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Tel: +48 226 0 227 03
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JOURNAL	International Journal of Innovative Technologies in Social Science
p-ISSN	2544-9338
e-ISSN	2544-9435
PUBLISHER	RS Global Sp. z O.O., Poland
ARTICLE TITLE	DEVELOPMENT OF “UIS” WOVEN LEARNING BASED ON KARO’S CULTURAL VALUES IN VOCATIONAL HIGH SCHOOLS
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ARTICLE INFO	Nurhayati Tanjung, Dina Ampera, Farihah, Veronika Sinukaban, Siti Wahida. (2022) Development of “UIS” Woven Learning Based on Karo’s Cultural Values in Vocational High Schools. International Journal of Innovative Technologies in Social Science. 4(36). doi: 10.31435/rsglobal_ijitss/30122022/7880
DOI	https://doi.org/10.31435/rsglobal_ijitss/30122022/7880
RECEIVED	22 October 2022
ACCEPTED	26 November 2022
PUBLISHED	28 November 2022
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DEVELOPMENT OF “UIS” WOVEN LEARNING BASED ON KARO’S CULTURAL VALUES IN VOCATIONAL HIGH SCHOOLS

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DOI: https://doi.org/10.31435/rsglobal_ijitss/30122022/7880

ARTICLE INFO

Received 22 October 2022

Accepted 26 November 2022

Published 28 November 2022

KEYWORDS

Karo Cultural Value, Uis Weaving Learning.

ABSTRACT

This study aims to develop a learning model of UIS weaving based on the relevant Karo cultural values in schools. The research uses research and development through the Borg and Gall model development approach. The research subjects were the teachers and students of the Vocational School (SMK) Negeri 1 Berastagi where the research was conducted.

Data collection techniques using observation and interviews. The data analysis technique used a qualitative descriptive technique. The research findings can be described as follows. First, the relevant Uis Karo weaving learning model used for the cultivation of Karo cultural values is Carl Rogers' version of the non-directive learning model. Second, modification and adjustment of this learning model are carried out so that it can be used to instill Karo's cultural values, especially those related to the format of the lesson plan. Third, teachers can carry out Uis Karo weaving learning using a non-directive model for planting Karo cultural values by the applicable curriculum in schools while still paying attention to the Karo regional government policy regarding the development of a Karo ethnic-based curriculum.

The results of the study found that noble values formulated in various expressions need to be given to students, among others; Uis Karo is a culture of the Karo tribe. Uis Karo is a set of traditional clothes used in cultural activities. Uis (cloth) means clothing in Karo so that its development has made uis into various types, styles, and functions. Uis is made from cotton, spun, and woven manually using looms instead of machines. The composition of the yarn as the basic material for Uis uses cotton yarn with natural dyes, but some also use factory fabrics that are dyed with chemical dyes. Some of this uis are rare because they are no longer used in everyday life, or are only used in cultural ritual activities related to animist beliefs and are no longer practiced.

Citation: Nurhayati Tanjung, Dina Ampera, Farihah, Veronika Sinukaban, Siti Wahida. (2022) Development of “UIS” Woven Learning Based on Karo’s Cultural Values in Vocational High Schools. *International Journal of Innovative Technologies in Social Science*. 4(36). doi: 10.31435/rsglobal_ijitss/30122022/7880

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Introduction.

Learning is said to be successful when the activities that take place in schools can facilitate students in the transfer of value process in the context of nation character building as stated in the official curriculum. However, not all teachers can develop and implement this learning. Learning activities are a determinant factor for the success and quality of graduates.

Why are there still teachers who have not been able to develop and implement the learning that can facilitate students' growth and development of the national character values? One reason is that the teacher's reference to learning models based on character education is still limited. The learning models used by the teacher are still limited to verbalize learning models. As a result, students' understanding is less comprehensive and does not touch the moral and cultural essence prevailing in the society.

