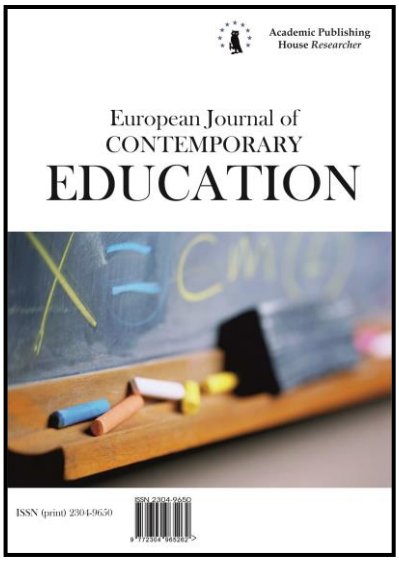
Copyright © 2017 by Academic Publishing House Researcher s.r.o.
All rights reserved.
Published in the Slovak Republic
European Journal of Contemporary Education
ISSN 2304-9650
E-ISSN 2305-6746
2017, 6(3): 574-585
DOI: 10.13187/ejced.2017.3.574
www.ejournal1.com

WARNING! Article copyright. Copying, reproduction, distribution, republication (in whole or in part), or otherwise commercial use of the violation of the author(s) rights will be pursued on the basis of international legislation. Using the hyperlinks to the article is not considered a violation of copyright.



Incorporating Beliefs, Values and Local Wisdom of Betawi Culture in a Character-Based Education through a Design-Based Research

Suswandari [a, *]

[a] University of Muhammadiyah Prof Dr HAMKA, Jakarta, Indonesia

Abstract

This design-based research is part of three-year national projects examining the incorporation of local wisdom in a character-based education in primary school contexts. Specifically, the present study addresses two research questions: 1) what are local wisdoms of Betawi ethnic feasible to be incorporated in character based curriculum in primary school contexts, 2) what are potential classroom instruction methods for such a local wisdom integrated curriculum. To this end, I worked with historian, educational experts and practitioners. Multiple data collection methods were employed, including documents study, interview, survey, focus group discussion and observation. The collected data were analysed both qualitatively and quantitatively. This study has highlighted several beliefs, values and local wisdom from Betawi culture feasible for integration within classroom instruction. More importantly, the study has discussed an alternative instructional method that facilitated the incorporation of the beliefs, values and local wisdom from Betawi culture in classroom context.

Keywords: design based research, character education, moral value, local wisdom.

1. Introduction

Character education which is viewed as an attempt to promote positive characters (Berkowitz, Bier, 2005) has recently gained much attention in Indonesian classrooms. In the country, character education is seen as a potential solution of the increasing crime rate by school age children (see for example Sutrisno, 2015). Specifically, in the capital city of Jakarta, the statistic of crime rates shows that in 2009, 8 % of the crimes are conducted by school age children (Unayah, Sabarisman, 2015). This means 1.318 out of 1.647.835 primary and secondary school children are

* Corresponding author
E-mail addresses: suswandari@uhamka.ac.id (Suswandari)

committed to crime, and this number is growing each year (p. 122). Issues of morality have been considered as contributing factors for the increase of crimes among the students (ITS, 2016).

Early in his government, the new elect Indonesian president 2014-2019, Joko Widodo has proposed what he called "Revolusi Mental (Mental Revolution) as one of his urgent political agenda. This agenda has given more support to the Indonesian character education in the country. Unfortunately, although CBE has been put as the main country' agenda in education, its implementation in the school classrooms has caused wide disputes among the government itself, education practitioners and experts in the field. Three questions of disputes include 1) whether the policy on CBE would imply directly on an establishment of a new subject within the school curriculum or not, 2) what kind instructional approach and 3) what kind of instructional materials would fit the classroom practices.

One of alternatives taken by the local government of Jakarta to address the above disputes above is by integrating the beliefs, values and wisdom from the Jakartan's native culture; that is Betawi culture, into the school curriculum. This was done by promoting a new subject called as "The education of environment and culture of Jakarta" (Pendidikan Lingkungan Budaya Jakarta or PLBJ) in primary education levels.

For years, public perceived that PLBJ was as a solution for the practice of CBE at schools across Jakarta. Yet, on the other side, many education experts as well as practitioners has risen their concerns that such practice did not fundamentally address the main issues of CBE. They perceived that PLBJ was local and cognitive-oriented course. In the classroom practice, for example, teachers were observed to teach about the Betawi arts and artefacts rather than its belief, values and wisdom that students could learn and exercise in their daily life. In other words, the practice of CBE through PLBJ mainly relied on the development of students' knowledge about Betawi culture rather than instilling good characters of Betawi culture to the students.

