

# **INTERNATIONAL CONFERENCE ON GLOBAL EDUCATION IV**

**Education & National Framework  
Towards Global Challenges**

## **VOLUME 2**

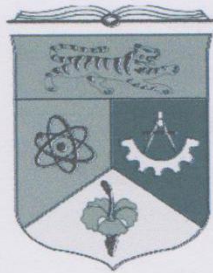
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**INTERNATIONAL CONFERENCE ON GLOBAL EDUCATION IV**

**Tema / Theme**

**Pendidikan & Kerangka Nasional ke Arah Cabaran Global**  
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## Silver Craft Education Through Module in Learning Arts and Culture

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### Abstrak

Penelitian ini bertujuan untuk menghasilkan pendidikan kerajinan perak melalui modul kerajinan perak dalam pembelajaran seni budaya yang layak ditinjau dari aspek kelayakan isi, dan gambar, penyajian, serta untuk mengetahui peningkatan kemandirian siswa setelah pembelajaran dengan menggunakan modul Kerajinan Perak. Penelitian ini menggunakan metode *Research and Development* (R & D) yang mengadaptasi model penelitian Borg dan Gall. Tahap yang dilakukan adalah *define, design, develop, dan dessiminate*. Tahap *define* dilakukan dengan menganalisis modul, menganalisis materi dan diskusi dengan teman sejawat. Pada tahap *design* dihasilkan modul pembelajaran. Instrumen praktikalitas dengan menggunakan angket, mengamati pelaksanaan pembelajaran, melakukan wawancara kepada siswa; dan efektivitas dengan menggunakan angket motivasi, mengamati aktivitas belajar. efektivitas dengan menggunakan angket motivasi, mengamati aktivitas belajar, hasil belajar kognitif dan hasil belajar psikomotor perajin. Data dikumpulkan dengan lembar validasi, lembar observasi, angket dan wawancara, kemudian dianalisis secara kualitatif dan kuantitatif. Teknik analisis data yang dilakukan adalah teknik analisis deskriptif untuk menilai kelayakan modul dan teknik analisis data rerata persentase untuk mengetahui kemandirian belajar siswa. Penelitian ini menghasilkan sebuah produk buku, dan sekaligus untuk menguji keefektifan suatu produk. Temuan hasil yang ingin dicapai dari penelitian modul pembelajaran seni budaya untuk siswa yang sesuai dengan karakteristik etniknya peneliti akan melahirkan produk berupa: (1) buku modul kerajinan perak, (2) buku pedoman kerja bagi guru

**Kata Kunci:** Modul, Kerajinan Perak, Pembelajaran

### Abstract

This study aims to produce silver handicraft education through learning modules silver craft in art and culture proper review of aspects of the feasibility of the content and images, presentation, and to investigate the increase in student independence after learning by using Silver Craft module. This research in the Research and Development (R & D) which adapts the research model Borg and Gall. Steps done is define, design, develop, and dessiminate. Define phase is done by analyzing module, analyze the matter and discussions with colleagues. At the design stage produced learning modules. Instruments practicalities of using questionnaires, observing the implementation of learning, giving interviews to the students; and effectiveness by using motivation questionnaire, observing and learning activities. the effectiveness of using motivation questionnaire, observing and learning activities, learning outcomes cognitive and psychomotor learning outcomes artisans. Data collected by the validation sheets, observation sheets, questionnaires and interviews, and analyzed qualitatively and quantitatively. Data analysis is performed descriptive analysis techniques to assess the feasibility of the module and data analysis techniques to determine the average percentage of students learning independence. This research resulted in a book products, and also to test the effectiveness of a product. The findings of the results to be achieved from the study of art and culture learning modules for students in accordance with their ethnic characteristics, researchers will give birth to a product in the form of: (1) book module silver, (2) employment handbook for teachers.

**Keywords:** Module, Silver, Learning

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## A. Introduction

Education as a cultural process and make the process of interaction occurs cultural transformation of the older generation, the teacher to the younger generation, ie learners. Tilaar (1999: 9) says that education is a process that is sowing the seeds of culture and civilization that lived and faced by the values or vision of developing or developed in a community. It is called education as a process of acculturation. How cultured human it? Cultured human is a man who can be judged on its performance in the light of the dimension of knowledge, ways of thinking, attitudes, behaviors, ways of working, view and respond and solve problems (Djohar 1999: 128). If education as a process that produces cultured human, the learning process is the operational form of spreading culture to students in social activities that are called classes. Various human capabilities acquired through the educational process. Thus, education is a cultural process.

