan kebudayaan yang diwariskan dari leluhur mereka, dari sini terdapat perbedaan dengan masyarakat lain yang kebudayaannya terus menerus direduksi oleh mesin-mesin globalisasi.

TEORI

Globalisasi adalah suatu proses tatanan masyarakat yang mendunia dan tidak mengenal batas wilayah. Jamli (2005) mengemukakan bahwa globalisasi pada hakikatnya adalah suatu proses dari gagasan yang dimunculkan, kemudian ditawarkan untuk diikuti oleh bangsa lain yang akhirnya sampai pada suatu titik kesepakatan bersama dan menjadi pedoman bersama bagi bangsa-bangsa di seluruh dunia. Proses globalisasi berlangsung melalui dua dimensi, yaitu dimensi ruang dan waktu.

Teknologi informasi dan komunikasi adalah faktor pendukung utama dalam globalisasi. Dewasa ini, teknologi informasi dan komunikasi berkembang pesat dengan berbagai bentuk dan kepentingan dapat tersebar luas ke seluruh dunia. Oleh karena itu globalisasi tidak dapat dihindari kehadirannya dalam kehidupan.

Format kehidupan inilah yang menjadi sebuah tantangan bagi kebudayaan bangsa Indonesia. Di mana dengan konsep kehidupan yang multikulturalitas, dengan bangsa yang majemuk, dengan keanekaragaman yang dimiliki disegala aspek kehidupan. Artinya masyarakat Indonesia memiliki suatu prinsip yakni menjunjung tinggi nilai-nilai keberadaban dalam menjalani kehidupannya, sehingga disini mereka menampilkan sosok manusia yang tidak lepas dengan nilai, norma, adab, moralitas yang menunjukkan sebuah identitas dari bangsanya.

Berdasarkan dari pernyataan di atas, dapat dipahami bahwa kebudayaan merupakan aspek yang sangat vital bagi suatu bangsa. Koentjaraningrat (1985) mengungkapkan bahwa kebudayaan merupakan keseluruhan sistem gagasan, tindakan dan hasil karya manusia dalam rangka kehidupan masyarakat yang dijadikan milik diri manusia dengan belajar. Lebih lanjut Taylor (1874) menyatakan bahwa budaya adalah suatu keseluruhan kompleks yang meliputi pengetahuan, kepercayaan, kesenian, moral, keilmuan, hukum, adat istiadat, dan kemampuan yang lainnya serta kebiasaan yang didapat oleh manusia sebagai anggota masyarakat. Dari penjelasan tersebut dapat dimaknai bahwa kebudayaan mengacu pada sebuah konsep kehidupan yang dibangun berdasarkan kesadaran atas potensi dan buah budi manusia, yang kemudian menjadi sebuah nilai dan norma berdasarkan konsensus antar masyarakat dalam menjalani kehidupan.

Melanjutkan dari pernyataan di atas, kajian mengenai kebudayaan memiliki ruang lingkup yang begitu sangat luas, sehingga dalam hal ini menyebabkan terjadinya berbagai macam interpretasi dan multiperspektif. Namun yang perlu dipahami bahwa budaya akan senantiasa berkembang, karena kebudayaan sebagai seluruh sistem gagasan manusia yang suatu saat nanti gagasan tersebut akan berubah. Perubahan-perubahan cara pandang manusia dalam melihat realitas ini yang tidak dapat dihentikan, artinya secara dinamis dan progresif kebudayaan itu akan terus berkembang, hal ini sesuai dengan pendapat Dewantara (1977) bahwa kebudayaan merupakan hasil perjuangan manusia terhadap dua pengaruh kuat yaitu zaman dan alam.

Berkaitan dengan penjelasan di atas, kebudayaan berfungsi untuk mengatur agar manusia dapat memahami cara bertindak, berbuat, menentukan sikap saat berhubungan dengan orang lain, oleh karena itu segala bentuk tindakan manusia yang dilakukan sehari-hari mencerminkan dari suatu karakter atau identitas sebagai manusia yang berkehidupan yang mampu mewujudkan adanya suatu kebudayaan. Berikut pernyataan dari Alfian (2013) terkait karakteristik suatu kebudayaan yaitu (1) dapat dipelajari dan dimiliki bersama oleh masyarakat, (2) diwariskan kepada generasi penerusnya, (3) diajarkan kepada siswa melalui Lembaga Pendidikan, (4) berbasis simbol-simbol tertentu, (5) bersifat adaptif, yaitu dapat menyesuaikan diri dengan lingkungan sosial.

Pemahaman mengenai kebudayaan tidak akan ada habisnya, oleh sebab unsur-unsur kebudayaan merupakan bagian dari sebuah kebudayaan manusia, sehingga dalam hal ini unsur-unsur kebudayaan merupakan sesuatu yang bersifat universal atau dimiliki oleh setiap kebudayaan di berbagai penjuru dunia. Kluckhohn (dalam Koentjaraningrat, 2002) membagi sistem kebudayaan menjadi tujuh unsur kebudayaan universal, adapun ketujuh unsur kebudayaan tersebut adalah (1) Sistem Bahasa, (2) Sistem Pengetahuan, (3) Sistem kekerabatan dan organisasi sosial, (4) Sistem peralatan hidup dan teknologi, (5) Sistem mata pencaharian, (6) Sistem Religi, dan (7) Kesenian.

Kearifan lokal

Berkaitan dengan penjelasan di atas, unsur-unsur kebudayaan tersebut akan membentuk suatu struktur kebudayaan, artinya kebudayaan tidak berdiri lepas dari hal lainnya, melainkan merupakan satu bagian yang saling berkaitan (integrasi), yang membentuk kesatuan yang harmonis. sehingga dari hal tersebut diperoleh sebuah pemahaman bahwa kebudayaan merupakan hal yang sangat esensial bagi suatu bangsa, karena kebudayaan merupakan identitas bangsa, yang bersumber pada puncaknya adalah kebudayaan lokal.

Wibowo (2015, hlm. 17) kearifan lokal adalah identitas atau kepribadian budaya sebuah bangsa yang menyebabkan bangsa tersebut mampu menyerap, bahkan mengolah kebudayaan yang berasal dari luar/bangsa lain menjadi watak dan kemampuan sendiri. Lebih lanjut Fajarini (2014, hlm. 123) kearifan lokal adalah pandangan hidup dan ilmu pencerahan serta berbagai strategi kehidupan yang berwujud aktivitas yang dilakukan oleh masyarakat lokal dalam menjawab berbagai masalah dalam pemenuhan kebutuhan mereka, atau melihat dari konsep lain dapat dipahami sebagai kebijakan setempat *local wisdom* atau pengetahuan setempat "*local knowledge*".

Alfian (2013, hlm. 428) kearifan lokal diartikan sebagai pandangan hidup dan pengetahuan serta sebagai strategi kehidupan yang berwujud aktivitas yang dilakukan oleh masyarakat lokal dalam memenuhi kebutuhan mereka. Dari penjelasan tersebut dapat dipahami bahwa kearifan lokal merupakan adat dan kebiasaan yang telah mentradisi yang dilakukan oleh sekelompok masyarakat secara turun temurun hingga saat ini masih dipertahankan keberadaannya.

Hal ini menunjukkan bahwa karakteristik kearifan lokal yakni memiliki nilai-nilai yang mampu mempengaruhi pilihan yang tersedia dari bentuk-bentuk, cara-cara, dan tujuan-tujuan tindakan secara berkelanjutan; mengikat setiap individu untuk melakukan suatu tindakan tertentu; memberi arah dan intensitas emosional serta mengarahkan tingkah laku individu dalam situasi sehari-hari.

Berikut ini merupakan definisi masyarakat adat, Sukirna (2006) mengungkapkan bahwa masyarakat adat merupakan sebuah komunitas yang hidup berdasarkan asal usul leluhur yang dilakukan secara turun temurun pada suatu wilayah adat, dengan memiliki kedaulatan atas tanah dan kekayaan alam kehidupan sosial budaya yang diatur oleh hukum adat dan Lembaga adat yang mengelola berlangsungnya kehidupan masyarakat.

Sejalan dengan pernyataan tersebut, kampung kuta merupakan kampung adat yang masyarakatnya memegang teguh dan menjalankan tradisi dari leluhurnya. Adat maupun tradisi yang masih dipertahankan kampung kuta yaitu dari sistem kepercayaan, sistem mata pencaharian, sistem budaya kemasyarakatan, dan sistem pengetahuan. Hal ini dilakukan dengan pengawasan dari kuncen dan ketua adat.

METODOLOGI

Penelitian ini merupakan jenis penelitian lapangan (*field research*), dengan pendekatan kualitatif. Metode penelitian ini digunakan untuk memaparkan bagaimana bentuk internalisasi nilai-nilai kearifan lokal masyarakat kampung kuta dalam upaya mempertahankan kebudayaan di tengah arus perkembangan ilmu dan teknologi. Penelitian ini dilaksanakan di kampung adat kuta, Kampung kuta adalah sebuah kampung adat yang hingga saat ini masih memegang teguh adat budaya atau adat dari para leluhurnya. kampung kuta berada di Desa Karangpinanggal, kecamatan Tambaksari, kabupaten Ciamis, Jawa Barat.

Data sekunder adalah sumber data yang dijadikan penunjang dalam pokok bahasan berupa buku penunjang dan data hasil observasi yang berhubungan dengan fokus penelitian. Semua data tersebut diharapkan mampu memberikan gambaran dan pemahaman tentang pola internalisasi nilai-nilai kearifan lokal pada masyarakat kampung kuta. Adapun teknik dalam pengumpulan data melalui pengamatan, wawancara, dan dokumentasi agar memperoleh hasil temuan yang mendalam. Teknik analisis data dengan melakukan reduksi data, penyajian data sehingga dapat ditarik kesimpulan.

TEMUAN

Kampung adat kuta memiliki luas wilayah sebesar 185,195 hektare yang terdiri dari 44,395 hektare lahan sawah dan 140,8 hektare tanah darat. kampung adat kuta berada di ujung timur Provinsi Jawa Barat di mana

berbatasan langsung dengan kabupaten Cilacap. Adapun batas-batas kampung kuta yakni di sebelah timur berbatasan dengan sungai Cijolang, sebelah selatan berbatasan dengan Dusun Pohat, Sebelah Barat berbatasan dengan Dusun Margamulya, dan sebelah utara berbatasan dengan Dusun Cibodas.

Kampung adat kuta merupakan salah satu kampung adat yang masih teguh dan kokoh dalam mempertahankan tradisinya ditengah pesatnya arus modernisasi dan globalisasi. Dari dasar itu peneliti tertarik untuk melakukan penelitian di kampung adat yang ada di Indonesia yang masih menjaga dan melestarikan adat istiadat, budayanya dengan baik.

1. Orientasi hidup masyarakat kampung kuta

Seperti diketahui bahwa sifat alamiah masyarakat kampung kuta yakni pekerja keras, religius, dan menjunjung tinggi adat istiadat yang diwariskan dari para leluhurnya. Oleh karena itu orientasi hidup masyarakat kampung kuta akan berkorelasi dengan beberapa dimensi, hal ini sesuai dengan hakikat manusia di mana manusia memiliki keterkaitan dengan alam, waktu, karya, hidup, dan hubungan dengan manusia itu sendiri. Adapun hubungan-hubungan tersebut akan dijelaskan secara deskriptif sebagai berikut.

Pertama, sebagai makhluk sosial manusia hidup bersama dalam bermasyarakat, dari hidup bersama ini akan melahirkan suatu bentuk kebudayaan. Hal ini karena kebudayaan itu diperoleh manusia dari proses belajar pada lingkungan maupun hasil dari pengamatan langsung. Maka dari itu, corak hidup masyarakat kampung kuta yaitu selalu berkembang dan beradaptasi dengan alam. Proses pembelajaran dan makna hidup mereka dapatkan setelah mereka hidup selama bertahun-tahun di lingkungan kampung kuta.

Kedua, baik tradisi maupun khas yang berhubungan dengan hakikat karya manusia adalah apa yang bisa dihasilkan oleh masyarakat kampung kuta. Setiap perbuatan yang dilakukan oleh masyarakat pasti akan membuahkan hasil dan mempunyai makna tersendiri. Masyarakat diminta untuk berbuat sesuatu yang bisa mempertahankan kehidupan mereka. Tradisi yang sering dilakukan oleh masyarakat kampung kuta adalah kesenian Gondang, Gembyong, dan Ronggeng Kaler. Adapun dalam sistem pengetahuannya yaitu terlihat dari sistem pengobatan tradisional, dan sistem teknologi tradisionalnya berupa Teknik pembuatan gula aren.

Ketiga, tradisi yang berhubungan dengan hakikat waktu manusia adalah kegiatan sehari-hari masyarakat kampung kuta. Dikarenakan letak geografis kampung kuta yang jaraknya jauh dari perkotaan dan dikelilingi oleh hutan atau bukit, maka kegiatan sehari-hari masyarakat kampung kuta pun hanya dilakukan dilingkungan itu-itu saja. Hal ini dikarenakan mayoritas pekerjaan masyarakatnya yaitu bertani dan beternak, sehingga aktifitas keseharian mereka dihabiskan dengan mengelola alam, seperti pergi ke sawah, memberikan hewan ternaknya, dan pekerjaan khas mereka yaitu membuat gula aren.

Keempat, terkait dengan dimensi manusia dengan alamnya yaitu sifat alamiah manusia yang melekat pada masyarakat kampung kuta. Hal ini berdasarkan dari sejarah kampung kuta sendiri yang membentuk kepribadian masyarakatnya. Artinya disini dapat dimaknai bahwa pada hakikatnya manusia dan alam memiliki keharmonisan dalam kehidupan. Alam merupakan kawan dan tempat tinggal yang sakral bagi masyarakat setempat, hal ini disebabkan

karena bagi mereka alam adalah penghidupan yang harus dijaga kelestariannya.

Kelima, tradisi yang berhubungan dengan hakikat hubungan antar manusia adalah gotong royong maupun sistem kekerabatan sesama manusia yang sudah terjalin sejak lama di masyarakat kampung kuta. Hal ini terlihat dari kegiatan upacara adat nyuguh yang memiliki tujuan untuk mengungkapkan rasa syukur, rasa nikmat pangan yang diberikan sesama masyarakat setempat. Semua warga ikut serta dalam pelaksanaan upacara adat nyuguh tersebut. Mereka meyakini bahwa hubungan antar manusia pada hakikatnya yaitu untuk menjalin rasa kekeluargaan, karena mereka semua merasa saling memiliki terhadap kampung kuta sebagai tempat tinggal mereka. Semua warga berkeyakinan bahwa yang menjaga dan melestarikan adat serta budaya mereka adalah warga masyarakat kampung kuta sendiri, sehingga hubungan antar manusia pun perlu dijaga baik secara lahir maupun batin.

2. Nilai kearifan lokal Kampung Kuta

Secara definitif kearifan lokal merupakan sesuatu adat maupun kebiasaan yang telah mentradisi yang dilakukan oleh sekelompok masyarakat secara turun menurun yang hingga saat ini masih dipertahankan keberadaannya oleh suatu masyarakat tertentu. Lebih lanjut disampaikan oleh Alfian (2013) bahwa kearifan lokal diartikan sebagai pandangan hidup dan pengetahuan serta sebagai strategi kehidupan yang berwujud aktifitas yang dilakukan oleh masyarakat lokal dalam memenuhi kebutuhan mereka.

Berdasarkan hasil observasi yang dilakukan, menunjukkan bahwa masih banyaknya nilai-nilai kearifan lokal yang masih dipertahankan di kampung kuta, mengingat kampung kuta sendiri merupakan kampung yang dikategorikan sebagai kampung adat. Adapun nilai-nilai kearifan lokal yang terdapat di kampung kuta adalah sebagai berikut.

a. Bentuk rumah

Rumah yang ada di kampung kuta harus berbentuk panggung dengan atapnya tidak menggunakan genteng melainkan ijuk, atau bisa dikatakan bahwa sifat bangunannya tidak boleh permanen, atau bangunan rumah tidak boleh menggunakan batu bata maupun besi untuk membuat dindingnya, lantainya tidak berkeramik, kamar mandinya tidak berada di dalam rumah.

Berdasarkan ketentuan di atas, maksud dari tidak boleh mendirikan rumah yang sifatnya permanen itu adalah rumahnya dibangun dari bahan material yang alami seperti kayu, ijuk, dan lain sebagainya. Hal ini bertujuan agar bahan bangunan tersebut merupakan bahan yang ramah akan gempa. Kearifan lokal ini dapat menguntungkan bagi masyarakat kampung kuta, karena sekalipun hancur maka dampaknya pun tidak akan terlalu parah. Selain dari itu secara finansial pun bahan bangunannya pun tidak terlampau mahal.

b. Larangan untuk membuat sumur di setiap rumah

Larangan membuat sumur ini merupakan kearifan lokal yang masih dipertahankan di kampung kuta, sehingga kebutuhan masyarakat untuk memperoleh air itu harus mengambil langsung dari mata air. Hal ini dikarenakan kontruksi tanah yang labil dan rawan terjadi guncangan, disisi lain kondisi tanah di kampung kuta yang subur dikhawatirkan akan terjadi gangguan pada kondisi tanah.

c. Kata pamali

Masyarakat kampung kuta sangat memegang teguh kata "pamali", kalimat tersebut dipercaya dapat menyelamatkan masyarakat (umat) baik di dunia maupun akhirat. Pamali artinya Poma Ulah Lali Sakumaha Amanah (ingat jangan pernah lupa amanah)

d. Hutan keramat (Leuweung Gede)

Secara historis tempat ini dulunya dipercaya sebagai tempat penyimpanan barang untuk membangun istana, dan tempat ini juga dianggap sebagai tempat suci oleh masyarakat sehingga ada beberapa aturan untuk memasuki hutan tersebut. Adapun aturannya adalah sebagai berikut.

- 1) Tidak boleh memakai pakaian serba hitam, dan pakaian dinas
- 2) Tidak boleh mengambil hasil hutan, seperti buah-buahan, kayu, hewan, dan lain sebagainya
- 3) Tidak boleh meludah, buang air besar, buang air kecil, membuang sampah, dan segala hal yang dapat mengotori hutan
- 4) Tidak boleh berkata tidak sopan (sompral)
- 5) Tidak boleh memakai alas kaki seperti sendan atau sepatu.

Berdasarkan pernyataan di atas, dapat dimaknai bahwa aturan-aturan tersebut bertujuan untuk menjaga kelestarian akan hutan keramat sendiri, selain itu mereka juga mempertahankan tempat-tempat keramat lainnya, seperti Gunung Wayang, Pandan Domas, Gunung Barang, Ciasihan, Gunung Goong, dan Panyipuhan.

Berikut ini beberapa ancean tempat-tempat keramat dan beberapa nilai-nilai kepercayaan atau keyakinan masyarakat kampung kuta.

1) Gunung Barang

Gunung Barang berada di sebelah Barat Daya kampung kuta, bentuknya seperti gundukan tanah yang konon dulunya adalah barang-barang perlengkapan untuk membangun pusat Kerajaan Galuh. Karena tidak terjadi, barang-barang tersebut disimpan dan ditimbun di dalam sebuah gundukan tanah. Menurut Ki Waja, tempat tersebut sering dijadikan sebagai tempat bersemedi.

2) Gunung Padaringan

Padaringan adalah kata dari Bahasa Sunda yang berarti tempat menyimpan beras. Benda itulah yang konon menjadi asal mula terbentuknya Gunung Padaringan. Masyarakat Kampung Kuta percaya adanya Gunung Padaringan membuat mereka tidak pernah kekurangan pangan. Karena mereka menganggap bahwa Gunung Padaringan sebagai tempat penyimpanan beras dalam kehidupan masyarakat

3) Batu Goong

Batu Goong awalnya adalah Go'ong (Gong), yaitu sebuah alat kesenian Sunda, yang berukuran besar. Alat musik ini juga peninggalan Kerajaan Galuh yang disebut Go'ong Sadunya. Lokasinya berada di sebelah Timur laut. Menurut riwayat, Go'ong aslinya disimpan di Masjid Agung Cirebon.

4) Ciasihan

Ciasihan adalah sebuah tempat pemandian yang konon airnya bisa membuat seseorang dikasihi. Letaknya berada di tengah kampung. Ciasihan berasal dari kata *cai* (air) dan asih (kasih) yang berarti airnya dipercaya bisa menimbulkan kasih sayang. Tempat ini sering didatangi orang kemudian mandi ditempat tersebut dengan bertujuan agar mendapatkan jodoh.

e. Upacara adat yang dilakukan rutin setiap tahunnya

Berbagai upacara adat yang rutin dilakukan di kampung kuta, adapun upacara-upacara adat tersebut dapat dijelaskan secara deskriptif sebagai berikut.

1) Nyuguh

Upacara Nyuguh dilaksanakan setiap bulan Safar pada tanggal 25. Upacara ini merupakan kegiatan mengumpulkan hasil bumi dari setiap penduduk, kemudian ditampung dan dibawa ke penghujung batas kampung antara Jawa Barat dan Jawa Tengah, yaitu sungai Cijolang. Setelah sampai ke sungai Cijolang langsung diadakan berdoa bersama dan dilanjutkan dengan makan bersama bagi masyarakat yang datang kesana.