Moreover, the implementation of PLBJ as a media to promote CBE was challenged by teachers' lack knowledge about Betawi culture and its beliefs, values and wisdom in addition to their ability to teach and instil these cultural aspects to their students. These two issues are critical and apparently have constrained the success of the practice of CBE in school classroom, particularly in context of primary education. It is thus the aim of this present study to address the two challenges as discussed above. Using a design based research design, the study attempted to explore the process of the incorporation of local wisdom in a character-based education in primary schools in Jakarta, Indonesia. Specifically, two research questions were addressed as follow:

1) What are the local wisdom from the Betawi ethnic feasible to incorporate in a character-based education in public primary schools in Jakarta, Indonesia?

2) What is a potential classroom instruction method that can accommodate the incorporation of the Betawi local wisdom in a character-based education?

2. Method

2.1. Design-based research

Design-based research (henceforth DBR) is viewed as a research design that allows educational researcher to design and test certain innovations within classroom contexts or other learning environments (Fishman et al., 2013). In the fields of educational research, the main objective of DBR is particularly to enhance "the impact of educational research, and generate generalizable design principles" (Anderson, Shattuck, 2012: 16). Zheng (2015) highlights several characteristics that define DBR; including 1) the research is situated in a real context, 2) it focuses on the examination of certain intervention, 3) it involves continuous iteration of design, implementation, analysis and redesign. In addition to Zheng (2015), Anderson and Shattuck (2012) suggest two prominent aspects that characterise DBR, namely collaboration and mixed research design. According to Anderson and Shattuck (2012), in doing DBR, researchers should develop a mutual collaboration between themselves and practitioners, besides the use of mixed methods in collecting and analysing the data to address the established research questions.

To achieve such objectives above, by adapting Wang, Hsu, Reeves, and Coster's (2014) procedure, the present study carried out several stages: first, the researcher worked together with historian, local Betawi community, and education practitioners in the context of the study. Second, together with education practitioners, the researcher developed a potential classroom instruction

method which promote the integration of Betawi local wisdom in a character-based education. This was done by first the researcher evaluated curriculum documents at schools, including teaching and learning curriculum, syllabus, teaching plans and teaching reports. Third, with collaboration with the school teachers, the researcher applied and monitored the teaching and learning activities to which local wisdom was incorporated in the syllabus. Finally, the researcher developed an instruction method for classroom application. Reeves' (2006) framework for conducting DBR was also employed to guide the present study as presented in figure below:

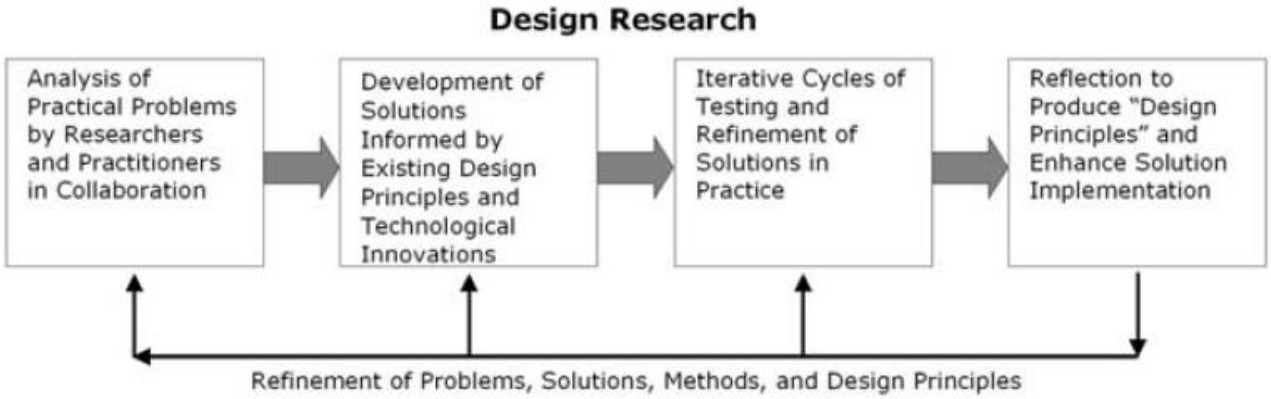


Fig. 1. Reeves' (2006) DBR cycle

2.2. Description of context

2.2.1. Jakarta

The present study was conducted in Jakarta, the capital of Republic Indonesia. As a special capital city district, Jakarta is divided into six administrative cities, such as Central Jakarta (with population 913,870 people, total area 48.13 km²), South Jakarta (with population 2,183,900, total area 141.27 km²), East Jakarta (with population 2,826,66 people, total area 188.03 km²), West Jakarta (with population 2,460,780 people, total area 129.54 km²), North Jakarta (with population 1,745,820 people, total area 146.66 km²), and Kepulauan Seribu (Thousands Islands) (with population 23,310 people, total area 8.7 km²) (Badan Pusat Statistik, 2015). Jakarta is described as of multicultural city across Indonesia. Hendor and Suparman (2006) writes that there are more than ten ethnicities in Jakarta, among of which are Betawi, Sunda, Jawa, Malay, North Sulawesi, Minang, Maluku, Batak, Depok, South Sumatera, Madura, Chinese, Europe, and Arabs. For education practitioners, promoting multiculturalism in classroom practices at schools in Jakarta is of main challenges.