This reality shows that educational institutions have not succeeded in the process of preparing graduates with national morality and character. Some cases that have occurred recently around us indicate a moral crisis among students, among others; alcohol parties among students, student brawls, and sexual harassment. This case does not only occur in one particular region or community but has become widespread throughout Indonesia. In the Karo Special Region, these cases have also been seen in adolescents, Karo District with 18 cases, 11 to 15 years of age is the age where children are very easily persuaded and seduced, a situation where the child is in puberty (Antara Sumut, 2020). The roles of teachers and parents are highly demanded in educating and raising their children. Especially amid current rapid technological advances, while winning competitions in various fields of life requires the availability of intelligent, intellectual, and moral human resources, which are urgently needed today.

Uis learning based on cultural values is a learning model used by teachers to facilitate students in mastering a set of competency formulations, by promoting and referring to cultural values that apply in the Karo community, were through learning to weave Uis the teacher conveys cultural values From the elements of the cloth being woven by the students, students understand the meaning of Uis itself from karo culture, both inherent in the content of uis weaving material and inherent in the learning approach. This needs to be done because errors or differences in the meaning of karo cultural values will affect the achievement of national education goals that contain cultural values so that students do not forget their ancestral culture through the meaning of Uis.



Fig. 1: Uis Karo

Uis is a weaving craft that has a certain value, this can be seen from the motives contained in uis. The specialties of uis Karo in various ways make it a cultural identity of the Karo tribe. This uniqueness can be seen in the decorative motifs which are a reflection of the Karo culture which is rich in meaning. On a uis there are various decorations. Uis also has authenticity, uniqueness, and distinctive manufacturing techniques that make its character strong and different from other native Indonesian woven fabrics. The use of uis is now wider, not only for customary and religious needs but also for its use in fashion. During its development, uis was also given to people, not from the Karo tribe. This can be interpreted as respect and affection for uis recipients, for example giving uis to officials visiting Karo land accompanied by words (blessings or pasu-pasu). Uis is also a symbol of brotherhood between the Karo people who have migrated outside the city, including abroad. Karo cultural values include; noble

values (spiritual, personal, moral, social, and Karo nationalism), artifacts (performance literature, painting, clothing, crafts, architecture, and cuisine), and customs (social, identity, economy, welfare, and politics, power), which develops, applies, is recognized, believed, and agreed to be implemented by every member of the Karo tribe. These values, according to Ekowarni (2010) are none other than supreme values which are guiding principles used to achieve a higher degree of humanity, a more useful life, peace, and happiness.

In the context of implementing the 2013 Curriculum, this learning model is very relevant to use. The 2013 curriculum which is developed and refers to the formulation of graduate competencies requires a curriculum implementation model that can facilitate students in mastering competencies. In Sanjaya's view (2005) learning in the context of a competency-based curriculum needs to pay attention to the principles; the learning process is to form the creation of an environment that can shape or change the cognitive structure of students, related to the type of knowledge that must be learned and must involve the role of the social environment. Here, what is wanted to be realized are graduates who are competent in their fields and have a national character.

There are several characteristics of the learning model based on cultural values that distinguish it from other learning models. First, the learning objectives are for participants to master the domains that are in the formulation of competencies and the character values contained therein. Second, learning activities are aimed at facilitating students to acquire competencies formulated in the applicable curriculum, while still prioritizing actions to develop the values of the nation's character. Third, the learning materials are organized in an integrated manner (integrated) with the dimensions of the associated national character values. Fourth, the learning environment is arranged naturally. That is, students are allowed to learn to gain real learning experiences in society related to the noble values that develop socially. Real experiences in the community are more effective than instant knowledge that develops in isolated classes.

Starting from the explanation above, the researcher intends to research with a focus on developing learning based on Karo cultural values in Vocational High Schools. Thus, the formulation of the problem is to develop learning to weave Uis based on Karo cultural values at Vocational High School (SMK) Negeri 1 Berastagi. The results of this study are expected to benefit efforts to improve the quality of learning and teacher competence in learning activities, which are not only as of the transfer of knowledge activities but also as a transfer of value activities.

Methods.

