



Junior High School Teacher's Forum Group Discussion Response on Application of *Adat Bersendi Syara' Syara' Bersendi Kitabullah* in Learning

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ABSTRACT

Purpose of the study: Students develop according to the nature of nature and the times, this causes the development of the times to have an influence on the development of students. One of the impacts of the current developments is the loss of awareness to love and even know local wisdom that exists in the environment around students. Therefore, the implementation of local wisdom in classroom learning is very important to do. In this study, an evaluation of the response of the educators to the training on the application of the syara' syara' joint of the Kitabullah tradition was carried out in learning.

Methodology: This research used descriptive quantitative method. 20 educators at SMPN 30 Muaro Jambi were the subjects of this study.

Main Findings: The results of the research conducted showed that educators had a positive response to the training on the application of the syara' syara' based Kitabullah tradition in learning. These results are indicated by the average results above 3 in the table shown. Therefore, it was found that the educators at SMPN 30 Muaro Jambi had a positive response to the training on the application of the syara' syara' syara' based Kitabullah tradition in learning.

Novelty/Originality of this study: The research carried out illustrates that it is important to conduct cultural-based learning training in schools, especially for teachers. Because, it is through education and learning in the classroom that students gain an understanding of the culture around them

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1. INTRODUCTION

In law number 20 of 2003 concerning the national education system, it is explained that education is a conscious and planned effort made to create a learning atmosphere and learning process, so that students can develop the potential that is in them actively to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed for himself, society, nation and state. Conceptually, the implementation of education leads to the development of student competencies by maximizing the potential or natural talents contained in students by optimizing all the resources around them [1-3]. Therefore, education does not necessarily only focus on developing the cognitive dimensions of students. Where, character development also has a very important role in education.

Character becomes the core of a person's character, personality, and values and becomes a person's reference in making choices [4, 5]. On the other hand, character education is a conscious and planned act in shaping the personality and values of students through learning that forms morals, ethics, and a sense of culture and noble character. So, it can grow the personality of students who can distinguish good and bad, so they can make decisions in accordance with applicable morals and norms [6-8]. In the implementation of this character education, it can be done with various approaches, one of which is learning by applying the culture in it.

The application of culture in learning as mentioned in the 2013 curriculum framework that in the preparation and development of learning activities must pay attention to various principles that are in accordance with conditions in the education unit, one of which is the culture that surrounds students [9-11]. The role of culture in education is very much needed also with the rapid development of technology. This is because, students develop along with technology, which if not balanced with the introduction of culture to students can make existing cultural values fade or even disappear. Therefore, it is very important to balance the rapid development of students with technology, but not to forget the existing culture [12, 13]. Where, educators have an important role in the application of culture in classroom learning.

The introduction and understanding of the advantages and potential of regions in Indonesia is one of the demands in education in Indonesia [14]. Therefore, educators are one of the keys to success in implementing the expected education. In achieving these goals, educators can use various methods to apply culture in classroom learning by adjusting the learning materials to be delivered. Thus, the learning objectives can be achieved maximally by understanding the learning material which is also integrated with the culture that surrounds the students [15, 16]. One of the applications of culture in learning is the implementation of local wisdom-based learning.

Learning based on local wisdom is actually learning that integrates the richness of local culture. This cultural wealth can be in the form of knowledge, norms, insights, customs, culture, and local beliefs [17], [18]. The purpose of implementing this local wisdom-based learning is so that the local cultural wealth is not lost by the erasing of increasingly rapid technological developments. Not only that, with the application of local wisdom-based learning, educators can grow the character of students. So that the expected learning objectives are achieved. In Jambi province, customary norms and values are guided by, "Adat bersendi syara' syara' bersendi kitabullah" is one of the local wisdoms that can be integrated into classroom learning.

