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Learning Model Based on Local Wisdom '*Belalik*' and Its Effectiveness in Improving Students' Learning Outcomes

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ABSTRACT

The diversity of traditions that exist in a society in Indonesia such as those found in the Sambas Malay community makes it possible to be utilized and developed into a learning model that has a positive impact on students. One of the traditions that illustrates the planting of local wisdom values such as cooperation is the *belalik* tradition. This study aims to look at the effectiveness of applying the back-to-back learning model in social studies economics in junior high schools in the Sambas district. The approach used to achieve the objective of this deviation is a quantitative approach with experimental methods and quasi-experimental forms. The statistical analysis tool used is a different test, namely Wilcoxon. The results of the difference test between student learning outcomes in social studies economics at school before and after learning using the reverse learning model show that the significance of $\alpha = 0.00$ ($0.00 < \alpha$), which means that social studies-economic learning using a learning-based model the *belalik* tradition is effective for increasing student learning outcomes.

Keywords: *learning models, social studies-economics, belalik. local wisdom.*

INTRODUCTION

Human existence and culture are inseparable because in daily activities, humans almost always interact with the physical and non-physical environment which will eventually give rise to a culture. A culture develops gradually over a very long and regular period of time. It is believed that through this process, a culture of a certain civilization will be able to build a peaceful society and build a materially and intellectually rich society.

Culture has existed since humans were created. Habits passed down from generation to generation have an impact on human behavior and personality. From an epistemological point of view, culture is something created by the human mind. In order for culture to survive and be transmitted from one generation to the next, there must be a cultural intermediary. One approach to achieving this is by incorporating cultural values into the realm of education, whether informal, formal or non-formal education.

Culture-based education is a manifestation of democratization efforts in education, which aims to expand access and education services for the welfare of society. The basic principle of culture-based education is to understand and respect the values, cultures and identities that exist in society, so that education can be an inclusive tool, embracing diverse backgrounds and supporting equality. The main objective of culture-based education is to create awareness of the importance of lifelong learning, which means that education is not only limited to the school environment but should also involve learning throughout life. In addition, culture-based education also aims to equip learners with skills and

knowledge that enable them to face the ever-changing challenges in an increasingly complex world. In other words, culture-based education creates a foundation for the development of individuals who are aware of their role in an ever-evolving global society.

The eight universal components of culture, as defined by Kluckhohn (in Soekanto, 2013), include various important aspects of a society, namely: 1) housing, clothing, household appliances, weapons, means of production, transportation, and other necessities of life; 2) livelihoods and economic systems; 3) social systems (including kinship systems, political organizations, legal systems, and marriage systems); 4) languages (both oral and written); 5) arts (which include visual arts, sound arts, movement arts, and various other manifestations of art); 6) knowledge systems; 7) religious systems; and 8) local wisdom. All these components are the result of the diversity and characteristics of a culture, which may differ in form and variety depending on its location. In-depth investigation and understanding of these components can provide valuable insights into the cultural dynamics of the community concerned and can be an important basis for interdisciplinary research in various disciplines, including Economic Education. Therefore, an understanding of local wisdom and these cultural elements has relevant and useful implications in the context of scientific research and community development.

Local wisdom is a concept consisting of two words, "wisdom" and "local," which when combined form a very important meaning. Local wisdom is also often known by several other terms such as "local brilliance," "local knowledge," and "local wisdom" (Shufa, 2018). In a deeper understanding, the concept of local wisdom is explained by Taylor and de Leo (as mentioned in Chaiphar et al., 2013) as a way of life that is passed down from one generation to the next through various aspects such as religion, culture, or rules that are widely recognized in the social structure of society.

Local wisdom reflects a collection of knowledge, values, traditions and practices that are unique to a particular community. This includes a deep understanding of the environment, ways of interacting with nature, value systems that form the basis of ethics and morals, and various forms of local knowledge that may not only be relevant but also essential for the survival and well-being of the community. An understanding of local wisdom is becoming increasingly significant in the context of Economic Education, as it can provide valuable insights into how communities manage their economic resources, adapt to change, and deal with the economic challenges faced at the local level.

Sambas Malay chose a unique local wisdom, namely the *belalik* tradition, which is a tradition of mutual cooperation in farming. The *belalik* tradition is a practice of mutual cooperation in farming that has been carried out for generations. *Belalik* is the name given to mutual cooperation activities where community members work together to plant rice in the fields (Wiyono, H., & Ramadhan, I., 2021). Through this tradition, the Sambas Malay community shows a sense of togetherness, kinship, and a high spirit of mutual cooperation.

