

## Bari Culture: An Integrated-Collaborative Learning Strategy of Writing Exposition Text

Masayu Gay<sup>1</sup>, Idrus Ahmad<sup>2</sup>, Julia Ismail<sup>3</sup>

<sup>1,2</sup>STKIP Kie Raha Ternate

<sup>3</sup>Pasific University of Morotai

Correspondence: masayugay@gmail.com

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### Abstract

This article gives an explanation of the concept of integrative-collaborative culture of new cultures as a strategy in Indonesian Language Learning (PBI). The aim is to provide a perspective on the importance of innovation in learning. This article was written using a descriptive analytical approach. The strategy of writing an integrative-collaborative exposition text of the new culture is applied with syntax, namely 1) apperception, 2) conceptual explanation, 3) forming groups, 4) gathering information, 5) processing information, 6) communicating, and 7) reflection. Assessments are carried out through portfolios and observations, while gradations that can be assessed include attitudes, knowledge, and skills. In the process, the teacher must assist each group intensively.

Keywords: *Writing, exposition text, integrative-collaborative, bari culture*

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### 1. Background

The Indonesian education system continues to experience changes, especially from the aspect of the curriculum. Change after change is made so that the quality of Indonesia's human resources is qualified in all fields. Education with the curriculum and other components have a vital role in shaping the character of students, both moral character and performance. In the character curriculum is integrated in the dominance of attitudes, knowledge, and skills. Therefore, according to (Maretta, 2016), education plays an important role to help students achieve something needed in the form of knowledge and skills in order to grow and innovate sequentially in order to achieve the targets that were previously targeted. For this reason, learning is expected to be presented collaboratively and integrated with everyday life. In this case, designing collaborative learning and integrating it with local cultural products.

Bari culture (babar) is one of the local cultural products with different names in the people of North Maluku. The Sula Islands people call it "babar", Tidore "barifola", Central Halmahera "falgali" with the same concept, which is "to do a work in mutual cooperation or together." Bari embodies the value of local wisdom, which is synonymous with mutual cooperation culture. Local wisdom has been widely discussed in the last decade. Etymologically, local

wisdom can be understood as ideas, values, and local views that are wise, full of wisdom, good value, embedded and followed by members of the community. The social ministry defines life and knowledge as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs.

Local wisdom in the regional context has many forms as potentials that can be integrated into learning to write. The concept of integrating local wisdom in writing has been widely studied. However, each region has a different wisdom product. Therefore, related research continues to be done. Several studies, such as (Hamsiah et al., 2017) on Bosowa University students. He integrates local cultural values in the form of classical poetry (Elompugi) as an alternative in efforts to preserve local culture. In the context of character, local cultural products become teaching materials for character education such as Jamrah (2017) in the local wisdom of Tau Jo Nan Ampek for the development of character character education models in high schools. This shows that local knowledge can be used for language and culture learning media (Dolphen, 2014). The same thing was expressed by Amirin (2013), the value of local wisdom can develop an attitude of tolerance, respect, tolerance, and national integration. Therefore, research on the topic of local wisdom needs to be promoted as a contextual and multicultural education approach. In the context of disaster, (Desfandi, 2014), revealed the curriculum needs to accommodate local wisdom, because it can explain how the relationship between humans and the natural and cultural environment.

Based on the explanation above, learning to write an exposition text is very possible to be carried out in an integration-collaboration with local cultural products owned by the Indonesian people in each region. With hope, PBI with integrative local cultural collaboration becomes a treat of learning that is able to anticipate the current of globalization. According to Meliono (2016), the right teaching methods to present teaching materials using the archipelago mind, local wisdom, and multiculturalism are important steps in globalization, which have been fast in the fields of education, science, and technology.

