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DOES A TRAINING ACTIVITY STILL NEED LOCAL CULTURAL VALUES?

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Abstract

This study was conducted to reveal the values contained in seulangke culture in South Aceh, Aceh Province, with an ethnographic approach and data collected through interviews and observations. To identify the values contained in the seulangke culture, data analysis was done through stages, namely: data reduction, data presentation, and conclusion drawing. The results of this study indicate that seulangke culture has character/values, such as religious values, respect for the achievements of others, high curiosity, trustworthiness, honesty, peace-loving, independent, disciplined, conscientious, hard work, cooperation, tolerance, innovative and creative, which can be inserted through approaches, methods and techniques as well as module/text books that can be used in training activities.

Keywords: IndexTerms - Local Culture, Seulangke & Training

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Introduction

The problem of the low quality of education today is in dire need of wise efforts or actions. One of the efforts is through the disclosure of knowledge, local cultural values of certain communities related to the world of education. Basically, local culture results from the interaction of a human or group of people with their natural environment (Darong et al., 2021). All forms and values of local culture of the community that are born in the life of the community should be preserved for future generations. Therefore, local culture must be preserved from generation to generation.

Local wisdom is increasingly recognized and considered important in relation to behavior in education management. This is evidenced by the many studies or research on local culture that have been conducted by previous researchers. This local culture has a strategic role supported by the wisdom

values contained in it, such as the research of Darong et al., (2021), in Flores, Indonesia; Cocks et al., (2018), in South Africa; Rukeh, et. al, (2013) in Negeria. In addition, local culture and traditional knowledge also play an important role and contribute to sustainable governance strategies in various fields of life (Sucipto Rahman et al., 2021), including in the governance of education and training.

The results of previous research show that the values contained in local culture are very useful for world life. Although, in this modern era, the culture has begun to become extinct, it still has an impact on improving the performance of school principals, for example, research conducted by Diana, (2012), Zainal, (2016), Karam, (2019), (Darto & Zelly Putriani, 2019), (Sihombing, 2021). The research has confirmed that the local culture of a particular community has soft skills and ethical values that govern one's behavior. Consequently, it directs

individual and group responsibilities in regulating training governance.

In general, the previous studies emphasized that every region has local wisdom that is upheld as a value. As such, it guides life and governs the behavior of its people. The results of this study indicate a significant relationship between local culture and training. Local cultural practices have contributed to the effectiveness of training activities. In addition, the existence of local wisdom is almost extinct due to advances in information and technology.

The results of this study of local culture only pay attention to the social life of the community and its cosmic view of training activities. Efforts and concepts to instill traditional values can be done through training activities. This is very important to do in order to build good character for trainees and dignity in the process of interaction with nature and others. Therefore, the researcher wants to examine the values contained in culture as part of Indonesian local culture with a focus on seulangke culture, South Aceh, Aceh Province. Thus, this examination is oriented towards the values contained in seulangke and the integration of these values in training activities in order to build a more qualified trainee character in the future.

Need of the Study

This local wisdom comes from phenomena that occur in the community with all its activities which are then described in an interesting way to be understood and implemented in social life. According to Dahliani, (2015), local wisdom can be understood as local ideas that are wise, full of wisdom, good value, which is ingrained and observed by the community. A similar opinion was also expressed by Kasim, (2016), that local wisdom (indigenous or local knowledge) is the basis of cultural identity. The

community's local wisdom is born from a learning process, where its existence is understood and interpreted as a value that allows them to meet their needs. This knowledge does not appear suddenly, but through social processes and interpretations of future life.

One culture that has been traditionalized in Acehese society is seulangke culture (Khalsiah et al., 2018). Seulangke (suitor) is one of the local wisdoms that has been rooted in the lives of the Acehese people and is still maintained today. To be a seulangke, according to (Siddiq Armia, 2013: 18-19), he must be wise, authoritative, influential, pious and know the intricacies of marriage customs. The same opinion is also reinforced by Tgk. Azwar (2022), that "A seulangke is not born, the edge is created, not because his grandmother used to be a seulangke then when his grandmother died the task of becoming a seulangke, not because the seulangke is a chosen person, mature, honest, trustworthy and friendly." So, the seulangke culture that has been implemented so far, is part of the foundation of cultural life and has become a description of the identity of the Acehese people, which has been used as an ancestral heritage, which has meaning and value from generation to generation, which is not only used in the context of marriage, but has also penetrated in all dimensions of life, including in the world of education/training.

