

DESIGN AND PRACTICE OF CRT LEARNING MODELS IN ELEMENTARY SCHOOLS

Nashran Azizan¹, Deny Setiawan², Hidayat³, Maulana Arafat Lubis⁴

^{1*}Doctoral School of Primary Education, Universitas Negeri Medan, North Sumatra, Indonesia

^{1*}Department of Pendidikan Guru Madrasah Ibtidaiyah, UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, North Sumatra, Indonesia

²Postgraduate of Universitas Negeri Medan, North Sumatra, Indonesia

³Universitas Negeri Medan, North Sumatra, Indonesia

⁴Department of Pendidikan Guru Madrasah Ibtidaiyah, UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, North Sumatra, Indonesia

email correspondence: maulanaarafat62@gmail.com

ABSTRACT

Indonesia is a country rich in diversity, one of which is diverse culture. Culture comes from the local wisdom of the local community which is believed to have positive values. So the purpose of the study is to develop a Culturally Responsive Teaching (CRT) learning model so that it can be applied in elementary schools. The research sample used a purposive sampling technique, namely students of Elementary School 200407 Padangsidempuan with a total of 25 people. The research method used the ADDIE type development model (Analysis, Design, Development, Implementation, Evaluation). Data were collected through tests and observations. Data analysis used SPSS software. The results showed that the CRT learning model that was developed consisted of steps: self-identification, cultural understanding, collaboration, action, and critical reflections. The CRT learning model that has been developed is evidence that it can help students in their learning so that they can easily understand the material in the Pancasila and Citizenship Education subjects and can shape students' character to care about the cleanliness of the surrounding environment.

Keywords: CRT Learning Model, Education in Indonesia, Learning in Elementary School

INTRODUCTION

Indonesia has a lot of diversity. The diversity among Indonesian people has become ingrained in their habits and way of life. (Naqiyah et al., 2022). Habits if done will become culture. Culture is a form of belief, as well as customs from ancestors as a form of wisdom towards the environment in an area. (Yacobian, 2018). According to Queiruga-Dios, López-Iñesta, Diez-Ojeda, Sáiz-Manzanares, & Vázquez Dorrió (2020). A similar opinion was also expressed by Harahap, M. Z. et al. (2020) that culture is the mind, reason, and customs that serve as guidelines for behavior in human life.

Culture is also a form of tradition, habits, values, norms, language, beliefs, and patterned thinking in a society or passed down from generation to generation, and provides an identity to the supporting community that applies in a certain area (Budiyanto, 2017). Education is part of culture, education and culture have a reciprocal influence. If culture changes, education may also change. Education and culture are very important unity and cannot be avoided in everyday life (Siregar, A. S., 2018).

Education cannot be separated from culture, because education and culture have a very close relationship (Harahap, R. S. I. et al., 2018). Education and culture have a very important role in instilling and developing the nation's noble values because they can influence the formation of personality based on the noble values of culture (Handayani et al., 2019). This is because culture contains many noble values, moral teachings, and wise advice contained therein.

Moral teachings are very necessary because they contain character formation. Through culture, moral messages are always conveyed politely (Martadi et al., 2018). Formal education is important to link to culture so that it is not lost. This was once discussed by James that culture-based education is the right alternative for meaningful education (Zubaidah & Arsih, 2021).

The world of education today finds many character problems in students (Sari et al., 2023). Facts show that the character of the nation in this era of globalization has declined very sharply (Aulia & Ruddin, 2021). Ethical values in national and state life have shifted, and awareness of the nation's cultural values is fading (Imron et al., 2023).

Phenomenally, until now Indonesia is still in a state of character crisis. The social character of students is still relatively low, especially regarding environmental awareness. Environmental awareness is one of the cultures taught by our ancestors. The culture inherited from our ancestors must be carried out and appreciated. However, everything is not as expected. This is obtained from the results of the PISA survey that the attitude of appreciating culture with the lowest average value in Azerbaijan, Bulgaria, Colombia, Hungary, Indonesia, Italy, the Slovak Republic, Thailand, and Vietnam. The highest average is in Albania, Canada, Costa Rica, Ireland, Korea, Mexico, North Macedonia, Scotland (United Kingdom) and Spain (OECD, 2020).

