THE APPLICATION OF A *SAPRAHAN*-BASED ECONOMIC LEARNING MODEL IN SENIOR HIGH SCHOOL OF SAMBAS DISTRICT

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Abstract. The purpose of this study is to evaluate a *saprahan*-based economic learning paradigm for Sambas Regency high school students. This study employed a quasi-experimental design and a quantitative methodology. Five schools comprising 62 pupils served as the research participants. This study's data analysis employed the Wilcoxon non-parametric t-test. The *saprahan*-based economic learning model successfully improved the students' economic learning outcomes, as evidenced by the statistical tests using Wilcoxon that showed a significant difference (increase) in the learning outcomes between the pre-test and post-test findings.

Keywords**:** learning model; economy; *saprahan;* local wisdom

I.   INTRODUCTION

The diversity of local wisdom in the life of the Sambas Malay community is interesting to study because it is full of values and has been internalized in the daily life of the Sambas Malay community. One of them is the *saprahan* tradition in the Sambas Malay community, which has the meaning and spirit of togetherness and mutual cooperation.

One of the well-known cultural practices in Sambas Regency, West Kalimantan Province, is the *saprahan* custom. *Saprahan* is a shared meal that is eaten lesehan, or while seated on the ground. Everyone shares a single, sizable dish and enjoys it together. The Sambas community's principles of unity, gotong royong, and respect for one another are reflected in this practice.

One of the wedding customs is still well preserved. The meaning of togetherness and mutual cooperation can certainly occur because the customary process requires the involvement of many people. In addition, it takes a long time, starting from the preparation stage, making taruf (tents), cooking places, serakalan, and tanjidor places, to tearing down the buildings that have been made, so that the mutual cooperation of local residents is needed.The food menu in *saprahan* includes chicken cooked in white, beef cooked in soy sauce, kikil cooked in peanuts, chicken eggs, vegetable soup, pineapple vegetables, and other dishes. One *saprahan* consists of five to six people sitting in a circle while at the same time teaching good manners. The serving process is usually opened with cheerful songs accompanied by tanjidor musical instruments. There are rules about who is allowed to sit in the top row that are related to the status of religious titles, such as Haji or Hajjah, or people considered to have

qualified knowledge of Islam. The *saprahan* tradition, which is part of the local wisdom in the life of the Sambas Malay community, is very diverse, loaded with values, and has been internalized in the daily life of the Sambas Malay community. In the learning process, this is certainly contextually meaningful; the closeness of students to local wisdom formulated as a learning model will make it easier for students to adapt. Besides that, at the same time, cultural preservation will be better maintained, and the values contained in it will be embedded in themselves and become the pride of students.Based on the results of the above study, the position of this research is to try to answer problems in the implementation of economic learning, namely the need for teachers to use a *saprahan*-based economic learning model.

One of the well-known cultural practices in Sambas Regency, West Kalimantan Province, is the *saprahan* custom. *Saprahan* is a shared meal that is eaten lesehan, or while seated on the ground. Everyone shares a single, sizable dish and enjoys it together. The Sambas community's principles of unity, gotong royong, and respect for one another are reflected in this practice. Based on these facts and conditions, this study aims to develop a *saprahan*-based economic learning model for high school students.

II.   LITERATURE REVIEW

A. *Learning Model*

Khairunida et al. (2023) suggest teaching strategies that value students' cultural backgrounds and create curricula with global diversity in mind. These include acknowledging languages, morals, and practices that influence students'

identities, and incorporating diverse viewpoints in learning materials. The study conducted by Bonner, et al. (2018) highlights teachers' dedication to Culturally Recognized Teaching (CRT), understanding of CRT behaviours, resulting in effectiveness in diverse classrooms, and the needs of proactive students, thus benefiting schools and educational institutions. Furthermore, Sandoval's (2017) research presents five Chilean concepts and suggests modifications, including incorporating indigenous knowledge and grassroots youth culture. It aims to provide a theoretical framework for teaching diverse students, promoting equality and diversity in education.

