

Proceedings

International Seminar & Workshop

On

Education and Design Research

Held on 28th - 30th September 2013

Graduate Program Padang State University



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International Seminar & Workshop On Educational and Design Research

Reviewer

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DITERBITKAN OLEH
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PREFACE

Numerous researchers, practitioners, and policy makers have criticized many of the findings from educational research as having little impact on practice, or even on the evolution of theory. In part, this is because the priorities of scholars are often divergent from those who are immersed in policy and practice. At times, researchers select problems to study because of a desire to resolve some point of theory only loosely connected to educational practice, out of curiosity, or perhaps primarily because the situation invites the use of a favorite methodology. On the other hand, design-based research (DBR) is a promising approach to finding solutions to significant educational problems that we, as teachers, experience in the classroom. DBR has been hailed as a new and practical set of methods for coming to understand teaching, learning, policy, and practice, and for creating interventions, tools, and technologies that impact these domains towards educational improvement.

Padang State University recognized the importance of design-based research in the field of education, the graduate program Padang State University held an International Seminar and workshop on Educational Research & Design dri held on 28th to 30th September 2013. Our vision behind organizing this seminar was to provide a platform to bring educators, researchers, practitioners, and doctoral students to solve educational problems in Indonesia.

First and foremost our heartiest thanks to Director Postgraduate Programs of Padang State University, Prof. Dr. Agus Irianto, and Vice Director Prof. Dr. Gusril, M.Pd. and Prof. Dr. Rusdinal, M.Pd. for hosting and organizing this seminar and workshop.

We sincerely thank all the authors who were part of this seminar and enlightened us with their work related to theme of the seminar. We are also grateful to Prof. Dr. Tjeerd Plomp, Prof. Dr. Wahyu Widada, Dr. Wang Qiyun, Prof. Dr. Dian Armanto, M.A., M.Ed., M.Sc., and Prof. Dr. Ahmad Fauzan, M.Pd., M.Sc. as invited speakers. We would like to thank Drs. Ardoni, M.Si., (Dr. Cand.), Muhammad Kristiawan, M.Pd., (Dr. Cand.) Prof. Dr. Tjeerd Plomp, and Prof. Dr. Ahmad Fauzan, M.Pd., M.Sc. for reviewing the papers.

We hope, in the next few years, some more seminars would come up in this region on a diverge range of several current and emerging key educational sector areas. We hope that the proceedings of the seminar will be useful for the educators, researchers, practitioners, and doctoral students.

Arwendria
Committee

INTRODUCTION

Assalamu`alaikum warahmatullahi wabarakatuh. Alhamdulillah rabbil `alamin, assalatu wassalamu `ala asyrafil anbiya`i wal mursalin wa `ala alihi wasohbihi ajma`in. `amma ba`du.

- Dear Chancellor of Universitas Negeri Padang
- Dear Vice-Chancellors
- Dear Director of Postgraduate Universitas Negeri Padang
- Dear the Head of Departments
- And honorable and Welcome to Padang to the keynote speakers Prof. Tjeerd Plomp, Dr. Wang Qiyun, Prof. Dr. Wahyu Widada, Prof. Dr. Dian Armanto, and Prof. Dr. Ahmad Fauzan.
- I would like also, particularly, to present my sincere welcome to all distinguished guest, seminar and workshop participants

Ladies and Gentlemen,

Design-based research is an emerging paradigm for the study of learning in context through the systematic design and study of instructional strategies and tools. We argue that design-based research can help create and extend knowledge about developing, enacting, and sustaining innovative learning environments. That is why we organize international seminar and workshop on educational and design research.

We invited educational practitioners, Ph.D and master students, lecturer to participate on the international seminar and workshop. There are one hundred and sixty two people participating in this seminar and workshop. Eighty six of them to be a parallel speakers. Seminar and workshop will be held for three days. The first and the second day was the seminar, the third day is workshop. Workshop will be tutored by Prof. Tjeerd Plomp. Therefore, we would like to say thank you to Mr. Plomp.