According to researchers, there needs to be a movement for change in shaping the character of students, especially in elementary schools, to overcome the crisis that is currently a shared responsibility. Such as giving birth to a re-model, namely the Culturally Responsive Teaching (CRT) learning model. The CRT model was pioneered by Geneva Gay and the steps of this model, namely the steps of CRT, namely: self-identification, cultural understanding, collaboration, and critical reflection (Yuli Rahmawati et al., 2020).

The learning model must collaborate with culture because students not only gain knowledge but also have to experience it by implementing it. The learning model is a way for teachers to carry out learning so that the concepts presented can be understood by students (Lubis & Azizan, 2020). Teachers must develop techniques, methods, and approaches in which culturally responsive teaching pedagogy is applied and used (Ahamrah, 2022).

Culture-based learning has been developed to create meaningful learning by linking learning to students' cultural backgrounds (Aikenhead, 2000). Teachers must be aware that there is a close relationship between culture and ways of thinking (Gay, 2000). CRT aims to help empower students by using meaningful cultural connections to instill knowledge, social skills, and attitudes (Miskiyyah et al., 2023).

Scheurich appealed for teaching activities to be culturally responsive, so that they can produce diverse student learning styles, and can provide meaningful learning experiences, and can also increase genuine respect for their cultural diversity (Derlina et al., 2021). In addition, if learning is integrated with culture, it will result in changes in student character. As previously studied by Hidayat (2020), the results of his research prove that culture can shape and change the character of society.

The results of the study by Hilmiati, Suwignyo, Saryono, & Roekhan (2019) showed that there was an increase in student learning outcomes after implementing CRT. Ladson-Billings said that student culture is a basis for helping them understand themselves and their peers, develop and structure social interactions, and concepts of knowledge (Bito & Fredy, 2020).

So the purpose of the study is to develop a Culturally Responsive Teaching (CRT) learning model so that it can be applied in elementary schools.

METHOD

This study uses the ADDIE (Analysis, Design, Development, Implementation, Evaluation) development model (Tung, 2017; Hamzah, 2019). The ADDIE model was initiated by Reiser and Mollenda in the 1990s and can be used as a guideline for creating innovative products to support learning (Purnomo et al., 2016). The ADDIE model has five stages, namely: analyzing, designing, developing, implementing, and evaluating (Pribadi, 2016). The ADDIE model is the main component of the systems approach to learning development, and development procedures in learning. ADDIE can be categorized as a model that adapts the principles of learning design described by Gagne, Wager, Golas, and Keller (Suryani et al., 2018). The research sample used a purposive sampling technique, namely students of State Elementary School 200407 Padangsidimpuan on Jalan Raya Hutapadang,

Padangsidempuan Hutaimbaru District, Padangsidempuan City, North Sumatra Province with a total of 25 people. The focus of the research is to develop a CRT learning model so that it can be implemented in the Pancasila and Citizenship Education subject on the diversity of tribes and cultures in Indonesia. Data were collected through tests and observations. Data analysis using SPSS software.

RESULT AND DISCUSSION

Result

The research results are described as follows:

1. Analysis

The results of the analysis obtained during the initial observation, namely: students still really need reinforcement that can encourage the absorption of teacher explanations during the learning process. Students also need to cultivate the values of local wisdom from the tribes in the surrounding environment. Because, so far the learning process has only been carried out in theory and there is no application. This makes it very difficult for students to remember the material presented by the teacher when teaching, because students forget and cannot answer the questions given by the teacher, so the impact on learning outcomes is in the low category. Because the minimum completion criteria (KKM) value is 80 for the Pancasila and Citizenship Education subject.

2. Design

The results of the analysis are evidence for improvements in the learning process, namely by designing. The design is made by planning learning which in its stages integrates the CRT learning model with local culture such as Poda Na Lima to improve student learning outcomes. In addition, there is the assistance of technology-based media such as YouTube which aims to explain the material more broadly as a form of increasing students' knowledge apart from the textbooks they have. Then design questions to test students' knowledge of the subject matter.

3. Development

The CRT model that has been developed can be seen in Figure 1.