In the Sambas Malay community, one of the mutual cooperation systems is known as *belalik* culture. This activity is carried out in agriculture using the idea of reciprocity, which is an activity based on reciprocal activities between fellow communities (Darmawan et al., 2016). Gotong royong "*belalik*" is a method of collaboration between individuals and groups to achieve common goals, interests or benefits for the community as a whole (Herawati, 2018).

The *belalik* tradition in the Sambas Malay community shows a sense of togetherness and kinship between residents, which is carried out during the rice field season every year. The features of the *belalik* tradition include: (1) work in the rice fields can be completed effectively; (2) work is done with

enthusiasm, because of a sense of togetherness; & (3) fosters an attitude of care for others. (Prasojo & Marliah, 2020). The *belalik* tradition shows a mental attitude to work together and help others. This attitude will encourage the progress of civilization together, and without underestimating other individuals, and prioritizing responsibility, which often occurs in rural communities (Jacobus, 2006).

The mental attitude reflected in the *belalik* tradition has great potential to be developed into an effective and valuable learning model. Learning steps or syntax inspired by the *belalik* tradition procession can be adapted and applied in various learning contents. This local wisdom-based learning model not only introduces subject matter, but also brings to life the social, cultural and togetherness values contained in the *belalik* tradition. The local wisdom-based learning model can be a good way to bring learners closer to the values contained in it. Through the use of this learning model, it is expected that learners can better recognize and appreciate the local wisdom that exists in their community. They will be invited to understand the importance of cooperation, mutual assistance, and caring attitude in achieving sustainable economic progress.

The procession of the *belalik* tradition is very possible to be developed into a learning model that contains learning syntax (steps). The steps developed based on the procession of the *belalik* tradition can in principle be applied in all learning subject matter, but in this study will be focused in accordance with the characteristics of IPS-Economic learning, which is applied to students at the Junior High School level in Sambas Regency.

Based on the description above, this research seeks to answer the problems in the implementation of economic social studies learning, namely the need for teachers to use the economic social studies learning model based on the *belalik* tradition. Based on these conditions, this research aims to develop a learning model of social studies-economics based on the *belalik* tradition for junior high school students in Sambas Regency.

LITERATURE REVIEW

Learning Model

Various learning models that exist basically aim to improve the quality of learning, in developing cognitive, affective and psychological abilities of students (Tayeb, 2017). Joice, et al. (2009) classify learning models into four groups: information processing model group, social teaching model group, personal teaching model group, and behavioral systems model group. The information processing model focuses on how we and learners can acquire, manage and explain information well. In addition, it helps learners become better learners. The social teaching model group emphasizes developing what we can do together and creating a democratic atmosphere in our society. Also how social interaction can enhance academic learning achievement. The personalized teaching model group aims to design a school that adopts a nondirective philosophy as the core approach to teaching. The behavioral systems model group emphasizes how to create learners who practice more productive behaviors.

The group of learning models can help teachers to teach students in accordance with the expected learning objectives in each subject. So that it is clear to us what emphases will be achieved in every learning that we do.

Local Wisdom

Social ties are an important part of community life, especially in rural areas, where solidarity values are strong (Hendry, 2013). Local cultural identity, in principle, after going through a process of psychological maturity, will form individuals who feel comfortable being part of the identity they have (Panggabean, et al, 2014), so that it becomes a cultural treasure that may be recognized or even practiced by

outside communities, because it has universal values.

Mubyarto (1990) says that the values in society should ideally be the foundation of the scientific base, because they have been formed based on the empirical community that has been going on for a long time. These values have the meaning of local wisdom, which is a rich cultural treasure that leads to the ability of a group of people to realize and/or even actualize their existence (Soetomo, 2014).

MATERIALS & METHODS

This research aims to achieve certain research objectives by adopting a quantitative approach and experimental method. The research subjects in this study were learners in junior high schools located in Sambas Regency. Data collection was conducted through several techniques, namely observation to directly observe the interaction and behavior of learners during the learning process, questionnaires to collect data from learners about their perceptions and opinions on the *belalik* tradition-based learning model, and interviews to obtain in-depth information from several learners and teachers about their experiences and views regarding the learning model.

Using a pretest-posttest control group design, where the same group of learners will be treated with a *belalik* tradition-based learning model. Before the treatment, the level of initial learning outcomes of students will be measured as a pretest. After the treatment is completed, the level of final learning outcomes will be measured as a posttest. Furthermore, the learning outcomes before and after treatment will be compared to see the difference in effectiveness of the *belalik* tradition-based learning model on students' learning outcomes.