This study uses a research and development model adopted by Borg and Gall. Borg and Gall (1983) say "educational research and development (R & D) is a process used to develop and validate educational production". With this understanding, a series of research and development steps are carried out in a cycle, in which each step developed always refers to the results of the previous steps and in the end, a new educational product is obtained. The research and development steps include ten steps, but in general, they can be summarized into four main steps which are described in Figure 1 as follows.

Based on Figure 1, it can be said that this research and development model contains the following steps.

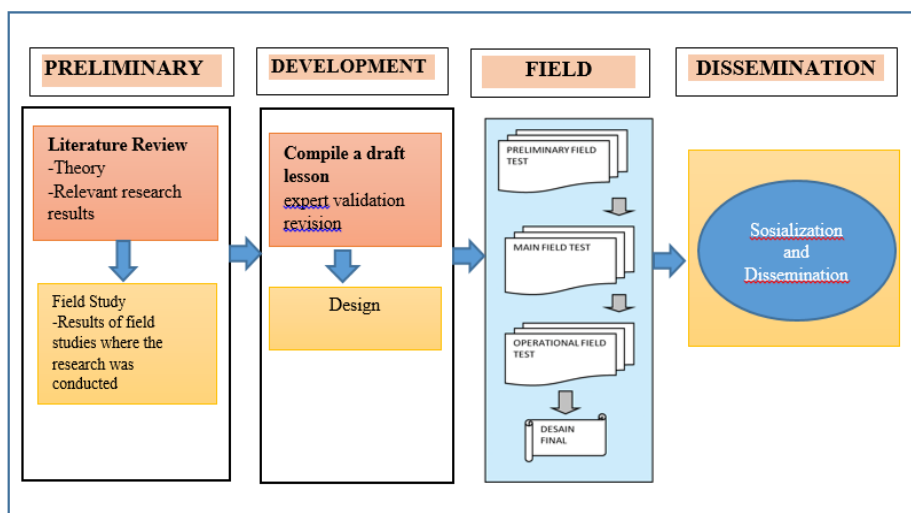


Fig. 2: Designing Research

First, the preliminary study is to identify the Karo cultural values inherent in Uis, to be conveyed to students through documentation studies of various regulations of the Karo Regency Regional government related to the implementation of Karo culture-based education. It is hoped that the results of this activity can be used as a starting point for the development of the Uis weaving learning model based on Karo cultural values.

Second, developing a non-directive learning model that is considered relevant to be used to cultivate Karo cultural values through weaving Uis, by conducting discussions with teachers at the Berastagi State Vocational High School 1, Karo district, and then the draft learning model development results are assessed. By learning experts before being piloted. The result of the activity at this stage is a learning guide that is packaged in the form of a lesson plan (RPP) weaving Uis based on Karo cultural values.

Third, the feasibility trial of the learning model for the cultivation of Karo cultural values in Vocational High Schools by three teachers of 1 Berastagi State Vocational High School, Karo District. The activities carried out are implementing the design of a non-directive learning model based on Karo cultural values, evaluating, revising, and refining the model.

Fourth, the product validation of the Uis Karo weaving learning model based on Karo cultural values in the form of experiments. Through this experiment, an index of the effectiveness of using a learning model based on Karo cultural values will be obtained to improve the quality of learning five main subjects in Vocational High Schools.

Fifth, preparation of learning guides and conducting socialization and dissemination of learning model guides to weave Uis based on Karo cultural values to students in Vocational High Schools.

Of the five stages above, this study focuses on three activities, namely the identification of Karo cultural values that will be given to students, the development of non-directive learning models that are considered relevant to be used for planting Karo cultural values, and the feasibility test of the model. Learning relevant Uis weaving to be able to inculcate Karo cultural values by three teachers of State Vocational High School 1 Berastagi, Karo Regency.

This study uses respondents as research subjects who are teachers in five main subjects in Vocational High Schools. By the research model used, the research subjects were taken purposively but still paid attention to the representation of Vocational High Schools in the good, medium, and low categories). The data collection technique used was a learning observation guide and interviews. Observation guide to determine teacher performance in implementing Uis weaving learning activities based on Karo cultural values. Interview, to clarify the results of observations. The data analysis technique used is qualitative data analysis. The qualitative analysis technique is to determine the feasibility of the Uis weaving learning model based on Karo cultural values.