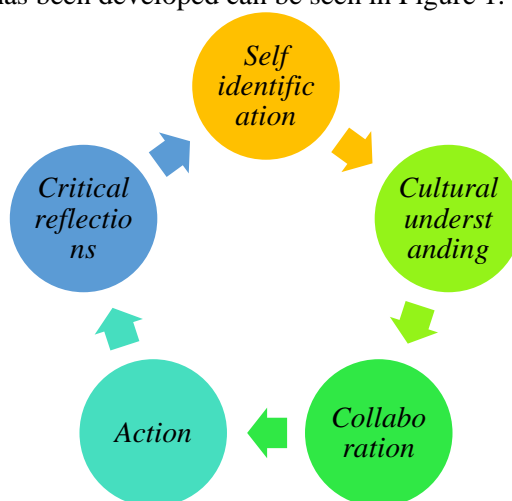


Figure 1. CRT Learning Model Development Syntax

The CRT model syntax shown in Figure 2.2 consists of four stages, namely:

- Self-identification.* In this stage, students and teachers explore the cultural identity of Poda Na Lima. Students learn about the cultural background of Poda Na Lima, the values of Poda Na Lima culture, and the benefits of practicing Poda Na Lima culture. Teachers also learn about the cultural background of students and how it can affect their learning.
- Cultural understanding.* In this stage, students and teachers learn about the Poda Na Lima culture. Students learn about the Poda Na Lima culture as well as other cultures related to the Poda Na Lima culture, both locally and globally. Teachers also learn about different cultures, and how they can impact student learning.
- Collaboration.* At this stage, students and teachers work together to build a broader understanding of Poda Na Lima culture. Students work together with their friends in making

plans to carry out Poda Na Lima culture in class, school, or at home. Teachers also work together with students to create a clean, comfortable, and beautiful learning environment through Poda Na Lima culture.

- d) *Action*. At this stage, students and teachers are encouraged to carry out the Poda Na Lima culture in class and at school.
- e) *Critical reflections*. In this stage, students and teachers reflect on their experiences and learn from them. Students reflect on their understanding and implementation of the Poda Na Lima culture. Teachers also reflect on their teaching practices and how they can be more responsive to students' cultures.

So, the Action stage is important to ensure that the learning that has been done by students and teachers does not only stop at the theoretical level but can also be applied in real life. This will help students to become more tolerant, just, and inclusive citizens. The urgency of the Action step in the Culturally Responsive Teaching-learning model, namely:

- a) To enhance students' understanding of their own culture and other cultures. Through real actions, students can experience directly how their own culture and other cultures influence their lives.
- b) To develop students' skills in working together and communicating with people from different cultural backgrounds. Through real actions, students can learn to appreciate different cultural perspectives and work together to achieve common goals.
- c) To build a more inclusive and just community. Through concrete actions, students can contribute to creating a more just and equal world for everyone.

By adding the Action step, the Culturally Responsive Teaching Model can be more comprehensive and effective in achieving its learning goals.

4. Implementation

The following are the CRT steps implemented in elementary schools:

- a) Pay attention to students' cultural diversity: Teachers must pay attention to students' cultural diversity and recognize that students' experiences and beliefs are different. Teachers must understand students' cultural backgrounds and respect these differences.
- b) Provide an inclusive learning environment: Teachers must create an inclusive and friendly learning environment for students from various cultural backgrounds. Teachers must ensure that all students feel accepted and valued in the classroom.
- c) Integrate culture into learning: Teachers can include cultural elements in learning, such as singing regional songs, providing examples of addition problems using traditional foods, determining regions using cultural maps, and so on. This can help students understand their own culture and appreciate the cultures of others.
- d) Use learning materials that are relevant to students' culture: Teachers can use learning materials that are relevant to students' culture, such as folk tales or legends from the students' area. This can help students feel more involved in learning and increase their motivation to learn.
- e) Involve parents and communities in learning: Teachers can involve parents and communities in learning, such as inviting students' parents to talk about their culture in class. This can help students understand their parents' culture and improve the relationship between the school and the community.

5. Evaluation

At the evaluation stage, testing was carried out on the implementation of the CRT learning model and its influence on student learning outcomes. Implementation testing was carried out using observation and student learning outcomes were tested by giving tests. The results of observations and learning outcomes are described in the following table.

Table 1. Recapitulation of the Implementation of the CRT Learning Model

No	Meeting	Average Percentage Value
1	Pre-trial	74
2	Trial I	84

3	Trial II	85
Average		81%

Table 2. Recapitulation of Students' PPKn Learning Outcomes

No	Meeting	Average Value
1	Pre-trial	73
2	Trial I	78
3	Trial II	89
Average		80

The results of the observation of the implementation of the CRT learning model showed an average value of 81% during the pre-trial, trial I, and trial II. This proves that this model can be applied in elementary schools. This is supported by data from learning outcomes obtaining an average value of 80 classically.