Ladies and gentlemen

The committee apologize to all participants because Prof. Dr. Zhu Zhiting not be present to deliver his paper, because less healthy. To replace Prof. Zhu Zhiting, we invite Prof. Dr.. Wahyu Widada from the State University of Bengkulu as a keynote speaker.

On this occasion, we would like to thank all those who helped us organize this event. Thanks to the Chancellor of the State University of Padang, Director of PostGraduate Programs, State University of Padang. Professor. Dr. Agus Irianto. Thank you to all the committee who have worked so hard organizing this event. In particular, we would like to thank Prof. Dr. .. Tjeerd Plomp, Dr. Wang Qi Yun, Prof. .. Revelation Widada, Prod. Dr. .. Dian Armanto, and Prof. Dr. .. Fauzan who have prepared to be present to give enlightenment to all of us.

We hope, Postgraduate director Padang State University is pleased to give a speech and at the same time opening the International Seminar and Workshop on Educational and Design Research officially.

Thank You

Assalamu`alaikum warahmatullahi wabarakatuh

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**Preparation Of The Head Foreman Of Palm Planation The Research at PT
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by Enjoni

**Educational Function As A Process Of Silver Koto Gadang Toward
The Exchange Of Cultural Values**
by M. Nasrul Kamal

473-480

ABSTRACT

The dynamics of human life on the acceleration of science and technology, as well as human thought processes are influenced by education. Education is part of the culture itself and it has mutual influence. When changing the culture of education can also be changed and with the change will be able to change the educational culture. Education and education plays a role in developing the culture. Education is a human mean matures, grows, and developed its potential. The more developed a potential of developing increasingly capable of creating culture, because the prospect is a man's own culture. This paper discusses the function of education as a process of cultural change with the main points of discussion: the basic concepts of education and educational functions as a process of cultural change in the world of science, fine arts, and craft. Especially in silver Koto Gadang, particularly its style, design, and aesthetics as well as market value Silverworking Koto Gadang in the skin is cultural values.

Keywords: Function, Education, Process, Silver Koto Gadang Toward The Exchange Of Cultural Values

INTRODUCTION

Explore cultural change is not easy, because real change happens all the time. Sometimes even acceleration of change is difficult to predict. What is interesting is how fast the above pattern of the changes touch every element of culture, with all its positive and negative impacts. Cultural change as the dynamics of human life will continue to evolve in line with the times, the acceleration of the development of science and technology, as well as the development of human thought processes are mutually influenced by education.

Similar to other regions in Indonesia, Sumatra Westerman local culture influenced by education and led by the current changes and call it the changing society is seen a culture Koto Gadang wedding, embroidered handicrafts it also changing rapidly one since had the original form of the craft. Positive roles that can be drawn from it changes are an artists face meet the challenges of the times so that they could adjust to their professions and education. The fact is of course not only involves creativity, it also is help build up the economy of the neighborhoods.

Despite the various changes in the craft above but the facts show that the local product West Sumatra remains the West Sumatran's consumption. So, no wonder all ornaments and costume embroidered wedding dress and the result of product West Sumatra's culture

EDUCATIONAL FUNCTION AS A PROCESS OF SILVER KOTO GADANG TOWARD THE EXCHANGE OF CULTURAL VALUES

M.Nasrul Kamal
State University Of Padang

ABSTRACT

Culture as the dynamics of human life on the acceleration of science and technology, as well as human thought processes are influenced by education. Education is part of the culture itself and it has mutual influence. When changing the culture of education can also be changed and when the change will be able to change the educational culture. It appears that education plays a role in developing the culture. Education is a human terrain nurtured, grown, and developed its potential. The more developed a potential or developing increasingly capable of creating culture, because the perpetrator is a man's own culture. This paper discusses the function of education as a process of cultural change, with the main points of discussion: the basic concepts of education and educational functions as a process of cultural change in the world of science, fine arts (art craft). Especially in silver Koto Gadang, particularly on style, design, and aesthetics as well as market share Silversmithing Koto Gadang in the shift in cultural values .