Result

a. Identification of Karo Cultural Values

Based on the study and the results of discussions with the Principal of SMK Negeri 1 Berastagi, it was obtained a description of the Karo cultural values that were worthy of being taught to students. The contents of cultural values that are very closely related to the life of the Karo tribe and are believed to bring peace in their lives consist of noble character, the work or human cultivation and community customs which have strategic values coloring education in Karo Regency and need to be given to students in Vocational High Schools as follows.

First, the noble values formulated in various expressions that students in Vocational High Schools need to give, among others; Uis Karo is one of the cultures of the Karo tribe in North Sumatra. Uis Karo is a set of traditional clothes used in the cultural activities of the Karo people. In ancient times before the Karo tribe recognized foreign-made textiles, Uis (cloth) means that in Karo language it is everyday clothing until its development made Karo uis into various types, patterns, and functions. In general, uis is made from cotton, spun, and woven manually using gedogan and non-machine looms (ATBM). The manufacture of yarn as a base material for uis Karo initially used natural dyes and did not use manufactured chemicals. But there are also some of them using factory fabrics that are dyed (dyed) with natural dyes and made into uis. Uis Karo has colors and motifs related to its use or the implementation of cultural activities. Some of this uis are rare because they are no longer used in everyday life, or are only used in cultural ritual activities related to animist beliefs and are no longer practiced.

Second, artifacts in the form of works of art and other works that are full of noble values, including local physical architecture with harmony, beauty, robustness that simultaneously reflects other

aspects of social institutions. Broadly speaking, the artifacts contain various types of cultural art in the form of cultural product artifacts, literary arts and languages, and customs.

Cultural product artifacts consist of: Commodification forms occur in the form of motifs, colors, designs, production processes, and functions. The aspects that are commoditized in uis Karo include artistic values, meaning values, as well as material values of uis. Uis that are modified by creative actors generally only modify the types of uis that are still used by Karo people in general, such as Uis Karo.

b. Learning Model Development

The purpose of the Karo culture-based curriculum development activities is to enrich or provide added value to culture, both in content and in its implementation, the relevant learning model used is the non-directive learning model from Carl Rogers. Furthermore, for this learning model to be adequate and suitable for use, it is necessary to modify several aspects and steps of learning according to the applicable curriculum policy. Therefore, before this learning model is applied to the cultivation of Karo cultural values in Vocational High Schools, studies are needed in the form of discussions with teachers, school principals, and learning experts. The non-directive learning model comes from the concept of nondirective counseling. This learning model focuses on efforts to facilitate students in their learning activities. For this reason, teachers are expected to be able to act as facilitators and help students gain their respective learning experiences as desired by students. In general, the characteristics of this learning model can be seen in Table 1.

Table 1. Overview of Non-Directive Learning Model

No	Related Aspects	Description
1	Orientation and purpose	Helping students express ideas, feelings, and behavior patterns that allow them to grow and develop into good, effective, and high-confidence individuals
2	Assumption	Students are individuals who have full potential to be optimally developed, the environment is a factor that influences and determines the success of students in learning to weave uis karo, and the interaction between teachers and students of karo cultural values in the learning process
3	Syntax	The first stage: describes a situation or situation that requires problem-solving by encouraging students to be able to express students' feelings (anxiety and curiosity) freely with their friends. The second stage: tracing the root of the problem by encouraging students to explore and determine problems and how to appreciate the students' work weaving Uis Karo The third stage: developing insights by inviting students to discuss various cultural content issues that exist in Uis Karo, as well as taking feedback. The fourth stage: planning and making decisions by inviting and guiding students to find alternatives to discuss uis karo as karo culture. The fifth stage: integration, which is indicated by the students getting to understand and wanting to develop further or action solutions used to solve problems.
4	Social System	The teacher plays the role of a facilitator or reflector, wherein this case students get the freedom to express ideas, feelings, and actions but still need to uphold and pay attention to politeness in their activities.
5	Support System	For the Uis Karo weaving learning activities with the non-directive model to be carried out effectively, an environment, academic culture, facilities and infrastructure are needed, as well as the availability of time that supports students to be able to optimally express ideas, feelings and actions when understanding the cultural values inherent in Uis Karo.
6	Impact of Learning	Improve integrated communication between students, develop self-understanding and reflection on self-development fibers that are inherent in cultural values on the Uis Karo
7	Impact of Accompaniment	Self-development, increasing academic and social motivation, and building capacity and learning achievement