2) Sedekah Bumi

Upacara sedekah bumi dilaksanakan setiap bulan Muharam tanggal 1, upacara ini merupakan suatu kegiatan meminta izin kepada yang maha kuasa (Allah) untuk menjadikan bumi atau tanah sebagai lahan pertanian.

3) Babarit

Upacara babarit ini dilaksanakan setiap ada sesuatu hal yang terjadi atau, berjaga-jaga sebelum terjadi (penolak bala)

4) Ngadeugkeun

Upacara ngadeugkeun ini dilaksanakan ketika ada warga atau masyarakat yang akan membangun rumah, adapun kegiatannya yaitu ritual oleh sesepuh atau kuncen agar ketika membangun itu tahu baik atau buruknya tempat tersebut.

f. Tidak boleh ada makam (kuburan)

Penduduk yang meninggal harus dimakamkankan di luar kampung kuta, hal ini merupakan amanah dari leluhurnya untuk menjaga kesucian tanah kampung kuta. Berkaitan dengan kesucian tanah kampung kuta, mereka juga tidak boleh membangun MCK di dalam rumah, hal tersebut bertujuan untuk menjaga dari segala bentuk penyakit.

g. Penyimpanan gabah (leuit)

Masyarakat memiliki leuit atau padi hasil panen. jika terjadi rawan pangan atau paceklik, dapat menjadi solusi bagi masyarakat kampung kuta untuk menyimpan hasil panennya dileuit. hal ini menunjukkan bahwa kampung kuta memiliki jiwa sosial yang sangat tinggi, memiliki keinginan untuk menyimpan, dan memiliki pemikiran untuk mengantisipasi kemungkinan-kemungkinan yang akan terjadi dikemudian hari.

h. Melestarikan pohon aren

Memelihara dan melestarikan pohon aren sebagai sumber mata pencaharian utama masyarakat kampung kuta selain menjadi petani, yaitu pembuat gula aren.

i. kesenian

Berbagai kesenian yang terdapat di kampung kuta, adapun kesenian-kesenian tersebut dapat dijelaskan sebagai berikut.

1) Ronggeng Buhun (ronggeng kaleran)

Ronggeng buhun adalah sebuah tarian yang berasal dari daerah Ciamis dan diiringi oleh alat musik gamelan. Serta penampilannya dilaksanakan saat upacara adat nyuguh, hajatan, pernikahan, perayaan untuk mengungkapkan rasa kebahagiaan atau rasa bersyukur masyarakat kampung kuta.

2) Napak Gendang

Kesenian yang biasanya berada di hajatan, dipertunjukkan pada saat ada acara-acara besar, dalam pertunjukkan napak gendang terdapat gembyung dan gondang.

3) Terbang atau gembyung

Berupa syair dan puji-pujian dan shalawat Nabi. Pagelaran ini biasanya dilaksanakan pada saat Maulid Nabi (Muludan) di masjid-masjid, atau biasa juga dilaksanakan di cara pernikahan, sunatan, hingga acara ritual adat, misalnya di upacara adat nyuguh.

4) Kesenian Gondang

Kesenian ini dilakukan atau dimainkan oleh ibu-ibu, jumlahnya kurang lebih lima orang, menggunakan gondang atau penumbuk padi, dirangkai menjadi ketukan bernada sebagai pengiring nyanyian.

3. Internalisasi nilai-nilai kearifan lokal

Kemajuan ilmu pengetahuan dan teknologi yang disertai dengan semakin kencangnya arus globalisasi membuat kehidupan sudah tidak berdasarkan pada nilai-nilai yang luhur dari sebuah jati diri bangsa. Hal ini terlihat dari globalisasi yang saat ini menjadi bagian dari peradaban, dengan jiwanya yang tidak dibatasi oleh dimensi ruang dan waktu, sehingga mempengaruhi seluruh aspek kehidupan manusia. Namun berbeda dengan masyarakat kampung kuta yang tetap menjaga kearifan lokalnya.

Kampung kuta tidak terlepas dari kebudayaan yang dianutnya. Kebudayaan dalam beradaptasi merupakan arah dan prinsip dalam mencapai kualitas hidup yang lebih baik. Masyarakat kampung adat menggunakan keseluruhan kepercayaan dan nilai-nilai yang dimiliki sebagai sistem pola perilaku yang disalurkan secara sosial untuk menghubungkan masyarakat dengan lingkungannya. Dalam pola tindakan kehidupan sosial masyarakat kampung kuta menggunakan strategi untuk mempertahankan keadaan sekitar sesuai dengan keadaan turun temurun. Hal tersebut mencakup hubungan kegiatan ekonomi, kegiatan sosial, kegiatan spiritual, pola internalisasi kebudayaan kepada masyarakat, pola sistem "pamali", dan penggunaan teknologi dalam kebutuhan sehari-harinya.

Pola tindakan yang dilakukan oleh masyarakat kampung kuta semata untuk menjaga kelestarian alam dan kemampuan beradaptasi terhadap perubahan lingkungan maupun arus globalisasi, hal ini dilakukan supaya kearifan lokal yang mereka pertahankan tidak tereduksi dengan kebudayaan lain. Hal ini terlihat dari orientasi hidup masyarakat kampung kuta baik dengan alam, manusia, maupun waktu.

Orientasi masyarakat terhadap alam merupakan salah satu cara untuk menempuh kebahagiaan, karena dapat menjaga dan melestarikan tradisi. Dewantara (2013) menyatakan bahwa ketika adat itu berlaku, maka tiap orang dapat merasakan sendiri segala manfaatnya, lambat laun adat itu dirasakan olehnya sebagaimana lakunya kodrat yang amat sesuai dengan kehendak alam, sehingga orang mengalami bersatunya dengan alam (*manunggali*) yang menimbulkan satu Bahagia.

Orientasi manusia dengan manusia, yang dilakukan oleh keseluruhan masyarakat menunjukkan adanya hubungan yang erat antara hubungan pribadi dengan hidup bersama. Dewantara (2013) mengungkapkan bahwa perkembangan hidup pribadi harus ditunjukkan kearah keselamatan dan kebahagiaan hidup bersama. Perbandingan diri perlu dipelihara, namun janganlah merugikan tertib damainya khalayak. Oleh sebab itu terkadang orang harus ikhlas berkorban untuk keperluan umum, hal ini terlihat dari kegiatan gotong royong yang dilakukan oleh masyarakat dalam menjalankan dan menjunjung asas kebersamaan dalam hidup bermasyarakat. Pola hidup masyarakat pun tidak hanya terlihat dalam orientasi masyarakatnya, melainkan daengan unsur kebudayaan terkandung didalamnya.

Kluckhon (dalam Koentjaraningrat, 2002) menyatakan bahwa sistem kebudayaan dibagi menjadi tujuh unsur kebudayaan universal, yaitu Bahasa, Sistem Pengetahuan, (3) Sistem kekerabatan dan organisasi sosial, (4) Sistem peralatan hidup dan teknologi, (5) Sistem mata pencaharian, (6) Sistem Religi, dan (7) Kesenian. Berdasarkan dari hasil observasi yang diperoleh menunjukkan bahwa kampung kuta telah memenuhi ketujuh unsur tersebut, sehingga bisa dikatakan telah memenuhi *culture system*.

Pola internalisasi yang dilakukan di kampung kuta yakni dengan penerapan sistem "pamali" yang diturunkan secara turun-temurun termasuk apa yang disampaikan oleh kuncen maupun ketua adat. Sistem nilai dan norma yang berlaku merupakan suatu ketetapan yang semata-mata untuk mempertahankan kelestarian alam, budaya, dan keharmonisan hubungan sosial masyarakat.

Berdasarkan penjelasan di atas, dapat disimpulkan bahwa masyarakat adat kampung kuta merupakan salah satu warisan alam yang dimiliki Indonesia, yang menjadi bagian wilayah yang senantiasa menjaga kelestarian budaya, atau dalam hal ini nilai-nilai kearifan lokal dari leluhur masih dipertahankan oleh masyarakatnya. Selain itu masyarakat kampung kuta menjunjung tinggi kelestarian alam, segala sesuatu yang dapat merusak alam merupakan sesuatu tindakan yang vital, karena sejatinya masyarakat kampung kuta beranggapan bahwa alam lah yang mampu menghidupkan manusia dari belunggu kesengsaraan.

KESIMPULAN

Kampung adat kuta merupakan salah satu kampung adat yang masyarakatnya masih teguh dan menjalankan tradisinya ditengah pesatnya arus modernisasi dan globalisasi, dengan pengawasan langsung oleh kuncen maupun ketua adatnya.

Masyarakat kampung kuta hidup dilandasi dengan kearifan lokal yang terkait dalam aturan-aturan adat. Dalam pola internalisasinya, masyarakat tunduk dan patuh pada hukum sebagai bentuk taat aturan dalam adat mereka yang berupa sesuatu hal tabu atau pamali yang harus ditaati, dipatuhi, dan diyakini keberadaannya.

Mereka sadar bahwa kearifan lokal yang mereka pertahankan merupakan bentuk identitas diri sebagai masyarakat yang berpegang teguh terhadap kebudayaannya, sehingga masyarakat kampung kuta tidak akan tereduksi dengan kebudayaan asing saat ini, dengan berkembangnya arus globalisasi. Mereka menjalankan adat istiadat maupun tradisi yang sudah turun-temurun dipertahankan dari leluhurnya. Dan akan tetap menjaganya sampai menurunkan kearifan lokal tersebut kepada generasi penerusnya.

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THE IMPLEMENTATION OF PROBLEM BASED LEARNING MODEL IN SCIENCE LEARNING FOR STUDENTS' PROBLEM SOLVING SKILLS AND CHARACTER

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Abstract

This study aims to determine the implementation of problem-based learning models in science learning to problem solving skills and character of students. The background of this study is that students will always be faced with various problems that are constantly changing and increasingly complex. Therefore, they need to have skills to solve problems and also good character including confidence and responsibility to be able to solve the problem. The method used in this study is a pre-experiment with the research design of The One-Group Pretest-Posttest design. The sample of this study was all students of class IV SDN Dayeuhkolot 07, Bandung. Data collection was carried out with instruments of problem solving skills tests, character questionnaires, and observation sheets for character and problem-based learning model implementation. Based on the analysis of the pretest data, the initial conditions were obtained: 1) the majority of students' problem solving skills are in the low category (97.0%); 2) the majority of students' self-confidence are in the medium category (57,6%); 3) the majority of students' responsibility are in the low category (57.6%). Thus, it can be concluded that the need for efforts to develop students' problem solving skills, self-confidence character, and responsibility to a higher level through effective learning.

Keywords: Problem Based Learning, Problem Solving Skills, Self-Confidence, Responsibility

INTRODUCTION

During their lives, students will always be faced with various problems that continue to change and increasingly complex. Therefore, it is very important for them to have skills that are significantly able to solve various problems they face. These skills are expected to not only solve personal problems for survival, but can also contribute to the prosperity of the community and the surrounding environment. To be able to survive and solve all the problems they face, students are also required to have good moral character. This is in line with the opinion raised by Berkowitz and Bier (2007, p.38), that the character values that exist in a person affect their skills in solving the problems they face. The characters that need to be possessed by them include confidence and responsibility. The level of self-confidence holds a strong position in judgment and decision making. Children who have high self-confidence can make their own decisions and solve their problems well (Esra in Dereli-İman, 2014, p. 263). Meanwhile, with students having responsibility, they will not avoid problems, realize that they have obligations and important roles in solving these problems, dare to take risks, and be careful in making decisions. Thus, problem solving skills, self-confidence, and responsibility character need to be developed as early as possible to make them a reliable problem solver in the future.

One effort that can be done to develop problem solving skills and character values of students is through the education process at school. As stated by Unesco (2017, p.7), that education is a key instrument to instill knowledge, skills, attitudes, and values in students. This explains that education as a process of internalizing values in students. The importance of developing problem solving skills and character is also emphasized in the 2013 Curriculum in Primary Schools. Among the disciplines taught in elementary school, Natural Sciences is a discipline whose main purpose includes teaching students to solve real problems and develop character values. This is because science learning is oriented towards the involvement of students in scientific inquiry activities to solve the contextual problems (BSNP, 2007). Inquiry activities also provide learning experiences that enable students to behave according to character values. In addition, the contextual approach as a science learning concept is able to make the relationship between the knowledge possessed by their daily lives and provide a nurturant effect on the character development of students (Karhami and Supriyati, 2019, p. 41).

The problem that occurs until now is the process of learning science in elementary schools is still centered on the teacher. Karhami and Supriyati (2019, p. 92) refer to the practice of education as a consumptive culture, namely the habit of students receiving information passively. This is based on a learning process that only focuses on knowledge retention which suppresses motivation and subjectivity, and does not provide space for students to think independently in decision making for problem solving (Beckman and Weber, 2016). In addition, learning does not provide an opportunity to actualize themselves and gives freedom to express themselves. That produces passive students with low performance and values (Vlassi and Karaliota, 2013, p. 494; Gorghiu., 2015), such as problem solving, critical thinking, environmental care attitudes, and understanding the science concepts (Nupita, 2013; Rohmawatiningsih, et al., 2018a ; Rohmawatiningsih, et al, 2018b).

It is necessary to implement innovative learning models that can develop various competencies simultaneously. One learning model that might be used

is a problem based learning model. This learning model is based on a socio-constructivism approach where they engage in independent learning, manage their own learning processes, collaborate with groups using their reflective thinking to solve realistic problems, whereas the teacher only acts as a facilitator during the learning process (Ceker and Ozdamli, 2016; Jaleniauskiene, 2016). Some research on the implementation of problem based learning models in primary school have been widely carried out and proven to have a positive influence on student competency. This learning model can improve students' ability to ask questions, the mastery of science concepts, and science process skills (Handika and Wangid, 2013; Ersoy and Baser, 2014; Kartal and Bakaç, 2015). Regarding character, it can develop responsibility, independence and respect (Archilles and Hoover, 1996; Azis, 2014). Thus, through the implementation of this learning model is hoped can develop problem-solving skills, students' self-confidence and responsibility.

Specifically, this research will attempt to answer the following questions:

1. How is the profile of the student worksheets used in the implementation of problem-based model in science learning to develop problem solving skills, self-confidence, and responsibility character of fourth grade students?
2. How is the implementation of problem based learning model in science learning to develop problem solving skills, self-confidence, and responsibility character of fourth grade students?
3. How is the description of the problem solving skills of fourth grade students before and after implementation the problem-based learning model?
4. How is the description of the self-confidence character of fourth grade students before and after implementation the problem-based learning model?
5. How is the description of the responsibility character of fourth grade students before and after implementation the problem based learning model?

THEORY AND METHODOLOGY

A. THEORY

1. Problem Based Learning

Howard Barrows (1986) defines problem based learning as learner-centered learning, takes place in small groups with the teacher acting as a facilitator, organized around the problem, and knowledge gained from independent learning. This understanding emphasizes the acquisition of knowledge through independent learning in groups about the context of a particular problem. Characteristics of this learning model including: 1) learning begins with explaining unstructured problems to stimulate students to actively build knowledge, 2) learners independent learning, 3) collaborative learning in small groups, 4) the presence of facilitators, 5) learning closes with evaluation or reflection (Barrows, 1986; Dolmans and Schmidt, 1995, p. 535; Tan in Tan, 2004; De Graaff and Kolmos, 2003, p. 659).

Arends (2012, p. 410) presented five stages of problem-based learning, namely: problem orientation, organizing students to research, assisting independent and group investigations, developing and presenting results, and analysis and evaluation of problem solving processes.

2. Problem Solving Skills

Humans in their lives can not be separated from situations that are not in accordance with the desired. This makes it a barrier to achieving goals and creates difficulties in determining how to overcome them. Therefore, humans are required to have the ability to think to understand problems and find effective solutions where solutions are not clearly visible which is defined as problem solving skills (Chang et al., 2004, p. 14; OECD, 2003). According to Krulik and Rudnick (1988, p.3), problem solving is an intellectual activity such as synthesizing and applying previously acquired knowledge, understanding, and skills to new and different situations. These skills do not always develop naturally and can be taught. Therefore, the teacher's role is needed in facilitating students to develop these skills. The low problem solving skills can be caused by learning don't give a chance for students to think independently in decision making for problem solving (Beckman and Weber, 2016). Elliot et al. (2000, p. 307) and Santrock (2011, p. 321) stated that children will be skilled at solving problems if they are actively involved in their thought processes and collaborate to solve authentic problems through inquiry activities. Learners acquire various knowledges, strategies, and attitudes because co-workers often carry different skills and they tend to observe and imitate the strategies of more skilled co-workers (Azmitia, 2006).

3. Self-confidence and Responsibility Character

Burton and Platts (2006, p. 9) state that self-confidence is the belief to take appropriate and effective actions in any situation, even situations that seem difficult. Children who have confidence, can make their own decisions, solve their problems well, and this condition increases their happiness (Esra in Dereli-İman, 2014, p. 263). Whereas, responsibility can be interpreted as an attitude or action that is able to carry out obligations and tasks, show reliability and consistency in words and behavior, take responsibility for one's own actions, and commit to active involvement in groups (Otten, 2002; Reardon, 2006).

Character does not automatically develop by itself so that it takes the role of others and the means to develop it. Teachers must be able to provide direct experience for students to act in accordance with the values of these characters. Nurochim (2013) argues that teachers can provide contextual learning based on inquiry as a means to develop their character values. Learning must also be collaborative because it gives them the opportunity to improve and enhance their knowledge, motivation, positive feelings towards yourself and others, positive feelings towards the task, responsibility, and skills of the best resolution finding (Cohen, 1994; Grabinger, et al., 2012, p.8; Joyce at al., 2016).

METHODOLOGY

The method used in this study is a pre-experiment with the research design of the One-Group Pretest-Posttest Design. In this study only used one experimental group that would be treated. The population as well as the sample of this study were all fourth grade students of SDN Dayeuhkolot 07 as many as 33 students. The sampling technique was carried out using a purposive method. The instruments used were problem solving skills tests, self-confidence and responsibility questionnaires, and observation sheets for character and problem-based learning model implementation.

Data analysis techniques in this study were analyzed quantitatively. Because this research has not been completed, the data presented in this paper are preliminary data. Analysis of problem solving skills, self-confidence and responsibilities character questionnaires, and responsibilities include scoring, processing scores, and interpreting score categories.

Table 1. Score Categories

Interval	Category
$x \leq \text{Min. Ideal} + \text{Interval}$	Low
$\text{Min. Ideal} + \text{Interval} < x \leq \text{Min. Ideal} + 2. \text{Interval}$	Medium
$x > \text{Min. Ideal} + 2. \text{Interval}$	High

FINDING & DISCUSSION

a. The Description of the Students' Problem Solving Skills before Implementation the Problem-based Learning Model

The description of problem solving skills of fourth grade students of SDN Dayeuhkolot 07 before implementation the problem-based learning model can be seen in Table 2. below.

Table 2. Description of the 4th Grade Student's Problem Solving Skills before Implementation the Problem-based Learning Model

Interval	Category	Frequency	Percentage
$x \leq 24$	low	32	97,0%
$24 < x \leq 48$	medium	1	3%
$x > 48$	high	0	0%
Number		33	100%

Table 2. Illustrates the majority of students' problem solving skills are in the low category (97.0%) before implementation the problem based learning model. Description of problem solving skills of the students can also be seen in each indicator as presented in the Table 3.

Table 3. The Description of the 4th Grade Student's Problem Solving Skills in Each Indicator

Indicator	Interval	Category	Frequency	Percentage
Problem definition and formulation	low	$x \leq 8$	28	84,8
	medium	$8 < x \leq 16$	5	15,2
	high	$x > 16$	0	0
Generation of alternative solutions	low	$x \leq 2$	12	36,4
	medium	$2 < x \leq 4$	16	48,5
	high	$x > 4$	5	15,2
Decision making	low	$x \leq 2$	21	63,6
	medium	$2 < x \leq 4$	12	36,4
	high	$x > 4$	0	0
Solution implementation	low	$x \leq 8$	20	60,6
	medium	$8 < x \leq 16$	13	39,4
	high	$x > 16$	0	0
Verification	low	$x \leq 2$	33	100
	medium	$2 < x \leq 4$	0	0
	high	$x > 4$	0	0

Table 3 illustrates that the majority of students are in the low category in almost every indicator of problem solving skills. There is one indicator that the majority of students are in the medium category, namely generation of

alternative solutions. The low of students' problem solving skills can be caused by science learning in elementary schools still puts students as consumers that are passive recipients of knowledge without giving a chance for students to think independently in decision making for problem solving (Beckman and Weber, 2016). Yet according to Elliot et al. (2000, p. 307) and Santrock (2011, p. 321), children will be skilled at solving problems if they are actively involved in their thought processes and collaborate to solve authentic problems through inquiry activities. In addition, until now students have only emphasized the learning process individually rather than working on the team. Even though, the social interaction within a group is very influential on cognitive construction and solutions developed. Learners acquire various knowldeges, strategies, and attitudes because co-workers often carry different skills and they tend to observe and imitate the strategies of more skilled co-workers (Azmitia, 2006).

b. The Description of the Students' Self-Confidence Character before Implementation the Problem-based Learning Model

General description of the self-confidence of the fourth grade students before the implementation of the problem based learning model can be seen in Table 4.