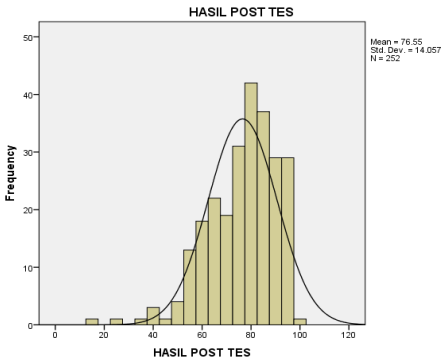
This research intends to provide further explanation on the efficiency of *belalik* tradition-based learning model in improving students' learning outcomes by using experimental method and quantitative approach.

RESULT

Table 1. Results of Pre-Test & Post-Test

RANGE (%)	Category	Before		After	
		Frequency	Percentage	Frequency	Percentage
86 - 100	Very High	18	7%	59	23%
76 - 85	High	38	15%	79	31%
60 - 75	Medium	62	25%	90	36%
55 - 59	Low	11	4%	13	5%
0 - 54	Very Low	123	49%	11	4%
Mean		53.89		76.55	
Median		55		80	
Modus		30		80	

Figure 1. Histogram of Learning Outcomes Before Learning



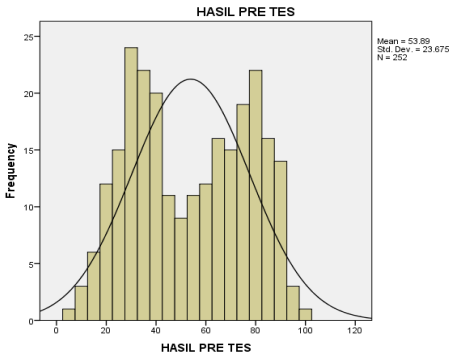


Figure 2. Histogram of learning outcomes after learning

Based on the table above, the results of research conducted on 252 students are known. It can be seen that there is an increase in the average learning outcomes of students after learning by using the socio-economic learning model based on the *belalik* tradition for junior high school students in Sambas Regency. Before learning to use the socio-economic learning model based on the *belalik* tradition, it is known that the average learning outcomes of students are 252 and after learning to use the socio-economic learning model based on the *belalik* tradition, it is known that the average learning motivation of students is 76.55. In the histogram displayed it can also be seen that the standard deviation before learning with YouTube-based media is 23.675 and after learning is 14.057.

Furthermore, before conducting the difference test, first the data normality test is carried out using SPSS, in the Analyze → Non Paramateric Test → 1 Sampele K S → See One-Sample Kolmogorov-Smirnov Test with the following results:

Table 2. One-Sample Kolmogorov-Smirnov Test

		PRE-TEST	POST-TEST
N		**252**	**252**
Normal Parameters[a,b]	Mean	53.89	76.55
	Std. Deviation	23.675	14.057
Most Extreme Differences	Absolute	.130	.145
	Positive	.130	.091
	Negative	-.111	-.145
Test Statistic		.130	.145
Asymp. Sig. (2-tailed)		.000[c]	.000[c]
a. Test distribution is Normal.			
b. Calculated from data.			
c. Lilliefors Significance Correction.			

Based on the table above, the significance value of the score of student learning outcomes before learning by using the socio-economic learning model based on the *belalik* tradition is 0.000c While the significance value of the score of student learning outcomes after learning by using the socio-economic learning model based on the *belalik* tradition is 0.000c Because the significance value of student learning outcomes before and after learning <0.05, the conclusion that can be drawn is that the learning outcomes data are distributed abnormally.

The normality test results above are a reference for determining the difference test analysis tool, because the distribution is not normal, the researcher uses the analysis tool, namely the Wilcoxon Test (non-parametric statistics) assisted by the SPSS application, with the following calculation results:

Table 3. Test Statistics Wilcoxon Signed Ranks Test

Test Statistics[a]	
	POST TEST - PRE-TEST
Z	-10.268[b]
Asymp. Sig. (2-tailed)	.000
a. Wilcoxon Signed Ranks Test	
b. Based on negative ranks.	

In this study, the Wilcoxon statistical test can be seen in Table 3 to compare students' learning outcomes before and after applying the tradition-based socio-economic learning model. The results of this statistical test show that this learning method has a significant impact on improving students' learning outcomes.

Sig. (2-tailed) is 0.000, which is less than the commonly used significance level of 0.05 (alpha = 0.05). This means that there is a significant difference between the pre-test and post-test results of students after applying the learning model. In other words, the tradition-based socio-economic learning model has been statistically proven to be effective in improving learners' understanding and knowledge in the economic context.

The learning outcomes of students using the *belalik* tradition-based socio-economic learning model based on the results of researchers' data processing are divided into five categories, namely the very high category (7%), high (15%), medium (25%), low (4%), and very low (49%). It is clear that, with a total percentage of 49%, the category with the highest number of entries is the percentage of the very low category.