Furthermore, a learning model trial is conducted, in which learning experts assess the draft learning model in terms of theoretical and methodological feasibility. Assessment of learning models is focused on the formulation of goals, assumptions, syntax, social systems, support systems, learning impacts, and accompanying impacts. Assessment of the learning implementation design, including the formulation of objectives, learning materials, learning steps, an assessment system, the relationship between learning elements, and their use as a learning guide.

Based on the results of the learning design expert's assessment, it is said that in principle the non-directive learning model can be used to cultivate Karo cultural values in Vocational High Schools. However, there are still several aspects that need to be considered, namely before this learning model is implemented, it is necessary to conduct training first for the research subject teachers and the assessment of affective aspects needs to use various techniques so that the results are truly representative. Visualization of non-directive learning models for planting Karo cultural values in the development results of Vocational High Schools can be seen in Table 2.

Table 2. Non-directive Learning Model for Learning Karo Culture

No	Related Aspects	Description
1	Orientation and Purpose	Facilitating students to realize Karo cultural values through learning to weave Uis Karo at school
2	Assumption	Students are social beings, the socio-cultural environment of Karo influences the behavior of the Karo community, and the interaction of teachers with students is a means of transforming Karo cultural values
3	Syntax	The first stage: the application of Karo cultural critical situations related to the values of Uis Karo in Karo culture, by encouraging students to reveal the meaning of Uis Karo in Karo culture (noble values, artifacts, and sacred values of customs towards Uis Karo). The second stage: tracing the root of cultural critical problems experienced today, by encouraging students to describe (exploration) place cultural problems and appreciate the results of students' work weaving Uis Karo The third stage: developing insight by inviting students to discuss various cultural content issues that exist in Uis Karo. The fourth stage: developing several alternative solutions that are relevant to realizing Karo culture in students The fifth stage: applying the selected solution for understanding the cultural values of Karo in Uis Karo cloth
4	Social of system	Norms, ethics, and morals of students of SMK Negeri 1 Berastagi complement the behavior of students in their daily interactions in family, school and society.
5	Support of system	The learning activities of Uis Karo weaving can be carried out effectively and require the support of teachers, schools, families, and communities so that the cultural values inherent in Uis Karo are not automatically lost from students' knowledge.
6	Learning of impact	Using Uis Karo and interpreting the cultural values inherent in Uis Karo as a learning impact for students by the 2013 curriculum currently used
7	Accompaniment Impact	Students have personalities according to Karo culture, have self-awareness, appreciate, self-actualize, and are creative with cultural values inherent in Uis Karo

c. Learning Model Trial Results

Trials of the initial draft of the non-directive learning model are designed to facilitate students in understanding Karo's cultural values. The purpose of this trial is to develop a draft of an initial model that is suitable for teachers to use in cultivating Karo cultural values in weaving Uis Karo.

This trial was carried out in three trials, the determination of the number of trials was based on the teacher's ability to implement this learning model according to the set target. After going through

the third try, the learning model found was deemed adequate and suitable for use. Changes and modifications were made to the learning steps that were considered difficult for the teacher, especially those related to efforts to direct students in determining, selecting, and deciding for themselves examples of Karo cultural values that they wanted to learn and understand in every lesson.