Table 4
Description of the 4th Grade Student's Self-Confidence before Implementation the Problem-based Learning Model

Interval	Category	Frequency	Percentage
$x \leq 47$	low	14	42,4
$47 < x \leq 73$	medium	19	57,6
$x > 73$	high	0	0
Number		33	100%

Table 4. Illustrates the majority of students' problem solving skills are in the medium category (57,6%) before implementation the problem based learning model. The description of the student's self-confidence in each indicator an be seen from the description on each indicator presented in Table 5.

Table 5.

The Description of the 4th Grade Student's Self-Confidence in Each Indicator

Indicator	Interval	Category	Frequency	Percentage
Appear in front of the class.	low	$x \leq 7$	20	60,6
	medium	$7 < x \leq 11$	10	30,3
	high	$x > 11$	3	9,1
Express opinions	low	$x \leq 7$	16	48,5
	medium	$7 < x \leq 11$	13	39,4
	high	$x > 11$	4	12,1
Try new things	low	$x \leq 7$	22	66,7
	medium	$7 < x \leq 11$	10	30,3
	high	$x > 11$	1	3,0
Working in teams	low	$x \leq 7$	11	33,3
	medium	$7 < x \leq 11$	13	39,4
	high	$x > 11$	9	27,3
Give a strong argument to defend opinions.	low	$x \leq 7$	18	54,5
	medium	$7 < x \leq 11$	14	42,4
	high	$x > 11$	1	3,0
Propose to carry out tasks in groups.	low	$x \leq 7$	14	42,4
	medium	$7 < x \leq 11$	16	48,5

	high	$x > 11$	3	9,1
Express constructive criticism of the work other people	low	$x \leq 5$	25	75,8
	medium	$5 < x \leq 7$	6	18,2
	high	$x > 5$	2	6,1

Table 5 illustrates most student's self-confidence indicators are in the low category. Yet, Working in teams and propose to carry out tasks in groups indicator are in the medium category. The expressing constructive criticism of other people's work has the highest percentage (75.8%) in the low category. The still low level of confidence in all indicators indicates the need for efforts to develop these indicators through effective learning.

Student's confident character in low and medium category can be caused by the learning implemented by the teacher not providing enough learning experience and opportunities to develop the character's value. In fact according to Budimansyah (2018, p. 103), the accompanying impact will be born only if students have optimal learning experiences that are able to stimulate all of their cognitive, affective, and psychomotor potentials. Learning should be participatory and interactive where students are encouraged to appear in front, give opinions or criticize, work in teams, argue, or carry out tasks. Working in teams can also increase their confidence, because they help and support one another (Benjamin et al., 1997). They also observe each other and obtain positive values from other group members.

c. The Description of the Students' Responsibility Character before Implementation the Problem-based Learning Model

General description of the responsibility character of the fourth grade students of SDN Dayeuhkolot 07 was obtained from the results of the responsibility questionnaire tests that were given before the implementation of the problem based learning model. The conditions in general are responsibility characters before implementation the problem-based learning model can be seen in Table 6.

Table 6
Description of the 4th Grade Student's Responsibility before Implementation the Problem-based Learning Model

Interval	Category	Frequency	Percentage
$x \leq 33$	Rendah	19	57,6
$33 < x \leq 51$	Sedang	14	42,4
$x > 51$	Tinggi	0	0
Number		33	100%

Table 6. Illustrates the condition of students' responsibility character in general before implementation the problem based learning model. It can be seen that the majority of fourth grade students have low responsibility. The low responsibility of students can be clearly seen in each indicator shown in the table 7.

Table 7.

The Description of the 4th Grade Student's Responsibility in Each Indicator

Indicator	Interval	Category	Frequency	Percentage
Completing assignments on time	low	$x < 7$	21	63,6
	medium	$7 \leq x < 11$	10	30,3
	high	$x \geq 11$	2	6,1
Carrying out the tasks for which they are responsible	low	$x < 7$	18	54,5
	medium	$7 \leq x < 11$	10	30,3
	high	$x \geq 11$	5	15,2
Making reports after carrying out activities	low	$x < 7$	25	75,8
	medium	$7 \leq x < 11$	5	15,2
	high	$x \geq 11$	3	9,1
Showing initiatives to overcome problems in group	low	$x < 5$	25	75,8
	medium	$5 \leq x < 8$	7	21,2
	high	$x \geq 8$	1	3,0
Not throwing blame on others	low	$x < 7$	17	51,5
	medium	$7 \leq x < 11$	12	36,4
	high	$x \geq 11$	4	12,1

Table 7 shows that before the application of the problem based model the majority of fourth grade students were in the low category on each indicator. On indicators of showing initiative to overcome problems in group and making reports after carrying out activities reaching the highest number (75.8%) in low category. The low responsibility of students due to the learning environment that does not provide opportunities for students to take responsibility for the learning process itself. The consumptive culture in traditional learning suppresses motivation and subjectivity produces passive students with low performance and values (Vlassi and Karaliota, 2013, p. 494; Gorghiu., 2015; Beckman and Weber, 2016). Traditional learning that has been applied also does not facilitate students to work collaboratively effectively with their small groups effectively. Often they are burdened with tasks that must be done individually. Whereas working collaboratively gives them the opportunity to improve and enhance their motivation, positive feelings towards themselves and others, positive feelings towards the task, responsibility (Cohen, 1994; Grabinger, et al., 2012, p.8; Joyce at al., 2016). In addition, members in the group help and support each other to take responsibility for each other and for what happens in the group will also make them more responsible.

CONCLUSION AND SUGGESTION

A. Conclusions

Based on the results of the pretest data it can be concluded that the problem solving skills, the confident character, and the responsibility character of the fourth grade students need to be improved.

B. Suggestions

Based on preliminary data obtained by the author, the authors suggest that certain learning be applied to improve problem solving skills, self-confidence character, and responsibility character.

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ANALYSIS OF MATHEMATICAL ANALOGY ABILITY OF THIRD-GRADE ELEMENTARY STUDENTS IN TERMS OF ACADEMIC ABILITY

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ABSTRACT

TIMSS (2015) results in mathematical achievements in the content of reasoning of fourth-grade students in Indonesia obtained the lowest results. In the reasoning itself, there are inductive and deductive reasoning, and one type of inductive reasoning is analogy. This study aims to describe the mathematical analogy ability of third-grade students at the Indonesian School of Bangkok in terms of academic ability. Based on the literature study this research has not been carried out before, therefore, the researcher conducted this study. This research used quantitative method with descriptive approach and involved 8 third grade students of SIB (Sekolah Indonesia Bangkok) primary school. The research instrument used consisted of mathematical analogy skills test, interviews sheet, and observation sheet of student difficulties in solving mathematical analogy skills test. As for the results of the study are concluded to be as follows: 1) in terms of academic ability, students who are classified as high academic abilities obtain greater results than students who have low academic ability; 2) indicators that have the highest level of achievement are "identifying the similarity of processes that occur between several mathematical material in the same subject", and indicators that have the lowest achievement level, namely "identifying the similarity of processes that occur between several mathematical material in different subjects"; 3) students have difficulty in working on the problem and trying to write down the relationship between analog problems and target problems; and 4) there is positive and strong correlations, between academic ability and mathematical analogy skills of students. In conclusion, third-grade students at the Indonesian School of Bangkok have mathematical analogy ability that are relatively good.

Keywords: Mathematical Analogy Ability, Academic Ability

INTRODUCTION

The importance of reasoning ability is written in the Minister of National Education Regulation No. 22/2006 concerning Mathematical Content Standards that students are able to use reasoning on patterns and traits, carry out mathematical manipulations in making generalizations, compiling evidence, or explaining mathematical ideas and statements (MONE, 2006, p 346). Beforehand, the National Council of Teachers of Mathematics (NCTM) (2000) said one of the principles and standards of mathematics in schools is that students should have the inductive reasoning ability.

Apart from the urgency of reasoning ability, the following numbers shows mathematical achievement by fourth grade students in TIMSS (2015). Indonesian students had 397, while Singapore (593), Taiwan (598), South Korea (597), Japan (570), also Malaysia (474). Based on graphic data on mathematical performance per content and cognitive level, Indonesian result in reasoning had the lowest level with numbers limited to 20. This shows that students in Indonesia need reinforcement in reasoning ability.



Figure 1
Mathematical Performance per Content and Cognitive Level

In learning mathematics involves two aspects of reasoning namely deductive reasoning and inductive reasoning. Analogy included as one type of inductive reasoning. According to Mofidi, one of the effective methods that can be used by teachers to teach mathematical concepts is to use problems that involve analogies (in Kristayulita, 2015, p. 799).

According to Glynn (2008), an analogy is a mapping based on similarities between a concept and another concept. According to Lawson (1993), analogies are the use of a concept that is well known to the learners in the mind of the learner for a new concept to learn. Palmquist (1996) defines analogism as another analogy well-known by learners with similar characteristics but not identical, which is used to understand a concept that is newly learned and generally abstract. According to a similar definition (Durmus, 2013) the analogy between the well-known concept and the not-well-known concept in analogies, similarities and differences, facilitates the understanding of a concept that is not well known concepts in analogies, similarities and differences, facilitates the understanding of a concept that is not well known (Kepceoğlu & Karadeniz, 2017, p. 357).

According to Demirci-Güler & Yağbasan (in Kepceoğlu & Karadeniz, 2017) there are a number of classifications of analogies based on relation, presentation form, level of abstraction, presentation and their wealth status which are described as follows.

- a. Based on the relation between analogue and target concept, analogies can be classified into three parts namely as follows.
 1. Structural analogies
 2. Functional analogies
 3. Structural-functional analogies
- b. Based on the presentation form of the relationship between the analog concepts, the analogy can be classified as follows.
 1. Verbal analogy
 2. Pictorial analogy
 3. Verbal-pictorial analogy
- c. Based on the level of abstraction in relation to the analogy between analogies, the analogy can be classified as follows.
 1. Abstract-concrete analogy
 2. Abstract-abstract analogy
 3. Concrete-concrete analogy
- d. Based on the presentation of the analogy, the analogy classification can be divided into as follows.
 1. Preliminary organizational analogies
 2. Activating analogies
 3. Final organizational analogies
- e. Based on their wealth status, the analogy can be classified as follows.
 1. Simple analogies
 2. Enriched analogy
 3. Extended analogy

Theoretically analogies can help students in understanding mathematical concepts, which is abstract concepts that are described and analogized to become a concrete matter in mathematics learning. In addition, analogies can help students to acquire new knowledge or concepts and link previously separated concepts into whole concepts (Rahmawati & Pala, 2017, p. 724). The use of analogies in learning makes it easier for students to gain new knowledge by linking or comparing analogic knowledge that students have (Lawson in Suriadi, 2006); also as an encouragement to know students' prerequisite knowledge so as to uncover misconceptions experienced by students (Duit in Kariadinata, 2012, p. 8). Sumarmo also mentioned that reasoning ability can develop logical, analytical, and critical thinking processes (in Rahmawati & Pala, 2017, p. 718). In addition, Azmi said that the more often students practice using analogies in solving mathematical problems, the analogy thinking processes of students in solving problems outside mathematics or in daily life will be formed and benefit to their life and other scientific developments (Azmi, 2017, p. 102).

But in reality, until now there have not been many references that explain how to use analogies in the process of learning mathematics in elementary schools. Most of the research conducted is at a higher level, namely junior high school, senior high school, and even college. Based on observations, third-grade students at Indonesian School of Bangkok are not accustomed to use analogies as a tool to help in understanding new concepts. They tend to learn directly through textbooks or from the teachers' explanations. They also said it was their

first time seeing the analogy. This shows the possibility of them not knowing that using analogies in learning will facilitate students in gaining new knowledge by linking or comparing their knowledge with new concepts that need to be solved (Lawson in Suriadi, 2006). Therefore, researchers conducted this research as a preliminary study to find out how the level of achievement of analogy abilities possessed by elementary school students. Through this research, researchers believe that the results of the study will provide knowledge and facilitate the follow-up development of mathematical analogy skills, especially in elementary school levels.

METHOD

The relevant method in this research is quantitative methods with descriptive approach. Quantitative methods is a research method that involves the calculation of numbers or quantification of data as a tool to analyze the problem under study with more systematic, standardized and easily presented in a concise format. While the descriptive method is a research method that has the aim to provide a description of a variable, phenomenon, state or to find the broadest knowledge of a particular research object systematically and factually.

In this study, the quantitative method relates to obtaining data on the achievement and difficulties of each indicator of mathematical analogy ability in terms of academic intelligence possessed by third-grade students at Indonesian School of Bangkok. Furthermore, the descriptive method in this study was used to describe how the mathematical analogy ability that students in third-grade possessed in terms of academic ability. The researcher chose the third grade students of the Indonesian School in other countries in 2018/2019 school year as the population, with samples taken were 8 students of the third-grade Indonesian School of Bangkok. In this study, there were total 9 analogies used as instruments along with other instruments which is interview, and field observation. The research procedures carried out are as follows, 1) compiling research instruments begin with making questions as instrument then tested with validity and reliability, 2) conducting research, 3) processing and analyzing research data, and 4) writing reports through drawing conclusions.

RESULTS AND DISCUSSION

The level of achievement of students' mathematical analogy ability in terms of academic ability is processed using the help of IBM SPSS Statistics 24. The data can be seen through the data in the following table.

Table 1
Data on Academic Ability and Mathematical Analogy Ability

<i>Descriptive Statistics</i>								
	N	Min	Max	Sum	Mean	Median	Mode	Std. Deviation
Academic	8	77,50 0	94	693,50 0	86,68 7	87,25 0	-	5,112
Analogy	8	41	85	493	61,63 0	55,50 0	41 ^a	18,738

From Table 1 above it can be concluded that the average value of the overall academic ability obtained by students amounted to 86,687, while the average value of mathematical analogy abilities obtained was 61,630. Based on the data, the academic ability do not have mode values, while mathematical ability have two mode values, there are 41 and 85. The average value of

The level of achievement for each indicator of mathematical analogy ability can be seen in Table 4, which is the result of the analysis from Table 3. The results indicate that the achievement of indicators in each category is different. In Table 4, it can be seen that indicator 2 have the highest average with a percentage value of 73,000%, the second average contained in indicator 5 with a percentage value of 62,500%, the third average contained in indicator 4 and indicator 1 with the same percentage value that is 59.400%, and the lowest average found in indicator 3 with the percentage value that only reaches 53,100%.

Table 4
Percentage of Achievement of Each Indicator in Mathematical Analogy Ability

No.	Indicator	Average	Percentage Proportion
1	Looking for similarity of processes in mathematical tasks without calculation	0,594	59,400%
2	Identifying the similarity of processes occurring between several mathematical materials in the same subject matter	0,738	73,800%
3	Identifying the similarity of processes occurring between several mathematical materials in different subject matter	0,531	53,100%
4	Looking for similarity of processes between mathematical material if it is related to daily life	0,594	59,400%
5	Determines the similarity of relationships in a drawing pattern or shapes	0,625	62,500%

The next data in Table 5 is the achievement of each indicator of mathematical analogy ability in terms of academic ability, in general, students with high academic abilities have a higher percentage of achievement for each indicator compared to students with low academic abilities.

Table 5
Percentage of Achievement of Each Indicator in Mathematical Analogy Ability
Judging from Academic Ability

Category	Indicator				
	1	2	3	4	5
High	68,800 %	87,500 %	68,800 %	81,200 %	68,800 %
Low	50,000 %	60,000 %	37,500 %	37,500 %	56,200 %

Based on the results of the interview, students revealed that they had difficulty working on the questions. But after tracing which part of the problem is difficult, some cannot determine the number of questions that are difficult. This is indicated by the answers of those who are full of doubts and dodges. The following are the answers to the results of an interview with one of the students.

R: What number of questions do you find difficult, E?
 E: I don't know
 R: Well, E.. do you find any difficulty when you're determining the relation in the questions?
 E: I don't know
 R: Are you sure you don't know? Could you try to remember, is it hard or not, E?

Figure 2
 Interviews with one of the students (E)

In Figure 2, it appears that student E is not able to determine which number is difficult for him. The possibility of this happening was because the student feel unconfident and afraid that he would give the wrong answers, therefore the safest answer that he could think of was he does not know and all of the questions are difficult. In an effort to make students E not feel too much about it, researchers provide motivational reinforcement because it is known that reinforcement is able to make students feel calm and comfortable because it will later affect student responses.

In addition of difficulties in working on problems, students also said they had difficulty in determining the mathematical analogy relationship between analog problems and target problems. Based on the results of the answers, there are 2 students who did not write a mathematical relation for all of the questions, 1 student tried to write one of the relation, 2 students tried to write the relation more than half of the questions, and 3 students tried to write all mathematical analogy relation contained in the questions. After those data accumulated, the total percentage of students who tried to write a mathematical analogy relationship amounted to 52.777% with the total answer written correctly by the students was 40,000%. These results are obtained from the results of mathematical analogy relations answers written by students divided by the total number of mathematical analogies relationships contained in the questions, then multiplied by one hundred percent. The goal is to find out the percentage of mathematical analytical results written by students.

Table 6
 The Relationship between Students' Academic Abilities and Mathematical Analogy Abilities
Correlations^a

		Academic Abilities	Analogy Abilities
Academic Abilities	<i>Pearson Correlation</i>	1	0,657
	<i>Sig. (2-tailed)</i>		0,077
	<i>N</i>	8	8
Analogy Abilities	<i>Pearson Correlation</i>	0,657	1
	<i>Sig. (2-tailed)</i>	0,077	
	<i>N</i>	8	8

a. Listwise N=8

Based on the data that has been tested, the correlations between academic ability and analogy ability has a Sig. (2-tailed) reached 0.077. The significance level obtained has a value of more than 0.050 so it is in accordance with the provisions if the significance value > 0.050 means that H_0 is rejected, and H_a is accepted, it means that "there is a relationship between mathematical analogy ability and academic ability". Correlation coefficient values obtained reached 0.657, based on the criteria of the Pearson correlation value, it indicates the strength of the relationship that contained in the two variables is a strong positive relation, meaning that when one variable experiences an increase then another variable will experience the same thing, and vice versa, when one variable experiences decrease then other variables will also be decrease. The value of the correlation coefficient can also be used to obtain a large determinant coefficient, and based on the calculation results $DC = r^2 \times 100\% = (0.657)^2 \times 100\% = 43.164\%$. This value means that the influence of academic ability on students' mathematical analogy ability is 43.164%, while 56.836% is influenced by other factors.

CONCLUSION

Based on the discussion results of this research that has been carried out at the Indonesian School of Bangkok, Thailand, the conclusions obtained are as follows.

1. Based on the results of the mean scores, the level of mathematical ability of students as a whole is great. But in terms of academic ability, students who are classified as having high academic abilities obtain higher results than students who have low academic abilities. Students with high academic ability are categorized as having better analogy skills, with an average score is 75,000%. While students with low academic ability are categorized as having sufficient analogy skills, with an average score is 48.250%.
2. Based on the results of the level of achievement of each indicator in terms of academic ability, students in each category obtain the same results in both the highest and lowest achievement levels. The indicators that have the highest level of achievement are "identifying the similarity of processes occurring between several mathematical materials in the same subject matter", and the indicator that has the lowest level of achievement are "identifying the similarity of processes occurring between several mathematical materials in different subjects".
3. Based on the results of the analysis, the difficulties experienced by students are that most of them feel difficulty in working on problems. Students also find it difficult when they tried to write down the relationship between analog problems and target problems. That is because they are not accustomed with analogies to measure their mathematical analogy abilities. Their lack of knowledge about analogies refers to a negative thinking that make them think the problem is difficult.
4. Based on the results of the analysis, there is a relationship between academic ability and mathematical analogy ability possessed by students. This relationship is categorized as a strong positive relationship, meaning that when one variable experiences an increase then another variable will experience the same thing, and when one variable decreases then another variable experiences the same thing.

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DON'T IGNORE SCHOOL AND FAMILY PARTNERSHIPS IN DEVELOPING EARLY CHILDHOOD CHARACTERS

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Abstract

The purpose of this study was to determine how the effect of the school-family partnership on the character development of early childhood. The responsibility of educating and developing children's character is the responsibility of the school and also the family. Families, especially parents, cannot give all these responsibilities to the school, because the time the school has is very limited. The school must also involve the family in every aspect of education so that the family knows what and how aspects of early childhood development can be developed at home. The time parents have at home with children is far more and has good potential to help develop the child's character. Good collaboration between schools and families is needed so that children's development can be achieved optimally. The study population was parents and teachers from kindergartens in West Java Province. The sample used was 10 parents and 2 teachers from one kindergarten. This study is a qualitative study so that the data are analyzed to determine the relationship between school-family partnerships and the development of early childhood character. Data collection instruments used documentation, questionnaires, and direct observations which were then analyzed. The results obtained are: 1) Parents know the character values that must be developed in early childhood such as discipline, honesty, confidence, responsibility and independence; 2) parents know the ways that can be done to develop the character of early childhood by working with teachers at school.