Learning models will support students in enhancing their cognitive, affective, and psychological skills, as demonstrated by Tayeb (2017). Some examples of learning models are as follows: The first model, concept attainment, focuses on students' comprehension of the nature of concepts, strategies for concept formation, and particular concepts toward logical reasoning in communication; the second, research exercise model, stresses students' mastery of research techniques and inventive spirit; and the third, picture word inductive model, concentrates on language, reading, and concept formation when reading and writing.The information processing model group, the social teaching model group, the personal teaching model group, and the behavioral systems model group are the four groups that Joice et al. (2009) attempt to categorize learning models into in their book Model of Teaching. The information processing model group is concerned with how students and teachers can effectively gather, organize, and present information. It also aids students in improving as learners. The social teaching model group places a strong emphasis on building a democratic environment in our society and discovering what we can accomplish collectively. Social contact can also improve academic performance. The goal of the personalized teaching model group is to create a school where the primary method of instruction is a nondirective philosophy. The behavioral systems model group places a strong emphasis on developing learners who engage in more fruitful behavior. We can assist in teaching students in line with the anticipated learning objectives for each subject by utilizing the four types of learning models. in order for us to understand exactly what goals each learning.

B. Saprahan Culture

According to Arpan (2014), the values found in *Saprahan* are: civility (bercakapap bersetinah berunding bersetabik), togetherness (seadat sepusaka sepucuk sepali darah), care (senasep sepenanggungan), and openness (seanak sekemanakan). The moral message of the Malay community is "the same weight is carried lightly, the same weight is carried, standing the same high sitting the same low," which in the *Saprahan* tradition denotes cooperation and camaraderie. In many contexts, such as the run-up to weddings, the Robo robo ceremony honoring the death of Opu Daeng Menambon, the king of Mempawah, the Beroah event, which involves the sending of tahlil prayers by Malay people in Malay villages, and the anniversary of Pontianak

city, saprhan is still utilized as a kind of folk wisdom. Currently, West Kalimantan Province junior high school students use saprhan as a local content material (local content) lesson with the intention of introducing the next generation.

The term "*saprahan*" refers to the practice of mutual cooperation between people, with the guiding principle of "sitting low, standing high." The custom is typically observed during the month of Sya'ban, which precedes Ramadan, during wedding thanksgiving, and other gatherings where people of all ages, social classes, and religious backgrounds sit lesehan, or cross-legged, on the floor in groups to enjoy the food that has been served. Six people were seated in a circle and served five to six menus of typical Sambas Malay fare. The dishes typically included chicken cooked in soy sauce, chicken cooked in opor, pineapple pacri vegetables, pickles, eggs, and red bean sauce. Sherbet water was served as the beverage of choice, though many preferred to use glass water since it was more sensible. In this *saprahan* custom, knives, forks, and spoons are not used—only hands. A spoon is still offered to accept the side dishes in the interim.

Fig. 1 *Saprahan* at a wedding

Fig. 2 Traditional side dishes of *saprahan*

Through *saprahan* culture, one can develop empathy skills as well as values of oneness (seadat sepusaka sepucuk blood equal), politeness, caring, and openness. One might employ the values of *Saprahan* local knowledge as a method of learning that is based on culture. (Hariko & Hastiani, 2018)

C. Local Wisdom

When we talk about the importance of a dynamic local culture, we frequently run into the paradox that a strong sense of cultural identity can breed group fanaticism. The ability to discriminate between ethnocentrism and a strong

sense of cultural identification is crucial. A strong cultural identity will support psychological development and promote individual mental health by enabling us to realistically acknowledge our strengths and shortcomings, feel safe and at ease with who we are, and embrace diversity without feeling intimidated by them. (Panggabean et al., 2014)

According to Mubyarto (1990), once it is understood that all sciences are essentially tools that help people achieve their objectives and that science must constantly be developed to be more applicable and realistic to the advancement of society, then all sciences must be connected to the values of the relevant society.

Although local wisdom varies in interpretation, it generally represents the capacity of various community contexts to support their well-being and way of life. Rural towns' homogeneous environments often foster long-lasting local wisdom, despite the fact that some of it smells cliche. However, in general, social capital is needed to go about daily living.

According to Soetomo (2014), among the many cultural treasures found throughout this pluralistic country are perhaps social capitals and local wisdoms unique to each region that show how a community can sustain itself and improve its living conditions through a variety of means, but essentially possess the subtleties of welfare realization efforts.

Local wisdom is based on the empirical experiences of the community with the events around them; it then develops according to the needs of the environment, especially nature, which is the main source of welfare. Generation to generational changes in the environment create an internalization process that takes time to alter behavior, especially the economic behavior of the following generation, whether intended or not.