Collaborative writing is writing that involves two or more people to produce a product (Asik, 2015). Collaborative methods can evoke a critical attitude and awareness of the subject to pay attention to the content and linguistic aspects of the reader. This method has advantages in the social and psychological aspects of the subject (Wijayanti, 2012). Exposition text is a factual genre (Priyatni, 2014). This text provides information that aims to tell, describe, and convince. Therefore, the new culture is suitable to be written into the exposition text in an informative and factual manner. According to Saddhano and Slamet (2014), the text of the exposition is classified as a variety of discourse. The aim is to explain, convey, or explain something to the reader in order to broaden or add to his knowledge and views.

The integrative-collaborative writing strategy of cultural products has advantages. For example, Bari culture is used as the object of writing in this article. Through this culture students know and love local cultural products, students learn to collaborate, students enthusiastically learn contextually, and form students' critical-creative thinking, most importantly, building the character of mutual cooperation among students in the midst of the current modernization.

## 2. Method

This article was prepared using a descriptive analytical approach. Data collection is done through library techniques. Documents that are the source of data are sourced from content standards in accordance with Minister of Education and Culture Regulation (Permendikbud), Number 21 of 2016. Process standards are in accordance with Minister of Education and Culture Regulation (Permendikbud), Number 22 Year 2016 and 2013 Curriculum which is scientific, especially PBI. These data components are identified and classified based on the focus of the writing. Next, analyzed the parts that provide opportunities for teachers to innovate. One of them is designing collaborative and integrative learning with local cultural products that embody the values of wisdom into learning, especially learning to write exposition texts. Data are presented descriptively with relevant concepts and theories, while the analysis is carried out inductively.

## 3. Discussion

The content standard is a conceptual framework regarding learning and learning activities which is derived from the level of competence and scope of the material. Following, PBI content standards for SD / equivalent-SMA / equivalent and the scope of the material are presented in Table 1.

Table 1. PBI Content and Scope Standards in K-13

Competency level	Material Scope
Elementary School (Class I-VI)	Story genres, including adventure stories, fairy tale texts, game texts.
Junior High School (Kelas VII-IX)	The structure of the text of the genre of the story, including short stories, and moral stories.
Senior High School (Kelas X-XII)	Forms of genre text of the story, including rhymes, retelling stories Forms of genre text stories (historical story texts, novels)

Source: Permendikbud Number 21 Year 2016.

In table 1, it appears that the SI-PBI in the 2013 curriculum provides sufficient portions so that learning is integrated into cultural life. However, instructors are required to select cultural products (local wisdom) that are inherent with the nation's philosophical foundation, namely Pancasila and the 1945 Constitution. In addition, they do not have pornographic or pornographic content. It is intended that educational outcomes have the character and outlook on life according to national philosophy.

Process standards are criteria regarding the implementation of learning in education units to achieve SKL (Graduates Competency Standards). In SKL, the learning process is conducted in an interactive, inspiring, fun, challenging, motivating way for students to be active. When viewed from the SKL concept, it is increasingly clear that learning must be implemented innovatively to achieve graduate competencies, including integrative-collaborative.

### 3.1. *Integration-Collaboration on Local Wisdom in PBI*

Integration of the values of local wisdom in the Teaching and Learning Process (PBM) presupposes that students will construct their knowledge with the environment, namely the cultural environment. They will sow the seeds of positive value in themselves as a result of "thinking" and their interactions in the socio-cultural context that surrounds and conditions it.

Students are expected to be able to create valid meanings for themselves based on interactions between knowledge already possessed, known, and trusted; with new symptoms, ideas, or information obtained in the educational process that goes through. Therefore, the values of local wisdom referred to must be presented in the learning class.

In the ethnomethodology approach, there is an element of symbolic interaction by the local community. Interpretation in the meaning of adaptation in symbolic interactions, humans act (act) to something (thing) on the basis of meaning (meaning) (Wirawan, 2014). If this approach is actualized in the values of local wisdom, then it becomes a social force for the community. In other words, a variety of local wisdom to act (act) on something (thing), and interpret something (meaning).