The concept of cultural education delivered insightful Djohar line with the concept of cultural art subjects and skills, requires learners to learn the art of performing as an artist, and learners who study science have a performance like scientists. Only the person who has an art capable of producing art, and only those who have a culture of science that is able to produce science. To realize artistic culture and the culture of science learners, need to be assimilated to the art or science in their learning process. Ki Hajar mentions that the learning process should be assimilated means to be one. Assimilation make something new but not imitating mere process or modify new. Socialization of cultural values through learning activities by way of assimilation has meaning and strength for learners. For a process of socialization, enculturation, and internalization of culture on learners well, need to be involved directly with the cultural values directly. Education experts and anthropological and sociological consensus view is that culture is the basis of the formation of human personality. Sociological theory in this study is used to view social activities in this case related to the relationship of cultural products, namely silver craft traditions and cultural actors in the social life of the community. In the art of silver handicrafts produced by men is one of the social product and can not be separated from its supporting social activities.

So to trace the whereabouts of craft activities, the sociological theory of Raymon William (1983: 17) argues; (i) the social and economic institutions of culture and, as an alternative definition of Reviews their products of, (ii) Reviews their content and (iii) Reviews their effects. Silver craft art as a product of social, cultural formation is strongly associated with the institutional aspects, therefore, to discuss both can be tracked through institutional, cultural content, and social impact. Learning community is an economic development concept that summarizes the social values. This concept reflects the new paradigm of development, ie, that are "people-centered, participatory, empowering, and sustainable" (Combs, 1973). This concept evolved from the efforts of many experts and practitioners to find out what among others by Friedman (1992) referred to as alternative development, which requires' inclusive democracy, Appropriate economic growth, gender equality and intergenerational equaty ". (Gina K., 1997: 55) . In an effort to empower the community can be seen: first, to create an atmosphere or climate that allows the potential of developing societies (enabling) . Here the starting point is the recognition that every human being, every society, has the potential to be developed. That is, no society at all without power. Empowerment is an attempt to build a power that, by encouraging, motivating, and raise awareness of their potential and seeks to develop it; second, strengthen the potential of community-owned or power (empowering).

From culture to form a person's identity, community, and nation. How can the education process to form a cultured beings are able to develop and connect culture and nation. Educators and learners as active agents should always seek and develop culture through a process called learning. Class as the scene of the cultural process must be conditioned to the cultural transfer can run well. Increased motivation of teaching and learning motivation must continue to be developed with a variety of learning strategies that

civilizing process can run smoothly and fairly. Without that awareness, responsibility and hard work through the learning process of acculturation is not going to go well.

In learning the art of craft explicitly in the learning program in the education unit is not yet visible, but can be seen in a long cultural history in Indonesia which produce cultural art traditions monumental as Borobudur, custom home, a dagger, silver, engraving and so on. According Raharjo (2011: 16) craft is "a hala valuable as an alternative creativity, a product produced through the skill of the hand". The exposure can be concluded that the craft is an activity that is carried out continuously associated with hand actions or activities that produce a work hands.

According Pringgodigdo (1975: 829) definition of silver is "a kind of metallic color is almost white, shiny, soft, pliant, malleable". Then according Poerwadarminta (1976: 965) notion silver is "precious metals, white in color". One of the crafts is the metal used and found in almost every region in Indonesia. The metal base material as the manufacture of craft items, differences between the types of products with other products. Raharjo (2011: 116) reveals that the craft is "a thing of value as an alternative creativity, a product produced through the skill of the hand". Generally, many craft items associated with elements of art which was then called "craft". Selanjunya Raharjo (2011: 117) argues that the craft is "the implementation of a work of art craft telali mass-produced (mass product)". The bulk products made by the craftsmen.

Results dibelajarkan culture it does not and is not to be cultivated in a formal school but dibelajarkan and cultivated in informal education in the family, non-formal in a society guided by a professional expert called "the professor, craftsman, artisan". Marzuki Saleh (2010: 18) argues that public education or non-formal education aims to help the problem of abandonment of education, both for those who have never attended school and failure (drop out) as well as provide supplies attitudes, skills and practical knowledge that is relevant to the needs of life, Non-formal education serves to develop the potential of learners with emphasis on knowledge and functional skills as well as the development of functional attitude and personality.