Keywords: Early Childhood, Character Development, School-Family Partnership

INTRODUCTION

Character is character / manners, character which refers to religious, legal and social values and norms that are applied in daily life in the school, family, and community environment which include religious, honest, tolerance, discipline, hard work , creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly / communicative, love peace, love to read, care about the environment, care about the social, and responsibility (Kemendikbud, 2016).

The development of a child's personal character (character developing) should begin in the family because the child starts interacting with others for the first time in the family environment. Character education should be applied from an early age because at an early age it is proven to be very crucial for a child's ability to develop their potential. While schools are one of the institutions responsible for character building, because the contribution and role of the teacher here is very dominant

Giving full responsibility to educate teachers at school is not quite right. According to the Ministry of Education and Culture (2016) parents are the main and most important educators, but also the most unprepared article, they must find information and knowledge themselves about how to grow and support their children's education in positive conditions. During this time, when talking about education, the focus of the conversation only often falls on students and teachers. While such parents are ignored in education.

Limited knowledge of parents in educating is also the responsibility of PAUD teachers as professionals in the education field. School-family partnership is an effort so that parents can know the character values that must be developed in early childhood such as discipline, honesty, self-confidence, responsibility and independence as well as ways for parents to know ways that can be done to develop the character of early childhood by working with teachers in school. One model of partnership between parents and teachers is that the school as a professional in education conducts a Workshop for parents and teachers with character development materials for Early Childhood.

THEORY

Early childhood education programs

Early Childhood Education (PAUD) is Education that determines the formation of children's behavior and personality. Children at this age are seen to have different characteristics from children above, so that education for children of this age is deemed necessary to be specialized. PAUD is a huge investment for families and the nation because early childhood is the next generation of the nation as well as infrastructure for further education (Rachmi, 2016; Suyanto, 2005).

This process occurs when the child is in the womb until birth and until the child is eight years old. This understanding of up to eight years is based on the National Association of Early Young Children (NAEYC) associations. However, the PAUD Director General emphasized that early childhood to six years old. According to Rachmi (2016) the types of early childhood education consist of three types, namely:

1. Formal Education

Formal education is a structured and tiered education pathway like kindergarten (kindergarten). The basis for organizing formal education has been regulated in Government Regulation No. 66 of 2010 article 60 paragraph 1.

2. Informal Education

Informal education is a path of family and environmental education. This means that in this education the priority is the role of family, community and the surrounding environment. Forms of informal PAUD are including PAUD, Posyandu, Toddler Family Development (BKB) and Similar PAUD Units (SPS). Informal education is regulated by Government Regulation No. 17 of 2010 article 116.

3. Non-formal Education

Non-formal education is an educational channel outside of formal education and can also be carried out in a structured and tiered manner. Types of non-formal education include: Play Group (KB) and Daycare (TPA). The basis for the implementation of non-formal education has been regulated through Government Regulation No. 17 of 2010 article 1 paragraph 31.

Character Education in Early Childhood

Character is character / manners, character which refers to religious, legal and social values and norms that are applied in daily life in the school, family, and community environment which include religious, honest, tolerance, discipline, hard work , creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly / communicative, love peace, love to read, care about the environment, care about the social, and responsibility (Kemendikbud, 2016).

To be an individual of good character cannot be obtained just like that, but must be cultivated. Character education, ideally should be done through cooperation, between home, school, and community (Arthur, 2003) Formation of the ideal character starts from the family environment, as according to Dimerman (2009) that in shaping the character of children, family togetherness can be used to convey various plans , goals, beliefs, and values for each other, and can also be used to express each other's dreams. It does not rule out the possibility of mutually expressing problems, arguing with each other and possibly defending each other's arguments so that tension occurs. All of that is a good process for the formation of good character in children.

School-Family Partnerships

School-family partnership is a collaborative effort between school-family and a process of deliberate merging of ideas. The purpose of the partnership is to find a solution to the problem which then becomes a shared responsibility based on the principle of mutual cooperation, equality of position, mutual trust, mutual respect and willingness to sacrifice (Gray, 1989; Jonathan, 2004; Kemendikbud, 2016; Lindeke & Sieckert , 2005; The American Heritage, 2000).

Partnership has characteristics that can be used as a reference in its implementation. According to Carpenter (1996), partnerships have 8 characteristics, namely:

1. Participation is not restricted and not hierarchical
2. Participants are responsible for ensuring the achievement of success
3. There are reasonable goals
4. There is a problem definition
5. Participants educate one another or teach one another
6. Identification and testing of various options

7. Implementation of the solution is shared with some of the participants involved

8. Participants are always aware of the development of the situation

Partnership activities can not only be done by two parties, but can be done by many parties simultaneously. However, what is more underlined in this study is the partnership activities between the school-family as the party closest and very often come into contact with early childhood learning activities (AUD).

The parties most closely related to children are parents and family. Parents or the big scope is the family is the smallest unit of society that lives in one household because of blood relations, marriage or adoption. The family becomes the most important center of activity in the lives of individuals who have the responsibility to enhance the physical, mental, emotional, and social development of each family member (Bailon & Maglaya, 1978; Duvall & Logan, 1986; Kemdikbud, 2016; Narwoko & Suyanto, 2004 ; Sayekti, 1994).

The second party who has a great responsibility for the development of the child is the teacher. Teachers or the scope of the school is a group of educational services that have the responsibility and authority as educators in the school environment in physical and spiritual development. The teacher facilitates and oversees the transition of knowledge from learning resources to students (Ahmadi, 1977; Atmaka, 2004; Chotimah & Sari, 2008; Purwanto, 1997; Usman, 1996).

METHOD

Research methods

This research uses descriptive qualitative research methods. This study was conducted to determine the relationship between school-family partnerships on the development of early childhood character seen from the study population, namely Kindergarten in West Java Province. This method explains the results of observations regarding the effect of school-family partnerships on the character development of early childhood.

Research Participants

The study participants involved 10 parents and 2 teachers from one kindergarten. This sample is then used as a model of a school-family partnership in developing character in early childhood.

Data collection

Data collection is done by means of documentation, observation, interviews, analysis of video recordings and questionnaires given to teachers and parents.

Data analysis

Data analysis is carried out after all data has been collected, then analyzed from the beginning to the end by connecting the linkages between the data with one another.

FINDING

The findings of this study show that there is enthusiasm shown by teachers and parents who were tested to conduct school-family partnerships in developing the character of early childhood. This finding was obtained from the results of analysis of data collected as a whole.

School-family partnership

Parents realize that character education is very important to be developed in all aspects of children's lives including in the school and family environment. Aspects of character development for early childhood include discipline, honesty, confidence, responsibility and independence.

The way for families to participate in developing the character of early childhood is to equalize the treatment given to children both at school and at home. This makes the child accustomed to one direction and not confused because it is not faced with two different opinions.

There are four ways in which partnerships can be carried out, namely as follows:

a. Strengthening two-way communication

Aiming to get information and input about student development

b. Parental education

So that parents get a proper understanding of the child's condition and the efforts that can be made, as well as increasing the positive role and responsibilities as a parent.

c. Voluntary activities

Aims to channel the aspirations of each party in supporting and helping the progress of children's education

d. Study at home

The school communicates to parents about material that should be enriched and deepened at home. then the teacher informs the child about how to develop the material.

DISCUSSION

Teachers and parents involved in the partnership program are enthusiastic and understand the importance of the partnership to do. The activities carried out illustrate that teachers and parents have the desire and understand their responsibility to educate the character of children at home and at school. The school and family realize that the school-family partnership is a collaborative effort between the school-family and a process of deliberate merging of ideas.

The purpose of the partnership is to find a solution to the problem which then becomes a shared responsibility based on the principle of mutual cooperation, equality of position, mutual trust, mutual respect and willingness to sacrifice (Gray, 1989; Jonathan, 2004; Kemendikbud, 2016; Lindeke & Sieckert , 2005; The American Heritage, 2000).

The results showed that the school-family realized that the partnership program was a good thing to do and had a positive impact on the development of young sua children. This is supported by the opinion of Morrison (2012) family-school partnerships in character education encourage the emergence of attitudes and behaviors that are more positive than in children. So, the existence of Parenting class activities is one of the efforts in supporting the existence of partnerships to develop children's character from an early age.

CONCLUSION

Based on research that has been done shows the enthusiasm of parents in establishing partnerships with teachers. The teacher has been able to involve parents in the partnership program. From the results of class activities, school-families understand that it is important to establish good communication through partnerships in supporting the development of children's character. The school-family partnership program is needed so that the character development of children can be carried out continuously and consistently.

SUGGESTION

School-family partnership programs can be carried out routinely by parents and teachers to further strengthen partnerships. Meeting activities can be scheduled according to mutual agreement. What is done in the form of partnerships can vary according to the needs and readiness of the school-family.

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BELAJAR BERSAHABAT: PERILAKU RESOLUSI KONFLIK UNTUK SISWA SEKOLAH DASAR

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Abstract

Permasalahan anak adalah milik anak. Penyimpangan perilaku merupakan suatu persoalan yang harus menjadi kepedulian berbagai kalangan, baik orang tua maupun pendidik. Fenomena krisis intoleransi atas perilaku menyimpang (konflik) di sekolah dasar, seperti pada kasus terkecil berupa mempermalukan teman sebagai bahan tawaan, memanggil nama dengan panggilan yang merendahkan, saling menghina, mengejek, berteriak, mengolok-olok dan membela teman bermainnya yang memiliki musuh dengan temannya, perbuatan usil, pembangkangan, pembandel, berselisih, beringas, perilaku kasar baik perbuatan maupun bahasa yang diucapkan. Belajar bersahabat dengan menerapkan resolusi konflik di sekolah dasar menjadi salah satu penyelesaian dengan menggunakan sejumlah siswa yang terlatih dengan mereka memediasi pertikaian-pertikaian sekolah, sehingga tidak hanya diberikan kesempatan berbicara saja melainkan tindakan atau usaha akhir agar konflik tidak dapat muncul kembali.

Keywords: Resolusi Konflik

PENDAHULUAN

Permasalahan anak adalah milik anak. Penyimpangan perilaku merupakan suatu persoalan yang harus menjadi kepedulian berbagai kalangan, baik orang tua maupun pendidik. Kartono dalam Darwis (2006) ada dua jenis perilaku manusia, yakni perilaku normal dan perilaku abnormal. Perilaku normal adalah perilaku yang dapat diterima oleh masyarakat pada umumnya, sedangkan perilaku abnormal adalah perilaku sebaliknya yaitu yang tidak diterima oleh masyarakat karena tidak sesuai dengan norma-norma sosial yang ada. Penyimpangan perilaku pada anak secara destruktif tidak hanya mengganggu proses pembelajaran, melainkan suatu bentuk perilaku agresif atau pasif yang dapat menimbulkan kesulitan dalam bekerja sama dengan teman bahkan bisa menghambat dalam tata pergaulan sosial anak. Anak yang berperilaku di luar perilaku normal disebut anak yang berperilaku menyimpang (*child deviant behavior*). Perilaku anak menyimpang memiliki hubungan dengan penyesuaian anak tersebut dengan lingkungannya.

Beranjak dari keunikan dan karakteristik khas yang dimiliki anak, seringkali terjadi kemunculan-kemunculan gangguan perilaku seperti tidak mau bekerja sama, penentang, melawan pada aturan, kurang perhatian terhadap orang lain bahkan kerap terjadi tindakan yang dapat merugikan orang lain baik dalam bentuk gangguan fisik maupun psikis seperti menguasai, mengganggu, menyerang, merusak, berkelahi. Bentuk perilaku negatif anak jika dibiarkan selain menimbulkan masalah belajar, serta akan menimbulkan kesulitan dalam berhubungan dengan orang lain. Walaupun gejala perilaku bermasalah di sekolah itu mungkin hanya tampak pada sebagian anak, pada dasarnya setiap anak memiliki masalah-masalah emosional dan penyesuaian sosial hal ini disebabkan anak yang bermasalah biasanya tampak di dalam kelas dan bahkan dia menampakkan perilaku bermasalah itu di dalam keseluruhan interaksi dengan lingkungannya.

Walaupun gejala perilaku bermasalah di sekolah itu mungkin hanya tampak pada sebagian anak, pada dasarnya setiap anak memiliki masalah-masalah emosional dan penyesuaian sosial. Masalah itu tidak selamanya menimbulkan perilaku bermasalah atau menyimpang yang kronis (Darwis, 2006). Hasil penelitian menunjukkan bahwa anak-anak yang mengalami gangguan perilaku ini memiliki keterampilan sosial yang rendah (Cartledge & Milburn, 1995) Dapat dikatakan perilaku ini akan menimbulkan konflik antar siswa.

TEORI

Perilaku Resolusi Konflik untuk Siswa Sekolah Dasar

Dariyo (2005) menyatakan bahwa bentuk perilaku sosial anak "ditandai dengan adanya proses identifikasi. Di sini artinya seorang anak mampu untuk mengembangkan perilaku sosial secara positif yang ditandai dengan kemampuan untuk memiliki hubungan secara emosional, seorang anak akan dapat menyerap nilai-nilai, norma-norma dan etika dari budaya sosialnya terutama dari orang tuanya. Melalui proses tersebut, sebenarnya seorang anak akan mengimitasi atau meniru sikap dan tindakan tokoh model guna melakukan proses identifikasi dengan orang tuanya.

Salah satu aspek yang menunjang perilaku resolusi konflik anak adalah belajar melalui proses modeling Hurlock (1991), mengungkapkan proses belajar yang menunjang perkembangan emosi terdiri dari belajar secara *trial and error*, belajar dengan meniru, belajar dengan identifikasi, belajar melalui pembiasaan, dan pelatihan.

Pada usia anak sekolah dasar memang cara berpikirnya masih labil. Mereka melakukan interaksi sosial karena mereka menyukainya. Bahkan, ketika anak-anak SD bermain sepak bola, ketika mereka menendang bola dan mengenai tubuh gurunya, mereka akan tertawa senang, baru minta maaf. Namun, seperti inilah mereka. Interaksi sosial yang mereka lakukan sebagai wujud proses sosial di lingkungan sekolahnya. Maftuh (2003) menyatakan bahwa konflik yang sederhana pada pelajar yaitu konflik bersifat horizontal, seperti menghina dan mempermalukan satu sama lain sampai pada konflik yang keras yakni perkelahian antar kelompok (tawuran pelajar). Hal ini akan berakibat pada kualitas pendidikan pula khususnya pada menurunnya proses dan prestasi belajar siswa. Peran guru harus terlihat mengenai pengontrolan emosi dan membimbing anak dalam menemukan jawaban dari masalah yang terjadi (resolusi konflik) tanpa harus menyinggung perasaan anak sehingga tumbuh rasa tanggung jawab dalam diri anak.

Purwoko (2009) memaparkan bahwa persoalan konflik semakin memprihatinkan sehingga pencegahan konflik destruktif dapat dilakukan dengan membudayakan keterampilan resolusi konflik pada masyarakat. Pada ruang lingkup pendidikan, upaya ini dapat dilakukan dengan meningkatkan pemahaman dan keterampilan siswa dalam menyelesaikan konflik secara positif. Sebagai contoh, peristiwa setiap aktivitas di sekolah, anak sekolah dasar selalu menjalin interaksi baik dengan temannya, gurunya, maupun kepada manusia lain di lingkungan sekolah. Sebenarnya, anak sekolah dasar tersebut sudah melakukan interaksi sosial. Interaksi sosial anak sekolah dasar ini bermacam-macam. Mulai dari imitasi, yaitu anak sekolah dasar meniru apa yang diperbuat oleh gurunya. Misalnya, guru menjabat tangan kepala sekolah ketika bertemu. Maka anak SD ini juga mencontoh perilaku yang dilakukan oleh guru tersebut. Anak SD itu menjabat tangan gurunya ketika datang ataupun ketika pulang. Lalu identifikasi yang dilakukan oleh anak sekolah dasar. Mereka meniru aktor-aktor yang diperankan di televisi, misalnya Power Ranger. Mereka bermain seperti aktor yang mereka lihat di televisi. Terkait dengan bentuk-bentuk interaksi sosial yang dilakukan anak SD, ada banyak interaksi yang mereka lakukan.

Konflik antar siswa dipicu dari berbagai hal seperti mempermalukan teman sebagai bahan tawaan, memanggil nama dengan panggilan yang merendahkan, saling menghina, mengejek, berteriak, mengolok-olok dan membela teman bermainnya yang memiliki musuh dengan temannya. Disinilah peranan pihak sekolah yang mampu memberikan pengawasan dan bimbingan secara optimal untuk menyelesaikan permasalahan yang tersebut. Jika konflik ini berkembang maka dapat mengganggu psikis dan fisik siswa seperti adanya luka, lebam, bengkak, goresan, mengeluh sering pusing dan sakit perut dan sebagainya yang terlihat secara fisik pada anak, sedangkan gangguan psikis terlihat ketakutan untuk pergi ke sekolah, malu dan menarik diri dari pergaulan dengan teman-temannya, suka menyendiri, emosi yang tidak stabil, wajah tampak tertekan setelah pulang dari sekolah, menangis tanpa alasan, berubah

menjadi pendiam/agresif, tidak ada nafsu makan, sering mengigau di waktu malam, kesulitan tidur dengan nyenyak, hingga bisa terjadi yang lebih parah adalah keinginan untuk mengakhiri hidup.

Pernyataan di atas sependapat dengan Agency (2015) menyimpulkan bahwa dampak yang terjadi akibat konflik yang terjadi di dalam kelas antara lain:

"*Dampak fisik* seperti adanya luka, lebam yang dialami anggota tubuh sehingga memerlukan perawatan medis. *Dampak Psikis* yang berpengaruh pada sisi kejiwaan seperti rasa benci, dendam, memberontak, trauma. *Dampak Perilaku* seperti malas, berperilaku tidak menyenangkan, merusak prestasinya sendiri. *Dampak sosial* seperti kurang adanya hubungan komunikasi, menyendiri/ tidak bergaul dengan temannya".

Wacana *Global Citizenship Education*, kompetensi yang berkaitan dengan kapasitas perilaku untuk berperan secara kolaboratif dan bertanggung jawab dan *non- cognitive skills* seperti empati dan resolusi konflik, kemampuan berkomunikasi dengan orang yang berbeda secara latar belakang, budaya, sejarah dan perspektif, menjadikannya penting untuk diperhatikan. (UNESCO, *Global Citizenship Education: Preparing Learners for the challenges of the 21st century*, 2014). Wacana ini juga berkorespondensi dengan empat pilar dalam laporan *Learning: The Treasure Within'*, yaitu "*Learning to know, to do, to be and to live together*". (Sinclair, Davies, Obura, & Tibbits, 2008). Pendidikan sosial yang berlandaskan pada tiga aspek, yakni kognitif, sosio-emosional dan behavioral (perilaku) menekankan pada keterkaitan secara sosial dan saling menghargai perbedaan. (UNESCO, *Global Citizenship Education: Topics and Learning Objectives*, 2015).

Scannell (Wahyuningsih, 2015) dalam tulisannya menyebutkan aspek-aspek yang mempengaruhi individu untuk dapat memahami dan meresolusi sebuah konflik meliputi a) keterampilan berkomunikasi, b) kemampuan menghargai perbedaan, c) kepercayaan terhadap sesama, dan d) kecerdasan emosi. Selain itu, Genc (2012) menyatakan keuntungan yang paling signifikan dari pembelajaran konflik untuk membantu dalam memilih solusi yang kuat dan meningkatkan kepekaan terhadap masalah dan belajar bagaimana mengelola beberapa konflik individu serta memperluas kemampuan dalam menyelesaikan masalah.

Morton dan Susan (Frydenberg, 2005) menyatakan pentingnya resolusi konflik di sekolah, seperti halnya menyatakan bahwa sekolah adalah pusat kehidupan sosial siswa yang mengubah cara dasar mendidik siswa agar mereka tidak melawan satu dengan yang lainnya akan tetapi mengembangkan kemampuan untuk mengatasi konflik secara konstruktif.

Apabila melihat bagaimana resolusi konflik diterapkan pada siswa Sekolah Dasar akan sederhana seperti yang diungkapkan oleh Porro (1996) menyatakan dalam bukunya "*Talk it Out, Resolution Conflict in Elementary Classroom*" bahwa beberapa aspek dalam melaksanakan resolusi konflik untuk anak usia Sekolah Dasar sebagai berikut: a. Pemberian waktu berpikir, b. Komunikasi, c. Keinginan pihak konflik, d. Solusi curah pendapat, dan f. Rencana dan tindakan.