Keywords: Function, Education, Process, Silver Koto Gadang, Toward The Exchange Of Cultural Values

INTRODUCTION

Explore cultural change is not easy, because real change happens all the time. Sometimes even acceleration of changes is difficult to predict. What is interesting to note from the above problem is the changes touch every element of culture, with all the positive and negative impacts. Cultural change as the dynamics of human life will continue to evolve in line with the times, the acceleration of the development of science and technology, as well as the development of human thought processes are undeniably influenced by education.

Similar to other regions in Indonesia, Sumatra Westerners local culture influenced by education and can hit the outside changes too. Call it the changing society in terms of crafters Koto Gadang wedding, embroidered handicrafts is also changing rapidly even almost died the original form of the craft. Positive sides that can be drawn from these changes are the crafters can meet the challenges of the times so that they could still exist in their professions and education. The fact is of course not only involves creativity, but also to help build up the economy of the perpetrators.

Despite the various changes in the craft above but the facts show that the local product of West Sumatra remains the West Sumatra's consumption. So, no wonder all commodities and ornate embroidered wedding dress still the result of product West Sumatra's crafters.

Departing from the fact mentioned above, it should be silver in Koto Gadang which is untouched so that as to accommodate changes in consumer desires. In addition to the above, the craftsman of Koto Gadang is should also noticed that silver jewelry is the women's trend nowadays, who believed to be as productive in managing their consumer's "life style". But in fact, the Koto Gadang's silver is not a commodity people of West Sumatra. In other words, women accessories used in Minangkabau are actually coming from outside of the region, especially the Java's products.

Based on the above description can be drawn to assess related to "silver changes on Koto Gadang to shift cultural values"

Shifting cultural values according Koentjaraningrat (1986:83) as a system of culture in society has a sub - system that includes language, technology, economics, social organization, systems of knowledge, religion, and art. All these elements are in public life either small, isolated and simple, as well as large, complex and advanced . In the system of people's lives, the seven elements of the culture manifested in the form of ideas, values , and way of life (cultural system), a form of activity, patterned behavior (social system), and the form of objects (material culture). Then, according to Cassirer (1987:104) the main characteristics of man lies in the work of creation , rather than on a physical or metaphysical nature. The system activities are humilities, which define and limit the world "humanity". Language, myth, religion, art, history is important sectors in the world . While the explanation Agus Salim (2002), there is a distinction in the process of social change, and social change processes split into two; process of reproduction and transformation processes. Reproductive process is the process of repeating, reproduce everything that is accepted as a cultural heritage from earlier ancestors.

In this case includes a form of cultural heritage in everyday life include; material (material, technology), immaterial (non - objects , customs, norms, values) . Meanwhile the transformation process is a process of creating a new thing (something new) generated by science and technology. Agus explained that change is stale material culture that is difficult to create the change on immaterial nature.

Culture is the whole process of human life, which aims to maintain human existence as the creator and user of the system. As a complete system, then all the components of culture are the parts that are associated with each other. System of beliefs held by a group of stake- cultural society has a close relationship with the economic system and other systems in the cultural realm. Not the case with the exception of dressing systems have become a tradition that is closely related to the system prevailing at a particular cultural group. Traditional clothing in general into the technology system, or sometimes called the system equipment, and can also be viewed as a physical culture. Traditional dress, worn by people in everyday life, however, there is also a traditional dress worn only during certain times, such as the implementation of traditional ceremonies.

CULTURE CHANGE PROCESS

Formation and cultural inheritance from one generation to the next is a process of change. In the process of change in education that works. So the process of education is a process of cultural change. One of the fundamental functions of education is to the development of culture. As quoted by Tilaar Fortes (1999:54) suggests three main variables in a changing culture, namely : 1) The elements of the changes, 2) transformation process, and 3) How to change. Elements of culture change is cultural values, mores of society, views on life and other living concepts that exist in the society; various social habits that are used in the interaction or association members of the community; various attitudes and roles required in the social world and eventually various other behavior including physiological processes, and the reflex motion or certain reactions including nutrition and physical adjustments and eat pattern to survive.

