

CULTURALLY RESPONSIVE TEACHING APPROACH TRAINING BASED ON ETHNOSCIENCE

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ABSTRACT This service aims to teach parents a culturally responsive teaching approach based on ethnoscience. With the cultural differences between Indonesia and Malaysia, it is hoped that parents will help children to know Indonesian culture through knowledge transfer sessions about the culturally responsive teaching approach. Ethical considerations are prioritised in culture in Indonesia and Malaysia. The participants were 115 Indonesian Immigrant Workers who are parents and guardians of children studying in Malaysia. By understanding ethnoscience-based CRT, parents of Indonesian children living and studying in Malaysia do not forget or remain familiar with Indonesian culture. Starting to teach the Indonesian language, songs, traditions or customs, legendary stories, traditional clothes, traditional houses, traditional musical instruments etc. which are characteristic of Indonesia

Keywords: *Culturally Responsive Teaching, Ethnoscience, Indonesian Immigrant Workers, Dedication*

1. INTRODUCTION

Indonesia and Malaysia have many cultural similarities as they share a similar history, language and ethics. However, there are also significant differences between the cultures of these two countries. Cultural differences are evident in language, religion, government systems, cuisine, traditional dress, art and music, traditions and customs. Traditions and customs in Indonesia vary greatly from region to region. Each tribe has unique rituals and ceremonies such as the Ngaben ceremony in Bali, Rambu Solo in Toraja and others. Meanwhile, Malaysia has traditions and

customs influenced by Malay, Chinese and Indian. The cultural heritage is very rich and has its own uniqueness as a tribute to nature. (Sumarni, 2002).

Nature has provided everything humans need from primary needs such as clothing, food and shelter to secondary needs for activities. Ethnoscience is present to regulate the norms and beliefs of certain local communities that influence the interpretation and understanding of nature. Ethnoscience or ethnoscience consists of 2 words, namely which comes from Greek which means "nation" and the word scientia comes from Latin which means "knowledge". Thus, ethnoscience means knowledge owned by a nation tribe or certain social groups as a form of local wisdom. Ethnoscience can be considered as a system of knowledge and cognition typical of a given culture. (Rahayu & Sudarmin, 2015).

The study of ethnoscience is related to the cognitive map of a society or the original knowledge of the community and customs, laws, rules, norms, and values that are believed to be right/good or considered wrong/bad by a group of people so that people are allowed or prohibited from doing so. The study of ethnoscience as a learning resource, for example, the pranoto mangsa system in the view of the Javanese, the subak irrigation system in the view of the Balinese, the making of herbal medicine by the Javanese, all of which have scientific concepts that have not been formalised. (Duit, 2007).

Indigenous science or indigenous knowledge is a part of ethnoscience studies developed from local cultural perspectives regarding objects and activities related to natural phenomena. Indigenous knowledge works through a cultural perspective and also has scientific processes such as observation, classification, and problem-solving by incorporating all aspects of their indigenous culture (Nuroso et al., 2022). Indigenous science knowledge found in the community development pattern is passed down from generation to generation, unstructured and unsystematic in a curriculum, local, and generally a community perception of a natural phenomenon (Battiste, 2005). At the scientific level, Indigenous science is often referred to as folk knowledge, traditional knowledge, western science or traditional ecological knowledge (Battiste, 2005; Duit, 2007), which is knowledge that is believed and used collectively by many people and does not depend on personal thoughts or small groups.

Teaching ethnoscience can be done by anyone and anywhere. The Culturally Responsive Teaching (CRT) approach, aims to make education more relevant and effective by appreciating and integrating cultural backgrounds into the teaching and learning process. (Listiyowati et al., 2023; Taher, 2023). Combining ethnoscience with CRT can be a very effective way to improve students'

understanding and engagement in science. CRT internalising local culture or customs into learning can improve the understanding, motivation, confidence and engagement of Indonesian children currently in Malaysia.