In the preliminary stage, the main activity carried out is the presentation or description of critical conditions or situations regarding the fading of students' understanding of Karo cultural values which are interpreted through Uis Karo cloth. In the core activity phase, modification of the exploration phase is carried out, developing several solutions, selecting the best solution from several solutions, and applying relevant and effective culture. In the exploration phase, students still need guidance from the teacher in seeking information related to various cases of cultural crises. In the phase of developing several solutions and selecting the best solution from several solutions, students can practice their opinion to determine the best solution in answering cultural critical problems. In the application phase, students need various sources and relevant learning media. Furthermore, the closing stage includes concluding and follow-up activities for students to welcome the next learning activity.

Discussions

Substantially, the non-directive learning model for cultivating Karo cultural values in Vocational High Schools is very relevant to use. Students are facilitated and conditioned to find answers on their own to various problems related to cultural crises, especially Karo culture. This learning emphasizes the development of independence (thoughts and feelings) of students in learning various Karo cultural values, which include aspects of customs, artifacts, and noble values of society.

Uis karo are used as maneh-maneh (gifts for women), to change the clothes of the parents (women) and as a plate for the dish (plate) when giving the dowry in traditional ceremonies. This type of fabric is thinner than other types of uis Karo and this uis has various motifs and colors such as red, brown, green, and purple. The use of this cloth is often used as a scarf for women. The existence of uis karo is not only used for shawls or hoods (head coverings) only. There are times when uis karo will be used as a seam (sarong) for women on certain occasions. For a hood (a triangular head cover), uis karo are used simply, because usually the uis karo used as a hood are only at the time of death.



Fig. 3: Uis Karo

a. Uis Karo Making Process

1) Shower the thread

Place the hani tool on the wall or the table, determine the length of the warp, which is 200 cm by using different colored threads according to the base color of the Uis Karo warp as an example. Attach the thread to the pins of the desired size. Make a cross between the two halves of the peg. If the thread has reached the end of the lever of the hani tool and has been given a cross, then the thread is rolled back to its original direction repeatedly until the color change matches Uis Karo, then the thread is connected by tying it between the two ends of the thread. Until the number of threads is what you want.



Fig. 4: The number of threads as specified

On every tenth strand and every multiple of ten, marked with a thread of a different Color to facilitate calculation.

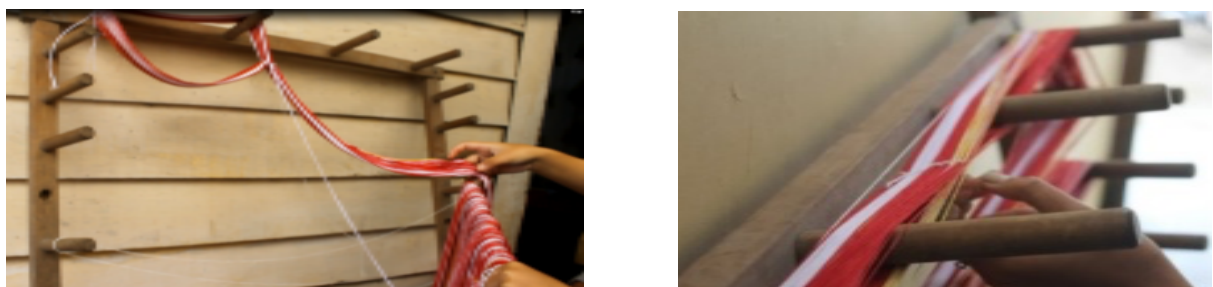


Fig. 5: Thread count and unscrew thread

Tie the cross-threads of the threads, to make cleaning easier, then remove the threads from the hani tool. Then place the agricultural yarn on the back of the machine and insert the end wound part of the spindle/boom stick.