As one of the lines in the national education system, non-formal education has a purpose as stated in Government Regulation No. 73 of 1991 as follows; first serve citizens to learn in order to grow and develop as early as possible and throughout his life, in order to enhance the dignity and life; both foster citizens to learn in order to have the knowledge, skill and mental attitude necessary to develop themselves, work for a living or continue their education level or a higher level, all three meet the learning needs can be met in the community outside of school educational path.

Mustafa Kamil (2009: 23) states that the community would not have developed the knowledge and skills only rely on formal education only, therefore the need for non-formal education is perceived and support people's lives, especially in creating a better life. Students as members of the community who work to make craft items or people who have the skills associated with a particular craft, such groups can be called silversmiths Embroidery. They need to be empowered to provide a decent life and professional, and competitive, both locally, nationally, and internationally.

The transfer of cultural, technology transfer, transfer of value and performance through doing directly on real activity with all my heart and mind. The pupil or student who is studying physical activity and mental based on full awareness not by compulsion like most students learn in formal schools.

Patterns of learning undertaken by master to apprentice is informal learning processes that are good enough to inculcate the culture of vocational knowledge and skills to future generations. Here the art of learning occurs through culture, arts and performance art in a professional and done by the art active and productive, thus giving birth to the art culture and art competence intact and united in life masters and cantriknya. If you look in the tradition of Hinduism in Bali between carrying out religious rituals with art



activities are difficult to distinguish because they both performed in totality that does everything is worship, devotion, and sacrifice to the Almighty. When membelajarkan appreciation of art they are invited to the museum, saw the resulting cultural product generation predecessor. They want membelajarkan art are invited to an art exhibition, art performances observed directly and in time they will be taught the art of what promises to be of interest. Not a set of packaging art that should be taught to all students, whether they like it or not like as happened during the time in formal school.

The research method uses research methods development (Research and Development), which leads to the empowerment of the community craft. Development of research methods used if researchers want to produce a particular product, and also test the effectiveness of these products (Sugiyono, 2011: 407). By using the method of research and development is expected to find and test new products that are useful to people's lives.

The development of learning for the education of silver through the learning modules in the arts and culture to the modification of models and measures of research and development of this module uses 4-D model of dikemukakan if Thiagarajan et al in Trianto (2010: 189). This model consists of four stages, namely 1) the definition (define); 2) design (design); 3) development (develop); and 4) deployment (dissiminate), a guideline in establishing the training programs are effective, dynamic and supportive learning training performance.

## **B. Discussion**

The field findings conclude that the modules in this study is valid, practical and effective. The findings in this study was supported by the findings of Ariusmedi (2003), which concluded that "the symbols of the prince's clothes communication". Then supported by the findings of Salfiani (2012) concluded that "there has been a shift in the role of women in weaving and have started to disappear skills as weaving". Further supported by the findings of Rustam (2001) which concluded that the "local content material provide meaningful support to the core courses in the curriculum structure MKK (subject expertise)". Followed this finding is supported by the findings of Ananingsih (2006) concluded that "learning module goes well, the use of the module by learners in both categories and the use of modules by teachers in both categories". This last finding is supported by the findings of Lodra (1992: 180) concluded that "the process of creation, artisans must first consider the usability aspect in the design of the design, because the value of practicality are the main objectives of applied art". Bastomi (2003: 84) concluded that inter-crafts / art craft hand with industrial machines. Art craft art / works of art ". Maran (2000: 50) concluded that, the changes in culture caused by several factors, among others "(1) changes in the natural environment; (2) contact with a group of people who are different; (3) occurs because the discovery (invention) and invention (creation of a new form); (4) changes due to adopt some elements of other cultures ".

With so many people do not realize that the tradition of design and arts and culture actually equally departed from innovation or discovery and recognition of the creation either by a person or group of people. Tradition in the West is a tradition in recognition of the creation of a person or group of people. Respect for the individual is the tradition of Western art and the recognition of the art group is the Eastern tradition. If both are combined, he becomes unclear, the appreciation may be blurred because it is unclear who should be appreciated. The idea of craft and design seems to need a lot more attention, especially in the field of education which is considered as the basic capital of cultured human development that is creative and innovative, the approach to the art and craft into a clump including relevant options.