2.2.2. Betawi ethnicity

Betawi ethic is the native of Jakartans. Although the use of such a term of "native of Jakartans" to present the Betawi ethnic has been a long debate among historians. It is because Betawi ethnicity is fundamentally a result of cultural assimilation among various ethnic groups in Batavia around 18 century such as China, Europe Arabs and the local people of Batavia at the time (Alfian, 2013). Recently, Betawi ethnic makes up about 28.02 % of the entire population in Jakarta (Badan Pusat Statistik, 2010). In the school curriculum, the history, life, arts and values of Betawi ethnic is taught as a part of character education in Jakarta (Alfian, 2013; Kementrian Pendidikan Nasional, 2010b, 2011; Purbasari, 2010). Such a culture of Betawi ethnic is taught in primary school levels (grade one to six) under the Environment education and the culture of Jakarta (Pendidikan Lingkungan dan Budaya Jakarta) subject. For example, the folk story, arts, drama, performance, games, and daily ceremony of Betawi people are taught to fifth graders (Setiawan et al., 2002).

2.3. Participants

116 primary school teachers participated in the present study. They were 96 female and 20 male teachers aged between 28 and 55 years old. The teachers' teaching experience ranged from three to thirty-three years. As suggested by Wang et al (2014), the profile data from each schools were collected to help the researcher understand the character-based classroom teaching practices

at schools. It included the school performance the last three years, the school progress report of the implementation of the new curriculum 2013 and character-based education at schools.

2.4. Data collection and analysis

Data needed for the present study were gathered through multiple data collecting methods. The following subsections provide the detail of each of the method.

2.4.1. Document study

To address the first research question, I conducted a review of literature on Betawi ethnic and its culture. Many of their artefacts were also studied, particularly those are still being used by Betawi People in Setu Babakan Betawi village. In addition, to address the second research question, I conducted document study. The study included the review of national education curriculum, government policy on education and character education, and teaching documents (e.g. teachers' lesson plans, instructional materials etc.)

2.4.2. Interview

Interview with historian was carried out to explore the history of Betawi ethnic in Jakarta, Indonesia. In addition, people from Betawi ethnic particularly those living in Setu Babakan Betawi village was also interviewed to explore their daily social life, particularly the belief, value and local wisdom they practiced during their interaction and communication among them.

2.4.3. Survey

Survey was distributed to 116 teacher participants to examine their awareness and knowledge about beliefs, values and local wisdom of Betawi ethnic.

2.4.4. Focus group discussion

Four series of focus group discussions (FGD) were conducted and participated by thirty teachers of 116 teacher participants. Teachers' participation in FGD was on voluntarily basis and each of FGD was video-recorded. The first series of focus group discussions were aimed to explore the values which were promoted in the character education in primary schools in Jakarta. The series lasted for two months covering five meeting with 60 minutes each. The second FGD series were aimed to examine the feasibility for the incorporation of the beliefs, values and local wisdom of Betawi ethnic into school learning curriculum. The series lasted for one month and covered three meetings. In the series, the discussions were focused on values which were promoted in the character education in primary schools in Jakarta, the beliefs, values and local wisdoms of Betawi ethnic which can fit the values as promoted in the character education curriculum and the discussion about teachers' knowledge and awareness of the Betawi values.

In the third FGD series, I and the groups of teachers discussed about short and long terms of the development plan of education in Jakarta and the local government's policy on education, the character education documents, the documents about the implementation of character education in primary school classrooms (e.g. syllabus, teaching plan and reports). It is important to mention that teachers were provided with documents such as education regulations, education policy, and school curriculum. In final discussion series were employed to explore teachers' perception about a classroom instruction method for classroom activity within which local wisdom was incorporated in character based education in primary school context. The series lasted only two weeks with coverage of two meetings.

2.4.5. Observation

Two observations were conducted in the present study. The first observation was conducted to address the research question 1. To this end, I visited Betwai community in Jakarta, particularly Kampung Budaya Betawi (Betawi culture village). Each time of the visit, I observed how Betawi people interacted each other. I frequently involved in their interaction to enable me to understand the beliefs, values and local wisdom of Betawi ethnic and how these beliefs, values and local wisdom were practised in the community. Talks and chats with the Betawi people were audio-recorded. Second, I conducted classroom observation to address the research question 3. In this observation, I evaluated teachers' classroom instruction of which local wisdom of Betawi ethnic

was incorporated in character based education in primary school context. During the classroom observation, I recorded teachers' instructional activity and wrote notes about it.