Most progress reports in the field have seen that seulangke culture and its values can be implemented in education and training. The inclusion of training in this context can be useful to see opportunities for seulangke cultural values to be included in the learning process in training activities. Thus, the insertion, not only concerns the means, but also the impact on the formation of skills and character of trainees as this research study.

Research Methodology

With regard to the first research question, researchers revealed the value of the natural environment contained in the language (words), actions and things used in seulangke culture. In this regard, data collection techniques were done by means of observation, interviews and documentation studies. The main data sources are traditional leaders who understand about seulangke culture and school principals who are directly involved in training activities.

Furthermore, researchers interviewed several traditional leaders and school principals in South Aceh District. The interviews were related to the challenges, opportunities and expectations in teaching local values to trainees in order to improve their competence.

In this study, researchers also used several stages of data analysis. The stages followed the pattern (Miles, MB & Huberman, 1994), namely the data presentation stage, the reduction stage, making provisional conclusions and verification activities. First, the data presentation stage (data display) is done by organizing the data into a certain form.

Table 1.1: Values in Seulangke culture

Indikator <i>Seulangke</i>	Deskripsi	Karakter/Nilai-nilai <i>Sueulangke</i>	Nilai
(1)	(2)	(3)	(4)
Trust (truess)	Attitudes and actions that encourage themselves to produce something useful for society, and recognize and respect the success of others.	<ul style="list-style-type: none"> ➤ Religious ➤ Trustworthy ➤ Honest ➤ Independent ➤ Iscipline ➤ carefully 	Individual
Capability	Actions that demonstrate the ability possessed, not only in the form of knowledge competence, but also have noble morals and know the ins and outs of local culture	<ul style="list-style-type: none"> ➤ Ccooperation ➤ Communicative ➤ Respect for others ➤ Hard work ➤ Creative ➤ Innovative ➤ Individual and Social 	Individual and Social

Second, data reduction was done by sorting out unnecessary data. This reduction was done to facilitate researchers in drawing provisional conclusions. The selected data were clarified and rewritten naturally. At the time of rewriting, researchers conducted interpretation or analysis related to research questions. Domain and taxonomy analysis were done on all data relevant to the research questions. Meanwhile, irrelevant data were not used or excluded by researchers. The third stage was conclusion drawing/verification. This stage was done continuously throughout the research process. Researchers concluded the data, analyzed and gave meaning then formed temporary conclusions. The researchers checked and verified each finding that strengthened the final conclusion.

Results and Discussion

Research Results

The following data illustrates the values contained in seulangke culture and the insertion of these values into training activities.

		➤ Tolerance	
Skill Communication	Actions that show a sense of pleasure in talking, getting along and cooperating with others	<ul style="list-style-type: none"> ➤ Cooperation ➤ Communicative ➤ Respect for others ➤ Creative ➤ Innovative ➤ Democratic ➤ Social Tolerance 	Social
Skill Negotiation	Actions that show a sense of pleasure in talking, getting along and cooperating with others	<ul style="list-style-type: none"> ➤ Hard work ➤ Creative ➤ Innovative ➤ Cooperation ➤ Democratic ➤ Social Tolerance 	Social
Daring to face challenges (risk talking)	Actions that show a person's willingness and courage in taking risky actions	<ul style="list-style-type: none"> ➤ Responsible ➤ Meticulous ➤ Hard work ➤ Creative ➤ Individual and Social ➤ Innovative 	Individu dan Social
Future-looking (futuristic)	Attitudes and actions that always strive to know more deeply and broadly from something he learns, sees and hears for the future High curiosity	<ul style="list-style-type: none"> ➤ Responsible ➤ Hard work ➤ Creative ➤ Individual and Social ➤ Innovative 	Individual and Social