2) Cleansing

1. Prepare and attach two wooden/bamboo sticks to separate the cross warp threads, then tie them to the machine.
2. Remove the cross-tie thread.
3. Attach and tie the raddle (thread separator) on the machine

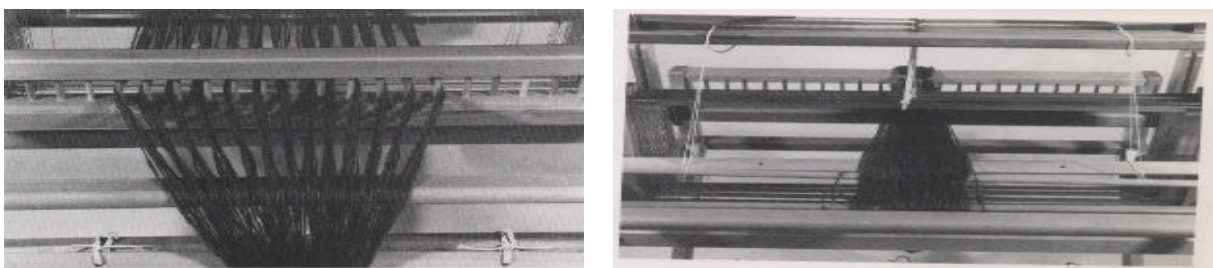


Fig. 6: Thread and thread the Raddle

4. Arrange and thread the warp threads on the raddle according to the order of the crosses.
5. Check if the thread is correct.
6. Winding warp thread on warp boom.

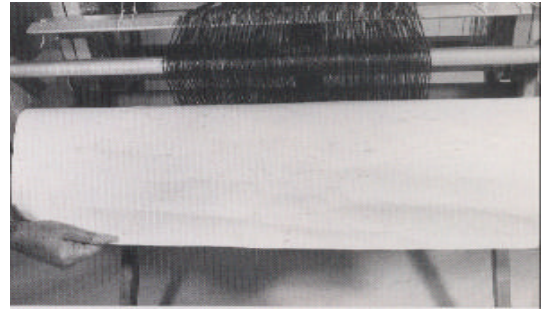


Fig. 7: Winding thread and attaching thick paper

7. Give a layer of thick paper or wooden sticks to the spindle roller so that the weave is even.
8. Insert the thread one by one into the gun eye according to the design or sequence of gun /Kamran: 1, 3, 2, 4. in a certain number the results are stringed alive to facilitate the implementation of inserting the thread on the comb.

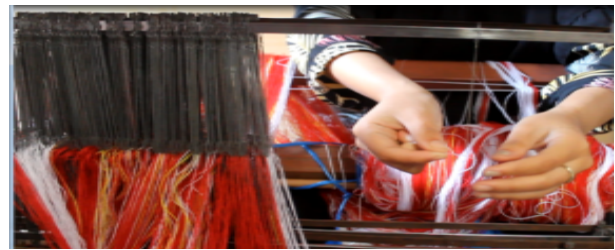


Fig. 8: Point on gun and point on comb

Starting from the middle, thread the warp one by one into the comb / torch measuring 1/12 (1 inch contains 12 holes) and tighten the string and wind the thread evenly

3) Setup

Tie the ends of the warp threads to the winding stick with a plastic tie



Fig. 9: Tying warp threads

Make sure the result of the installation of warp thread is even and the same tension.



Fig. 10: Check thread tension

4) Weaving

1. Prepare and make weft threads by rolling them on flat binoculars.
2. Sit on a chair facing the loom.
3. With your right hand, hold the comb in the center position over the right-left edge.



Fig. 11: Winding the weft, holding the comb and stepping on the pedal

4. Step on the pedal using your right and left feet to raise the gun so that the warp threads rise and open.
5. Open the warp mouth, fill with stick wood or thick thread along the warp thread.



Fig. 12: Installing the sticks at the cross

6. Pass the weft through the opened warp.
7. Pull the comb with two hands with a little bit hard / pressed, so that the threads can close perfectly.



Fig. 13: Pulling the comb and weaving

By stepping on the pedal, alternate the left and right feet according to the twill motif, namely in sequence 1, 2, 3, and 4 or 1 and 2, 2 and 3, 3 and 4, replace 3 and 4, or 1 and 3, replace 2 and 4. Do it continuously according to the object made.