Discussion

Based on the research results that have been described previously, it can be believed that the CRT learning model that has been developed can improve students' understanding of the subject matter of ethnic and cultural diversity in Indonesia. Therefore, this model is important to implement as a form of instilling local cultures. This was once conveyed by Siregar, L. H. et al. (2020) that cultural introduction is one of the important learning. Culture is the basis for reflection (Iseminger et al., 2020). According to Sardjiyo and Pannen, culture-based learning is a strategy to create a learning environment that integrates culture as part of the learning process (Lubis, A. et al., 2018).

Culture arises from the behavior of local people that is always carried out so it becomes a tradition. The birth of culture comes from the wisdom of local people which is called local wisdom. Local wisdom is still carried out by the community until now, one of which is the community in Angkola. The majority of the Angkola community is of Batak Mandailing and Batak Angkola ethnic groups. The local wisdom of the Angkola community that is still part of the culture now is Poda Na Lima. Poda Na Lima is a unity in maintaining cleanliness. Poda Na Lima is very important to be integrated into everyday life, such as maintaining cleanliness of the heart, cleanliness of the body, cleanliness of the house, cleanliness of clothes, and cleanliness of the yard. The value contained in this culture is the existence of mutual assistance to each other.

The culture of the Angkola community can be a spearhead to sharpen students' characters while maintaining the culture inherited from their ancestors. Therefore, Vygotsky once emphasized the importance of the role of facts and symbols from the cultural environment, as well as social interaction in the development of human traits and types (Sinaga et al., 2008) so that students understand and practice their culture in everyday life because the culture of a tribe contains goodness.

Culturally Responsive Teaching (CRT) is a set of practices designed to build on students' cultural and linguistic backgrounds as teaching and learning occur (Cruz et al., 2020). Culturally responsive teaching engages learners' everyday lives, cultural backgrounds, and concerns in ways that support engagement, achievement, and empowerment (Muñiz, 2020).

According to Geneva Gay (2000) Culturally Responsive Teaching (CRT) is teaching that focuses on culture in the classroom. CRT uses cultural knowledge, values (Nurbatra & Masyhud, 2022), experiences, and learning styles of students to create more meaningful learning (Siregar, Harahap, Harahap, Nurmainina, & Lestari, 2023). CRT is a set of practices designed to build on students' cultural and linguistic backgrounds as teaching and learning occur (Cruz et al., 2020).

Meanwhile, the CRT learning model is a method used by teachers starting from planning in compiling learning objectives to be achieved, actions that integrate culturally responsive subject matter to reflection to review student learning success. The CRT learning model is rarely applied in elementary schools, therefore it is necessary to appeal to teachers to implement it as often as possible to revive the cultures of the Indonesian nation that have begun to fade. This was once conveyed by Ramadhanti (2019) that culturally responsive teaching is learning that uses the cultural characteristics, experiences, and perspectives of diverse student ethnicities as a channel for more effective teaching. Many

educational researchers have acknowledged that today's teachers must be sensitive and knowledgeable about the influence of race, ethnicity, and culture on learning (McKoy & Lind, 2022).

The advantages of Culturally Responsive Teaching (CRT) are described as follows:

- 1) **Equal Opportunity:** CRT emphasizes the importance of providing equal opportunities for all students to learn, regardless of their cultural background. This can help create a more inclusive learning environment where all students feel valued and respected.
- 2) **Increased Understanding:** By incorporating cultural elements into the curriculum, CRT can help students better understand their own culture and the cultures of others. This can increase empathy and respect for others.
- 3) **Increased Engagement:** When students see their culture reflected in the curriculum, they may be more engaged and motivated to learn.
- 4) **Increased Academic Performance:** Research has shown that CRT can improve academic performance, especially for students from minority backgrounds.

The CRT learning model refers to the theories of Kurt Lewin, William Arthur Ward, Ki Hajar Dewantara, Lev Semonovich Vygotsky, Thomas Lickona, and the revised version of Bloom's Taxonomy by Anderson and Krathwohl. Kurt Lewin stated that the learning process requires stages, namely: planning, acting, observing, and reflecting (McNiff & Whitehead, 2006; Stringer et al., 2010; Kemmis et al., 2014). A teacher can plan the learning that must be achieved, then the teacher applies the designed CRT learning model, makes observations related to the effectiveness of the CRT learning model, and assess the CRT learning model, whether it is effective or not.