2.4.6. Data analysis

The data collected were analysed within three ways. First, the data collected from survey was evaluated quantitatively to reveal the percentage of teachers' responses. Second, the data from focus group discussion were analysed using thematic analysis. The data from interview and FGD first were transcribed verbatim then they were colour coded (Solihati, Mulyono, 2017). The codes obtained then were analysed and extracted into themes. Third, the collected data were triangulated to promote the validity of the findings (Cohen et al., 2011; Denzin, 2012).

3. The study narratives and the discussions

3.1. Phase one: Analysis of beliefs, values and local wisdoms of Betawi ethnic and the feasibility of curriculum integration

The procedure and framework of DBR as suggested by Reeves (2006) and Wang, Hsu, Reeves, and Coster's (2014) present several research stages. In the first stage I worked together with historian, local Betawi community, and education practitioners in the context of the study. I interviewed Betawi historian, reviewed literature about Betawi ethnic and study their artefacts. In addition, I observed Betawi people in their community and interacted with them. From these data collection methods, I highlighted five aspects that represented the belief, values and local wisdom of Betawi ethnic and interestingly, these five aspects were similar to those described in Chaer (2012) and Kementerian Pendidikan Nasional (2010a). They include as in Table 1 below:

Table 1. Belief, values and local wisdom of Betawi ethnic

No	Aspects	Belief, values and local wisdom
1	Religious value	Religious, religion is embedded in social life, faithful
2	Language	*Cablak* (honest in speaking, direct communicators)
3	Social interaction	Tolerant, friendly and plural (admit difference in race, religion), open-minded, democratic, cooperative, humorous, loyal to the people in the community, empathy, forgiving, social awareness, dynamic, adaptable, egalitarian
4	Arts	Creative and innovative, prose, songs and humour are used to promote beliefs and values of Betawi ethnic
5	Self-performance	High confidence, tough, peace, critical, positive thinker, divergent thinker, high motivated people

In the second stage, together with education practitioners and teachers, we developed a potential classroom instruction method which promote the integration of Betawi local wisdom in a character-based education. I evaluated several documents related to the character-based education such as government policy, curriculum documents at schools, including teaching and learning curriculum, syllabus, teaching plans and teaching reports. Result from the document study showed that character education plays as a key role within the overall education activity in Jakarta and the belief, values and local wisdom from Betawi culture were placed in the central of such a character based education.

I then examined the potential integration of five aspects of Betawi culture into the school curriculum. To this end, I surveyed the teachers to explore their knowledge and awareness of the beliefs, values and local wisdom of Betawi ethnic. Result from the survey showed that more than 50 % of the participants had known about the values and local wisdom of Betawi ethnic. In more detail, participants had knowledge about existence of Betawi people and their ethnicity (68 %), the theological and social aspects of Betawi ethnic (54 %) and characteristics of Betawi people (56 %). These positive responses were seemed as a result of intense exposure of information about Betawi ethnic which was done by the local government. 51 % teacher participants mentioned that they obtained much information about Betawi people and its ethnicity from the local government.

While exploration of teachers' ideas, thoughts, and perceptions about the incorporation of Betawi culture into classroom practices were regarded necessary, I conducted three series of focus group discussion (FGD) with the teacher participants (see section 2.4 for the detail). The series of FGD highlighted several key findings as follow:

a. Teachers had proper knowledge about Betawi culture, particularly about people of Betawi's belief, values and local wisdom. When teachers were asked to name some of the belief, values and wisdom from Betawi culture, they mentioned some aspects similar as described in Table 1. Most cultural aspects cited by teachers included their perception that Betawi people were so religious, *Cablak* (honest in speaking, direct communicators), friendly and humorous. Most teachers also mentioned about Ondel-ondel (traditional art from Betawi culture) and *Lenong* (traditional drama) as the most remarkable arts in Betawi culture.

b. Teachers possessed appropriate level of knowledge about the character education as proposed in the school curriculum. When asked to define what was meant by character education and the basic principles of character education as in the school curriculum, teachers could answer very well. More importantly, teachers viewed that the belief, values and local wisdom from Betawi culture fitted the characters as proposed in the school curriculum. Teachers also mentioned that character based education could be facilitated through the teaching of the belief, values and local wisdom from Betawi culture.

c. It was also found, however, teachers possessed little knowledge on how to incorporate the belief, values and local wisdom from Betawi culture into classroom practices. Teachers were observed to be confused on develop lessons plan in which the belief, values and local wisdom from Betawi culture were integrated in the classroom learning activity. More specifically, teachers had no clear instructional method as well as classroom activity that could guide them incorporate the belief, values and local wisdom from Betawi culture in classroom setting.

3.2. Phase two: The development of classroom activity model that incorporated the belief, values and local wisdom from Betawi culture.