Public perception of the craft and design is largely still think that the design of the equipment of daily life as usual mechanical events and not be seen as the result of the power of thought in particular that needs to be appreciated. That is intellectual values, innovation, creativity, contained in handicraft products still can not be appreciated sebagaimana which is reflected in the conception of the craft.

Handicraft products unlike industrial products machinery or mechanical work based mechanisms and targets of production that has been set by the standards, so the factor of human creativity and innovation that produces not much involved. The main key is the designer and the initial design. Education Basic, Intermediate, and High-craft should be oriented towards the creative culture by creating a tradition of thought and work that allows students / students become creators craft products are innovative and creative. Standardisation is not just the product but also the reproduction of aesthetic and artistic quality. Local cultural characteristics and humanistic factors seeded handicraft products as the competitiveness of the mechanical industry should remain priority. Thus the hope of putting higher education craft as a printer and a dynamic creator craft community can be realized.

Here are the results of cultural art design in a classic style, mix and minimalist, seen in the image below:



Figure 1. Design of the Ring and results Design with Minimalist Style



Figure 2. Design Bros with Classic Style



Figure 3. Design Necklace and design results with Classic Style



Figure 4. Design with Minimalist Style Bracelet



Figure 5 Design Basket with Mixed Style



Figure 6. Design Miniature Mosque with Mixed Style



Figure 7 Pedati Design Design with Classic Style



Figure 8. Results bracelet design with Minimalist Style

## C. Conclusions

Based on the results of development and discussion put forward some conclusions with regard to the education of silver through the learning modules in the arts and culture, both general conclusions and specifically the conclusion of this section will describe the following conclusions:

### 1. General

There are several forms of traditional craft that grow and develop, but there are two forms of the art of traditional crafts still surviving and growing the silver and crafts embroidery, which has become a trade mark. The history of this traditional craft long enough almost equal to the cultural history of supporting community. The persistence of these two art craft, because they transformation, from generation to the next through non-formal education in the home, in the workshop, and in silver Work- traditional silver work.

Of the two forms of traditional art craft arts culture, the art of embroidery is more widely studied by women, while silver studied men. Art silver are closed, making it difficult to learn by outsiders. While inheriting the silver more open and can be learned by anyone. Disclosure of silver allows the development of silver out of West Sumatra.

### 2. Special

Conclusion particular, related to the focus of the research, which is about the matter and develop modules of silver that can be used by the instructor, and the validity, practicalities, educational effectiveness of silver through the learning modules in the arts and culture itself.

Forms of silver produced among other forms of pin; necklace; form a ring; shape brooch; bracelet; Earring shapes; form hairpin; miniature; form custom fixtures; form a belt; shape pendant; form fixtures bride; and form kalligrafî.

### 3. Validity, practicalities, and educational effectiveness of silver through the learning

#### modules in the arts and culture

Validity test results concluded that the module is invalid modules with a total validity of which 96% (very valid); and the practicalities of the average value is 93.3% (very practical) and the effectiveness with tcount on this module is greater than TTable (3,960 > 1,833) and the Sig. (, 000) <  $\alpha$  (0.05). From these results it can be concluded that the module affect the improvement of learning knowledge.

The effectiveness of art and culture learning modules that are in the category of silver effective, as indicated by the following four indicators:

- 1) Learning activities when done with silver education through arts and culture learning modules are high category;
- 2) Motivation to learn when the learning is done with silver education through arts and culture learning modules are very high;
- 3) The results of cognitive learning after learning by using the module development of silver in the category completed;
- 4) The results of psychomotor learning with silver education through arts and culture learning modules that are in either category.

#### 4. Mindset Work Behaviour Silversmiths Koto Gadang

Change of mindset depends on the trust and belief: believe that could change the patterns of thought of could not be able to believe that could be won anything before seeing true results. Learning with silver education through arts and culture learning modules have ideals and courage to realize his dream come true. Have an attitude and a clear well high dreams, ideals high without the confidence and strategies to achieve success.

The main success aimed at improving quality of life by increasing the level of self-awareness, which is generated through the development of perception and improving the quality of thinking. The increased level of self-awareness leads to improvement of living reality of continuous, planned, measured, and directed in line with the vision of the life of every individual and organization

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