William Arthur Ward stated that the mediocre teacher tells, the good teacher explains, the superior teacher demonstrates, and the great teacher inspires (Lafendry, 2018). This means that teachers must have a great type because they do not only focus on transferring knowledge, but it is also important to provide motivation and inspire students. The results of Suyatno et al. (2022) prove that a great teacher is a strong interpersonal relationship between teachers and students by providing motivation and acting as a friend.

Teachers are important figures in the implementation of character education (Khoirun Nisa' & Feri Kusmanto, 2022). Becoming an ideal and innovative teacher is a demand that cannot be avoided. The future of this nation is determined by the nation's young cadres, while the main responsibility for the future of these young cadres lies on the shoulders of teachers because teachers are the ones who directly interact with them in shaping their personalities, providing understanding, flying imagination and ideals, raising spirits, and mobilizing their strengths (Lubis, M. A., 2020).

Every teacher must be a role model because every word and deed is educational as the message of Ki Hajar Dewantara (national education figure), namely ingarso sung tulodo (as a role model), ing madyo mangu karso (as a mediator), tut wuri handayani (as a motivator and inspirator) (Lubis, Hamidah, et al., 2022; Wiryopranoto et al., 2017). As an exemplary teacher, it is important to avoid behavior that students hate. Behavior that students hate, namely: dressing untidily, rarely coming in, favoritism, likes to give homework without correcting, saying rude things, ordering around, punishing arbitrarily, being indifferent inside and outside the classroom, difficulty asking for help (Asmani, 2016). Teachers also need to facilitate a classroom environment filled with respect, relationships, and reciprocity, all of which stimulate positive learning experiences and assessments for students (Trumbull & Nelson-Barber, 2019).

Geneva Gay's research proves that students' academic achievement will increase if they are taught through their own culture and experiences (Gay, 2002). Culturally responsive teaching is defined by Geneva Gay as the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective for them (Abacioglu et al., 2020; Asil, 2017).

Vygotsky emphasized the importance of the role of cultural environment and social interaction in the development of human traits and types. Students should learn through interaction with adults and more capable peers. Social interaction can spur the formation of new ideas and enrich students' intellectual development.

Intercultural competence of a person characterizes the diversity of human relations with society, with himself, with other people, and with his own culture, is complex in composition, and contains

diverse components: from knowledge of their own and other people's cultures to manifestations of tolerance (Dagbaeva et al., 2020).

CONCLUSIONS

The results show that the CRT learning model that has been developed consists of steps: self-identification, cultural understanding, collaboration, action, and critical reflection. The CRT learning model that has been developed is evidence that it can be applied in elementary schools and can help students in their learning so that they can easily understand the material in the Pancasila and Citizenship Education subjects and can shape the character of students of State Elementary School 200407 Padangsidempuan to care about the cleanliness of the surrounding environment. This is based on the data that has been analyzed, the results of observations of the implementation of the CRT learning model are at an average value of 81%, while the learning outcomes obtained from test data are at an average value of 80.