Secara rinci dan jelas aspek pelaksanaan resolusi konflik yang dikemukakan Porro (dalam Wahyuningsih, 2015) yaitu sebagai berikut. "Pertama, Pemberian waktu berpikir, diartikan pemberian waktu dalam mengendalikan emosi dan menggali informasi, Kedua, komunikasi, diartikan mencetuskan dan mendengarkan pendapat kritis yang bervariasi secara antusias dan di pertanggungjawabkan. Ketiga, diartikan bekerja sama dalam menunjukkan dan menemukan solusi permasalahan berdasarkan kepentingan pihak-pihak konflik dengan damai. Keempat, keinginan pihak konflik. Kelima, solusi curah pendapat diartikan Mampu memperkaya dan mengembangkan suatu pendapat, serta memberikan contohnya, dan Keenam, rencana dan tindakan diartikan Menghasilkan perjanjian dan persetujuan dengan diakhiri senyuman dan berjabat tangan

KESIMPULAN

Penyebab konflik yang terjadi di kalangan pelajar itu memiliki sumber yang bermacam-macam seperti kebutuhan psikologis yang tidak terpenuhi (rasa marah, kesal, kecewa), ketidaksesuaian dengan apa yang diharapkan, membuktikan dan menonjolkan kemampuan diri (aktualisasi diri bersifat negatif) yaitu merasa ego dengan memperlihatkan kemampuannya pada orang lain sehingga timbul konflik antar kelompok. Resolusi konflik yang menggunakan sejumlah siswa yang terlatih dengan mereka memediasi pertikaian-pertikaian sekolah, dan diharapkan dapat menyebarkan pengalamannya kepada orang lain, serta melalui pembelajaran Ilmu Pengetahuan Sosial dapat mengajarkan Resolusi Konflik dan keterampilan-keterampilan lainnya kepada siswa dikarenakan resolusi konflik sebagai proses komunikasi antara pihak-pihak yang bertikai guna mencari solusi atas permasalahan yang ada. Berdasarkan pemaparan makna dari resolusi konflik ini, sekolah ataupun kelas yang terdapat pihak-pihak berkonflik harus memiliki pengetahuan dan kemampuan dalam melakukan resolusi konflik sehingga tidak hanya diberikan kesempatan berbicara saja melainkan tindakan atau usaha akhir agar konflik tidak dapat muncul kembali.

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Implementasi *Bilingual Bigbook* Untuk Meningkatkan Literasi Anak-Anak

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Abstract

Kemajuan era digital ternyata mempengaruhi kemampuan anak-anak khususnya dalam literasi budaya lokal. Fenomena ini terjadi karena banyaknya konten-konten yang cenderung memperkenalkan budaya asing. Penelitian ini dilakukan agar supaya anak-anak didekatkan kembali dengan budaya lokal melalui media berupa *bigbook* namun dengan menggunakan bilingual, Indonesia dan Inggris. Metode yaitu merancang dan mengimplementasikan Big Book Bilingual dalam konteks Budaya Jawa Barat untuk meningkatkan literasi budaya Anak SD sehingga penelitian ini menggunakan desain penelitian campuran atau mixed method. Hasil yang didapat dari penelitian ini ternyata anak-anak di 3 (tiga) Sekolah Dasar masih mempunyai kepedulian dengan makanan daerah, Lagu daerah, pakaian adat, rasa empati terhadap sesama, penggunaan bahasa daerah yang baik dan benar, melestarikan kegiatan budaya dengan mengikuti perlombaan seperti lomba busana pakaian adat, lomba menyanyi lagu daerah, dan lomba tarian daerah. Penggunaan *bilingual bigbook* dapat dengan baik memberikan pengetahuan budaya lokal karena mereka antusias juga dengan bahasa Inggris yang digunakan dalam buku ini.

Kata kunci : Skills, Science Learning, early childhood education teacher

PENDAHULUAN

a. Bigbook Bilingual

Penelitian ini menekankan pada literasi media *bilingual* yang menjadikan kemampuan untuk mengakses, menganalisis dan mengevaluasi makna gambar, suara, pesan yang kita hadapi setiap hari dan merupakan bagian penting dari budaya kontemporer kita, serta untuk berkomunikasi secara kompeten dalam media yang tersedia secara pribadi menggunakan dua bahasa yaitu bahasa Indonesia dan bahasa Inggris. Mempelajari lebih dari satu bahasa merupakan suatu modal bagi seseorang, keluarga dan seluruh masyarakat (Zelasco, 2000). Guru pendidikan dasar dapat menularkan keuntungan-keuntungan *bilingual* dengan keluarga dan komunitas, mencari cara untuk menunjang bahasa rumah pada anak-anak dan memberikan dukungan agar keluarga dapat menjaga kuat bahasa yang dipakai. Colin (2001) memberikan pendapatnya bahwa kemampuan bilingual seseorang terlatak pada kemampuan bahasanya dan penggunaan bahasa itu sendiri. Menggunakan bahasa pertamanya untuk berkomunikasi di lingkungan atau rumahnya dan sedang menggunakan bahasa keduanya, misalnya Bahasa Inggris, di sekolahnya (Mehisto, 2012). Pembelajaran akan lebih bermakna dan bervariasi apabila terdapat modifikasi media pembelajaran yaitu *Big Book* yang menarik peserta didik. Hal ini akan membantu dalam penguasaan materi ataupun konsep-konsep.

Mengingat pentingnya *big book* bagi siswa, sebaiknya guru membuat buku ini seara sederhana namun perlu memperhatikan beberapa hal seperti tulisan. Jenis huruf alfabet yang digunakan harus tepat sesuai kaidah karena akan menjadi contoh bagi siswa. Selain itu, perlu dipikirkan jumlah kata atau kalimat per halaman sesuai dengan karakteristik siswa, khususnya pada penelitian ini mengandung konten Budaya Lokal di sekitar Anak SD. Pembuatan *Big Book* perlu kerja sama dengan guru lain sehingga mempunyai produk media pembelajaran. Berikut ini adalah langkah-langkah membuat *big book*.

- a. Siapkan kertas minimal berukuran A3 sebanyak 8-10 halaman atau 10-15 halaman, spidol warna, lem, dan kertas HVS.
- b. Tentukan topik cerita.
- c. Kembangkan topik cerita menjadi cerita utuh dalam kalimat-kalimat singkat.
- d. Tentukan gambar atau ilustrasi untuk setiap halaman.
- e. Buatlah desain cerita dan gambar/ilustrasi. Rencanakanlah isi setiap halaman buku besar: apa kalimatnya dan bagaimana gambar/ilustrasinya yang sesuai dengan kalimat tersebut?
- f. Dalam satu halaman terdapat satu atau dua kalimat singkat disertai dengan gambar/ilustrasi yang sesuai. Begitu juga dengan bagian muka (*cover*) *big book*.
- g. Tuliskan judul *Big Book*, tentukan gambar/ilustrasi yang menarik dan sesuai dengan judul, serta tulishlah nama penulisnya.
- h. Tuliskan kalimat singkat di atas kertas HVS dengan cara: kertas HVS dipotong menjadi empat bagian memanjang, tulis menggunakan spidol besar (spidol *whiteboard*) setiap kalimat dengan ukuran yang sama di atas

kertas berukuran 1/4 kertas HVS tersebut, dan tuliskan kalimat dengan huruf-huruf alfabetis yang tepat sesuai dengan kaidah.

- i. Tempelkan setiap kalimat tersebut di halaman yang sesuai dengan gambar/ilustrasi seperti rencana awal.

Isi/konten *big book* merupakan informasi penting yang berisi pengetahuan, prosedur, atau jenis teks lainnya yang sesuai dengan tema di setiap kelas. Tema dapat diambil dari kurikulum SD/MI yang berlaku. Penggunaan *big book* perlu mendapat perhatian khusus. Selain pembuatannya memakan waktu dan tenaga yang tidak sedikit, *big book* membutuhkan pemikiran serius. Penggunaannya di dalam kelas perlu diatur sehingga pembelajaran membaca dan menulis bisa menjadi efektif.

Perhatikan hal-hal yang berkaitan dengan penggunaan *big book* berikut ini.

- a. Penggunaan *big book* dibacakan di depan kelas atau di dalam kelompok kecil.
- b. Pemodelan *Big book* bukan hanya ditujukan pada cara membaca, namun juga perlu diperlihatkan cara guru memegang buku yang baik, membuka halaman, menunjuk huruf atau kata, dan memperlakukan buku dengan layak.
- c. Penyimpanan *big book* bisa dilakukan beragam. Guru bisa menyimpannya di dalam tas besar atau digantung seperti pada gambar dan disimpan di rak buku atau di laboratorium pembelajaran.

b. Literasi Media *Bilingual*

Perangkat utama untuk melakukan edukasi kepada masyarakat khususnya lembaga pendidikan formal, masih kurang memahami pentingnya konsep literasi media. Konsep ini belum menjadi perhatian bagi pemerintah ataupun masyarakat luas. Media literasi itu menjadikan masyarakat peka, cerdas dan kritis dalam menerima informasi. Potter (2004) mengatakan *Media literacy is a perspective form which we expose ourselves to the media and interpret the meaning of the messages we encounter. We build our perspective from knowledge structures, which are constructed from information using skills.*

Pengertian tersebut dikatakan bahwa literasi media merupakan sebuah perspektif yang digunakan ketika berhubungan dengan media untuk menginterpretasi makna suatu pesan yang diterima. Orang membangun perspektif tersebut melalui struktur pengetahuan yang terkonstruksi dari kemampuan menggunakan informasi. Selain itu, *Media literacy is the ability to access, analyse, evaluate and communicate information in a variety of format including print and nonprint* (Juneau, 2004). Jadi dapat dikatakan literasi media merupakan seperangkat kecakapan yang berguna dalam proses mengakses, menganalisis, mengevaluasi, dan menciptakan pesan dalam beragam bentuk.

Yulianti & Hartini (2015) mengatakan literasi media/melek media sebagai: pemahaman sumber teknologi dari komunikasi, kode yang digunakan, pesan yang diproduksi dan pemilihan, penafsiran serta dampak dari pesan tersebut.

Menurut European Commission, (2009) mendefinisikan literasi media sebagai berikut:

"Media literacy may be as the ability to access, analyse and evaluate the power of image, sounds, messages which we are now confronted with on a daily basis and are an important part of our contemporary culture, as well as to communicate competently in media available on a personal basis ..."

Literasi media adalah sekumpulan keterampilan yang dapat dipelajari oleh siapapun. Seperti halnya literasi adalah kemampuan untuk dapat membaca dan menulis; literasi media ditujukan untuk dapat mengakses, menganalisa, mengevaluasi dan menciptakan berbagai macam pesan media (Livingstone, 2004). Berdasarkan pengertian di atas dapat diketahui bahwa literasi media dapat dikatakan sebagai kemampuan untuk mengakses, menganalisis dan mengevaluasi makna gambar, suara, pesan yang kita hadapi setiap hari dan merupakan bagian penting dari budaya kontemporer kita, serta untuk berkomunikasi secara kompeten dalam media yang tersedia secara pribadi. Berbagai ahli literasi media digunakan sebagai model instruksional berbasis eksplorasi yang mendorong individu mempertanyakan secara kritis apa yang mereka lihat, dengar, dan baca. Oleh karena itu, untuk bisa dikatakan sebagai seseorang yang literasi setidaknya harus memiliki kemampuan mengakses, menganalisis, mengevaluasi, dan menciptakan pesan dalam beragam bentuk.

Baran (2004) menggabungkan beberapa definisi yang menekankan pengolahan kognitif dan informasi dan evaluasi kritis pesan. Literasi media/melek media sebagai: pemahaman sumber teknologi dari komunikasi, kode yang digunakan, pesan yang diproduksi dan pemilihan, penafsiran serta dampak dari pesan tersebut.

Iriantara (2009) mengidentifikasi lima elemen literasi media, yaitu:

- a. Kesadaran akan dampak media pada individu dan masyarakat.
- b. Pemahaman atas proses komunikasi massa.
- c. Pengembangan strategi untuk menganalisis dan mendiskusikan pesan media.
- d. Kesadaran atas konten media sebagai sebuah teks yang memberikan pemahaman kepada budaya kita dan diri kita sendiri.
- e. Pemahaman kesenangan, pemahaman dan apresiasi yang ditingkatkan terhadap konten media.

Senada dengan *Centre For Media Literacy* (Basri, 2012) memaparkan upaya untuk literasi media bagi khalayak adalah untuk mengevaluasi dan berpikir kritis terhadap konten media massa, mencakup: Kemampuan mengkritik media, Kemampuan memproduksi media, Kemampuan mengajarkan sistem pembuatan media, Kemampuan mengeksplorasi sistem pembuatan media, Kemampuan mengeksplorasi berbagai posisi, dan Kemampuan berpikir kritis atas isi media.

Penelitian ini menekankan pada literasi media *bilingual* yang menjadikan kemampuan untuk mengakses, menganalisis dan mengevaluasi makna gambar, suara, pesan yang kita hadapi setiap hari dan merupakan bagian penting dari budaya kontemporer kita, serta untuk berkomunikasi secara kompeten dalam media yang tersedia secara pribadi menggunakan dua bahasa yaitu bahasa Indonesia dan bahasa Inggris. Mempelajari lebih dari satu bahasa merupakan suatu modal bagi seseorang, keluarga dan seluruh masyarakat (Zelasco, 2000). Guru pendidikan dasar dapat menularkan keuntungan-keuntungan *bilingual*

dengan keluarga dan komunitas, mencari cara untuk menunjang bahasa rumah pada anak-anak dan memberikan dukungan agar keluarga dapat menjaga kuat bahasa yang dipakai.

Colin (2001) memberikan pendapatnya bahwa kemampuan bilingual seseorang terlatak pada kemampuan bahasanya dan penggunaan bahasa itu sendiri. Menggunakan bahasa pertamanya untuk berkomunikasi di lingkungan atau rumahnya dan sedang menggunakan bahasa keduanya, misalnya Bahasa Inggris, di sekolahnya (Mehisto,2012). Pembelajaran akan lebih bermakna dan bervariasi apabila terdapat modifikasi media pembelajaran yaitu *Big Book* yang menarik peserta didik. Hal ini akan membantu dalam penguasaan materi ataupun konsep-konsep.

HASIL

Berdasarkan hasil kegiatan mengajar pada penelitian ini melibatkan 3 Sekolah Dasar Binaan yaitu SDN Abdi Negara, SD Plus Bakti Nusantara 666 dan SDN Cempaka Arum. Masing-masing mempunyai sampel yang berbeda yaitu:

SDN Abdi Negara dengan jumlah siswa 27 orang, SD Plus Bakti Nusantara 666 dengan jumlah siswa 26 orang dan SDN Cempaka Arum dengan jumlah 33 orang siswa. Adapun klasifikasi dari penilaian angket ini berdasarkan tingkat frekuensi: selalu, kadang-kadang dan tidak pernah. Sedangkan pertanyaan dalam angket berdasarkan pada konten makanan daerah, lagu daerah, pakaian, simpati terhadap teman, melestarikan/menghormati kegiatan budaya dan bahasa.

Pada konten makanan daerah, terdapat 14 (empat belas) orang yang selalu membeli makanan dan minuman daerah atau sama dengan 51.85% SD Plus Bakti Nusantara. Sedangkan di SDN Abdi Negara terdapat 12 (duabelas) orang atau 44% selalu membeli makanan dan minuman daerah dan hanya terdapat 2 (dua) orang atau 7.4% yang selalu membeli makanan dan minuman daerah di SDN Cempaka Arum. Lebih lanjut ditemukan bahwa di SD Plus Bakti Nusantara dan SDN Cempaka Arum tidak ada seorang pun yang membeli makanan dan minuman daerah. Ini sangat disayangkan karena dengan membeli makanan dan minuman daerah maka berarti membantu pemerintah untuk mempromosikan produk daerah.

Lagu daerah merupakan salah satu konten yang diteliti di ketiga Sekolah Dasar binaan. Hasil yang didapat menunjukkan adanya antusiasme yang tinggi di SDN Abdi Negara karena terdapat 22 (duapuluh dua) orang atau 81.48% siswa yang menyukai lagu daerah. Untuk di SDN Cempaka Arum menunjukkan 17(tujuhbelas) orang atau 51.51% yang menyukai lagu daerah dan SD Plus Bakti Nusantara terdapat 8 (delapan) orang atau 14.81% yang menyukai lagu daerah.

Konten lain yang diteliti adalah apakah siswa mengetahui pakaian adat yang dipakai di Propinsi Jawa Barat. Menurut hasil yang didapat terlihat bahwa siswa di SDN Abdi Negara karena terdapat 15 (limabelas) orang atau 55.55% siswa yang mengetahui pakaian adat yang dipakai di Propinsi Jawa Barat demikian pula dengan siswa di SDN Cempaka Arum menunjukkan 15 (limabelas) orang atau 45.45% dan SD Plus Bakti Nusantara terdapat 7 (tujuh) orang atau 26.92% yang mengetahui pakaian adat yang dipakai di Propinsi Jawa Barat.

Selanjutnya konten lain yang diteliti adalah mengenai rasa empati yang dirasakan siswa terhadap orang lain yang dalam hal ini mendahulukan lansia, ibu hamil, dan disabilitas atau keterbatasan fisik ketika tidak mendapatkan tempat duduk di dalam bus atau kereta api. Terlihat dari hasil angket yang menunjukkan bahwa di SDN Abdi Negara karena terdapat 14 (empatbelas) orang atau 51.85% siswa, SD Plus Bakti Nusantara terdapat 10 (sepuluh) orang atau 38.46%, dan di SDN Cempaka Arum menunjukkan 17 (tujuhbelas) orang atau 51.51% yang mempunyai rasa empati.

Penggunaan bahasa daerah yang baik dan benar ketika dipakai di rumah dilakukan oleh siswa di SDN Cempaka Arum menunjukkan 20 (duapuluh) orang atau 60.60%, SDN Abdi Negara 18 (delapanbelas) orang atau 66.67% siswa, dan SD Plus Bakti Nusantara terdapat 14 (empatbelas) orang atau 53.85%.

Salah satu cara untuk melestarikan kegiatan budaya adalah dengan mengikuti perlombaan seperti lomba busana pakaian adat, lomba menyanyi lagu daerah, dan lomba tarian daerah. Kegiatan ini dilakukan oleh siswa-siswa di SD Plus Bakti Nusantara yang diikuti oleh 11 (sebelas) orang atau 42.31%, SDN Abdi Negara 6 (enam) orang atau 22.22% dan SDN Cempaka Arum 3 (tiga) orang atau 9.09%.

SIMPULAN

Penemuan yang didapat dari penelitian ini adalah bahwa anak-anak Sekolah Dasar khususnya di 3 (tiga) sekolah binaan menunjukkan hasil yang memuaskan. Ini dapat dibuktikan bahwa dengan dibantu oleh *bilingual bigbook* anak-anak dapat lebih memahami akan pentingnya budaya lokal. Pemahaman ini tidak hanya dibuktikan dari literasi saja namun juga dari kegiatan yang dilakukan dalam kesehariannya

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THE IMPORTANCE OF PEDAGOGICAL INTERACTION FOR TEACHER

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Abstract

Pedagogical interaction must be the most important part of the learning sphere. Pedagogical interaction indicate that there is an activity in the educational process as a form of activity carried out by educators and students in the educational situation. The educational situation especially learning in the classroom at the level of formal education. In educational science, this pedagogical interaction can become a spirit in the learning process. Only by communication and interaction in the atmosphere of the learning environment in the classroom especially at the Elementary School level, the exchange of information in transferring knowledge will proceed according to the learning objectives. Shaping personality toward maturity, developing the values of life, and forming good morals for students, can be achieved when educators have authority in pedagogical interaction.

Keywords: Pedagogical Interaction, The Requirements of Pedagogical Interaction, Authority

PENDAHULUAN

Proses pembelajaran merupakan serangkaian pelaksanaan yang dilakukan oleh pendidik dan peserta didik atas dasar hubungan timbal balik yang berlangsung untuk mencapai tujuan pembelajaran yang telah ditentukan. Pembelajaran sebagaimana dicantumkan dalam Undang-undang No. 20 Tahun 2003, adalah proses interaksi peserta didik dengan pendidik dan sumber belajar pada suatu lingkungan belajar. Dalam proses pembelajaran pendidik dan peserta didik merupakan dua komponen yang tidak bisa dipisahkan. Antara dua komponen tersebut harus terjalin interaksi yang saling menunjang agar hasil belajar peserta didik dapat tercapai secara optimal.

Proses belajar mengajar merupakan suatu proses hubungan pendidik dan peserta didik yang berlangsung dalam situasi edukatif untuk mencapai tujuan pembelajaran. Interaksi atau hubungan timbal balik antara pendidik dan peserta didik itu merupakan syarat utama bagi berlangsungnya proses belajar mengajar. Adanya interaksi dalam terjadinya proses belajar mengajar mempunyai arti yang luas tidak hanya sekedar hubungan pendidik dan peserta didik yang saling bertukar informasi terkait konten atau isi dari materi pelajaran melainkan lebih dari itu. Adanya interaksi yang terjadi dalam ruang lingkup pembelajaran bisa membentuk para peserta didik untuk menuju kedewasaan pengembangan nilai-nilai kehidupan, serta pembentukan moral yang baik bagi peserta didik yang dapat diaplikasikan dalam kehidupan sehari-hari.