"Adat bersendi syara' syara' bersendi kitabullah" has the meaning of adat based on Islamic religious law, with sharia based on the Qur'an and Sunnah [19, 20]. This guideline contains a message that adat is the basis for norms and values that apply in everyday life based on religious values. This is also a demand stated in Article 3 of Regional Regulation Number 2 of 2014 concerning Jambi Malay Traditional Institutions which states that Jambi Malay Traditional Institutions have the aim of exploring, fostering, preserving, maintaining, and developing traditional values and social values. Jambi Malay culture as a basis for strengthening and strengthening the identity of the Jambi Malay community as well as protecting and defending traditional and constitutional rights for the benefit of improving the welfare of the Jambi Malay community [21, 22].

Educators are one of the keys to the success and achievement of the learning process. Therefore, this research was conducted to find out how the response of students in the training on the application of the syara', syara' based adat scriptures in learning at SMPN 30 Muaro Jambi. So that it can be seen the description of the response of educators at SMPN 30 Muaro Jambi to the training on the application of the syara' syara' syara' based Kitabullah tradition in learning at the school.

2. RESEARCH METHOD

This study uses a descriptive quantitative research method with the aim of describing the situation objectively by using numbers in data collection to interpretation of the data that has been collected, so that the interpreted data can describe the results of a study [23], [24]. The population of this research is educators at SMPN 30 Muaro Jambi using saturated sampling technique because the population used consists of 15 educators. This study uses primary data by using a questionnaire response to the training of the application of the syara', syara' based adat scriptures in learning which is shown as follows.

Table 1. Table of indicator

No	Indicator
1	The material in traditional learning with syara' syara' joints with kitabullah can be understood
2	The learning objectives are clearly formulated in tradition based syara' syara' based with kitabullah
3	The teacher's handbook on tradition based syara' syara' based with kitabullah is presented significantly
4	Indigenous learning based on tradition based syara' syara' based with kitabullah raises the value of students' attitudes
5	Traditional learning with tradition based syara' syara' based with kitabullah adds the character of the students
6	tradition based syara' syara' based with kitabullah based on the teacher's handbook in the learning process can be used independently and in groups
7	Tradition based syara' syara' based with kitabullah in learning is easy to understand
8	The content of the media (PPT) contains the message in the traditional teacher's handbook with tradition based syara' syara' based with kitabullah which is to be conveyed
9	This training can improve the teacher's understanding of traditional learning with syara' syara based on Kitabullah

The data analysis used in this research is descriptive statistical analysis with the aim of describing the data collected by the researcher without making a general conclusion. The following is the flow of research conducted by researchers.

In addition to describing the response of educators to training on application of tradition based on syara' syara' with the joint of Kitabullah in learning. This study also describes the pedagogical competence of educators at SMPN 30 Muaro Jambi, using an instrument in the form of a questionnaire using the grid shown below.

Table 2. Table of pedagogical competency instruments for junior high school educators

No	Variable	Indicator	Question number		Amount of question
			Positive	Negative	
1	Teacher pedagogic competence	Understanding of students	1, 2, 3	4	4
		Designing/planning lessons	5, 7, 8	6, 9	5
		Carry out learning	10, 11, 12, 13, 14, 15 16, 17, 18, 19, 21, 22,	-	6
		Evaluation of learning outcomes	23, 25, 26	20, 24	11
		Student development	27, 29, 30	28	4
Total			24	6	30

The data analysis used in this research is descriptive statistical analysis with the aim of describing the data collected by the researcher without making a general conclusion [25], [26].

3. RESULTS AND DISCUSSION

The research on evaluating the response of educators at SMPN 30 Muaro Jambi to the training on the application of the syara', syara' based Kitabullah tradition was carried out and the data results are described in the table below

Table 3. Table description of the pedagogical competence of educators at SMPN 30 Muaro Jambi

Interval	F	Percentage (%)	Understanding of students				
			Category	Mean	Median	Min	Max
4.0 – 7.2	0	0	Very poor				
7.3 – 10.4	0	0	Poor				
10.5 – 13.6	1	6.7	Sufficient	4.47	5	3	5
13.7 – 16.8	6	40.0	Good				
16.9 – 20.0	8	53.3	Very good				
Interval	F	Percentage (%)	Designing/planning lessons				
			Category	Mean	Median	Min	Max