III. METHOD

This study employed a quasi-experimental design and a quantitative methodology. This quasi-experiment uses a Single Subject Design, which usually describes the condition of one or several groups, in this study using 5 class groups, so it does not require a control class. Five schools (SMAN 2 Sambas, SMAN 2 Tebas, SMAN 3 Tebas, SMAN 1 Galing, and SMAN 1 Salatiga) comprising 62 high school students served as the research subjects. The selected student subjects are those who have (understand) Sambas Malay cultural background. The syntax and duration of the *saprahan* learning model are as follows: (1) The teacher conducts opening learning activities (10 minutes); (2) Learners are grouped into several groups, consisting of 5 - 6 people, depending on the number of kare (cases/menu) provided, and appoints 1 leader (Value: togetherness, co-operation, leadership) (4 minutes); (3) Group members are asked to choose the most desirable menu (plate) (Value: tolerance) (1 minute); (4) Group members are asked to 'enjoy' the illustrated menu of the chosen one, (a) 1 minute looking at the illustration (top of the plate) & (b) 4 minutes reading the explanation of the bottom of the plate. (Value:

earnestness/perseverance) (5 minutes); (5) Presentation & Discussion: In turn (according to the number/appointed group leader) group members convey what is understood from the picture & reading, while showing the menu described. Other group members are welcome to ask questions or respond after each group member presents (Value: Courage, sharing) - 5 - 6 people x 5 minutes = 25 minutes (30 minutes); (6) Teacher appoints groups randomly to present the results of the discussion - 5 - 6 groups x 5 minutes = 25 minutes (30 minutes); & (7) Teacher concludes and closes the lesson - 10 minutes. Test items are used as data gathering instruments in conjunction with measurement methodologies. In order to assess the efficacy of *saprahan*-based economic learning model products for high school students in Sambas Regency. In connection with the results of the data normality test which showed that both data were not normally distributed, so the data analysis used non-parametric statistics, namely the Wilcoxon test, assuming that this study was a single subject design, which used paired data, namely pre-test and post-test data.

IV. RESULT & DISCUSSION

A. Result

This applied research has reached the implementation of field trials, which are intended to determine the effectiveness of *saprahan*-based economic learning models for high school students in Ssambas Regency. The design of the field trial to determine the effectiveness of the *saprahan*-based economic learning model for high school students was carried out by experimentation, in which the teacher conducted learning by using the *saprahan*-based economic learning model for high school students. The following is the syntax of the *saprahan* learning model:

- Teacher conducts opening learning activities - 10 minutes
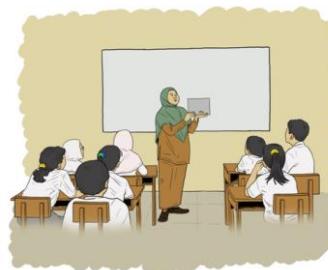

Fig. 3 Teacher conducts opening learning activities

- Learners are grouped into groups of 5 - 6 people, depending on the number of kare (case/menu) provided, and appoint 1 leader (Values: togetherness, cooperation, leadership) - 4 min.

Fig. 4 Learners are grouped into several groups

- Group members are asked to choose the menu (plate) they want the most (Value: tolerance) - 1 minute

Fig. 5 Group members are asked to choose a menu (plate)

Fig. 6 Group members were asked to choose a menu (plate) during the research

Fig. 7 One of the illustrated menus in a *saprahan* plate

- Group members are asked to look the illustrated menu from the chosen one, (1) 1 minute looking at the illustration (top of the plate) & (2) 4 minutes reading the explanation of the bottom of the plate. (Value: earnest/perseverance) - 5 minutes

Fig. 8 Group members looking at the illustration menu

- Presentation & Discussion: In turn (according to the number/appointed group leader) group members convey what is understood from the picture & reading, while showing the menu described. Other group members are welcome to ask questions or respond after each group member presents (Value: Courage, sharing) - 5 - 6 people x 5 minutes = 25 minutes - 30 minutes
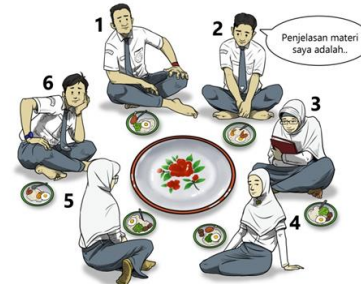

Fig. 9 presentation & discussion

- The teacher appoints groups randomly to present the results of the discussion - 5 - 6 groups x 5 minutes = 25 minutes - 30 minutes
- Teacher concludes and closes the lesson - 10 minutes