The findings of FGD as presented in earlier section has drawn critical issues that teachers encountered when carrying out character-based education in classroom contexts. In particular, teachers had no knowledge about what they should incorporate and lack of method on how the the belief, values and local wisdom from Betawi culture should be incorporated in classroom learning activity. To help teachers with guidelines for the incorporation of the belief, values and local wisdom from Betawi culture into the classroom setting, I collaborated with education practitioners and teachers to develop a model of classroom activity. Through several FGD series, we have created classroom activities that might represent the five aspects of the belief, values and local wisdom from Betawi culture and it is described in Table 2 below:

Table 2. Belief, values and local wisdom of Betawi ethnic which were practiced in the classroom activity

No	Aspects	Belief, values and local wisdom	Classroom activities
1	Religious value	Religious, religion is embedded in social life, faithful	• Students respect and give an opportunity for other peers to practice their belief and religion • Students pray before and after learning
2	Language	*Cablak* (honest in speaking, direct communicators)	• Students maintain honesty in classroom interaction and communication • Students are able to express their opinion freely • Students gives their critics straightforward without necessarily hurting other people

3	Social interaction	Tolerant, friendly and plural (admit difference in race, religion), open-minded, democratic, cooperative, humorous, loyal to the people in the community, empathy, forgiving, social awareness, dynamic, adaptable, egalitarian	• Students are taught to accept and respect peers who have different faiths, religion and come from different ethnicity • Students are taught to be open for critics given by peers who have different faiths, religion and come from different ethnicity • Students are encouraged to interact and communicate with peers regardless their religion and ethnicity • Students are able to help each other and cooperate with peers beyond their their religion and ethnicity • Students are able to work together to solve particular issues during their interaction and communication
4	Arts	Creative and innovative, prose, songs and humour are used to promote beliefs and values of Betawi ethnic	• Students can create enjoyable classroom environment • Students are given wide opportunity to express their creativity and innovation
5	Self-performance	High confidence, tough, peace, critical, positive thinker, divergent thinker, high motivated people	• Students are encouraged to make decision with confidence • Students can take lessons from classroom activities • Students are taught to think positively and use positive language • Students are taught to be optimistic and to work hard

3.3. Phase three: The development of instructional method for the incorporation of the belief, values and local wisdom from Betawi culture in classroom practices.

The practice of character-based education in school classrooms is highly dependent on "more active and engaging pedagogies" (Berkowitz, Hoppe, 2009: 139). To address this issue, and particularly to help teachers carrying out the classroom model that had been produced in the phase two, I attempted to develop an integrated method. This was done by first studying the curriculum documents and teachers' teaching documents. From the document study, I understood that the curriculum 2013 (henceforth C13), which is recently practiced by the schools across Jakarta, had placed the constructivism approach as its fundamental philosophical foundation. C13 requires students to actively participate in the classroom learning activity. Teachers' role, on the other hand, is not mainly to deliver considerable amounts of instructional materials to the students. Rather, they are required to provide students with opportunities to develop their knowledge through series of learning experience. While C13 proposed the scientific approach to help teachers and students achieve the learning objectives through direct learning experiences, inquiry method was shown to facilitate the classroom learning activities. This inquiry method enables the students construct knowledge as it encourages students' critical thinking and their scientific reasoning (Banerjee, 2010).

In this study, I was aware that C13 has clearly promoted the use of scientific approach which might be appropriate only for the teaching of science subjects. While the aim of the this present study was to facilitate teachers with instructional method for the incorporation of the belief, values and local wisdom from Betawi culture into classroom activities, the application of scientific approach, or specifically inquiry method in classroom therefore was modified in line with the

learning objectives. Although, some basic principles in the inquiry method as suggested by the National Science Education Standard (2000, as cited in Banerjee, 2010) should remain as follow:

a. Students' learning activity are guided by scientific questions

b. Students are given opportunities to evidence which enables them construct and evaluate arguments to respond the questions

c. Students are required to construct arguments from the results of their experiments in order to answer the questions

d. Students are given opportunity to examine the arguments they have created in order to produce alternative arguments

e. Students are encouraged to communicate and to make justification of the arguments they propose.

The modification of scientific approach, or inquiry method in particular was done by integrating the belief, values and local wisdom from Betawi culture. The approach modification, which later was called integrated inquiry-local value method (IILV) was practiced through three basic stages as presented in the following figure:

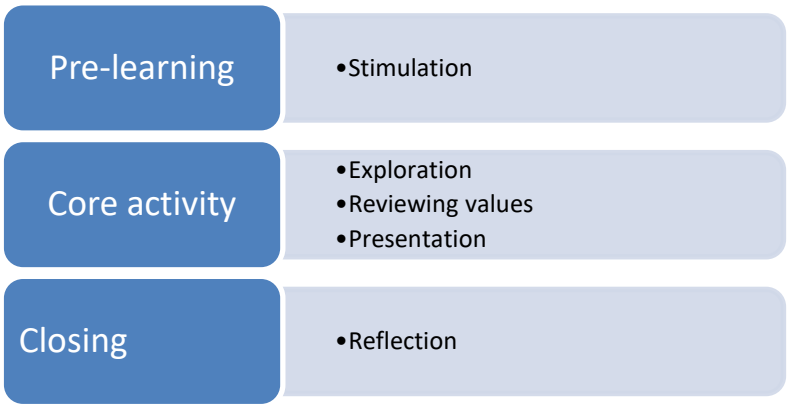


Fig. 2. IILV basic stages

a. Stimulation

In this stage, students were stimulated to the learning and this was done by providing them with the instructional materials and with learning motivation. During the stage, students were exposed with the belief, values and local wisdom from Betawi culture. This could be done by presenting students with video, images or telling stories to students.

b. Exploration

The exploration stage was aimed to build students' ability to examine and highlight values in Betawi cultures from the subjects they were learning. While IILV still maintained the basic principles of inquiry method, in the exploration stage, students were given chances to employ their existing knowledge and ability to address the questions scientifically developed by the teachers. The employment of knowledge during series of experiments would help the students construct not only knowledge related to the area they were learning and but also values for social interaction and communication. The construction of social value happened as a result of students' interpretation of knowledge by employing the belief, values and local wisdom from Betawi culture they obtained.

c. Reviewing

The review stage was the core of IILV in that students Students were asked to explore the local value from the learning experience they already had. This activity was particularly aimed to enable students to practice their sensivity and their analysis from what they had seen, heard and done. Berkowitz (1985 as cited in Berkowitz, Hoppe, 2009: 139) argue discussions on moral are prominently "stimulating of the development of such reasoning capabilities". At this reviewing stage, teachers gave the students with worksheets of questions related to students' experiments. Using this worksheet, teachers asked the students to work together evaluating the values from the knowledge they had obtained.

d. Presentation

When students had identified certain local values from their learning experiences, then students were asked to share them with peers. Within this presentation stage, teachers helped the students on how to structure their presentation. It was also significant that the teachers had taught the students to be open for critics that might be given by their peers during the presentation

e. Reflection

The activity in IILV ended with a reflection activity. Reflection in IILV plays significant role. According to Kish as cited in Komalasari (2016), through a reflection, students are able to understand why they are successful or failed. Students are also informed by contributing factors to their success and failure which accordingly influences their personality development. In IILV, students were asked to evaluate their presentation. More importantly, teachers also asked peers to give comments related to strengths and weaknesses of the student presenters. In this stage, teachers were also encouraged to give feedback as well as rewards for students' achievements.

3.4. Phase four: Applying the IILV instructional method in classroom practices

To see the potential use of IILV as a classroom instructional method, I piloted its use at a primary school in East Jakarta, Indonesia. To this end, I worked with two classroom teachers teaching year 2 and year 4 at the school. In this paper, their names are pseudonyms as Teacher A and Teacher B. Consents from school headteacher, teachers and the students were obtained prior to our classroom practice. The pilot was done through the following procedure:

a. I had a meeting with both the headteacher and teachers about modification of lessons and classroom activities. During the meeting, I informed to them about IILV and taught them about the method. At first, the teachers were a bit worried as I used a new term called inquiry-local value method (IILV). However, after my explanation, teachers could understand that IILV was just a modification from instructional methods they had already known. As teacher A for example said:

"At first, I was thinking that IILV was a new method. I said to myself I would be hard for me to learn something totally new. But then, I learned from Prof Sus' explanation about IILV, it was actually part of the school curriculum. The stages in IILV were quite familiar for me. I have learned them in C13."

b. I worked together with year 2 (Teacher A) and year 4 classroom teachers (Teacher B) to modify the lessons and classroom activities. We plans instructional materials as well as classroom activities that accommodated classroom model that we had already developed in phase two and IILV. In particular, we developed teaching and learning module for classroom activities and instructional media. I was happy to see teachers' motivation in the planning stage. During the planning process, both teacher A and B shared their ideas for classroom activity.

c. Teachers employed IILV in their classroom instruction practices and I observed their teaching. The narratives were described below:

- At the simulation stage, teacher played a video about Setu Babakan Betawi village. The video presented the life of Betawi people with their houses and daily activities. Students were observed to be very enthusiast and this were shown from their faces and gestures.
- Then, in exploration stage, teachers gave several questions to the students about the film they had seen. The questions were mostly asking about the conditions of Setu Babakan Betawi village, e.g. was it clean? Was the environment managed well? Many of the students responded to the questions. They opined that the village was clean with trees, although the mentioned that the river was quite dirty.
- In reviewing stage, teacher grouped the students into four and discussed a topic "Clean and Healthy Environment". Each of the group was given pictures of houses and their environment. Working in the groups, students were asked to compare what they saw in the pictures and from the

video. This activity was particularly aimed to enable the students understand the concept of clean and healthy environment and accordingly keep their environment clean and healthy.

