

**COOPERATIVE LEARNING BASED ON SAHINO SAMALU  
PRINCIPLE INDONESIAN CULTURE**

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**Abstract**

This research discusses a cooperative learning based on the Sahino samalu principle. This research is library research with a narrative approach. The data sources in this research are secondary data originating from books, scientific journals and the internet which are appropriate to the problems studied. The data collection technique for this research is a literature study by collecting data sources about the cooperative learning model based on Sahino Samalu principles. The steps for the Sahino Samalu principle-based learning model are as follows: (1) Formulating learning outcomes, (2) Mapping and organizing lesson material, (3) Dividing students into groups, (4) Providing problems, (5) Students discussing by applying the principles Sahino Samalu, (6) Presenting the results of the discussion by applying the principles Sahino Samalu (7) Evaluation, (8) Summarizing the learning results.

**Keywords:** Cooperative learning, Sahino samalu principle, Indonesian Culture

**INTRODUCTION**

Education functions to empower human potential to inherit, shape and build future culture and civilization. Education also functions to preserve positive cultural values and to create changes towards a more innovative life. The aim of National Education according to the 2003 National Education System Law, article one is to form the potential of students to have intelligence, personality and noble morals. Vygotsky (2019) sees that education plays an important role in helping children learn cultural tools. The education system has an important role in the development of education and culture. As Vygotsky (2019) said, the contribution of culture, social interaction and history in children's mental/behavioral development is very influential.

Culture-based learning and social interaction refers to aspects of socio-historical and cultural development and will have an impact on children's perceptions, memories and ways of thinking. This is because culture teaches children about cultural values, so that they understand their cultural environment. The culture-based learning model is a strategy for creating a learning environment and designing learning experiences that integrate culture as part of the learning process (Obeng et al., 2022). The culture-based learning model is based on the recognition of culture as a fundamental part of education and the development of knowledge. Sutarno (2004) explained that culture-based learning is very useful for interpreting learning processes and outcomes for students to gain contextual learning

experiences and apperception materials to understand scientific concepts in their local culture.

Culture-based learning can motivate students to apply knowledge, work cooperatively, and perceive the relationship between various subjects. In line with the research results of Zuchdi & Nurhadi (2019), culture is a way of life of Indonesian people which is represented in daily activities, art, food, crafts and architecture. There is something that was originally a local culture and then was recognized as a national culture. Understanding these cultures can make it easier for students to understand them. This also strengthens understanding of the concepts or expressions being studied because they are more firmly recorded in students' memories. Thus, through a culture-based learning model, students do not just imitate or accept the information conveyed, but create meaning, understanding and significance from the information presented. he obtained. Knowledge is not just a narrative summary of the knowledge that other people have, but a collection that a person has of thoughts, behavior, relationships, predictions and feelings, the result of the transformation of the various information they receive (Gunawan, 2017).

The effectiveness of integrating culture in learning has been widely researched scientifically. Some of them are first, Sutrimo et al., (2023). The research results show that the PMBM-BJ model is suitable for use in improving students' mathematical communication skills.

Second, Kusaeri (2021). The results of this research explain that the ethnomathematics approach as a reference in organizing mathematics learning based on Sasak culture can develop students' abilities in solving problems and the mathematization process.

Third, the dissertation of (Nursanti, 2018). The results of the research show that the PEMATERI learning model improves learning outcomes and character values of students.

Indonesia is a multicultural country that has a diversity of cultures, races, ethnicities, religions and groups, all of which constitute invaluable wealth owned by the Indonesian nation. One of them is Minangkabau culture which originates from West Sumatra. Minangkabau is a tribe that likes to wander (Nasution et al., 2023). There are many cultural values from this tribe that can be packaged in learning, including customs, arts, special foods, crafts and so on. In this article, the author focuses on reviewing the close brotherhood of the Minangkabau tribe which is called the Sahino-samalu principle and will be integrated into learning. Based on the background, the title of this article is Learning Based on the Sahino-samalu Principles of Minangkabau Culture.

## **METHOD**

This article uses library research by taking data sources from books, scientific journals and information from the internet that have validity. According to Sugiyono (2018) literature study is a theoretical study, scientific literature related to the norms, social and cultural values that develop in something being researched. Next, all the data collected is analyzed based on an objective point of view, so that an article is produced that can be trusted for its truth.

## **RESULT AND DISCUSSION**

### **1. Cultural Integration in Learning**

Education and culture are two things that cannot be separated. The two have a close relationship and influence each other, so that both need to grow and develop and run dynamically and in tandem. The process of cultural acculturation has a negative impact, namely the erosion of original culture which was previously a hereditary custom carried out

by local people and eventually as time goes by it is forgotten. Education is a place for cultivating and preserving culture through the learning process. Cultural integration in learning can strengthen students' own cultural identity. Apart from that, culture-based learning can make it easier for students to understand learning material. Teachers can guide students to discover and relate cultural values as students' traditions to the learning process.