Sixty-two senior high school students from Sambas Regency served as the study's test subjects. The pre-test and post-test average count results are displayed as follows:
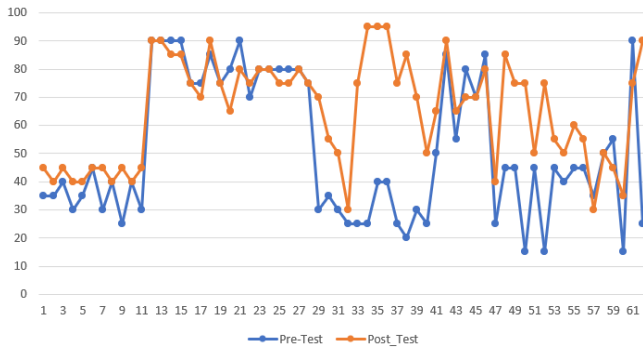

Fig. 10 Comparison of pre-test and post-test data
Source: Processed by Researcher

TABLE 1
DATA DESCRIPTION OF RESEARCH RESULTS

Statistics

		Pre Test	Post Test
N	Valid	62	62
	Missing	0	0
Mean		51,29	65,24
Std. Error of Mean		3,115	2,369
Median		45,00	70,00
Mode		25	75
Std. Deviation		24,527	18,652
Variance		601,586	347,891
Range		75	65
Minimum		15	30
Maximum		90	95
Sum		3180	4045

Source: Output SPSS

It is known from the following table that the Pre-Test results' data concentration is as follows: 51.29 is the mean; 45.00 is the median; and 24,527 is the standard deviation. However, the following are the Post-Test results: mean: 65.24; median: 70.00; Standard deviation: 18,652. Additionally, using SPSS IBM 26, a data normalcy test was performed to ascertain the data analysis technique to be employed. The findings showed the following:

TABLE 2
TESTS OF NORMALITY

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pre Test	,182	62	,000	,891	62	,000
Post Test	,167	62	,000	,933	62	,002

a. Lilliefors Significance Correction

Source: Output SPSS

Based on the results of the SPSS output above, it is known that:

TABLE 3
CONCLUSION OF NORMALITY TEST RESULTS

	Kolmogorov-Smirnov[a]		Shapiro-Wilk	
	Sig.	Conclusion	Sig.	Conclusion
PreTest	$0.000 < \alpha\ 0.05$	Not Normal	$0.000 < \alpha\ 0.05$	Not Normal
PostTest	$0.000 < \alpha\ 0.05$	Not Normal	$0.003 < \alpha\ 0.05$	Not Normal

Source: Processed by Researcher

Since all data are not normally distributed, (especially the results of calculations with Kolmogorov-Smirnov, because the number of data is more than 60 samples), the difference test will be carried out with non-parametric statistics, using the Wilcoxon Test, with SPSS IBM 26 output as follows:

TABLE 4
WILCOXON SIGNED RANKS TEST

		N	Mean Rank	Sum of Ranks
Post Test - Pre Test	Negative Ranks	12[a]	14,33	172,00
	Positive Ranks	37[b]	28,46	1053,00
	Ties	13[c]		
	Total	62		

a. Post Test < Pre Test
b. Post Test > Pre Test
c. Post Test = Pre Test

Source: Output SPSS

Based on the table above, it is known that: (1) there are 12 students who experience a decrease in test results (negative ranks) from the pre-test and post-test results; (2) there are 37 students who experience an increase in test results (positive ranks) from the pre-test and post-test results; (3) there are 13 students who get a fixed score (ties) from the pre-test and post-test results. Furthermore, the statistical test results show the following results:

TABLE 5
TEST STATISTICS WILCOXON SIGNED RANKS TEST

Test Statistics[a]

	Post Test - Pre Test
Z	-4,402[b]
Asymp. Sig. (2-tailed)	,000

a. Wilcoxon Signed Ranks Test
b. Based on negative ranks.

Source: Output SPSS

The results of the Wilcoxon statistical test results above show that the significance is smaller than alpha (0.00 <0.05), thus, The pre-test and post-test results show a difference (increase) in the student learning outcomes, indicating that the *saprahan*-based economic learning model successfully raises students' economic learning outcomes.

B. Discussion

Improving Learning Outcomes with Local Wisdom-Based Learning

The *saprahan*-based learning model contributes to improved economic learning outcomes, reflecting the importance of cultural relevance in education and how integrating local traditions can improve student engagement and learning. Januardi & Superman (2024) mentioned that teachers need to increase creativity and improve understanding and apply traditional values in learning, which will have an impact on improving students' understanding of local values, love for the country, and critical thinking skills, making it effective for improving the quality of education.