Interaksi pedagogis dapat berlangsung baik dilingkungan keluarga, lingkungan masyarakat, maupun dilingkungan sekolah. Namun interaksi pedagogis yang penulis maksud dalam artikel ini adalah berada dilingkungan sekolah khususnya di dalam kelas.

Dalam proses pembelajaran, interaksi pedagogis ditandai dengan beberapa hal yang menjadikan interaksi pedagogis berbeda dengan interaksi lainnya. Interaksi pedagogis dapat membantu peserta didik dalam proses pembelajaran khususnya di kelas untuk menjadikan mereka sebagai manusia yang dewasa. Maka dari itu pentingnya seorang pendidik memiliki komponen-komponen tertentu untuk membenahi jiwa pembelajaran. Karena menurut Dimiyati, (2009, hlm.7) komponen tersebut bersentuhan langsung dengan siswa. Seseorang apapun membenahi komponen-komponen lain namun kegiatan di sekolah (pembelajaran) apalagi interaksi pedagogisnya tidak dibenahi, hal itu bagaikan membenahi raga tapi tidak membenahi jiwa. Sebab pembelajaran itu adalah jiwanya pendidikan dan jantungnya pembelajaran terletak pada seorang pendidik.

THEORY

1. Pengertian Interaksi Pedagogis

Interaksi pedagogis merupakan suatu pergaulan antara anak dengan orang dewasa untuk mencapai tujuan pembelajaran, yaitu manusia mandiri, manusia dewasa (Sadulloh, 2010, hlm.143). Interaksi pedagogis pada dasarnya adalah komunikasi timbal balik antara anak didik dengan pendidik yang terarah kepada tujuan pendidikan. Jadi interaksi pedagogis merupakan pergaulan pendidikan, yang mengarah kepada tujuan pendidikan.

Mengapa demikian, karena suatu pergaulan yang tidak mengarah pada tujuan itu hanya pergaulan biasa. Seperti pergaulan yang terjadi di terminal,

hal tersebut bukan pergaulan pendidikan (interaksi pedagogis) namun hanya pergaulan biasa. Disini, interaksi pedagogis selalu bermuatkan tujuan pendidikan.

2. Syarat-Syarat Interaksi Pedagogis

Sadulloh, 2010, hlm.145, mengemukakan mengenai syarat-syarat interaksi pedagogis. Adapun beberapa hal yang terdapat kedalam syarat interaksi pedagogis diantaranya sebagai berikut:

a. Rasa Tenang pada Anak Didik

Ketika anak merasa ada ketenangan dari suatu interaksi dengan pendidiknya itu tandanya telah terjadi suatu interaksi pedagogis. Ketenangan sebagai akibat dari adanya suatu perasaan pada diri anak bahwa dirinya aman. Dalam arti, ia percaya pada pendidiknya akan memberikan bantuan yang diperlukan oleh anak tersebut.

b. Hadirnya Kewibawaan

Ketidakberdayaan seorang anak itu bisa dikatakan relatif. Dikatakan demikian tidak berarti memang benar-benar tidak berdaya. Disini artinya tidak berdaya dibandingkan dengan pendidiknya. Selama ada "jarak" antara pendidik dengan peserta didik maka anak didik ini dikatakan secara relatif tidak berdaya. Kalau anak merasa tidak berdaya, dan pendidik memberikan yang ia perlukan untuk perkembangannya, maka interaksi dan komunikasi akan berjalan dengan baik dan lancar.

c. Kesediaan Pendidik Membantu Anak Didik

Kesediaan atau kerelaan seorang pendidik untuk membantu anak didik bisa dikatakan telah terjadi interaksi pedagogis. Mengapa? Karena syarat ini mutlak diperlukan para pendidik untuk membantu peserta didik, perasaan aman yang dimiliki oleh anak tidak akan hadir, dan tentunya interaksi pun akan terganggu, dan akibatnya interaksi tidak berjalan. Berbeda halnya dengan pendidik (seperti orang tua) adanya kerelaan untuk membantu anak berubah menjadi rasa kasih sayang kepada anak didik. Jadi perlunya kerelaan dan kesediaan para pendidik untuk membantu anak didik menjadi syarat dalam situasi interaksi pedagogis.

d. Perhatikan Minat Anak

Disamping itu para pendidik harus memperhatikan minat anak didik, karena anak didik merasa para pendidik itu berguna bagi dirinya. Namun hal ini akan terjadi manakala pokok kegiatan dapat menjawab apa yang diperlukan atau dibutuhkan oleh anak didik dalam perkembangannya. Karena kesesuaian lingkungan dengan kebutuhan perkembangan anak didik akan diterima dengan senang hati oleh anak. Melibatkan anak didik secara langsung dalam kegiatan pembelajaran akan membuat pembelajaran lebih bermakna dan aktif.

3. Pentingnya Kewibawaan dalam Interaksi Pedagogis

Pembelajaran yang berkualitas sangat tergantung dari peserta didik dan pendidik, baik itu dari motivasi pelajar dan kreativitas pengajar. Berbicara masalah kualitas dalam dunia pendidikan berarti membicarakan kualitas output.

Output ini dihasilkan dari suatu proses pembelajaran yang dicapai oleh peserta didik. Kualitas output atau prestasi yang dicapai oleh peserta didik dapat dipengaruhi oleh beberapa faktor diantaranya row input, learning teaching process, environmental input, instrumental input, dan output. Secara umum Djamarah (2002, hlm.172) mengatakan, "... proses belajar yang menentukan hasil belajar yang diperoleh siswa dipengaruhi oleh unsur dari dalam". Mudyahardjo (2001, hlm.43) mengungkapkan tentang unsur-unsur sistem ditinjau dari sudut input atau masukan, proses, dan output atau hasil, gambarannya adalah sebagai berikut:

Pandangan tentang sistem tersebut merupakan analogi sistem dalam suatu pabrik dan merupakan ilustrasi model sistem pada umumnya yang tentunya dapat diadopsi dalam sistem pendidikan, tetapi kajiannya didasarkan pada masukan mentah manusia (siswa yang akan mengikuti pendidikan) dan keluarannya pun manusia (manusia terdidik).

Dalam bukunya Tim Dosen MKDP Landasan Pendidikan UPI (2010, hlm.41) menyatakan bahwa input pendidikan adalah segala sesuatu yang menjadi masukan pendidikan, sebagai sistem yang berada dalam suatu lingkungan, berupa sistem pemerintahan, sistem agama, sistem bisnis, dan sistem-sistem lain yang ada dalam masyarakat. Sistem bergerak dinamis dalam masyarakat. Masyarakat adalah suprasistem bagi sistem-sistem tersebut, termasuk sistem pendidikan. Sistem pendidikan menerima input dari masyarakat, berupa input mentah (raw input) berupa calon peserta didik, input lingkungan (environmental input) berupa tujuan pendidikan, filsafat pendidikan atau filsafat sekolah, aspirasi masyarakat, tuntutan pembangunan masyarakat, dan input instrumental (pendidik/guru, kurikulum, buku, alat bantu belajar, sarana dan prasarana pendidikan, uang, dan sebagainya).

Proses pendidikan merupakan proses transformasi yaitu interaksi fungsional antar berbagai komponen input dalam mengubah masukan mentah menjadi suatu hasil (output) yang diharapkan. Setelah mengalami proses transformasi (proses belajar dan mengajar, bimbingan, latihan, ujian dan lain-lain), maka sistem pendidikan menghasilkan output berupa manusia yang telah terdidik, yang telah berubah meningkatkan kualitasnya dalam aspek pengetahuan, keterampilan, dan sikap/nilai. Selanjutnya output itu dapat memberikan umpan balik bagi sistem pendidikan agar diadakan perubahan/modifikasi dalam berbagai strateginya dalam rangka mencapai tujuan yang telah dirumuskan (Tim Dosen MKDP Landasan Pendidikan UPI, 2010, hlm.41).

Beberapa unsur tersebut menjadi komponen penting untuk menghasilkan pembelajaran yang berkualitas. Apabila kualitas yang dimiliki rendah atau tidak mendukung terwujudnya prestasi belajar tentunya tidak dapat diharapkan menjadi lulusan yang memiliki mutu tinggi. Meskipun aspek-aspek lainnya mendukung seperti halnya proses pembelajaran yang baik serta alat pendidikan yang tersedia dapat menunjang pembelajaran dengan baik. Dalam hal ini interaksi pedagogis berada pada bagian learning teaching process.

Sebagaimana dikemukakan A. Harris dalam bukunya "*I'am O.K. You're O.K.; A Practical Guide to Transactional Analysis*" (dalam Tim Dosen MKDP Landasan Pendidikan UPI (2010, hlm.136) bahwa dalam kegiatan sosial pendidikan pola transaksional memungkinkan munculnya empat jenis *pola dasar hubungan transaksional*. Keempat jenis pola dasar hubungan transaksional yang dimaksud adalah:

6. I'am not O.K. – You're O.K.
7. I'am O.K. – You're not O.K.
8. I'am not O.K. – You're not O.K.
9. I'am O.K. – You're O.K.

Adapun dalam kegiatan sosial pendidikan pola transaksional tersebut diharapkan tercipta pola dasar hubungan transaksional jenis yang keempat, yaitu: *I'am O.K. – You're O.K.*, artinya bahwa guru mau melaksanakan pendidikan dan siswa pun mau melaksanakan pendidikan.

Interaksi atau hubungan pendidikan biasanya diwarnai oleh beberapa aspek pendidikan yang didasari kewibawaan. Kewibawaan merupakan syarat mutlak dalam pendidikan, artinya jika tidak ada kewibawaan maka pendidikan itu tidak mungkin terjadi. Sebab, dengan adanya kewibawaan segala bentuk bimbingan yang diberikan oleh pendidik akan diikuti secara suka rela oleh anak didik. Begitu juga sebaliknya jika tidak ada kewibawaan segala bentuk bimbingan yang diberikan oleh pendidik tidak mungkin dituruti oleh anak didik, sehingga tanpa kewibawaan akan hilang predikatnya sebagai pendidik (Sadulloh, 2010, hlm.164-165).

M.J. Langeveld (dalam Syaripudin dan Kurniasih, 2011, hlm.38-39) dalam hubungannya dengan anak didik, kewibawaan pendidik ditentukan oleh beberapa faktor, yaitu: **Kasih sayang Pendidik terhadap Anak Didik**. Rasa kasih sayang terhadap anak didik sangat diperlukan dan harus ada pada diri seorang pendidik. **Kepercayaan Pendidik kepada Anak Didik**. Pendidik harus percaya bahwa anak didiknya akan mampu berdiri sendiri, pendidik harus percaya bahwa lambat laun anak didik akan mampu mencapai kedewasaan. **Kedewasaan Pendidik**. Orang dewasa adalah orang yang sudah jelas siapa sesungguhnya dia; ia mempunyai kelebihan – pengetahuan, keterampilan, sikap, nilai dan norma – dibanding anak, adapun semua itu harus sudah direalisasikan dalam setiap perbuatannya dan sudah terintegrasi dalam dirinya. **Identifikasi Pendidik kepada Anak didik**. Pendidik harus mengenali siapa hakikatnya peserta didik itu (mengidentifikasi), dan hendaknya bertindak dengan memperhatikan serta mempertimbangkan tentang hakikat peserta didik itu (beridentifikasi). **Tanggung jawab Pendidik**. Pendidik seharusnya adalah orang dewasa, yaitu orang yang sudah mandiri dan bertanggungjawab, karena apabila dibandingkan dengan anak didik, pendidik harus sudah memiliki kelebihan baik dalam pengetahuan, keterampilan, sikap, nilai, norma, dsb.

Dengan adanya kewibawaan yang dimiliki oleh pendidik, memberikan dampak bagi kepenurutan para anak didik yang ditentukan dengan adanya faktor: **Kemampuan Anak Didik dalam menyadari "diri/aku" dan Memahami Bahasa**. Perlu ditegaskan hubungan kewibawaan baru dapat berlangsung ketika anak mulai mengenal kewibawaan. Anak baru akan menyadari kewibawaan apabila telah mampu menyadari "diri/aku" nya dan telah memahami bahasa. **Kepercayaan Anak Didik kepada Pendidik**. Menurut Syaripudin, T dan Kurniasih (2011, hlm.44) kewibawaan seorang pendidik ditentukan oleh lima faktor, yaitu kasih sayang, kepercayaan, kedewasaan, identifikasi, dan tanggung jawab pendidikan. **Identifikasi Anak Didik kepada Pendidik**. Anak didik hakikatnya akan mengidentifikasi pendidiknya dan akan beridentifikasi kepada pendidiknya. **Imitasi Anak Didik kepada Pendidik**. Imitasi adalah suatu proses meniru yang dilakukan seseorang terhadap orang lain. **Simpati Anak Didik kepada Pendidik**.

Simpati adalah suatu keadaan keikutsertaan merasakan perasaan orang lain. **Kebebasan.** Pada akhirnya kepenurutan anak itu bukan lagi atas dasar pengaruh keterikatan pribadi anak didik kepada pendidiknya, melainkan atas dasar "keterikatan kepada nilai – nilai dan norma - norma" yang hakiki yang terlepas dari hubungan dengan pendidiknya.

KESIMPULAN

Pendidik yang berwibawa bukanlah pendidik yang ditakuti anak didiknya. Memang benar pendidik yang ditakuti akan dituruti (dipatuhi) oleh anak didiknya, tetapi perlu ditegaskan, bahwa kepenurutannya itu akan bersifat pasif, sehingga hanya akan menimbulkan hasil pendidikan yang bersifat semu belaka. Pendidik yang berwibawa ialah pendidik yang interaksi komunikasi dalam pergaulan dengan peserta didiknya merupakan interaksi komunikasi antara subjek dengan subjek, yang mana pengaruh pendidik tersebut dapat diterima peserta didik secara tulus atas dasar kemauan, pilihan dan kesadarannya sendiri atau atas dasar kebebasannya.

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THE IMPACT OF EARLY CHILDHOOD EDUCATION TEACHER QUALIFICATIONS ON THE QUALITY OF LEARNING IN EARLY CHILDHOOD EDUCATION INSTITUTIONS

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Abstract

This paper discusses about the qualifications of early childhood education teachers and the quality of learning in early childhood education (ECE) institutions in Indonesia. At present, there are 583,626 teachers from 202,714 ECE institutions for all education channels in ECE Institution. And from 583,626 early childhood education teachers in Indonesia, there are 61,959 teachers with the latest educational qualifications in elementary / junior high school / non-school and 201,920 teacher with the last educational qualification graduating from high school. With the large number of teachers who are not in accordance with their educational qualifications, it will have an impact on the quality of learning in ECE Institutions. Based on these data, the purpose of writing this paper is to show how much the impact of teacher qualifications on the quality of learning in ECE institutions specifically for the formal pathway, with the expectation that the end of this paper shows the qualifications of PAUD educators have an impact on the quality of learning at the ECE institution in Indonesia.

Keywords: *teacher qualification, quality of learning, early childhood education institution*

Pendahuluan

Guru merupakan tonggak awal didalam dunia pendidikan. "Guru dan dosen mempunyai fungsi, peran, dan kedudukan yang sangat strategis dalam pembangunan nasional dalam bidang pendidikan" (DPR RI, 2005). Pada sistem among milik Ki Hajar Dewantara dijelaskan bahwa guru atau pendidik bulanlah seorang dktator melainkan seseorang yang memiliki kemauan secara sukarela untuk membentuk masyarakat agar mampu mempertahankan bangsa (Tilaar & Nugroho, 2016, pp. 47-56). Sedangkan dari sudut pandang agama Islam, seorang guru adalah mereka yang memiliki tanggung jawab dalam mengembangkan seluruh potensi yang ada pada peserta didik sesuai dengan nilai-nilai yang berlaku (Helmawati, 2014, p. 98).

Karena memiliki peranan besar dalam membangun masyarakat, seseorang dapat disebut dengan kata '*guru*' setelah mereka memenuhi standar tertentu, salah satunya standar kualifikasi akademik. "Kualifikasi akademik adalah ijazah jenjang pendidikan akademik yang harus dimiliki oleh guru atau dosen sesuai dengan jenis, jenjang, dan satuan pendidikan formal di tempat penugasan" (DPR RI, 2005). Kesesuaian kualifikasi akademik seorang guru memiliki kaitan yang erat dengan proses pembelajaran yang terjadi di dalam kelas (Lee, Myers, & Kim, 2009). Selain itu, dengan tingginya kualifikasi akademik yang dimiliki oleh seorang guru dapat berefek pada kualitas pembelajar (Manning, Wong, Fleming, & Garvis, 2019), sehingga hal ini juga menyebabkan peningkatan terhadap mutu sekolah.

Berdasarkan pendapat-pendapat diatas, penulis akan mengkaji lebih jauh dampak nyata dari kualifikasi akademik guru Paud terhadap kualitas pembelajaran disekolah. Sehingga dengan adanya makalah ini dapat menjadi solusi bagi pihak terkait untuk meningkatkan kualifikasi akademik pendidik khususnya pendidik Paud guna meningkatkan kuailtas pembelajaran di lembaga-lembaga Paud di Indonesia.

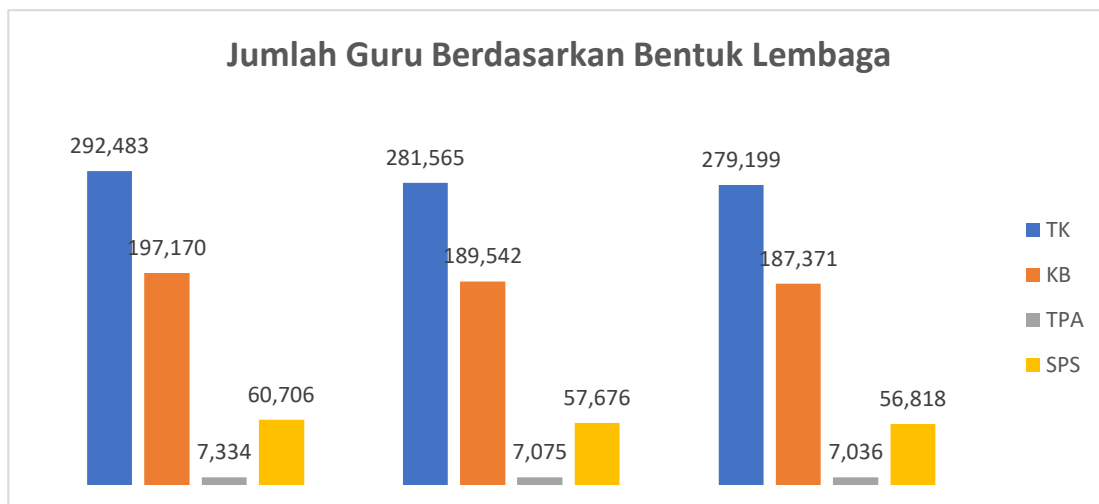
Kualifikasi Akademik

Kualifikasi akademik menjadi tolak ukur keprofesionalitasan seorang guru dalam mengelola kelas. Kualitas akademik seorang guru memiliki kaitan terhadap kualitas sekolah, khususnya kualitas pembelajaran dan pengelolaan kelas, artinya semakin tinggi kualifikasi akdemik seorang guru maka semakin baik pula kualitas pembelajaran dan kualitas pengelolaan kelasnya (Manning

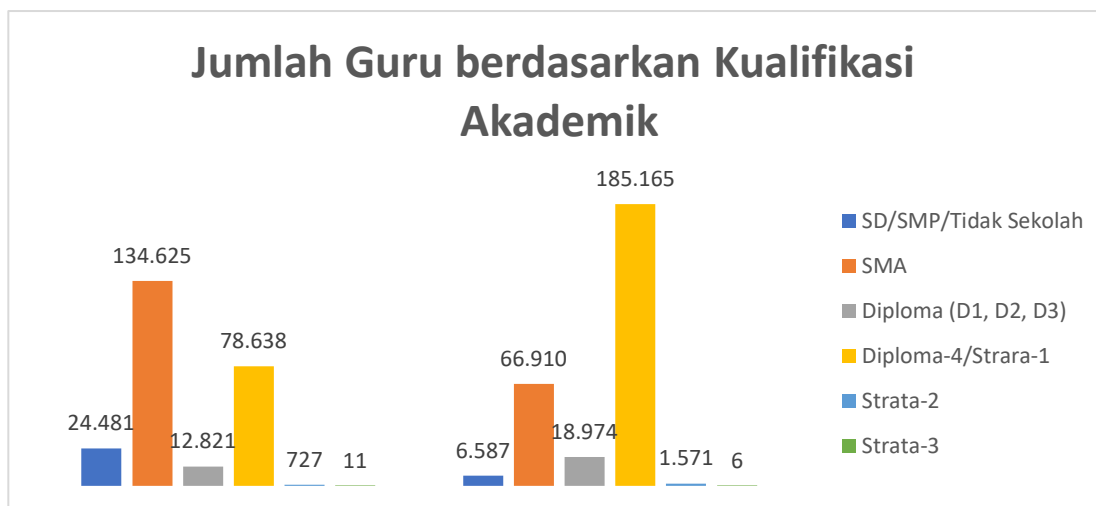
et al., 2019). Kualifikasi akademik seorang guru juga memiliki pengaruh terhadap kreativitas guru dalam mengajar (Setiawan, 2017). Sejalan dengan hal ini, Brook dan Davis dalam penelitiannya pada tahun 2009, menyatakan bahwa pembelajaran yang diberikan oleh guru dengan kualifikasi akademik yang tinggi dan dibuktikan dengan sertifikat mengajar memiliki siswa dengan prestasi lebih tinggi dibandingkan dengan siswa yang diajar oleh guru yang belum memiliki sertifikat mengajar (Brook, Donald Easton; Davis, 2009).