- When they students had known the concept of clean and healthy environment, they were asked to present their understanding to their peers. From the presentation, teacher led classroom discussion to give opportunities for the students to practice their criticality. Teacher also taught the students to respect critics and other people's view.
- After student presentation, students were required to write a summary of what they knew about cleanliness. More importantly, they were assigned to keep cleanliness of their environment

The application of IILV to facilitate the integration of the belief, value and local wisdom of Betawi culture in subject teaching in classroom showed positive result. From FGD with the two teachers, it was found that IILV increased students' motivation to learn the subject materials. Teacher A for example mentioned that her students were really enthusiastic during the learning activity. Mainly, when she used game method to present artefacts of Betawi culture, students were observed to actively participate in the game. Similar account was also recounted by Teacher B. During our discussion, Teacher B expressed her happiness to see how some of their students joined a singing session of Betawi song. "*It was really a great activity, I used songs to talk about Betawi people and the values inside*," said Teacher B. She added, "*I think it was the students were already familiar with the songs so that when I asked them to sing together, they agree*."

More essentially, IILV raised students' awareness of their local culture and the values of it to their social life. The application of IILV was also found to fit the fundamental philosophy of C13 in that students were able to construct knowledge and take valuable lessons from their learning experiences. Teacher B affirmed, "*my singing activity at the beginning of the session was not about how to motivate the students to learn about Betawi culture. But, it was aimed to help me introduce moral value of the songs to the students in the next stage.*" In addition, IILV also helped teachers in carrying out contextual learning as required by the school curriculum. Teacher A said, "*I felt like the method really present the procedure of contextual learning. I mean, teaching the students in the real contexts.*"

However, from my retrospective analysis, I highlighted three issues regarding the application of IILV in classroom practice. First, IILV may fit students from year 3 primary school. It was because IILV required higher skill to examine the belief, values and local wisdom from Betawi culture from the the materials students had learned. While IILV may still be possible for students in the lower level, it required teachers' participation to help and work together with the students to reveal the belief, values and local wisdom from Betawi culture. Second, the IILV application in classroom took longer time than usual. It was because, IILV required students to use their skills in exploring the belief, values and local wisdom from Betawi culture from the subjects they were learning. More importantly, students were required to apply the the belief, values and local wisdom from Betawi culture they obtained from the classroom learning in daily life. Finally, the practice of IILV in classroom demands skilful teachers. Particularly, teachers were required to have considerable knowledge about the belief, values and local wisdom from Betawi culture, possessed analytical skills, and to have ability to transfer the belief, values and local wisdom from Betawi culture using their students' language. Moreover, teachers were required to be creative and able to use any resources and media available around them to support their classroom instructions.

4. Conclusions and limitations

This study has highlighted several beliefs, values and local wisdom from Betawi culture feasible for integration within classroom instruction. More importantly, the study has discussed an alternative instructional method that facilitated the incorporation of the beliefs, values and local wisdom from Betawi culture in classroom context. Despite of these benefits, the study had two limitations. First, the pilot study as presented in phase four only included only one primary school with two classroom cases. It is thus, the findings obtained from the pilot study could be generalised or transferred into wider classroom contexts. Second, the effectiveness of IILV as an instructional method for the integration of beliefs, values and local wisdom from Betawi culture in classroom context has not been evidenced empirically by students' improvement on their learning achievement. It is therefore, further study examined if students' learning achievement was

improved by exercising IILV method is required to provide empirical evidence of the method effectiveness.

5. Acknowledgement

The design-based research project reported in this article was funded by Directorate of Research and Public Service, Ministry of Research, Technology and Higher Education, Republic of Indonesia. Some parts of this article have been presented in conferences.

References

Alfian, 2013 – *Alfian, M.* (2013). *Potensi kearifan lokal dalam pembentukan jati diri dan karakter bangsa. Paper presented at the 5th International Conference on Indonesian studies: Ethnicity and Globalization*. Jogjakarta.

Anderson, Shattuck, 2012 – *Anderson, T., Shattuck, J.* (2012). Design-based research: A decade of progress in education research? *Educational Researcher*, *41*(1), 16–25.

Badan Pusat Statistik, 2010 – Badan Pusat Statistik. (2010). *Data penduduk jumlah suku Betawi di DKI Jakarta*. Jakarta: Badan Pusat Statistik Provinsi DKI Jakarta.

Badan Pusat Statistik, 2015 – Badan Pusat Statistik. (2015). *Profile kependudukan hasil SUPAS 2015 Provinsi DKI Jakarta*. Jakarta: Badan Pusat Statistik Provinsi DKI Jakarta.

Banerjee, 2010 – *Banerjee, A.* (2010). Teaching science using guided inquiry as the central theme: A professional development model for high school science teachers. *Science Educator*, *19*(2), 1–9.