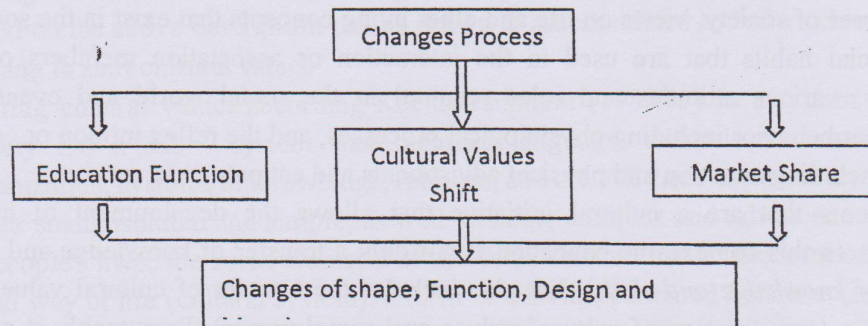
Elements that are a cultural initiative that allows the development of human civilization. In this context, the education is not only a transfer of knowledge and skills (*transfer of knowledge and skills*), but also includes the transfer of cultural values and social norms (*transmission of cultural values and social norms*). Presumably it can be said that each community as bearers of culture (*culture bearers*) are concerned to maintain the entanglement between various educational efforts with business development culture. Continuity of community life also influenced by the ongoing transfer of cultural values and social norms from one generation to the next. Sustainability orientation is made possible by the same cultural values and social conformism based on prevailing behavior.

Thus meaningful education as a process of acculturation and along with it the developing history of human civilization. The entire spectrum of culture: belief systems, language, art, history, and the sciences and the values contained in it can only be transferred (changed) from one generation to another through education in its broadest sense. Then as the education initiative that includes the transfer of knowledge and skills simultaneously with the transfer of cultural values. That process while ensuring the maintenance of intergenerational ties within a community. Orientation on cultural values is in turn into transforming human behavior as a member of society with a distinctive civilization. The extent to which the community-oriented cultural values, determining the fragility of tough - cultural resilience (*cultural resilience*) concerned people, which is mainly measured by what happens in the various meetings between culture (*cultural encounters*).

This is evident through the history of the various domains arise since the human culture and civilization that sinking throughout the ages. It can be understood if the education is also aimed at cultural resistance confirmation. In addition, it is also closely related to the educational function of the religiosity (religious) as one of the cultural elements. Education has to be able to create a culture of learners developing heart (conscience) and feelings to obey the teachings of religion he follows. Not only

understanding and a feeling that must be developed, but also the behavior of everyday actions that fit (ethics and morality) with religious teachings need to be nurtured. To achieve that goal on the transfer of cultural values and social norms, it passed through introduction to various relevant learning resources.

Mind's Pattern



ROLE OF EDUCATIONAL INSTITUTIONS

The role of education in the culture can be seen with in the real in the development of human personality. No human personality without culture, although culture is not just the sum of the personalities. In the personality development of the necessary culture and so the culture will be developed through these personalities. This shows that education is not merely passive transmission of culture but it is needed to develop a creative personality. Personality is closely related to human behavior is actually a sociological term for behavior that can be learned. Thus human behavior is not relegated as the animal's behavior but it had to relearn repetitive of adults in a generation. Here one can clearly see the importance of the role and function of education in the formation of human personality.

Every person who is in the educational institutions (family, school and community), will definitely change and develop according to color and shape the design of the institution. Based on the reality and the role of the three institutions Ki Hajar Dewantara considers three Tri educational institutions such as the Education Center. That is, three educational centers and integrated gradually assumed a responsibility for the education of its youth. Third person in charge of the education required cooperation among them either directly or indirectly, with the same support each activity individually or jointly. In other words, deeds done by educating the parents of the child are also conducted by the school and strengthen the community as the social environment that controlled by the child. (Hasbullah, 2012:37). Further educational theory expressed by Supriono (2006: 8) says that:

Education efforts in the beginning were bequeathed knowledge, skills, and attitude of parents to their children. Their culture was not only meant as biological parents to their

children, through the functions performed by the heir to the older to the younger generation in a community through daily interaction. Cultural education course is intended to bequeath cultural community to the children that their future generations, but also expressed some way to transform society's culture.