Peningkatan kualifikasi akademik guru memerlukan dukungan dari pihak-pihak lain seperti pihak swasta (penggiat pendidikan) dan pihak pemerintah itu sendiri. Peningkatan kualitas pembelajaran memerlukan kerjasama antara 3 *stakeholder* pendidikan, pemerintah, pengawas administratif, dan guru (Ho, Lee, & Teng, 2016). Selain itu, pemberian beasiswa dengan tujuan meningkatkan kualifikasi akademik guru juga dapat berdampak pada mutu pembelajaran yang diberikan oleh guru di dalam kelas (Wilinski, 2019). Selain itu, semakin tinggi kualifikasi akademik yang dimiliki oleh seorang guru, maka semakin baik pula kinerja mengajar guru didalam kelas (Kamila, 2017).

Saat ini, jumlah guru di Indonesia ada sebanyak 530.424 orang dari 202.635 lembaga Paud berdasarkan data Dapodik Paud tahun 2019 semester ganjil. Berikut ini adalah data statistik jumlah guru Paud berdasarkan bentuk lembaga.



Dari jumlah yang telah disebutkan sebelumnya, 78.638 guru lembaga Paud Non Formal dan 185.165 orang guru TK yang memiliki kualifikasi akademik Diploma IV atau S-1. Hasil ini didapat dari data Dapodik semester ganjil tahun ajaran 2019/2020.



Dari data yang telah disajikan, dapat dilihat bahwa jumlah guru dengan kualifikasi akademik Diploma-4 atau Strata-1 memiliki jumlah yang paling banyak pada jalur formal (TK) dan guru dengan kualifikasi akademik SMA memiliki jumlah paling banyak pada jalur non Formal (KB/SPS/TPA). Hal ini menunjukkan bahwa kualifikasi akademik guru Paud khususnya untuk jalur non formal masih banyak yang belum sesuai dengan standar yang telah ditentukan oleh pemerintah di dalam UU Nomor 14 Tahun 2005 tentang Guru dan Dosen yang berbunyi "Kualifikasi akademik adalah ijazah jenjang pendidikan akademik yang harus dimiliki oleh guru atau dosen sesuai dengan jenis, jenjang, dan satuan pendidikan formal di tempat penugasan".

Penilaian kualitas lembaga paud menjadi sangat penting sebagai salah satu proses refleksi untuk mengetahui indikator mutu yang diterapkan lembaga sudah sesuai dengan kriteria yang berjalan, referensi dalam mengambil keputusan serta proses peningkatan mutu untuk melaksanakan proses pembelajaran sesuai dengan Undang-Undang Republik Indonesia No. 20 tahun 2003 tentang Sistem Pendidikan Nasional pasal 1 ayat 12: Pendidikan Non Formal adalah jalur pendidikan diluar pendidikan formal yang dapat dilaksanakan secara terstruktur dan berjenjang. Pasal 1 Ayat 14 : Pendidikan Anak Usia Dini adalah suatu upaya pembinaan yang ditujukan kepada anak sejak lahir sampai dengan usia enam tahun yang dilakukan melalui pemberian

rangsangan pendidikan untuk membantu pertumbuhan dan perkembangan jasmani dan rohani agar anak memiliki kesiapan dalam memasuki pendidikan lebih lanjut. Pasal 1 Ayat 22: Akreditasi adalah kegiatan penilaian kelayakan program dalam satuan pendidikan berdasarkan kriteria yang telah ditetapkan. Pemerintah telah menerbitkan Permendikbud Nomor 13 tahun 2018 tentang Badan Akreditasi Nasional sekolah/madrasah dan Pendidikan Nasional serta Pendidikan Nonformal. BAN PAUD dan PNF bertugas menyiapkan kebijakan dan mekanisme akreditasi serta membuat panduan teknis sebagai pedoman teknis pelaksanaan penilaian akreditasi. Pasal 60 ayat 1: akreditasi dilakukan untuk menentukan kelayakan program dan satuan pendidikan pada jalur pendidikan formal dan non formal pada setiap jenjang dan jenis pendidikan. Pasal 60 ayat 3: akreditasi dilakukan atas dasar kriteria yang bersifat terbuka.

Ruang lingkup Akreditasi Program PAUD berdasarkan PERMENDIKBUD No. 81 tahun 2013 bertumpu pada enam layanan utama, yaitu : 1.TK (Taman Kanak-Kanak), 2. KB (Kelompok Bermain), 3. TPA (Taman Penitipan Anak), 4. SPS (Satuan PAUD Sejenis), 5. BA(Bustanul Alfat) dan 6. RA (Radathul Alfat). Capaian akreditasi PAUD dan PNF tahun 2017 berdasarkan status akreditasi dengan status terakreditasi A jumlah 962 memiliki capaian 9%, terakreditasi B jumlah 5782 memiliki capaian 53%, terakreditasi C jumlah 4089 memiliki capaian 37%, tidak terakreditasi jumlah 78 memiliki capaian 1%, dengan jumlah total 10.923 memiliki capaian 100%. Hasil capaian tersebut diperoleh dari pemenuhan 8 kriteria yang menjadi standar penilaian akreditasi yaitu: standar tingkat pencapaian perkembangan, standar isi, standar proses, standar pendidik dan tenaga kependidikan, standar sarana dan prasarana, standar pengelolaan, standar pembiayaan dan standar penialaian pendidikan.

Dampak Kualifikasi Akademik Guru dan Kualitas Lembaga Paud

Kualifikasi akademik seorang guru memiliki pengaruh terhadap kualitas lembaga Paud, khususnya kualitas pembelajaran. Penyelenggaraan proses pembelajaran menuntut kinerja guru yang optimal karena peran guru sangat penting bagi keberhasilan proses pembelajaran di kelas. Guru memainkan banyak peran dalam situasi pembelajaran, baik sebagai pendidik, fasilitator, mediator, instruktur, atau moderator. Enueme & Egwunyenga (2008) menyatakan anak akan memberikan kerjasama yang baik jika guru menunjukkan keseriusan, etika mengajar, dan membuat prakarsa untuk

meningkatkan kemampuan anak dengan sabar dan komitmen tinggi. Bagaimanapun apa yang anak pelajari, akan bergantung pada kinerja mengajar guru itu sendiri.

Kinerja mengajar guru merupakan unjuk kerja guru dalam menjalankan tugas dan tanggung jawabnya memberikan bimbingan belajar berupa pengetahuan dan keterampilan yang akan mengarah pada peningkatan prestasi peserta didik. Namun permasalahan yang terjadi di lapangan, masih banyak yang ditemukan guru belum menunjukkan kinerja yang memadai, guru masih menggunakan metode lama seperti pembelajaran satu arah, alat bantu pembelajaran yang tidak menarik dan ramah anak, serta lemahnya kemampuan guru dalam meningkatkan motivasi belajar anak. Sehingga, kreativitas anak dalam proses pembelajaran tidak meningkat.

Berdasarkan data yang diperoleh dari Ikatan Guru Taman Kanak-Kanak (IGTK) Kota Bandung, pada tahun 2012 tercatat lembaga TK yang ada di Kota Bandung berjumlah 496 (493 merupakan lembaga TK yang dikelola oleh swasta dan sisanya, 3 lembaga merupakan TK Negeri yang dikelola oleh pemerintah). Namun sayangnya, kualifikasi pendidikan yang dimiliki guru TK di Kota Bandung sebagian besar belum memenuhi persyaratan yang telah ditetapkan oleh pemerintah. Hal ini tentu akan sangat berpengaruh terhadap kinerja mengajar yang ditampilkan oleh masing-masing guru. Seorang guru yang memiliki kemampuan dalam pengetahuan, sikap, dan keterampilan yang baik akan berdampak kepada peningkatan kualitas pengelolaan sekolah yang semakin efektif dan efisien. Selain itu, guru dengan kualifikasi akademik yang tinggi dapat membantu anak untuk mendapatkan prestasi yang lebih baik (Brook, Donald Easton; Davis, 2009) yang artinya juga mampu mendongkrak mutu lembaga Paud.

KESIMPULAN

Dari hasil dan pembahasan diatas, dapat diambil kesimpulan bahwa kualifikasi akademik guru memiliki dampak terhadap mutu lembaga Paud. Hal ini dapat dilihat dari jumlah guru Paud yang dengan lulusan D-4 atau S-1 yang berjumlah 263.803 dan mutu lembaga Paud yang memiliki akreditasi nilai B dengan persentase 53% dari 10.923 lembaga Paud. Sehingga dapat diambil

kesimpulan bahwa kualifikasi akademik guru memiliki dampak terhadap nilai mutu lembaga Paud itu sendiri.

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ROLE OF PLAY SPACE ON POST-DISASTER RECOVERY

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Abstract

As of 2000 there have been a variety of natural disasters in Indonesia recorded a number of National disasters. Post-disaster has a significant physical and social impact. Many of the physical and psychological impacts arising from the natural disaster arising from natural disasters in Indonesia are often ignored psychologically. The Simple Multi Attribute Rating Technique (SMART) method is applied to determine the priority of post-disaster management because of the simplicity of the calculation process. Repairing and restoring all aspects of public or community services is an effort to rehabilitate post-disaster areas with the aim of normalization. Contributions made to post-disaster reconstruction for victims who experience emotional breakdown, loss of daily routine activities, loss of family and friends, and loss of security need to be noted. Traumatic stresses can be categorized as acute versus chronic and early versus late. Focus This study examines the role of play space in post-disaster recovery. The purpose of this study is to find out to what extent play rooms play a role in post-disaster rehabilitation and reconstruction.

Keywords: Playroom, Rehabilitation, Reconstruction, Post-Disaster

INTRODUCTION

The geographical condition of Indonesia is an area prone to natural disasters. Landslides, volcanic eruptions, earthquakes and tsunamis are the result of Indonesia's geographical location in the Pacific Ring of Fire on Pacific Rims. The Pacific Ring of Fire on Pacific Rims is home to around 70% of the active volcanoes in the world and where around 90% of earthquakes occur. Gosal (2018) Indonesia has 13% of the total volcanoes in the world, namely: 129 active volcanoes and 500 volcanoes with inactive status, in addition 60% of the total volcanoes have a large eruption potential with regional forms such as horseshoe and covers an area of 40,000 km.

Starting from 2000 there have been various natural disasters in Indonesia. Several national disasters were recorded in the 2004 earthquake and tsunami in Aceh, the 2006 earthquake in Yogyakarta and Bantul, the 2006 tsunami in Pangandaran, the 2009 earthquake in Padang and Padang Pariaman, in 2010 the eruption of Mount Merapi in Central Java, in 2018 earthquake and tsunami in Palu and Donggala, Tsunami in the Sunda Strait due to the eruption of the Krakatau volcano in 2018, as well as flash floods and lonsor Papua in 2019. Many physical and psychological impacts arising from natural disasters in Indonesia which claimed lives, injuries, and lost their homes. Psychological problems are often neglected in the aftermath of a disaster, because basically psychological problems can occur shortly after a disaster, or even in a long period of time (Kaplow, Saxe & Putnam, 2006; Baggerly & Exum, 2007; Kulkarni, Pole, & Timko, 2012).

Separate active mechanisms that lead to effective treatment of PTSD (Post Traumatic Stress Disorder), including coping skills and trauma recovery processes (Salloum & Overstreet, 2012). In post-disaster recovery there are several stages of recovery. The first phase of recovery involves the restoration of normal community activities that are disrupted by the impact of disasters in the minds of most people just as they were before the disaster. The second phase, the phase in the emergency management cycle by stabilizing disaster conditions or entering the stage from the end of the emergency response phase and ending when the community has returned to their normal routine. The third stage, the process by which the community reaches its goal to return to normal routine (Lindell, 2013).

Traumatic stresses can be categorized as acute versus chronic and early versus late in terms of age. The trauma in early childhood that often occurs again in adolescence, has special significance in the recovery process involving activities planned before the impact of disasters and activities that are improvised after disasters (Psychiatry, 2003; Lindell, 2013). Post-disaster has a significant physical and social impact. Where the physical impact consists of victims of death, injury, and disease. Damage to agriculture, structure, infrastructure, and the natural environment as well as social impacts consist of psychological impacts, demographic impacts, economic impacts, and political impacts (Lindell, 2013).

Trauma counseling is a very broad field of scope, even for professionals in systematic trauma. It is necessary to acknowledge the impact of trauma that contributes to the institution, culture and society. Action is needed to respond

to post-disaster trauma management activities carried out locally, regionally, nationally and internationally (Bowman & Roysircar, 2011; Goldsmith, 2014; Levers, 2015). In providing understanding and overcoming the complexity of the risks of resilience in a disaster that strikes, can lead to property losses and even threaten the survival of life, post-disaster mass trauma conditions require methods of collaboration and integration of knowledge from various systems and levels of analysis (Masten & Narayan, 2012; Hastuti, 2018). Some studies explain that natural disasters have quite serious and significant impacts on the lives of victims. The impacts after natural disasters are victims of death, injury, disease, damage to agriculture, structure, infrastructure, and the environment. However, what needs attention is about the social impacts that occur after a disaster. Where the social impacts arising after a disaster consist of psychological impacts, demographic impacts, economic impacts, and political impacts.

After a disaster occurs, there are several public spaces that need to be looked at and provided for. In post-disaster recovery cooperation is needed from all parties concerned, where several things are needed to support recovery for the victims. The playroom is provided as a means of post-disaster recovery. While research that discusses the availability of play spaces for recovery from post-disaster victims is still scarce. This is in line with what has been stated above.

METHODOLOGY

This research is a study that uses a literature review study that examines a number of references related to playroom and post-disaster recovery. Based on this study, an analysis will be conducted to explain the role of play spaces in Post-Disaster Recovery.

DISCUSSION

Post-disaster Recovery

The description of problem solving skills of fourth grade students of SDN Dayeuhkolot 07 before implementation the problem-based learning model can be seen in Table 2. below.

Impacts caused by disasters are not just physical impacts, facing social impacts from deteriorating psychological conditions resulting from (i) loss of emotional control, (ii) loss of shelter, (iii) memories of disaster events (Olshansky & Chang, 2009; Wisner , Gailard & Kelman, 2012). However, it is important to realize that post-disaster recovery includes physical recovery and psychological recovery. According to Adiyoso (2018), activities in overcoming psychological problems include counseling and consulting assistance, assistance, training, and psychosocial activities. In an effort to contribute to post-disaster reconstruction beyond the physical injuries suffered by disaster victims, many of the children suffered emotional damage, lost daily routine activities, lost family and friends, and lost their sense of security (Cupples, 2007; Jordan, Perryman , & Anderson, 2013). The importance of post-disaster prevention is also emphasized to reduce the trauma system and components that are effective in dealing with the trauma system (Davis & Parr, 2001).

The victims of trauma sufferers generally look physically fit, but when faced with the conditions of homes that were ravaged by the disaster, but the traumatic impact will reappear. One of the ways to overcome post-disaster

traumatic problems is through games that meet the needs of stable emotions and warm communication between families and children affected by natural disasters (Fajriyah, 2018; Nawangsih, 2014). One of the integrative models used in the post-disaster recovery process is Sequentially Planned Integrative Counseling for Children (SPICC), this model has received research support since 1995 (Geldard, Geldard & Foo, 2017; Latipun, 2014).

Phase	The Process Required	Approach	Method/ Strategy
Phase 1	<ul style="list-style-type: none"> ➤ The child joins the counselor ➤ Children begin to tell their stories 	Client-based counseling	Sharing stories will help children begin to feel better
Phase 2	<ul style="list-style-type: none"> ➤ Children continue their story ➤ Children's awareness of the problem starts to increase ➤ Children begin to relate to emotions and may experience feelings of emotion ➤ Children will deflect the conversation and show resistance 	Gestalt Therapy	Raising children's awareness enables children to recognize problems clearly, relate to emotions and release those emotions
Phase 3	<ul style="list-style-type: none"> ➤ Children develop different perspectives or views on him. 	Narrative therapy	Reconstructing and thickening the story that children are more interested in and strengthening their perspectives
Phase 4	<ul style="list-style-type: none"> ➤ Children are associated with self-destructive beliefs ➤ Children are looking for options and choices 	Cognitive behavioral therapy	The process of challenging the mind which does not help produce a change in attitude
Phase 5	<ul style="list-style-type: none"> ➤ Children practice feeling and evaluating new attitudes 	Behavioral Therapy	Feel new attitudes and generate reinforcement on adaptive attitudes

Table 1. *Sequentially Planned Integrative Counseling for Children (SPICC) Model*

Post-disaster Rehabilitation and Reconstruction

A series of activities and analyzes need to be carried out to determine the appropriate actions in the implementation of rehabilitation and reconstruction. The Simple Multi Attribute Rating Technique (SMART) method is applied because of the simplicity of the calculation process to determine the priority of post-disaster response areas with the Rehabilitation and Reconstruction Action Plan (Kurniawan, Yunus, Amri, & Pramudiantara, 2011; Cholil, Pinem, Vydia, 2018). According to Adiyoso (2018) efforts that can be made to achieve effective and efficient implementation in the process of rehabilitation and reconstruction in meeting post-disaster needs are as follows (i) assessment of disasters, (ii) assessment of disaster impacts, and (iii) assessment of disaster needs. In line

with the previous opinion, Perka BNPB No. 15 of 2011 concerning post-disaster needs assessment.

Rehabilitation itself has the definition of improvement and recovery in all aspects of public or community services to an adequate level in post-disaster areas (Adiyoso, 2018, p. 243). In Perka BNPB No. 11 2008 reconstruction means rebuilding all facilities and infrastructure, in institutions in the post-disaster region. Indicators of good post-disaster reconstruction must result in physical, mental, social and economic recovery of community conditions (Adiyoso, 2018, p. 247). Furthermore, based on the Regulation of the Head of the National Disaster Management Agency (BNPB) Number 11 of 2008 concerning Guidelines for Post-Disaster Rehabilitation and Reconstruction, Rehabilitation and Recovery of Trauma as follows:

Rehabilitation is the repair and restoration of all aspects of public or community services to an adequate level in post-disaster areas with the main goal of normalizing or running properly all aspects of government and community life in post-disaster areas. Rehabilitation is carried out through activities (a) improving the environment of the disaster area; (b) improvement of public infrastructure and facilities; (c) providing assistance to repair community houses; (d) psychological social recovery; (e) health services; (f) reconciliation and conflict resolution; (g) cultural socio-economic recovery; (h) restoration of security and order; (i) restoration of government functions; and (j) recovery of public service functions. Trauma recovery assistance is structured assistance with various psychological therapy methods that are appropriate for individuals who have experienced psychological trauma so that they can function normally again. Social psychological recovery activities are carried out through: 1) Individual and group counseling, 2) Psychosocial activities, 3) Training, 4) Psychoeducation.