REFERENCES

- Abacioglu, C. S., Volman, M., & Fischer, A. H. (2020). Teachers' multicultural attitudes and perspective taking abilities as factors in culturally responsive teaching. *British Journal of Educational Psychology*, 90(3), 736–752. <https://doi.org/10.1111/bjep.12328>
- Achamrah, M. (2022). University Instructors' Perceptions about the Prominence of Culturally Responsive Teaching Pedagogy. *International Journal of Social Science and Human Research*, 05(04). <https://doi.org/10.47191/ijsshr/v5-i4-31>
- Aikenhead, G. (2000). *Renegotiating The Culture of School Science*. Open University Press.
- Asil, M. (2017). A School-Based Measure of Culturally Responsive Practices. *Frontiers in Education*, 2. <https://doi.org/10.3389/educ.2017.00017>
- Asmani, J. M. (2016). *Great Teacher*. DIVA Press.
- Aulia, H., & Ruddin, A. (2021). Penguatan Pendidikan Karakter (PPK) Keagamaan Islam Pada Kurikulum 2013 di Kota Blitar. *SINDA: Comprehensive Journal of Islamic Social Studies*, 1(1), 6–12. <https://doi.org/10.28926/sinda.v1i1.29>
- Bitto, G. S., & Fredy, F. (2020). Ethnomathematics: Musical Instrumen in Ja'i Dances For Culturally Responsive Teaching in Elementary Schools. *PrimaryEdu - Journal of Primary Education*, 4(2), 183. <https://doi.org/10.22460/pej.v4i2.1853>
- Budiyanto. (2017). *Pengantar Pendidikan Inklusif Berbasis Budaya Lokal (Pertama)*. Prenadamedia Group.
- Cruz, R. A., Manchanda, S., Firestone, A. R., & Rodl, J. E. (2020). An Examination of Teachers' Culturally Responsive Teaching Self-Efficacy. *Teacher Education and Special Education: The Journal of the Teacher Education Division of the Council for Exceptional Children*, 43(3), 197–214. <https://doi.org/10.1177/0888406419875194>
- Dagbaeva, N. Z., Darmaeva, S. N., Samoshkina, J. S., & Tzybenova, S. G. (2020). Components of Modern Students' Intercultural Competence: Comparative Analysis. *European Journal of Contemporary Education*, 9(1), 19–28. <https://eric.ed.gov/?id=EJ1249407>
- Derlina, Harahap, R. I. S., Sahyar, & Sinaga, B. (2021). Application of Ethnophysics integrated with Culturally Responsive Teaching (CRT) methods to improve Generic Skills of Indonesian Science Students. *Journal Educational Sciences: Theory & Practice*, 21(1), 68–83. <https://doi.org/https://doi.org/10.12738/jestp.2021.1.006>
- Gay, G. (2000a). *Culturally Responsive Teaching: Theory, Practice, and Research*. Teachers College Press.
- Gay, G. (2000b). *Culturally Responsive Teaching: Theory, Research, and Practice Multicultural Education Series*. Teachers College Press.
- Gay, G. (2002). Preparing for Culturally Responsive Teaching. *Journal of Teacher Education*, 53(2), 106–116. <https://doi.org/10.1177/0022487102053002003>
- Hamzah, A. (2019). *Penelitian Berbasis Proyek Metode Kuantitatif, Kualitatif dan R&D Kajian Teoritik & Contoh-contoh Penerapannya*. Literasi Nusantara.
- Handayani, F., Sahyar, Derlina, & Sinaga, B. (2019). Improve Generic Skills of Science and Honesty of Students Through the Aceh Cultural Cooperative Model. *Proceedings of The 5th Annual*