### ***3.2. Integrative-Collaborative Local Wisdom in Learning to Write Exposition Texts***

Indonesian language education in the context of Law Number 19 Year 2005, the understanding of local wisdom or often called local wisdom can be understood as a human effort by using his mind (cognition) to act and behave towards something, object, or event that occurs in a particular space. The above understanding, arranged etymologically, in which "wisdom" is understood as a person's ability to use their minds to act or behave as a result of an assessment of something, object, or event that occurs. As a term "wisdom" is often interpreted as 'wisdom or wisdom'.

Placement of the values of local wisdom as the context of language education has the potential to bring students closer and aware of their living environment: from the customs and cultural objects in which those values are attached and reside within them. Thus, integrating local wisdom in PBI is part of the process of spreading seeds and earthing values. When students interact and adapt to the environment (culture), they are actually in a learning event. The cultural environment is a "locus" for getting new experiences. Local wisdom that is integrated in the praxis of language education will create an exploration field for students to understand and live a certain value. They not only understand, but also act, and interact with them through various processes: knowing, doing, and being integrated.

Learning with local wisdom, includes the use of various things inherent in it: being a medium of learning in the learning process, being the context of examples of concepts or principles, and being the context of applying certain principles or procedures. Education through the values of local wisdom is a strategy that provides opportunities for students to demonstrate the achievement of understanding or meaning created through various cultural embodiments that are based on certain cultural values and local wisdom.

In the 2013 curriculum, learning is more focused on the process. As a curriculum that uses a constructivist approach, student knowledge is the result of construction through interaction with phenomena, objects, experiences, and the environment. One aspect of the environment is the cultural environment. Wherein there are values of wisdom in the form of literature, philosophy (folklore, folk songs, folk games, folk theater, folk beliefs), folk architecture, folk music, and so on. As a curriculum that uses a scientific approach, it is very suitable for cultural potential to be used to develop the character values and learner's critical attitude. Schema design of learning strategies to write integrative-collaborative exposition text of local wisdom can be seen in the figure below.

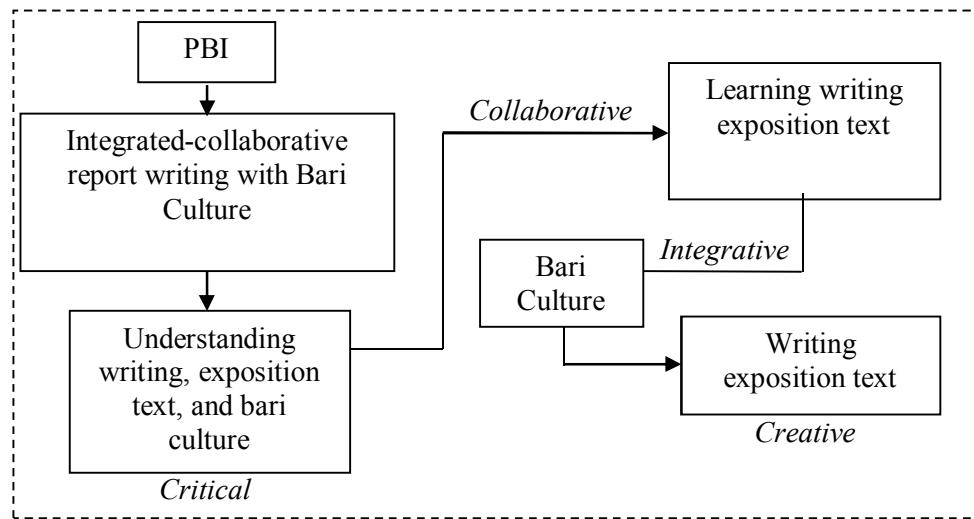


Figure 1. Learning Flow Writing Integrative-Collaborative Text Exposition with Bari Culture

The learning strategy of writing integrated-collaborative exposition text gives students the opportunity to hone aspects of their attitudes, knowledge, and skills. In addition, this learning strategy is contextual, objective, collaborative, and responsible, because students see, experience, and be directly involved in the new procession. However, the teacher needs to provide close mentoring in order to be able to provide direction.