5) Final settlement (Finishing)

When finished, cut it with scissors



Fig. 14: Cut out the top

The distinctive feature of this Uis Karo weaving learning model is that there is a learning step that gives the freedom to be creative in choosing and determining solutions to critical problems of Karo culture independently. Students are not directed to choose and determine a solution to overcome the Karo cultural crisis, but they are accompanied by choosing and determining the best solution to solve the Karo cultural crisis according to the competency formulations in the applicable curriculum. Joyce & Weil (2004) state “the nondirective teaching model focuses on facilitating learning. The environment is organized to help students attain greater personal integration, effectiveness, and realistic as appropriate”. By using this learning model, students are expected to be able to develop their personalities completely and independently by structuring a conducive learning environment around students.

When compared with other learning models, the learning model has the advantage of facilitating students in understanding, selecting, and implementing new ideas for the benefit of participants in dealing with various problems they are facing. Therefore, the teacher must respect the ability of students in each of their learner activities, understand the characteristics of student thinking, and create an atmosphere of communication with nuances of empathy.

Teachers also need to provide reflective comments to arouse students' enthusiasm to be more active in finding new ideas. This is in line with the opinion of Sinaga (2016) that a learning process, in addition to demanding teacher creativity, also requires student readiness in learning. The application of the non-directive learning model for the cultivation of Karo cultural values in Vocational High Schools is very relevant to the policies of the Karo Regency Regional Government, regarding the Culture-Based Education Curriculum, among others, it is stated that the implementation of a culture-based education curriculum can be done with various patterns, namely integrated into every subject, self-development in the form of extra-curricular activities, monolithic as its own teaching material, and cultural development

of educational units based on the Karo culture in the form of individual and organizational daily behavior Wuryandani et al (2016) stated that through the provision of good character values, it is hoped that they will find it easier to interact and adapt to their surrounding environment. Here, a non-directive learning model is used in the implementation pattern of "integration in each subject".

Based on the research findings, the teacher still finds it difficult to condition the learning atmosphere that allows students to dare to express new ideas by themselves to solve the learning problems that are being faced can be considered an interesting situation to be studied. One of the reasons is that students are not encouraged to think creatively in their learning optimally so that when they are introduced to new learning methods that are more active and creative they find it difficult to express new ideas spontaneously.

To solve this problem is to optimize the role of the teacher in guiding students when participants get the task of suggesting new ideas. With the persistence, patience, and tenacity of the teacher in helping students put forward their ideas, it is possible for students to come up with many new ideas from students for the benefit of their learning. Joyce and Weil (2004) say "in being accepting and no punitive, the teacher indirectly communicates to the students that all thoughts and feelings are acceptable".

Furthermore, in order for this non-directive learning model to be more effective in its implementation, it is necessary to use various learning resources and learning media according to the characteristics of the Karo cultural values that are being studied (noble values, artifacts, and customs). One reason is that learning resources and learning media can facilitate students in learning activities. By using effective learning resources and learning media students can get convenience and clarity when receiving learning messages into a learning experience. Iswardhani and Djukri (2015) state that (selection and use of learning resources that are in accordance with the characteristics of the lesson and student learning styles can improve student achievement.

Conclusions

There are a number of Karo cultural values that can be integrated into the teaching materials of each relevant subject as stated in the curriculum applicable in Vocational High Schools, which include noble values, artifacts, and customs or habits that apply in the Karo community. The relevant learning model used to instill Karo's cultural values is Carl Rogers' non-directive learning model. The development of this non-directive learning model is carried out to optimize and streamline the process of transmitting and transforming Karo cultural values to students in Vocational High Schools, both related to the main aspects of learning and the steps of learning. The results of trials of non-directive learning models for the optimization and effectiveness of learning values require modification in two ways. First, teachers are expected to accompany seriously in the exploration phase because this phase is important for students in expressing new ideas. Second, the use of learning resources and learning media in the application phase so that students are able to carry out learning tasks correctly and realistically.

Based on these findings, it is suggested that teachers be given intensive training before implementing the learning model that will be tested. Adequate teacher understanding and skills in the use of learning models greatly affect the quality of learning. The provision of learning resources and learning media is very necessary for the learning process of Karo cultural values, especially for the sake of concretizing the concepts being taught. The social closeness between teachers and students needs to be built to maximize the process of internalizing the learning experience for students in learning.

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