The aforementioned research results demonstrate how the established learning model affects students' improved learning outcomes. This is consistent with the results of various earlier studies. Wijayanthi (2014) found that social studies learning results differed between experimental courses employing guided inquiry learning models based on local wisdom and classes utilizing traditional learning models. According to Pamungkas et al. (2017), it has been demonstrated that using a local wisdom-based science learning model can enhance students' learning results and creativity. This study highlights the importance of local wisdom, specifically the Pranata Mangsa Calendar that is deeply ingrained in Javanese culture. Sutrisno (2020) discovered a noteworthy influence on the utilization of the VCT model, which bases research on enhancing student learning results on the local wisdom of Madura.

The study's findings suggest that local wisdom is valued as a component of the learning process. This is consistent with the research of Rispan and Sudrajat (2020: 73), who found that teaching students the values of kalosara local wisdom is important because it helps them recognize and comprehend the cultures around them and prevents them from being uprooted when negative cultures enter their lives, Furthermore. This validates the results of Wafiqni and Nurani's (2018) study, which found that incorporating thematic learning can help youngsters develop their sense of local potential. Teaching children this local wisdom-based thematic model will help them comprehend how to respond correctly to global difficulties and build a civilization that recognizes human contribution to national advancement in addition to the need for humans to possess omniscience, further validates Manguni's (2014) research findings, which indicate a favorable and directly proportionate association between learning outcomes and local wisdom-based learning. In a similar vein, there is a direct and positive correlation between learning outcomes and school culture.

As stated by Satriawan et al. (2016), it is quite possible to boost students' knowledge of physics ideas by utilizing local wisdom as a contextual example in physics teaching materials. Rahmawati et al.'s (2020) research demonstrates how this local wisdom-based contextual learning model, which incorporates stories with aspects of local wisdom, significantly improves the listening skills of grade VI SD 1 Piji pupils. Irmayanti et al. (2020) discovered that grade V students of SDN 224 Palae can improve their sociomathematics skills through contextual learning based on local wisdom because they make the connection between the information given and real-world situations.

Effectiveness of Learning Model Implementation

The findings of this investigation corroborate the findings of Sulasih et al. (2017), who demonstrated that the application of learning models can enhance student learning outcomes. In order for pupils to protect the local advantages of their area, the educational environment must be introduced while taking into consideration the advantages that already exist in the community.

Using efficient learning models can help students achieve better learning outcomes. It is hypothesized that learning models with learning syntax will encourage students to think more creatively and actively, which will improve learning results. The pretest average value of 50.35 and the posttest average value of 79.19, as reported by Hardianto and Baharuddin (2019), indicate that learning results differed before and after applying the Paikem Gembrot learning model.

According to Komilaini et al. (2016), The learning results of sixth-grade students showed improvement at SDN 7 Pekanbaru when the Guided Inquiry learning model was applied, specifically, the average basic score from the first cycle UH increased from 69.1 to 82.4, with a classical completeness of 74% (not yet complete). Next, it rose to 92 with 100% classical completeness (complete) in UH cycle II. According to Diantoro et al. (2019), By using the cooperative learning model type Two Stay Two Stray (TSTS), students in class VII at SMPN 18 Mataram can improve their learning outcomes. This is demonstrated by the students' average score increasing from 71.01 in cycle I to 76.38 in cycle II.

Limitations of the Findings

It must be recognised that the small sample size may have a biased impact on the results of the study, so it needs to be expanded in future studies. In addition, it is necessary to increase the intervention time for implementing the learning model.

V. Conclusions

The results show that the *Saprahan*-based learning model successfully improves students' economic learning outcomes. This model integrates local cultural values, which is proven to increase students' engagement and understanding of economic concepts. This research supports previous findings

showing that local wisdom-based learning can improve students' learning outcomes and creativity.

The findings of this study require additional investigation, including testing new materials and subjects. More research can also be done to create more adaptable and efficient props for *Saprahan* learning models. Measuring learning motivation and boosting student creativity following the use of the learning model are equally essential.

The researcher suggests that further research on *saprahan* culture and its integration in the learning process could be conducted, including a longitudinal study to assess the long-term impact of *saprahan*-based learning as well as extending the piloting of this model to other subjects. In addition, there needs to be a local government policy (at least in local content), to instruct schools and educators to implement culturally responsive teaching models.

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