When viewed in anthropology from the opinion in the above, it can be concluded that the testator made a public education is a culture activity in an effort to further heirs. Cultural change is not only possible to the child's biological parents but could be from people who already know it is different with primitive people who educate their children with educational institutions bequeathed as parents can do to a child's cultural inheritance. Taba 1962: 18-30 (Ansyar) says there are three main function in education : 1) Education as cultural understanding and successor, 2) education as a tool for cultural transformation, and 3) education as to the child's individual development .

Departing from the three functions raised by Taba, the activities within the Koto Gadang's silver is inseparable from educational activities. It means that there is a selection function in the educational culture of Koto Gadang's silver.

In passing ability silversmiths Koto Gadang continues to change shape design Koto Gadang's silver both with regard to skills and meaning.

Ultimately each individual craftsman who has learned to emboss and engrave can be useful for self and society. Furthermore Tilaar (2004:54) says, that education is not limited as schooling, because education is inseparable from the welfare of the community, or with others is part of the culture. General public is less familiar with public education held. This does not benefit the people of the other school or educational institution of formal education is still high.

Parents and students are not satisfied and only delay the pre-school education, for example, in education formal education not only formally organized only. Non-formal education such as courses, training, workshops, and do not wear a diploma.

Non-formal education is also called lifelong education that cannot be separated with the mission of formal education and non- formal education. It is the process of interaction between educators and learners with learning resources in a learning environment. Learning as a process of learning is built by teachers to develop creative thinking can improve students' ability to think and to improve the ability of contracting new knowledge as an effort to improve a good mastery of the subject matter (No. UUSPN. 20 of 2003). While Soerdijanto (2006:26) Non-formal education is an integral part of the Education System that serves the intellectual life of the nation and carry forward national culture and Coombs (1985:11), any organized activity outside of organized preschool education, was held in isolation or an important part of a broader activities with the purpose of providing services to the citizens learned in achieving learning goals.

Noting the above, the opinion of the educational process predicted silver craftsmen including the form of non- formal education. Non-formal education is an organized effort to systematically and continuously outside the pre-school system. Formal education was

Companies facing little competition can be sold in large quantities at high prices resulting in high levels of income. High level of competition has the opposite effect. First, it can reduce the market share, thereby lowering the amount sold by each company. Second, the high level of competition can force every company in the industry, reducing the price to prevent competitors take over the business. Each industry consists of companies that compete with each other for consumers who want a product. The level of competition is different for each industry. When the company became part of the industry less competitive, the company will be more profitable because of the following reasons.

Koto Gadang is a village of silversmiths located approximately 5 kilometers of Bukittinggi, in this area, although situated in the mountains but save a huge potential, both from the aspect of art, industry and economics.

Silver is a huge potential in the area of Center of Silver Handicrafts & Embroidery is a home industry, where the process of raw materials , human resources (Skill), marketing , trashy waste management industry to become one unified chain of businesses in the metal craft centers in the area. The type of business in silver industry, namely: home entrepreneur industry.

With the opening of the market share of the silver industry in the development of home industry has become a very important thing, with the participation of governments and businesses there will be able to greater employability in the villages in the district Koto Gadang in general.

Current availability of adequate road infrastructure, craft market, show room together, a challenge for cluster centers of handicraft industry Koto Gadang, Bukittinggi, realized the immediate need. Given the silver industry experts is the center of her industry in West Sumatra.

Hence the need for synergy and the role of government businesses of Koto Gadang's silver to fight for silver centers as tourist village's heritage and national icon in Koto Gadang, Bukittinggi in West Sumatra in particular and in general.

CONCLUSION

The education is as a process of changing in human behavior at maturity. One indicator of a mature man is having a superior culture and resilient. It means that in addition to knowledge, education and skills, has also the values and norms that also excel in life. For silversmiths at Koto Gadang, education is closely related to the cultured and virtuous character intact. Education plays an important role to form a mature and cultured man. So education as enculturation said, meaning that the process of making cultured people, also makes people behave agreed to follow the culture in society. So, it can be conclude that one of the functions of education in silver Koto Gadang is a process of cultural change in form designs, motifs and meanings as well as tastes of the market share.

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