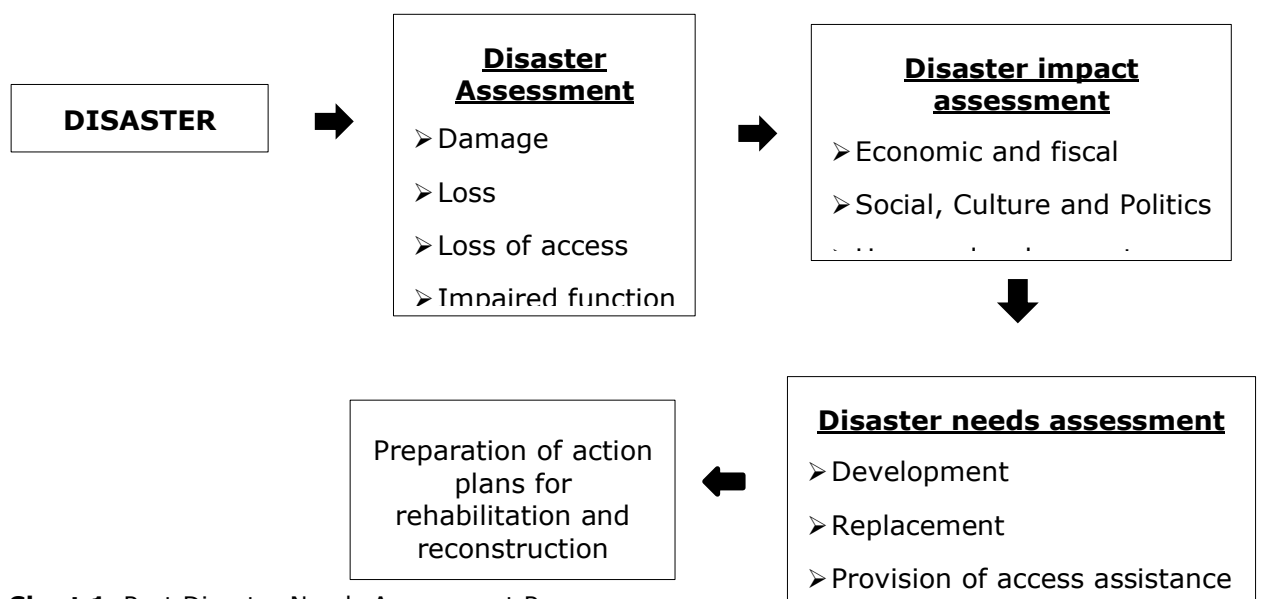
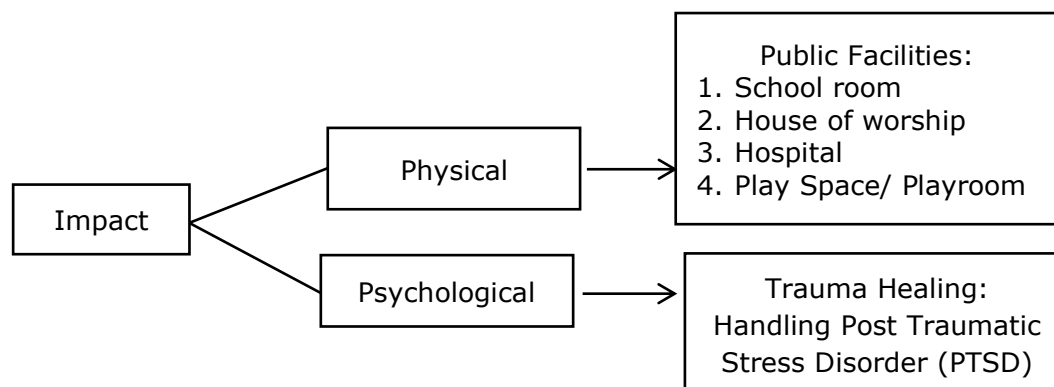


Chart 1. Post Disaster Needs Assessment Process

Playroom

When a disaster has just occurred, what is needed is rapid emergency response so that the risk of loss and impact does not spread. However, for more substantial handling, of course what is needed is a clear and directed road map. Research related to playing space after a natural disaster occurs has not been much noticed. But so many things need to be discussed about the importance of play spaces for children affected by natural disasters. A suitable playroom

should be provided for post-disaster recovery facilities. The impacts caused by natural disasters are as follows:



CONCLUSION

Recovery of victims of natural disasters requires special handling of disasters that have occurred. Natural disasters that occur like nightmares are not desired at all by the victims. However, disasters suddenly occur so that the step in question is what we can handle and ensure that people recover from the trauma and suffering caused by the disaster they are experiencing. Meanwhile, the availability of play spaces is very much needed in efforts to recover victims of natural disasters. In line with the above explanation, the playroom has a role in post-disaster recovery for victims specifically children.

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PROFILE OF TEACHER SKILLS IN LEARNING SCIENCE IN KINDERGARTEN

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Abstract

Early Childhood Education is a formal institution that provides learning experiences for children aged 4-6 years. At this time, children are categorized as the golden age or golden period that needs to be utilized by parents in developing the skills and abilities of their children by guiding each stage of child development, so that the child can grow and develop optimally in accordance with the stages of development. Science is an essential material that needs to be taught to children because through science, children can learn to understand the world around them. Science can also be used as a means to develop children's thinking skills. The purpose of this study is to describe the picture of teacher skills in learning science in kindergarten. This research is a descriptive qualitative research. The research data were obtained through observations and studies of the teacher's RPPH documentation that were made. Based on the results of the study, the ability of teachers to teach science in kindergarten is included in the quite good category. From the findings, the teachers are able to design the implementation of daily learning and are able to implement the RPPH that has been made well. The methods used by teachers in learning science can also encourage children to think scientifically. Although the ability of teachers to teach science is quite good, the emerging scientific activities are not yet diverse and the activities carried out tend to be the same. From these findings, the recommendations of this study are the need to conduct training for kindergarten teachers related to learning science that is fun and enjoyable for young children so they are able to develop 21st century skills.

Kata kunci : Skills, Science Learning, early childhood education teacher

INTRODUCTION

John Dewey in (Yus, 2011) holds that children's interests need to learn early about life so as to acquire skills as a provision for dealing with life, the use of objects as tools that children can manipulate concretely so as to contribute intellectual abilities. Children's interactions are also needed so that children can learn from their social environment.

Early childhood education in Indonesia is expressly stated in Law No. 0 of 2003 concerning the National Education System Article 1 point 14 that PAUD (Indonesia, 2003) states that guidance aimed at children from birth to the age of six years, is carried out through providing educational stimuli to help physical and spiritual growth and development so that children have the readiness to enter further education.

In the process of education in kindergarten or *radiathul anfal* can be taken formally by children aged 4-6 years, where this institution is an institution that aims to be able to develop the potential of a child and guide so that he can grow and develop according to the stages of development of his age (Syaodih, 2011). Early childhood education (PAUD) is directed to facilitate children's growth and development in a healthy and optimal manner in accordance with the values, norms and expectations of the community, education is carried out through the provision of rich and maximum experiences and stimuli (Latif, 2016). Therefore, an environment that is conducive to the growth and development of children is needed, providing conducive educational stimuli for young children can be carried out effectively with the help of educational institutions that provide playground services for children as a primary preschool education park (Taridi, 2016).

Syaodih (2007) explains that teachers are one of the main components of education in addition to students and educational goals. Educate there is a professional job, so the teacher is a professional educator. Supardi's opinion in (Rohmawati, 2015) explains that the teacher plays a role as a facilitator, motivator, motivator, learning engineer and provides inspirational degrees for students. According to (Rusman, 2011) that the teacher is a very dominant determining factor in education in general, because teachers play a role in the learning process, where the learning process is the core of the overall education process.

Learning that must be introduced to early childhood is science (SCIENCE). The introduction of science to pre-school children is more emphasized in the process of product science. Science is not always about formulas or theories that are dry and also contain universal human values that are feasible to be developed and fimiculated by every individual in the world even for early childhood (Winarni, 2017). SAINS education goals are in line with the objectives of the school curriculum for early childhood, which is to develop the child as a whole in his mind, heart and body or develop intellectual, emotional and physical body as well as in terms of cognitive, affective, and psychomotor. Therefore the fundamental aim of SAINS education is to develop individuals who care about the environment and use fundamental aspects in solving the problems they face.

The development of SAINS learning will develop well if the teacher is able to individualize SCIENCE in children well, that is, become a personal trait

attached to their life, develop according to their characteristics and in accordance with the child's abilities. According to Lepper in (Nugraha, 2005) the development of early childhood SAINS learning is intended to realize the development of science learning which is expected to be able to improve children's intelligence and understanding of nature and its contents. For this reason, teachers must learn SCIENCE in accordance with the SCIENCE concept that is correct for early childhood. But not a few teachers who ignore learning in kindergarten with a difficult reason when teaching SAINS to young children, while what will be done in this study is to see the extent to which teachers the ability of teachers to apply SAINS learning in kindergarten.

THEORY

Early Childhood Education Concept

Early age is a golden age (golden age) where at this age children are vulnerable in various situations, there needs to be guidance and direction so that early childhood development and growth of children, both physically, psychologically, emotionally, socially, and language can develop according to the stage its development (Andriani, 2012). In achieving these goals, there are several factors that influence children's development, such as family, environment, and the community where the parents live or the child itself. Therefore in (Rozalena & Kristiawan, 2017) PAUD management must pay attention to aspects of professional management (planning, organizing, actuating, and controlling) so as to make a significant contribution in an effort to develop competence of early childhood in the golden age optimally.

In teaching children this age it is necessary to pay attention to aspects that are in line with the basic concepts of early childhood development, in the development of children at the age of 0-8 years physical and mental development that is very rapidly developing, children enter the world with knowledge, shocking motor skills, and social abilities in interacting with people around him, and the ability to learn (Ernawulan, 2003). The concept of early childhood education that is in line with this pattern of development is applied in early childhood education in Indonesia (Aisyah, Amini, Chandrawati, & Novita, 2014).

The need for handling early childhood education accompanied by an understanding of stimulating children, or ways to provide learning experiences for early childhood, so that children will be able to develop optimally. In (Hadis, 1996) describes the division of four areas of development that must be improved in educational activities and early childhood development, 1) physical development of children, in (Hildayani, Sugianto, Tarigan, & Handayani, 2014) that the physical development of children who aim at suoaya children can consciously control or control the rough motor motor or stimulate fine motor balance. 2) the cognitive development of children, (Apriana, 2009) views that the cognitive development of children aims to solve the problems faced by children and think logically. 3) social emotional development, (Martani, 2012) that not only cognitive development must be considered in early childhood education but emotional development which aims to understand themselves and their relationships with others, namely peers and adults. 4) children's language

development, (Rahman, 2009) explains that this aims so that children are able to listen actively and communicate correctly using language and understand that everything can be represented by writing and can be read that is by knowing the alphabet, writing numbers and letters. Based on the explanation above, science learning plays a role in developing the ability of children to think in expressing logic and solving problems, which will certainly have a positive impact on motor development.

Science in Early Childhood Learning

School is a institution that provides a vehicle for children and also provides character education that affects the child's development in the future. In the 2004 curriculum on kindergarten (National, 2007) that early childhood education is a coaching effort that is shown to early childhood which is done by providing educational stimuli to help growth and physical and spiritual development of children. With this effort children are expected to have readiness to enter higher education levels. The introduction of science education for preschoolers is more emphasized on the process of product sciences where children are invited to do science activities more simply (Sari, Drs. I Gusti Agung Oka Negara, & Luh Ayu Tirtayani, 2018).

Science learning can also train children in using their five senses to recognize various objects and event symptoms. So children are trained to see, smell, feel and hear. The more senses involved in learning, the more children understand what is learned, the child gets new knowledge as a result of his sensing with various objects that are around him (Suyanto, 2006). According to Lind in (Kostelnik, 2017) SCIENCE BEGINS is a process of finding and a system for organizing and reporting findings. When children in kindergarten class are in the process of observing, thinking about, and reflecting on actions when they are learning about science.

Furthermore according to (Khadijah, 2016) the development of SAINS early childhood is the ability associated with various experiments or demonstrations as a scientific or logical approach, in learning SAINS in early childhood there are stages of development that are pointed out by (Bambang, 2007) that the stages the development of science in children aged 4-5 years is to understand about many things such as information relating to events that are around him. In general, children prefer experiments with adults. Children begin to be able to select the activity of money through estimates of events that will occur. Enjoy conversations with peers like playing and experimenting, learning new words and playing with languages. Using images to represent and express ideas, like to see books and pretending to read them then say about their contents based on their own compositions (Winarni, 2017).

The effect of science activities on children's development is that each increase and development of children has different characteristics in carrying out scientific activities (Andriani, 2012). What must be known is that all scientific activities should be able to stimulate children's cognitive learning activities. In general, children's ability to work together appears scientifically when involved in practicum or group activities.

The Role of Teachers in SAINS Education in Kindergarten

In learning science for early childhood, the teacher plays an important role in the success of achieving learning goals (Spektor-Levy, Baruch, & Mevarech, 2013), science learning is learning based on constructivism where learning actually starts from the curiosity of children, but in this case the permanent teacher is responsible for helping and encouraging children to be able to understand the concepts of learning (Conezio & French, 2002). In the process of guiding early childhood during learning certainly not only directly provides knowledge to children, but rather the teacher must guide so that children are able to gradually build their own knowledge (Broström, 2015). Of course the factors that influence teachers in SAINS learning in Early Childhood Education, the main factor lies in teacher professionalism. Professionalism is not only about teacher knowledge about science, but also includes the attitudes and beliefs of teachers in science (Maier, Greenfield, & Bulotsky-Shearer, 2013).

According to Conezio and French in (Syadiah & Mulyana, 2017) basically learning SAINS in children is not far from adults, where learning is the discovery of knowledge through an active process, for children, science is all the process of finding something in accordance with or everyday phenomena in the world they are based on sensing experience to produce new knowledge. The important thing in learning science for children is sensory optimization and is done in play activities, because playing will provide many opportunities for children to learn science concepts (Hamlin & Wisneski, 2012). Science learning for children can be done through planning or spontaneously in formal or non-formal situations, in (Gerde, Schachter, & Wasik, 2013) explaining that in formal situations provided in class usually with implementation planned through an integrated curriculum, the curriculum designed includes activities and instruction that aims to develop scientific skills for children by integrating learning and other skills development fields, such as higher-order thinking, language, and mathematics. Whereas informal learning is carried out spontaneously both in the classroom and outside the classroom in children's daily lives based on their respective skills and interests about anything, informal learning is a long-term learning that can support formal children's learning activities (Broström, 2015).

According to (Eshach & Fried, 2005) the teacher consistently stimulates children's interest and curiosity by presenting various problems every day, the issues raised are not intended to provide training or test children's abilities, but rather to do learning that encourages children's investigative skills young children. The purpose of science for children is not only to understand concepts, but can also further the development of children's interests and potential in connection with their curiosity about everything, it also teaches them how to do science through the use of scientific processes in discovery activities (Jirout & Zimmerman, 2015). Thus it can be concluded that science is not only an activity but also an approach to conducting investigations. This approach involves the process of inquiry, direct activities, investigations and discussions (Conezio & French, 2002).

The importance of early childhood education teacher competencies includes attitudes, ability to understand children's perspectives and maintain and follow children's interests and ways of thinking about the world around them (Syadiah & Mulyana, 2017). In understanding the anal-child perspective,

teachers must pay attention to curiosity and the questions given by children are also able to be good listeners by encouraging empathy in interacting with children (Trundle, 2010). Next in pedagogical abilities, teachers must plan a pleasant learning environment through play activities, integrating games and science into children's learning activities to support the development of children's potential (Hamlin & Wisneski, 2012).

According to (Kirkwood, Bearlin, & Hardy, 1989) The first step in guiding children in science activities is to instill positive attitudes and beliefs about science by instilling positive attitudes and beliefs about science by expanding children's understanding in science learning, broadening understanding of the importance of science skills, broadening understanding in developing science curriculum. (Chaille Lory & Britain, 1997) explained the role of teachers in implementing SAINS learning in Early Childhood Education as follows:

1. Teachers as presenters, teachers convey problems that can inspire students in finding out something.
2. Teachers as observers, teachers make observations related to the learning process of children, not observing the strengths and weaknesses of children (Chittenden & Jones, 1998).
3. Teachers as stimulator, the teacher acts as a figure who becomes a role model for children and is able to stimulate children to be able to ask questions, the teacher as an organizer provides a conducive environment for children in the learning process.
4. Teachers as collectors of children's learning documents, the teacher evaluates children through a collection of children's learning documents to see the child's development process, so the teacher can see each child's development.
5. Teachers as children's guide in building theory, the teacher who guides students in instilling every learning concept, even if children try to find their own knowledge and have difficulty understanding it, the teacher helps children build their theories.

METHODOLOGY

This research uses descriptive qualitative method, where data collected in the form of data description about the ability of teachers to teach science in Early Childhood Education, the data collected is poured in the form of a description so that it looks at how the teacher's ability. The subjects of this study were 10 teachers from 2 PAUD schools in the city of Bandung. The focus of this research is (1) to describe how the PAUD teacher's understanding of science; and (2) the ability of teachers to design science practices in PAUD. This research data collection method uses observation, documentation study, and questionnaire. After the data is obtained, then the data are analyzed using triangulation techniques.

RESULT AND DISSCUSSION

This section describes in detail the PAUD teacher's understanding of science and the ability of PAUD teachers to teach science to young children.

3. PAUD Teacher's Understanding of Science.

The results of the teacher's understanding of science research can be seen in Figure 1 below.

Table 1. PAUD Teacher's Understanding of Science

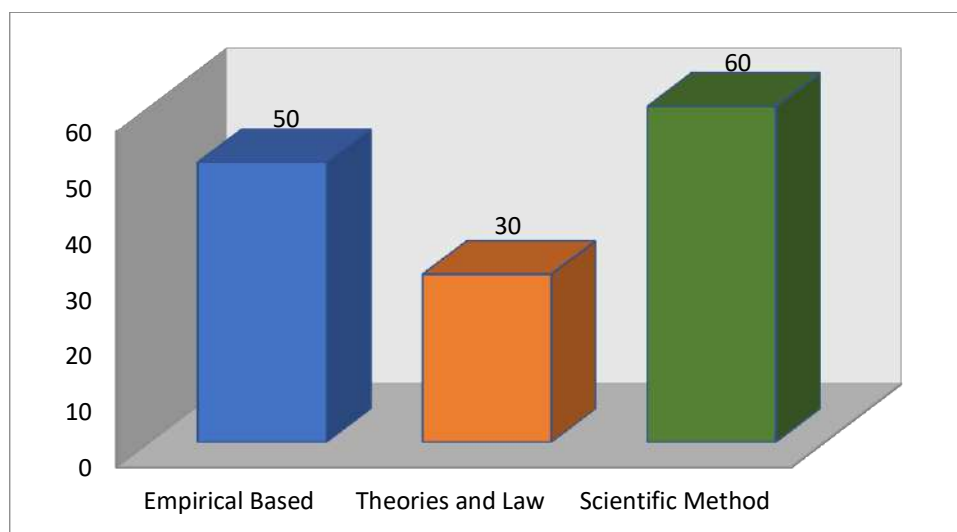
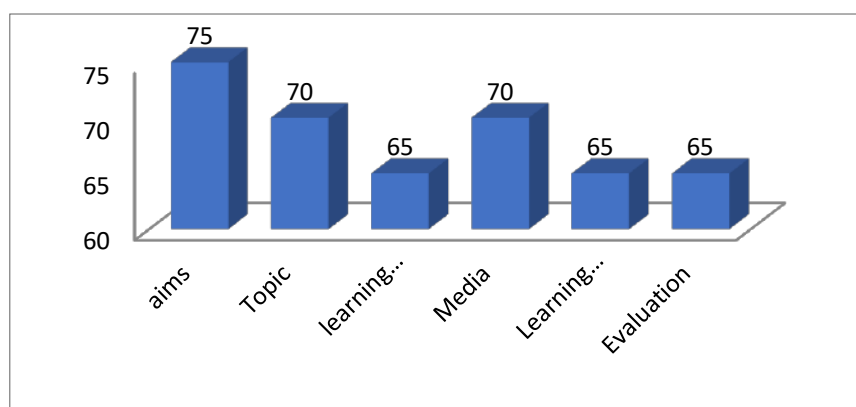


Table 1 shows that the percentage of teachers' understanding of the nature of science as a whole is included in the Sufficient category, except the aspects of theories and law are included in the insufficient category. Teachers' understanding of the nature of science greatly affects their ability to teach science to students. So this is natural if science learning is done less than the maximum. This is in line with the results of research conducted by previous researchers that teachers' understanding of the nature of science has a significant effect on the ability of teachers to implement effective and efficient science learning (Hacieminoglu, 2014).

4. PAUD Teacher's Ability in Science Learning

In this section, it is explained how the ability of PAUD teachers in designing science learning. Based on the results of documentation studies obtained data that the ability of teachers in designing science learning in early childhood is as follows.

Table 2. PAUD Teacher's Ability in Science Learning



Based on table 2 shows that overall the ability of teachers in designing science learning for early childhood is quite good. The highest score obtained by the teacher is an indicator of determining goals. In this case the teacher is able to formulate learning objectives in accordance with the indicators and the teacher is able to formulate measurable operational verbs. While the lowest score obtained by the teacher is an indicator of the application of strategy, use of learning resources, and evaluation. In this indicator the ability of teachers included in the category is quite good. In the design of science learning made by teachers is not optimal in the use of innovative learning strategies. The teacher is also not optimal in using available learning resources in the surrounding environment. In the evaluation indicators, the suitability between the assessment and the indicators and learning objectives is not given enough attention. In addition, in planning follow-up is also not optimal.

CONCLUSION

Based on the results of the study it can be concluded that the teacher's understanding of the nature of science is included in the sufficient category. Teachers' understanding of the nature of science has a significant influence on the ability of teachers to implement science learning. In addition, the results of the teacher's ability to design science learning are also included in the sufficient category. The indicator most mastered by the teacher is the indicator of goal formulation. As many as 75% of teachers have been able to formulate learning goals in accordance with learning indicators. From this description the teacher's understanding of the nature of science and the ability of teachers in designing science still needs to be improved so that the quality of science learning that is carried out is getting better.

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of Appreciation

is awarded to

ELISABETH DESIANA MAYASARI

for the contribution as

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in the

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"PILOTING THE ROLES OF PRIMARY AND EARLY CHILDHOOD EDUCATION IN FACING THE ERA OF SOCIETY 5.0"

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Director of UPI Kampus di Cibiru

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UNIVERSITAS SANATA DHARMA
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