## 2. Cooperative Learning

The Cooperative Learning Model is a learning strategy that uses small groups and provides opportunities for students to interact with one another (Syukur et al., 2014). According to Huda (2015) cooperative learning refers to students being involved in groups to help each other in learning. According to Isjoni (2014) cooperative learning is a learning strategy with small groups where group members have different levels of ability. From these three opinions, it can be concluded that the uniqueness of the cooperative learning model is that students learn in groups and there is communication between students in groups with heterogeneous abilities to share knowledge with each other. A teacher must master cooperative learning so that learning is not monotonous and not teacher-centered.

Constructivist learning theory underlies the formation of cooperative learning. According to Vygotsky (2019), children's knowledge is formed from social interactions that occur in their environment. Therefore, students need a positive social environment to support the development of children's cognitive domains. One of these environments is school, which is a means for students to build knowledge through studying with friends and teachers. Principles of the Cooperative learning model according to Hamdayama (2016) learning activities are said to be cooperative if they fulfill four principles, namely (1) positive dependency, meaning that each group shares tasks according to the abilities of the group members, so that the work is completed on time, (2) individual responsibility, meaning that each members must contribute to their group with full responsibility in bearing the good name of the group and carrying out assigned tasks, (3) face-to-face interaction, meaning group members meet to discuss by sharing experiences, information and respecting each other's differences in views, (4) participation and communication , meaning that group members actively convey their ideas. If children are used to being trained to express concepts or ideas, visionary students will be formed. This character is an asset for future national development. The steps of the Cooperative learning model according to Shoimin (2017) are as follows:

- a. The teacher motivates students to be interested in the material to be discussed,
- b. The teacher forms heterogeneous groups containing 4-6 students,
- c. Students are given the opportunity to choose the topic that the group will discuss,
- d. Each group member has a task,
- e. Each group member works individually to complete the assigned task,
- f. Each group member collects the results of their work to be combined,
- g. Each group presents the results of the discussion. All group members are responsible for the group presentation
- h. Evaluation.

Cooperative learning has the advantages of: (1) providing opportunities for students to improve their questioning skills in discussing lessons, (2) making students active in



investigating a case or problem, (3) developing leadership and teaching talents in discussions, (4) making students being active in discussions,

(5) making students people who respect each other (Lie, 2007). These advantages can become students' capital in welcoming the era of society 5.0 which requires students to think critically, be active and be able to solve problems in order to be able to adapt according to current developments.

### 3. Sahino Samalu Principles of Minangkabau Culture

The traditions of the Minang people are of course motivated by the noble philosophy of life passed down by the ancestors of the Minang people. The Minang people's philosophy is called the samo or sama philosophy, which means equality, sameness and togetherness between individuals, between races and between villages. Minang society is also known as an egalitarian society, which means being equal; equal (Idris, 2009). Based on this, the ancestors of the Minang people inherited life goals that their children and grandchildren wanted to realize. The goal is to create a safe, peaceful, prosperous and blessed society. Realizing this goal can be done by applying the traditional Sahino-samalu principles. Sahino-samalu is the principle of the Minang people in building a society with a solid spirit. This principle prioritizes aspects of closeness and kinship in the Minang community. By upholding this principle, individual self-esteem is equal to the self-esteem of the group or tribe. In other words, this principle is the principle of kinship of the Minang people. The Minangkabau people or society also have the basic characteristic of "communal bezit" shared ownership. Each individual belongs to the group. On the other hand, each group (tribe) belongs to all individuals who are members of that group which is expressed by the term "sahino samalu". This sense of mutual belonging is the source of a high sense of loyalty to friends (solidarity), a sense of togetherness and mutual help (Amir, 2001).

Minangkabau society has very broad kinship relationships, both between individuals and individuals, between individuals and families, and between one family and another family. Having such a relationship makes them a collective society and a society that has a high sense of togetherness. As a Minangkabau community, you should know the kinship system that applies in Minangkabau. The kinship system according to Dt. Bandaro (Aguswan et al., 2020) is a group of elements that are regularly related to each other to form one unit or group, relatives are family ties, while kinship is matters related to family ties. So the Minangkabau kinship system is a regular relationship between individuals in Minangkabau to form a single unit or group. This togetherness makes the relationships between individuals and relationships between families very close.

The Minang people's high sense of caring and togetherness is described in the proverb below.