After learning by using the social studies-economic learning model based on the *belalik* tradition, the results of student learning outcomes show a very high category of (23%), a high category of (31%), a medium category (36%), a low category (5%), and a very low category (4%). It can be seen that the number of categories with the largest percentage is the medium category with a total percentage of (36%).

After applying the socio-economic learning model based on the *belalik* tradition, it is evident that the learning outcomes of students have increased. The "Wilcoxon" output table above shows that the Sig. (2-tailed) of 0.000 <0.05, indicating that the socio-economic learning model based on the *belalik* tradition is effective in improving the learning outcomes of junior high school students in Sambas Regency.

DISCUSSION

The findings significantly support the results of research that has been conducted by a number of leading researchers in the field of education. This research provides additional strong evidence of the effectiveness of using teaching materials that integrate elements of local wisdom in the learning process of Economic Education.

The results of this study are in line with the findings by Hartini et al. (2018), Oktaviana et al. (2017), and Wati et al. (2017), which show that the use of teaching materials that contain elements of local culture can improve students' understanding. In the context of Economics Education, the integration of local wisdom can provide a more in-depth and relevant learning experience for students, helping them to better understand economic concepts in a more concrete and contextualized way.

In addition, the findings of this study also support the views expressed by Arfianawati et al. (2016) on the importance of ethnoscience-based learning. This study found that an ethnoscience-based approach in learning Economic Education can increase students' interest and enthusiasm in the learning process. By linking economic concepts with the cultural context and daily life of students, they feel more involved in learning and even feel happy while learning.

Research conducted by Kristin (2015) revealed that the use of culture-based learning models can have a more positive impact than conventional models in improving students' understanding and learning outcomes in social studies learning. This shows that cultural factors play an important role in the learning process, and the integration of cultural elements in learning can improve the quality of education.

Rosidi (2015), in his similar research, showed results in line with Kristin's findings. The effectiveness test of the learning model based on local wisdom values showed an increase in the average score in the experimental class compared to

the control class. This finding indicates that local wisdom values can be an important asset in the educational process that can significantly improve students' learning outcomes.

Research conducted by Utami (2021) revealed an important aspect in the context of education, namely the positive role played by the use of local wisdom models in improving students' cognitive learning outcomes. This finding clarifies the importance of a local wisdom-oriented approach in helping learners understand and apply the concepts taught in the subject.

The use of the local wisdom model in the context of education is not just about integrating elements of local culture in the curriculum, but also means recognizing and utilizing the knowledge that exists in the local community. This includes values, practices and understandings that have been passed down from generation to generation. This approach allows learners to relate the subject matter to their daily experiences and their local environment. This can motivate them to learn more deeply and relevantly.

In addition, the local wisdom-oriented approach also helps learners to better understand the impact of the concepts they are learning in the context of their own economy and society. This can stimulate critical thinking, the development of problem-solving skills, and their ability to connect theory with practice in everyday life.

Overall, the findings of this study provide a strong basis for educators and education policy makers to consider using local wisdom-based teaching materials and ethnoscience-based approaches in Economic Education learning. This not only has the potential to improve understanding of the subject matter, but also to strengthen learners' interest and enthusiasm in a subject that is often perceived as complex and abstract. This approach has the potential to shape learners who are more knowledgeable and more engaged in the construction of economic knowledge that is relevant to local cultures and realities.

CONCLUSION

In this study, Wilcoxon statistical test was conducted to compare students' learning outcomes before and after applying the tradition-based socio-economic learning model. The statistical test results show that this learning model has a significant impact on improving students' learning outcomes. The Sig. (2-tailed) value which is very low $\alpha = 0.00$ ($0.00 < \alpha$) indicates a significant difference between the pre-test and post-test results of learners after applying the learning model. In other words, the tradition-based socio-economic learning model proved to be statistically effective in improving learners' understanding and knowledge in the economic context. Teachers can conduct socio-economic learning by using the *belalik* tradition-based learning model, because in addition to improving students' learning outcomes, learners using the *belalik* tradition-based learning model will also get local wisdom values contained in the *belalik* tradition, which can show a mental attitude to work together and help each other.

Overall, this research provides concrete evidence of the effectiveness of using tradition-based learning models in the context of economic education. This approach not only enhances the understanding of the subject matter, but also motivates learners to learn more deeply and relevant to their local culture and environment. The results of this study can provide a foundation for educators and education policy makers to integrate elements of local wisdom in Economic Education learning, in the hope of creating learners who are more knowledgeable and engaged in the construction of economic knowledge that is in accordance with their local and cultural realities.

Declaration by Authors

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