Data Source: Modification of Researchers (2023) from Interview Results with Community Leaders

Based on the data in Table 4.1 above, it can be understood that the values contained in seulangke culture include: religion, respect for the achievements of others, high curiosity, trustworthiness, honesty, peace-loving, independent, disciplined, conscientious, hard work, cooperation, tolerance, innovative and creative. These values implicitly appear in each stage of the seulangke activity which regulates the process of engagement activities. In addition, based on interviews

with traditional/community leaders, these values are found in every stage of the activities done by a seulangke, starting from the stages of cah roat, meulakee, engagement and preh period.

To obtain data on the insertion of seulangke values in the training process, researchers interviewed several school principals, as respondents taken randomly. The results of the interviews regarding the insertion are shown in Table 4.2:

Table 4.2: Integration of Seulangke Values in Training Activities

Nilai	Bentuk	Integrasi	Aksi
(1)	(2)	(3)	(4)

Individual	Trustworthy, Honest, Hard work, Meticulous, Discipline, High curiosity, Creative and Innovative	Informing the participants about the importance of tutors or resource persons who are trusted and can be used as role models	Tutors should have qualified capabilities, so as to create a sense of trust from the trainees, so as to create a sense of sympathy and empathy, which is the basic capital of success in a training
Social	Cooperation	Tell trainees about the importance of cooperation and peers	<ul style="list-style-type: none"> ✓ Tutors use method techniques that actively involve students and peers such as cooperative learning (Jigsaw, STAD, TGT) or group discussions; ✓ Tutors can contribute to discussions following IRF (initiative, responsiveness and feedback).
	Tolerance, respect and appreciation of others	Tell trainees about the importance of tolerance as one nation and different tribes and no matter who they are Tutors can negotiate the meaning of feedback, both implicit and explicit thoroughly	Trainees can respect others in discussions and always listen to their peers, in addition, they should be free to interact regardless of the differences they have;
	Responsibility	Inform the trainees to always be responsible according to their capacity Trainees can learn independently	Tutors must be responsible for their duties in teaching by having broad insights and thinking innovatively

Data Source: Modification of Researchers (2023) from Interview Results with Community Leaders

Based on the data in Table 4.2 above, it can be seen that the insertion of seulangke culture in training activities can be done by considering the techniques, methods and approaches implemented by tutors in training activities. Where the values in question can be realized by making trainees more independent, imaginative, empowered and performant. Meanwhile, another aspect found from the interview is the content of the module book and the assessment process, that:

As we found, there are some parts that are acceptable. However, for the most part, the participants have problems understanding the local culture contained in the module book. The trainees are not familiar with the text. We want our local culture to be there. There is a need for us to localize and assess the participants' behavior, ethics, and conduct based on their own. If so, the assessment may be easier.

The participants claimed to be satisfied with the module book. Thus, the local

culture featured in the module book was not so familiar to the training participants. Therefore, it is necessary to socialize the use of the module book, so that it is more familiar and the results can be achieved effectively and efficiently.

Discussion

Character building can be done by integrating local cultural values (seulangke) in the context of training. Exploring and reintroducing local wisdom through training activities is an important movement based on the cultural values of the region itself. As found, there are some parts that can be accepted. For example, local cultural values that have been published in various international (Scopus) and national (sinta) accredited journals. This is an effort to build national identity and as a filter tool to select negative external cultural influences. The values contained in the local wisdom (seulangke) of a particular indigenous community are strategic functions for the formation of national character and identity that can be implemented in the training process.