Sasakik sasanang, sahino samalu,

Nan ado samo dimakan, nan indak samo dicari,

Barek samo dipikua, ringan samo dijinjiang,

Ka bukik samo mandaki, ka lurah samo manurun,

Tatilantang samo minum ambun,

Tatilungkuik samo makan tanah

Laki-laki samalu, parampuan sarasan.

(Dt. Bandaro)

Equally sick, equally happy

Both humiliated and embarrassed

If it's there, they eat it, if it isn't there, they both look for it

It's the same weight to carry, the same light to carry

The hills both climb, the villages both descend

Lying on their backs together drinking the dew

Face down, they both eat the ground

Men are both embarrassed, women feel the same way).

The proverb above expresses the happy and difficult life circumstances they went through together. What is there we both enjoy, if it is not there we both look for it. Work is completed together and mutually cooperate. According to Navis (1986), in this relationship there is almost no concept of "you and me" but rather "we" (awak). Any complex problem that is resolved using the "awak samo awak" (we are with us) method will usually be easier because it contains an element of family. Amir (2001) added that relationships within ethnic/ethnic groups become individual self-esteem which merges into the self-esteem of ethnic/ethnic groups which is called solidarity. If one member of the tribe is belittled then all members of the tribe will feel offended. Likewise, if one member of the tribe is humiliated, then all members of the tribe will fight to defend the good name of the other members. On the other hand, if one member of the tribe commits a disgraceful act or violates the rules and norms, then all members of the tribe will suffer shame. Therefore, Minang people in their attitudes and behavior are taught by their customs to always be careful because every action they do is representative of their tribe/group. When someone makes a mistake, he cannot hide his identity as whose son, whose kamanakan (nephew), what tribe he belongs to, where he lives in his village, and so on. This habit is carried out by Minang people in their daily interactions because this identity will help create a new relationship that is transparent and responsible.

#### 4. Integration of Sahino Samalu Principles in Learning

Several things that must be considered in learning based on Sahino Samalu principles are as follows.

##### a. Student Study Group Settings Involve Culturally Based Patterns of Social Interaction

The Sahino principle-based learning model is also applied in cooperative learning. At the beginning of the lesson the teacher groups students consisting of 4 to 6 students per group by paying attention to the characteristics of heterogeneity. The characteristics referred to in this research are based on students' academic abilities, gender and social and cultural background. Heterogeneous groups help students in the process of social mental development. One of the aims of forming a heterogeneous study group is to train students to accept differences in ways of working and thinking with friends from different backgrounds, thereby eliminating the inherent "self" characteristic of themselves.

Culture is a factor that influences the way humans think. Humans grow and develop in their cultural environment, forming unique ways of thinking and behaving. This way of thinking and behaving is the result of cultural conditioning through education and teaching provided by parents, teachers and the surrounding community, both directly and indirectly (Arfa, 2018).

The Sahino samalu principle is a cultural value that must be preserved by the Minang people to create Baldatun Thoyyibatun, a safe and prosperous society. This principle teaches every individual to always protect the good name of their family and society. Looking deeper, the Minang people's kinship still adheres to the principles of Sahino samalu. The values of the Sahino samalu principles are positive, very suitable for application in group learning. Students who live and interact socially in an environment with Sahino Samalu principles will find it easy to apply them in study groups. The presence of this principle in the learning process will shape the character of students who are full of responsibility, able to work together in teams, be independent, and able to communicate in presenting the results of their work.

#### b. Teacher Behavior towards Learning Based on Sahino Samalu Principles

Teachers as substitute parental figures for children at school play a big role in children's growth and development. As educators, teachers will provide protection, teaching and new habits that support it. A teacher is a figure who is admired and imitated. One of the factors that influences the success of learning is teacher behavior. Teacher behavior is an action or movement of a teacher that is carried out consciously to be responsible for educating, teaching and guiding students. The characteristics of a good teacher usually know that the abilities of each student are different. There are those who are able to understand the material quickly, there are also those who have to explain it in detail first before they can absorb the material presented. Good teacher behavior is able to adjust the way he interacts with students based on the student's ability level.

In learning based on Sahino Samalu principles, the teacher acts as a student facilitator in the process of constructing their knowledge, a reliable motivator, as a mediator or solver if there is a deadlock in the student's thinking process. Teacher behavior should not differentiate between one group and another, this is also the case when giving grades.

#### c. Sahino Samalu Principles Based Learning Activities

Learning activities based on Sahino Samalu principles begin with cultural apperception, namely cultivating positive attitudes and motivating students to always be enthusiastic and happy to learn through the values of Sahino Samalu principles. In this step, the teacher also explains the learning model that will be used.