- International Seminar on Trends in Science and Science Education, AISTSSE*, 22. <https://doi.org/10.4108/eai.18-10-2018.2287418>
- Harahap, M. Z., Hidayah, N., Ramli, M., & Hanafi, H. (2020). Konseling Behavioral Berbasis Budaya Batak Angkola. *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan*, 5(2), 219. <https://doi.org/10.17977/jptpp.v5i2.13177>
- Harahap, R. S. I., Derlina, D., Rahmatsyah, D., Sahyar, D., & Sinaga, B. (2018). Improved Student's Generic Science Skills With The Application of Cooperative Learning Models Based on Batak Culture. *Proceedings of the 3rd Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2018)*, 200, 403–407. <https://doi.org/10.2991/aisteel-18.2018.87>
- Hidayat, R. (2020). Construction of Character Education in Mandailing and Angkola Culture in North Sumatra Province. *Society*, 8(2), 611–627. <https://doi.org/10.33019/society.v8i2.212>
- Hilmiati, H., Suwignyo, H., Saryono, D., & Roekhan, R. (2019). Examining the implementation of Culturally Responsive Teaching Materials (CRTM) of Sasak culture literature using Culturally Responsive Teaching (CRT). *International Journal of Humanities and Innovation (IJHI)*, 2(1), 25–30. <https://doi.org/10.33750/ijhi.v2i1.31>
- Imron, R., Muttaqin, I., Herlambang, S., Wahab, W., & Mawardi, M. (2023). The Effect of Character Teaching on College Student Social-Emotional Character Development: A Case in Indonesia. *European Journal of Educational Research*, 12(2), 1179–1193. <https://doi.org/10.12973/eu-er.12.2.1179>
- Iseminger, S. I., Diatta-Holgate, H. A., & Morris, P. V. (2020). Describing Students' Intercultural Competence after Completing a Cultural Diversity Course Online or Face-to-Face. *Teaching & Learning Inquiry*, 8(2), 114–127. <https://doi.org/10.20343/teachlearninqu.8.2.8>
- Kemmis, S., McTaggart, R., & Nixon, R. (2014). *The Action Research Planner*. Springer Singapore. <https://doi.org/10.1007/978-981-4560-67-2>
- Khoirun Nisa', & Feri Kusmanto. (2022). Peran Guru PAI dalam Menginternalisasikan Karakter Kepedulian Sosial di SMPN 2 Plandaan Jombang. *INOVATIF: Jurnal Penelitian Pendidikan, Agama, dan Kebudayaan*, 8(2), 83–98. <https://doi.org/10.55148/inovatif.v8i2.280>
- Lafendry, F. (2018). *Great Teacher: Pencetak Anak Berkarakter*. Gramedia Pustaka Utama.
- Lubis, A., Harahap, M. B., Nasution, D., Sahyar, & Sinaga, B. (2018). The Development of Problem Based Learning (PBL) Models Based on Batak Culture to Increase Skill Study Resolution. *Jurnal Pendidikan Fisika*, 7(1), 47–54. <https://jurnal.unimed.ac.id/2012/index.php/jpf/article/view/8160>
- Lubis, M. A. (2020). *Pembelajaran pendidikan Pancasila dan kewarganegaraan (PPKn) di SD/MI : peluang dan tantangan di era industri 4.0*. Kencana.
- Lubis, M. A., & Azizan, N. (2020). *Pembelajaran tematik di SD/MI*. Kencana. www.prenadamedia.com
- Lubis, M. A., Hamidah, & Azizan, N. (2022). *Model-model Pembelajaran PPKn di SD/MI: teori dan implementasinya untuk mewujudkan pelajar Pancasila*. Samudra Biru.
- Martadi, M., Musnir, D. N., & Yufiarti, M. (2018). Developing Integrated-Acoustic Learning Model Based on Banyuwangi Local Culture For Character Growth of First Class Students Primary School. *Proceedings of the 1st International Conference on Social Sciences (ICSS 2018)*. <https://doi.org/10.2991/icss-18.2018.316>
- McKoy, C. L., & Lind, V. R. (2022). *Culturally Responsive Teaching in Music Education*. Routledge. <https://doi.org/10.4324/9781003208136>
- McNiff, J., & Whitehead, J. (2006). *All You Need to Know About Action Research*. Sage Publications.
- Miskiyyah, Z., Buchori, A., & Muhtarom. (2023). Pengembangan e-modul dengan pendekatan culturally responsive teaching pada materi sistem persamaan linear dua variabel. *Enggang: Jurnal Pendidikan, Bahasa, Sastra, Seni, dan Budaya*, 3(2), 1–9. <https://doi.org/https://doi.org/10.37304/enggang.v3i2.9039>
- Muñiz, J. (2020). *Culturally Responsive Teaching: A Reflection Guide*. <https://eric.ed.gov/?id=ED609136>
- Naqiyah, N., Hamzati, N., & Rahayu, C. N. (2022). Cultural-Friendly Counselling and Guidance in the Scope of Elementary School: A Case in Indonesia. *Eurasian Journal of Educational Research*, 99(99), 313–326. <https://doi.org/10.14689/ejer.2022.99.019>
- Nurbatra, L. H., & Masyhud, M. (2022). Infusing Culturally Responsive Teaching in Higher Education:

- Insights for Multicultural Education in Indonesia. *Journal of Innovation in Educational and Cultural Research*, 3(4), 722–730. <https://doi.org/10.46843/jiecr.v3i4.321>
- OECD. (2020). *PISA 2018 Results (Volume VI)* (PISA). OECD. <https://doi.org/10.1787/d5f68679-en>
- Pribadi, B. A. (2016). *Desain dan Pengembangan Program Pelatihan Berbasis Kompetensi: Implementasi Model ADDIE* (Edisi Pert). KENCANA.
- Purnomo, A., Ratnawati, N., & Aristin, N. F. (2016). Pengembangan Pembelajaran Blended Learning Pada Generasi Z. *Jurnal Teori dan Praksis Pembelajaran IPS*, 1(1), 70–77.
- Queiruga-Dios, M. Á., López-Iñesta, E., Diez-Ojeda, M., Sáiz-Manzanares, M. C., & Vázquez Dorrió, J. B. (2020). Citizen Science for Scientific Literacy and the Attainment of Sustainable Development Goals in Formal Education. *Sustainability*, 12(10), 4283. <https://doi.org/10.3390/su12104283>
- Rahmawati, Y., Ridwan, A., & Agustin, M. A. (2020). Pengembangan Kompetensi Guru dalam Pembelajaran Berbasis Budaya: Culturally Responsive Transformative Teaching (CRTT). *ABDI: Jurnal Pengabdian dan Pemberdayaan Masyarakat*, 2(1), 48–57. <https://doi.org/10.24036/abdi.v2i1.33>
- Ramadhanti, D. (2019). The Joli-Joli's Game in The Learning Writing Poetry: A Culturally Responsive Meaningful Learning Model. *ISLLAC : Journal of Intensive Studies on Language, Literature, Art, and Culture*, 3(1), 26–35. <https://doi.org/10.17977/um006v3i12019p026>
- Sari, T. N., Hidayat, S., & Nuryadin, A. (2023). Pengembangan E-Modul Pertolongan Pertama Pada Kecelakaan (P3K) Bermuatan Karakter Peduli Sosial Untuk Pramuka Penggalang di SD. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 8(2), 5574–5587. <https://doi.org/https://doi.org/10.23969/jp.v8i2.9354>
- Sinaga, B., Togi, & Nababan, M. (2008). *Pengembangan Model Pembelajaran Matematika Berdasarkan Masalah Berbasis Budaya Batak (PBM-B3)* [Universitas Negeri Medan]. <http://digilib.unimed.ac.id/19767/1/Fulltext.pdf>
- Siregar, A. S. (2018). The Improving Mathematical Communication Ability Through Realistic Mathematical Approach Based on Toba Batak Culture. *Proceedings of the 3rd Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2018)*, 200(Aisteel), 337–340. <https://doi.org/10.2991/aisteel-18.2018.74>
- Siregar, L. H., Rambe, Y. M., & Lubis, U. K. (2020). Ensiklopedia Budaya TAPPATAMA (Tapanuli Selatan, Padang Lawas, Tapanuli Utara dan Mandaling) Berbasis Android Untuk Menumbuh Kembangkan Cinta Budaya Bangsa Siswa Sekolah Dasar. *Jurnal Education and Development*, 8(3), 944–949. <http://journal.ipts.ac.id/index.php/ED/article/view/2110>
- Siregar, N., Harahap, R. H., Harahap, Y. S., Nurmainira, N., & Lestari, N. (2023). Sosialisasi Penerapan Pembelajaran Berbasis Culturally Responsive Teaching (Crt) di UPT SD Negeri 067250 Medan. *Community Development Journal*, 4(2), 5219–5224. <https://doi.org/https://doi.org/10.31004/cdj.v4i2.16545>
- Stringer, E. T., Christensen, L. M., & Baldwin, S. C. (2010). *Integrating teaching, learning, and action research: enhancing instruction in the K–12*. SAGE Publications.
- Suryani, N., Setiawan, A., & Putra, A. (2018). *Media Pembelajaran Inovatif dan Pengembangannya*. PT Remaja Rosdakarya.
- Suyatno, S., Wantini, W., Prastowo, A., Nuryana, Z., Firdausi, D. K. A., & Samaalee, A. (2022). The Great Teacher: The Indonesian Adolescent Student Voice. *Frontiers in Education*, 6. <https://doi.org/10.3389/educ.2021.764179>
- Trumbull, E., & Nelson-Barber, S. (2019). The Ongoing Quest for Culturally-Responsive Assessment for Indigenous Students in the U.S. *Frontiers in Education*, 4. <https://doi.org/10.3389/educ.2019.00040>
- Tung, Y. K. (2017). *Desain Instruksional Perbandingan Model dan Implementasinya*. CV Andi Offset.
- Wiryopranoto, S., Herlina, N., Marihandono, D., Tangkilisan, Y. B., & Tim Museum Kebangkitan Nasional. (2017). *Perjuangan Ki Hajar Dewantara dari Politik ke Pendidikan* (D. Marihandono (ed.)). Museum Kebangkitan Nasional.
- Yacoubian, H. A. (2018). Scientific literacy for democratic decision-making. *International Journal of Science Education*, 40(3), 308–327. <https://doi.org/10.1080/09500693.2017.1420266>
- Zubaidah, S., & Arsih, F. (2021). *Indonesian culture as a means to study science*. 030037.