2. METHOD

The participants were Indonesian Migrant Workers who already have children and attend Sekolah Indonesia Kuala Lumpur (SIKL) totalling 115 parents. The purpose of the Ethnoscience-based Culturally Responsive Teaching approach training is that in addition to learning by teachers, parents also understand how to teach children with various cultural differences in Malaysia. The activity was fully supervised by Sekolah Indonesia Kuala Lumpur (SIKL), PPI UPSI and PCI NU. Activities through knowledge transfer sessions on culturally responsive teaching approach. Ethical considerations were prioritised for both Indonesian and Malaysian cultures.

3. RESULT AND DISCUSSION

The Culturally Responsive Teaching (CRT) approach is a learning approach that requires equal rights for every learner to receive teaching without differentiating the cultural background of the child. The Culturally Responsive Teaching or CRT approach places children who feel they come from cultural minorities have equal rights to obtain opportunities to develop their abilities. (Listiyowati et al., 2023; Maskhanah et al., 2020; Taher, 2023)..

Examples of implementing CRT include: creating an inclusive classroom by displaying children's artwork and cultural artefacts, introducing activities that respect cultural diversity, using reading materials that are relevant to children's lives and introducing examples related to culture, using diverse learning strategies such as group discussions, collaborative projects and presentations, helping children learn in ways that suit their learning styles, encouraging children's active participation in learning by giving children opportunities to talk and share their experiences, paying attention to individual differences among children and providing support that is appropriate to each child's needs. assess children's progress fairly, taking into account children's cultural diversity in the assessment.

The cultural differences between Indonesia and Malaysia are very significant. These cultural differences result in the children of Indonesian migrant workers living in Malaysia not recognising the culture of their country of origin, namely Indonesia. The first difference is language. Indonesia uses the official language, Bahasa Indonesia. Although it is similar to Malay which is the official

language of Malaysia, there are some differences including vocabulary, spelling and pronunciation. The next difference is religion.

The religion of the majority of the Indonesian population is Muslim with the Pancasila ideology that respects religious pluralism. The Malaysian constitution gives special status to Islam. Indonesia's official traditional dress is batik with motives that vary depending on the region of origin, while Malaysia's is Baju Melayu and Baju Kurung. Traditions and customs in Indonesia vary greatly from region to region. Each tribe has its own unique rituals and ceremonies, such as the Ngaben ceremony in Bali, Rambu Solo in Toraja, and others. Malaysia has various traditions and customs influenced by Malay, Chinese and Indian cultures. Festivals such as Hari Raya Aidilfitri, Chinese New Year and Deepavali are celebrated in a big way.

The Ethnoscience-based CRT approach training held in Malaysia on 26 May 2024, integrated Indonesian and Malaysian cultures. Firstly, it integrates traditional knowledge. Indonesia teaches about traditional medicines used by tribes in Indonesia such as herbs and medicinal plants. Malaysia learnt traditional techniques such as the rice field system or terracing that is now used by farmers in Malay. Furthermore, using the local language and nationality. Presenting science materials in a language familiar to students and using local stories or legends that contain science elements. For example, using folktales about nature and natural phenomena to teach scientific concepts.

Service activities involve local communities in Malaysia. Invite community members or traditional leaders to talk about their traditional scientific knowledge and practices. This could include traditional medicine practitioners, farmers, or local ecologists. Local communities include organisations such as PCI NU, PPI UPSI, and teachers at SIKL.



Figure 1. Indonesian Migrant Workers in Community Service Activity



Figure 2. Community Servic Activity

4. CONCLUSION

By educating CRT based on ethnoscience, parents of Indonesian children living and studying in Malaysia will be able to learn more about Indonesian culture. Starting to teach the Indonesian language, songs, traditions or customs, legendary stories, traditional clothes, traditional houses, traditional musical instruments etc. that are characteristic of Indonesia.

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