Next, the teacher conveys the learning objectives and the benefits of learning. The next activity is to form study groups of 4-6 heterogeneous students based on ability and gender. The process of group formation is carried out by the teacher, not based on student choice, so that there is a pattern of social relations in accordance with the values of the Sahino Samalu principles, and there is no social inequality between groups. The next step is the division of tasks for each group. The teacher divides group tasks like a social gathering, namely writing down the tasks on small pieces of paper, then rolling up the paper, then asking each group representative to take one piece of paper and write down what tasks their group got on the board.

The next step, each group member conducts a group discussion based on the Sahino samalu principle. Deliberation on the division of tasks led by the group leader, where each member has their own tasks. Heavy work, if done together or shared and united, the work will feel



light and finished quickly. During the discussion process, each group must maintain the good name of the group, for example not making noise, responsible for the tasks given, have a strong work ethic and respect each other according to the nature of the Minang people's nomadic nature (Munir et al., 2021), and try together to get high group scores, therefore discipline is needed or obey the rules during the discussion. In this phase, teachers are asked to go around observing student activities to ensure students discuss by implementing the values of the sahino samalu principles. This phase ends with each group member collecting the results of their work to be combined.

The next step, group presentation. Each group presents the results of the discussion. All group members are responsible for the group presentation. At this stage, the teacher reinforces that the grades given are group grades, not individual grades, so that each group must be united and strive to get the best grades, each group member is required to be active in presentation activities in order to maintain the good name of the group. During the presentation, the teacher must stimulate students' thinking patterns, so that they are able to express their ideas in public. After the presenting group presents their work, the teacher and other groups respond. This is done to develop their way of thinking and add new information, because there is a process of competing with ideas which ultimately forms new thoughts in the students' mindset.

The next step is evaluation, in this phase the teacher helps students conclude the material that has been presented. The teacher appoints several students to conclude the material that has been studied. In this phase, the teacher also motivates students to continue learning without being ordered, diligently repeating lessons, and diligently asking peers, teachers and parents about lessons they don't understand. Finally, the teacher gives independent assignments to see the extent of each student's abilities.

The next step is to give awards to the best groups. The best group is determined based on the highest score, based on teacher observations. Rewards can be in the form of gifts or praise. Awards have a positive impact on students, because they can strengthen motivation to continue to push for better achievements and as encouragement for students who have not succeeded. During the lesson, the teacher observes student activities through observation sheets for learning activities based on the Sahino Samalu principle in Table 1.

Table 1. Learning Observation Sheet Based On Sahino Samalu Principles

Aspect	Sub Aspect	Aspect Item
Solidarity	1. Same vision. A shared vision is established before the team starts working together.	1. Each group member understands and is willing to carry out the tasks that the group will carry out
	2. Mutual respect	1. Each group member understands and is willing to carry out the tasks that the group will carry out 2. Pay attention to friends who are expressing their opinions
	3. Effective communication	1. All group members express their opinions

	4. Willingness to work together	1. All group members are seen to be involved in carrying out the group task, contributing to the completion of the task
	5. Responsible	2. Each group completes its task to completion
	6. Supporting mutual progress	1. All group members actively participate from start to finish of learning in order to get the best grades 2. Group members provide support when one of their friends explains their work, such as saying words of encouragement, we can and others
Kindship	1. Mutual trust	1. Sharing Coworkers have a desire to help others complete their tasks Acceptance 2. (openness). Colleagues can share information, ideas, thoughts, feelings, and reactions to issues that occur
Concern	1. Empathize with fellow classmates	1. Don't laugh at/bully group friends when they answer a question incorrectly or don't know 2. Provide assistance to group friends who need help, such as not understanding the material or group assignments 3. Provide assistance to friends who are unable to answer questions from other groups or the teacher when assigned a presentation.
	2. Building harmony among class members,	1. Carrying out group assignments in an orderly/no fuss manner



	2. No fighting between group members
Maintain the good name of the group	<ol style="list-style-type: none"> <li>1. Give criticism or input to other groups politely</li> <li>2. Always answer questions</li> <li>3. Listen to the teacher explanations</li> <li>4. Listen to explanations of other groups' achievements</li> </ol>

## CONCLUSION

Culture influences children's behavior. Cultural values that develop as societal traditions can be implemented in learning. The principle of sahino samalu Minangkabau culture teaches behavior of solidarity, caring, family and maintaining the good name of the tribe. This principle can be used as an alternative in perfecting cooperative learning, so that the social interactions that occur in group learning can motivate students to enjoy learning. The steps for the Sahino Samalu principle-based learning model are as follows: (1) Formulating learning outcomes, (2) Mapping and organizing lesson material, (3) Dividing students into groups, (4) Providing problems, (5) Students discussing by applying the principles Sahino Samau, (6) Presenting the results of the discussion (7) Evaluation, (8) Summarizing the learning results.

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