5.0 – 9.0	0	0	Very poor				
9.1 – 13.0	0	0	Poor				
13.1 – 17.0	0	0	Sufficient	4.6	5	4	5
17.1 – 21.0	6	40	Good				
21.1 – 25.0	9	60	Very good				
Carry out learning							
Interval	F	Percentage (%)	Category	Mean	Median	Min	Max
6.0 – 10.8	0	0	Very poor				
10.9 – 15.6	0	0	Poor				
15.7 – 20.4	0	0	Sufficient	4.4	4	4	5
20.5 – 25.2	9	60	Good				
25.3 – 30.0	6	40	Very good				
Evaluation of learning outcomes							
Interval	F	Percentage (%)	Category	Mean	Median	Min	Max
11.0 – 19.8	0	0	Very poor				
19.9 – 28.6	0	0	Poor				
28.7 – 37.4	1	6.7	Sufficient	4.2	4	3	5
37.5 – 46.2	10	66.7	Good				
46.3 – 55.0	4	26.6	Very good				
Student development							
Interval	F	Percentage (%)	Category	Mean	Median	Min	Max
4.0 – 7.2	0	0	Very poor				
7.3 – 10.4	0	0	Poor				
10.5 – 13.6	1	6.7	Sufficient	4.27	4	3	5
13.7 – 16.8	9	60.0	Good				
16.9 – 20.0	5	33.3	Very good				

In the table above, the pedagogical competence of educators at SMPN 30 Muaro Jambi is described. The pedagogic competence possessed by educators at SMPN 30 Muaro Jambi has a good level. This is indicated by the mean value which shows a lift above four. Therefore, it can be seen that the pedagogic competence of educators at SMPN 30 Muaro Jambi has good criteria, on the indicators of Understanding of students, Designing/planning lessons, Carry out learning, Evaluation of learning outcomes, as well as on indicators of Student development.

Furthermore, a table of the results of the response of educators to the training in the application of the syara' syara' based adat scriptures in the learning that has been carried out is shown as follows.

Table 4. Table description of the response of educators to training on the application of syara' syara' based adat scriptures in learning

Interval	F	Percentage (%)	Category	Mean	Median	Min	Max
9.0 – 16.2	0	0	Very poor				
16.3 – 23.4	0	0	Poor				
23.5 – 30.6	1	6.7	Sufficient	4.3	4	3	5
30.7 – 37.8	8	53.3	Good				
37.9 – 45.0	6	40.0	Very good				

From the table above, it can be seen that the educators at SMPN 30 Muaro Jambi have a positive response to the training on the application of syara', syara' based adat scriptures in learning. This can be seen also in the mean value in the table which shows the number 4.3. This shows that the educators at SMPN 30 Muaro Jambi have a good response to the training on the application of syara', syara' based adat scriptures in learning.

Therefore, the training carried out related to the application of the syara', syara' based Kitabullah tradition in learning received a good response from the educators at SMPN 30 Muaro Jambi who followed it. This, of course, is expected to increase the awareness of educators on the importance of integrating culture into learning in the classroom. Thus, one of the goals in learning to grow the character of students can be achieved, especially at SMPN 30 Muaro Jambi.

By carrying out this research, it can be seen that the training on the application of syara', syara' based Kitabullah adat in learning at SMPN 30 Muaro Jambi gets a good response. So, in the future it can be carried out more broadly to other schools or can cover a wider population. This is also a suggestion for the author for further researchers to be able to carry out training on the application of adat based on syara', syara' based on the book of Allah in learning in a wider population.

4. CONCLUSION

In the implementation of the training on the application of syara', syara' based scriptures in learning carried out at SMPN 30 Muaro Jambi to educators, they received a positive response. This shows that the training carried out is easy to understand and can be integrated into learning, especially at SMPN 30 Muaro Jambi. Of course, this can increase the awareness of educators on the importance of implementing adat in the classroom with the aim of growing the character of students in learning. Even so, the researchers suggest conducting training with a wider population, so that more accurate results are obtained.

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