Berkowitz, Bier, 2005 – *Berkowitz, M.W., Bier, M.C.* (2005). *What works in character education: A research-driven guide for educators*. Washington DC: Character Education Partnership.

Berkowitz, Hoppe, 2009 – *Berkowitz, M.W., Hoppe, M.A.* (2009). Character education and gifted children. *High Ability Studies*, *20*(2), 131–142.

Chaer, 2012 – *Chaer, A.* (2012). *Foklor Betawi, kebudayaan dan kehidupan orang Betawi (Betawi Folklor, culture and the life of Betawi ethnic)*. Jakarta: Masup.

Cohen et al., 2011 – *Cohen, L., Manion, L., Morrison, K., Bell, R.* (2011). *Research methods in education*. London: Routledge.

Denzin, 2012 – *Denzin, N.K.* (2012). Triangulation 2.0. *Journal of Mixed Methods Research*, *6*(2), 80–88. Retrieved from http://mmr.sagepub.com/content/6/2/80.abstract

Fishman et al., 2013 – *Fishman, B.J., Penuel, W.R., Allen, A.-R., Cheng, B.H., Sabelli, N.* (2013). Design-based implementation research: An emerging model for transforming the relationship of research and practice. *National Society for the Study of Education*, *112*(2), 136–156.

Hendro, Suparman, 2006 – *Hendro, P., Suparman, A.* (2006). *Masalah etnisitas dan tata ruang di Indonesia. Paper presented at Seminar Fakultas Teknik dan Perencanaan*. Jakarta: Universitas Gunadarma.

ITS, 2016 – ITS. (2016). Moral kaum pelajar rusak, kriminalitas membabi buta. Retrieved 21 June 2017, from https://www.its.ac.id/berita/100269/en

Kementrian Pendidikan Nasional, 2010a – Kementrian Pendidikan Nasional. (2010). *Bahan pelatihan: Penguatan metodologi pembelajaran berdasarkan nilai-nilai budaya untuk membentuk daya saing dan karakter bangsa*. Jakarta: Badan Penelitian dan Pengembangan Pusat Kurrikulum, Kementrian Pendidikan Nasional.

Kementrian Pendidikan Nasional, 2010b – Kementrian Pendidikan Nasional. (2010b). *Kerangka acuan pendidikan karakter*. Jakarta: Direktorat Ketenagaan Direktorat Jendral Pendidikan Tinggi, Kementrian Pendidikan Nasional.

Kementrian Pendidikan Nasional, 2011 – Kementrian Pendidikan Nasional. (2011). *Panduan pelaksanaan pendidikan karakter*. Jakarta: Badan Penelitian dan Pengembangan Pusat Kurrikulum dan Perbukuan, Kementrian Pendidikan Nasional.

Komalasari, 2016 – *Komalasari, S.K.* (2016). Living values education in teaching materials to develop students' civic disposition. *The New Educational Review*, *44*(2), 107–121.

Purbasari, 2010 – *Purbasari, M.* (2010). Indahnya Betawi. *Humaniora*, *1*(1), 1–10.

Reeves, 2006 – *Reeves, T.C.* (2006). Design research from a technology perspective. In J. van den Akker, K. Gravemeijer, S. McKenney, N. Nieveen (Eds.), *Educational Design Research*

(pp. 52–66). Routledge.

Setiawan et al., 2002 – *Setiawan, H., Sartono, E., Kaluge, A., Wahyu, R.* (2002). *Pendidikan lingkungan budaya Jakarta 5*. (E. Nurlaeli, Ed.). Jakarta: Yudistira.

Solihati, Mulyono, 2017 – *Solihati, N., Mulyono, H.* (2017). A Hybrid classroom instruction in second language teacher education (SLTE): A critical reflection of teacher educators. *International Journal of Emerging Technologies in Learning*. *12*(5), 169–180.

Sutrisno, 2015 – *Sutrisno, O.D.* (2015, November 6). Tingkat kriminalitas remaja meningkat di Kota Bandung. *Metro TV News*. Jakarta. Retrieved from http://jabar.metrotvnews.com /read/2015/11/06/448399/tingkat-kriminalitas-remaja-meningkat-di-kota-bandung

Unayah, Sabarisman, 2015 – *Unayah, N., Sabarisman, M.* (2015). Fenomena kenakalan remaja dan kriminalitas. *Sosio Informa*, *1*(2), 121–140.

Wang et al., 2014 – *Wang, S.-K., Hsu, H.-Y., Reeves, T.C., Coster, D.C.* (2014). Professional development to enhance teachers' practices in using information and communication technologies (ICTs) as cognitive tools: Lessons learned from a design-based research study. *Computers & Education*, *79*, 101–115.

Zheng, 2015 – *Zheng, L.* (2015). A systematic literature review of design-based research from 2004 to 2013. *Journal of Computers in Education*, *2*(4), 399–420.