Local wisdom is explicit knowledge that emerges from a long period of time and has been passed down from its predecessors. The wisdom in question has evolved with local systems that grow and develop with the community and its environment in accordance with the global and contemporary context. The long evolutionary process has not diminished the values inherent in the community. Local wisdom as a potential source of energy from the community's collective knowledge system to live together dynamically and peacefully in the struggle of global life that continues to erode and displace it. Therefore, local wisdom must be maintained and preserved properly. Efforts to preserve local wisdom can be done by integrating it in education and training activities. The training process is not only concerned with theory and

concepts (conceptual approach), but also must be authentic, contextual and pay attention to community wisdom. Thus, the value of local wisdom becomes a strong fortress to respond to the dynamics and currents of modernization without losing local norms and norms that have long taken root and become a guide to life.

With regard to the data in this study, seulangke values are individual and social values, which can be integrated in the training context. The values in the seulangke activity can be seen from the preparation process to the completion of the event, which is attended by the seulangke party, the boy's family, the girl's family, the gampong (village) apparatus consisting of the geuchik, teuku imeum, tuha peut, customary officials and andai tolan who witnessed it, they are involved in all series of engagement. All financial and material needs required for the seulangke event are borne by the families of both male and female parties and assisted by the family and andai tolan, so that the activity can be done successfully.

The attitude of togetherness contained in seulangke culture can be integrated in the context of training. It can be instilled in the trainees that the success of training activities is a shared responsibility and cannot be separated from the help of all related parties, both training managers, tutors and trainees. In this regard, individual efforts will not achieve maximum results. Therefore, the presence of others in training activities is needed. With togetherness, all efforts in training activities can run well. More concretely, tutors in realizing the value of togetherness in the classroom is the application of adult learning methods, using cooperative learning such as jigsaw, TPS (think pair share), TGT (Team Game Tournament), STAD (Student Team Achievement Division) which involves other training participants in an effort to understand the training topic. In addition, group discussions can also be conducted, where

cooperation between individuals can take place. This is in line with the social constructivism approach initiated by Vygotsky, which emphasizes that an individual's learning experience is actually the result of interaction and experience working with others.

In addition to togetherness, seulangke's social values also include a sense of tolerance and respect for the families involved and the gampong officials and families of both parties, even bringing two different gampongs together in one engagement activity. This is reflected in the attitude of villagers in responding to differences of opinion when holding engagement preparation meetings. An attitude of tolerance is also shown by appreciating the participation of families from both sides (male and female) in providing moral and material support, in the form of funds, food and so on. In other words, seulangke is a local culture that can accommodate all differences of opinion and be returned in a spirit of brotherhood for the success of the engagement event.

In the context of training, tolerance can be shown by respecting the opinions of others in group discussions. Each trainee may express his or her opinion and it is the obligation of the other participants to listen to it. In responding to participants' responses to questions posed, tutors should respect them. When a trainee gives an incorrect response, the tutor should be able to negotiate meaning by providing feedback, either by rephrasing, repeating, or directly correcting the error while considering a close and continuous interpersonal relationship.

The real action in implementing the two values above is the attitude of participants and tutors in the training process. When the tutor explains the training material, the trainees must listen and in turn must respond, commenting on the material that has been taught. This also occurs in the responses given by fellow participants, where other participants must listen

carefully in order to provide constructive responses. The harmonious pattern of classroom interaction is a manifestation of mutual respect without ignoring propositions (commodity exchange) and negotiation of meaning during the interaction. In addition, differences in abilities and social domains are opportunities to complement and share as a form of appreciation of a person as an individual. This can be seen in group discussion activities, where there must be differences of opinion with each other. Appreciating the opinions of friends is also a form of mutual respect, both with friends and with tutors without distinguishing ethnicity, religion, race and social class.

The social roles and duties attached to local communities in seulangke activities, such as seulangke duties, customary officials and village government have a sense of responsibility in accordance with their respective duties. During the seulangke process, they do their duties with full responsibility so that the event runs smoothly. Thus, this value illustrates that all citizens involved and have done their duties and have been trusted to maintain the smooth running of seulangke by realizing their own existence and abilities as a moral responsibility.