Table 2. Implementation of Collaborative-Integrated Exposition Text Writing with Bari Culture

Steps	Initial activity	Teaching and Learning Activities	Language Skills	Time Allocation
1	Apperception	Teacher and students	Listening, speaking, writing	5
2	concept explanation	Teacher and students	Listening, speaking, writing	15
3	form heterogeneous groups	Teacher and students	Listening, speaking, writing	5
4	information gathering	Students	Discussing, writing	15
5	processing information	students	Discussing, writing	30
6	Communicating	students	presenting, commenting, clarifying	10
7	reflecting	Teacher and students	Listening and question and answer	10
<b>Total of time allocation</b>				<b>90 minutes</b>

The seven learning syntaxes above are not absolute. The teacher can adjust to the unit and learning objectives in the education unit. Similarly, the time allocation is used. Most important in teaching writing exposition text, the teacher provides assistance and directs each group. Language competencies that want to be measured in the above learning can cover the whole language skills, namely listening, reading, speaking, and writing. This PBI strategy encourages students to be independent, brave, creative, and to provoke students' thinking. In addition, learning is collaborative, so it is felt suitable to motivate students to express their

creativity. As explained by Hill & Hill (in Setyosari, 2009: 12), there are nine advantages of collaborative learning, including regarding (1) higher student achievement, (2) deeper understanding, (3) developing leadership skills, (5) enhance positive attitudes, (6) increase self-esteem, (7) learn inclusive, (8) feel mutual ownership, and (9) develop future skills. And, one of the results of collaborative learning research is shown by Clark & Baker (in Apriono, 2013: 295) that the application of collaborative learning to diverse groups gives positive results.

### ***3.3. Grading Attitudes and Authentic Assessments Used***

Gradation of learning writing collaborative-integrative exposition text of local culture includes attitudes, knowledge, and skills. The details are presented in Table 3 as follows.

<b>Gradation</b>	<b>Description</b>
Attitude	Showing responsible attitude in the team, appreciating the opinions of group / peer peers, taking seriously the presentation of group material, criticizing the results of writing.
Knowledge	The ability to understand and use writing systematically appropriately, analyze the quality of writing, apply good quality to new content, evaluate grammatical / mechanical aspects, and revise conformity.
Skill	The ability to observe details of new activities, ask questions, and use reasoning appropriately.

In strategies for writing collaborative-integrative exposition texts, the teacher can use portfolio and observation assessments to assess student writing outcomes in a collaborative-integrated culture. The use of portfolio assessment is intended to monitor students' PBM on productive activities (writing). Portfolios are assessed with writing assessment instruments that contain aspects of writing skills, as well as assessing the quality of new cultures as written content. Writing process assessment through observation is carried out to assess group collaboration. Observations were made using operational guidelines. In addition, the teacher can provide worksheets to students when writing that is useful for developing a group of writing frameworks that have been prepared. Thus, the assessment is carried out on students' writing processes and products.

## **4. Conclusion**

Efforts to improve writing skills can be done in various ways. One of them utilizes local cultural products that have wisdom value. Bari culture is one of the traditions that has been entrenched among the people of North Maluku. Bari has good quality as a product of mutual cooperation culture, so it is very suitable to be integrated in collaborative writing. Therefore, instructors writing exposition texts carried out by means of integration and collaboration with Bari culture have advantages, such as 1) maintaining local cultural products, 2) increasing critical and creative attitudes in writing, 3) shaping social attitudes, 4) maintaining Indonesian character that is degraded by globalization, 5) fostering social sensitivity of mutual cooperation in students. However, learning strategies for writing integrative-collaborative exposition texts can be realized, if the teacher does the mentoring well. In addition, teachers implement flexible syntax and assessment appropriately so that students are enthusiastic and participatory in PBM.

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