A concrete classroom action on the value of responsibility is the example of assigning tasks to tutors and trainees. As a tutor, he must do his duties and functions properly. He must teach and guide the trainees with the awareness that the trainees are partners and the next generation of the nation as well as the nation's assets that must always be maintained and maintain their duties in the future. The value of a tutor's responsibility is also done by the tutor's efforts to continue working and learning to find something new (more resourceful, innovative and knowledgeable) from his knowledge. For trainees, the realization of this value is done by learning independently without relying entirely on

the tutor. Thus, the responsibility of the trainees will make the training more meaningful and independent.

Furthermore, the integration of seulangke cultural values above, can also be done in the development of teaching materials or model books. Therefore, model books must be made in such a way, so that they are based on local cultural values, Model books must have cultural aspects and must not ignore their users. They are developed following the needs of the trainees, where they live and integrated in the training process which includes knowledge and behavior.

From the above explanation, there are several things that need to be emphasized. First, local cultural values are values that bind the community and must be well preserved. Local values must be the main foundation and in sustainable preservation in this era of globalization. This is in line with the development of 21st century awareness and is an important theme in the world's cultural preservation strategy. Second, local wisdom values can be introduced and instilled through training activities, which can be integrated with local wisdom values that exist in certain communities. In this case, integration must be done in such a way that the training objectives can be achieved easily. Indirectly, these efforts will maintain local wisdom and can continue to be maintained by future generations. Furthermore, this integration in education is also an effective medium to be systematically designed and evaluated. The existence and sustainability of local wisdom values can be studied and implemented properly in dynamic social life and remain oriented towards truth and shared knowledge. Therefore, the integration and development of local culture-based training models and teaching materials is a central issue that needs attention in the world of education.

Furthermore, thirdly, the integration of cultural values can support character education. The values contained in local

culture such as in seulangke are very useful for guiding the behavior of trainees in developing their competencies. The participants can live their own lives following the traditional conceptions that have taken root in their society. Although these conceptions are abstract and are a product of the past, they are still a guide for them to act in every dynamic of human development.

For this reason, the local cultural values of "seulangke" can be internalized in training activities. In this case, tutors who are directly involved in the teaching and learning process must be good facilitators to be able to internalize these values into training activities. Thus, the local values of "seulangke" become the basis and spirit in educating and shaping the personality of the participants. If this is done, the character of the trainees will be formed and the local wisdom will have noble values, so that these values can be well preserved.

In addition, the training model activities must reflect the context. In addition to the physical, social and environmental conditions, the context refers to the adjustment of norms, values and conceptions of the community where the trainees are located. Thus, these values can be used as a reference for the development of teaching materials, approaches, methods, techniques and in training activities. Tutors and trainees will be helped, because they are guided in the realm of authentic and contextual learning. This is in line with the opinion of Diana, (2012), Zainal, (2016), and Karam, (2019), who said that local wisdom values will be able to assist tutors in facilitating the understanding process and shaping the character and behavior of trainees. Thus, seulangke culture in this study has noble values that reflect the physical, social, and cultural life of the people of South Aceh in particular and the people of Aceh in general. These values can be referred to as

the context of training activities that can ultimately build the character of trainees.

Acknowledgment

Empirically, this research contributes some useful insights to previous findings on the importance of local culture "seulangke" in improving the quality of education. Local communities, especially the people of South Aceh, have preserved their social life based on local values that have been deeply rooted in their lives. Theoretically, this research is useful for the training process. Local values can be inserted, using certain training approaches, methods, techniques and the use of model books that can highlight cultural values. More importantly, local cultural values such as in seulangke activities are very helpful in building good trainee character.

For example, in terms of respondents, this study dealt with traditional leaders from among the elderly; therefore, it would be good to have opinions among the youth about the local cultural values of seulangke. They are very potential respondents regarding the preservation of the values concerned for future generations to come, especially with regard to marriage issues. In addition, the object was only taken from one area of South Aceh, whereas every region in Aceh Province also has seulangke culture, so further research might be more interesting to cover everything. Meanwhile, in terms of the assessment and training process, the research was concerned with tutors' perspectives on local cultural values. Future research may address such products. Thus, a research and development design might be used to create a locally-based assessment product "seulangke" which can then assist tutors in training activities, particularly in providing research on trainees.

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