

# The Development of School Culture Based on Local Cultural Values in Elementary Schools of Central Aceh Regency

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## ABSTRACT

This research investigates the development of school culture grounded in local wisdom at SD Negeri 12 Kute Panang, Central Aceh Regency. The study adopts a qualitative design with a descriptive approach. Data sources comprise primary data collected directly from field informants and secondary data obtained from relevant school documents. The participants include the principal, teachers, students, and community members. Data collection methods involve observation, interviews, and documentation, while analysis is conducted through data reduction, data display, and conclusion drawing/ verification. The results reveal several school activities that reflect the application of local wisdom values, which also serve as integral components of the school's culture. These include: (1) **Cultivation of Gayo coffee**, a prominent regional commodity and a primary source of income for local residents. At school, students receive guidance from teachers on coffee farming techniques, from seedling preparation to post-harvest processing providing both practical knowledge and character-building experiences. (2) **Traditional arts**, such as Didong and Tari Guel, which hold deep cultural meaning for the Gayo community. At SD Negeri 12 Kute Panang, these activities are conducted on Thursdays, with students organized into groups and trained by teachers. (3) **Traditional cuisine**, where students are introduced to local specialties including gutel, masam jing, and lepat.

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## 1. Introduction

Education plays a vital role in the development of human resources who possess skills, competencies, and good character. In response to the rapid advancement of science and technology, educational institutions must prepare programs that align with current needs. According to government regulations, education is defined as a conscious and planned effort to create a learning environment and learning process in which students actively develop their potential to possess spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, the nation, and the state (Peraturan Pemerintah Republik Indonesia Nomor 57 Tahun 2021 Tentang Standar Nasional Pendidikan, 2021). Therefore, it can be said that education serves as a means to develop an individual's potential, resulting in positive impacts both for the individual and for the nation.

The advent of globalization has affected various aspects of life in society, one of which is the cultural aspect. Globalization has a negative impact on local culture, including the loss of local languages and traditions (Taptiani et al., 2024) and the erosion of social values (Vishal, 2020). Therefore, in order to preserve existing cultural heritage within society, efforts and strategies are needed to safeguard cultural values. According to (Gerda, 2024), the active

involvement of the government, educators, and cultural institutions is essential in formulating policies for cultural preservation.

One of the efforts that schools can undertake to preserve local cultural values is through the development of school culture. According to (Zamroni, 2016), school culture refers to the beliefs and values present within the school that are firmly upheld by all members of the school community. Meanwhile, (Kend.D & Deal, 1999) define school culture as the norms, values, beliefs, attitudes, expectations, and traditions within the school environment that shape the mindset and behavior of its members. Furthermore, (Afemikhe et al., 2022) state that school culture can be observed in various aspects, such as ensuring safety, fostering environmental awareness, mutual respect, and maintaining traditions and routines based on shared values, thereby strengthening the school's academic, ethical, and social standards. Therefore, school culture serves as a reflection of school life (Iyabode, 2021)

School culture plays a crucial role in determining the development and effectiveness of a school. The realization of high-quality education cannot be separated from the programs designed by the school in accordance with the demands of the times. Therefore, the participation and collaboration of all parties are essential to achieving the established programs. As the leader, the principal holds full responsibility for ensuring the school's quality. This is also emphasized by (Riani & Ain, 2022), who state that principals play a key role in managing the quality of education. Research by (Tanzeh et al., 2021) further highlights the significant impact of improving educational quality and principal leadership. Thus, it can be concluded that the principal's leadership greatly influences the enhancement of a school's overall quality.

Several studies on school culture indicate that the development of school culture has a positive impact on school improvement. Research by (Bayar & Karaduman, 2021) shows that school culture positively influences students' academic achievement. Similarly, (Lee & Louis, 2019) state that there is a positive correlation between school culture and school performance levels. Furthermore, (Družinec, 2019) finds that school culture affects the quality and effectiveness of schools. From these research findings, it is evident that school culture makes a significant contribution to achieving high-quality education.

SD Negeri 12 Kute Panang is one of the schools located in Central Aceh Regency. In developing its school culture, the school places greater emphasis on incorporating the local community's cultural values into school life. This approach aims to introduce students to the traditions and customs of the community, ensuring that they are not lost over time with the advancement of modernization. Research by (Fitrah et al., 2020), (Hermansyah et al., 2023), (Fauzah et al., 2023), and (Alawiyah et al., 2023) indicates that developing school culture through local wisdom values can improve school quality and shape students' character. Furthermore, (Jamilah et al., 2024) state that integrating local cultural arts into learning materials can strengthen students' local cultural identity and provide them with meaningful learning experiences. It can be concluded that incorporating elements of local culture into school programs has a positive impact on school development.

## **2. Method**

This study is qualitative research. According to (Moleong, 2016), qualitative research employs a naturalistic approach to explore and gain an understanding of a phenomenon. Meanwhile, (Creswell, 2015) explains that qualitative research begins with certain assumptions and the use of interpretive or theoretical frameworks that shape or influence the study of research problems related to the meanings attributed by individuals or groups to a social issue. The research data were collected through: (1) observation, which was conducted to examine phenomena related to the research topic in order to obtain an overview and relevant information

for the development of school culture; (2) interviews, where in-depth interviews were carried out with informants to obtain the specific data required by the researcher. The instrument used was an interview guide prepared in advance, containing a list of questions to be asked to the informants; and (3) documentation, which served as supporting data obtained from the school, such as photographs and videos of activities. The sources of research data consisted of: (1) primary data, namely data obtained directly by the researcher from research informants in the field through interviews; and (2) secondary data, which included supporting documents such as school records, photographs of student activities, and videos. Once the research data had been collected, data analysis was carried out by referring to Miles and Huberman's analysis model (Emzir, 2010), which includes: (1) data reduction, a process of refining, selecting, focusing, discarding, and organizing the data so that final conclusions can be drawn; (2) data display, which is an organized collection of information that allows conclusions to be described and actions to be taken; and (3) conclusion drawing/verification, the final step in which the researcher determines the results of the research findings.

### **3. Result and Discussion**

Based on the results of the research, several forms of school culture have been developed at SD Negeri 12 Kute Panang to introduce and promote local potential to students. This initiative is part of the P5 program. According to (Maruti et al., 2023), P5 activities based on local wisdom can help shape students' character. Meanwhile, (Yusron Abda'u Ansya & Tania Salsabilla, 2024) state that the P5 project can enhance students' skills and understanding of Indonesian culture while strengthening the values of Pancasila. The programs developed at SD Negeri 12 Kute Panang include:

#### **1) Cultivation of Gayo coffee plants**

Geographically, the Gayo Highlands have a climate well-suited for agricultural activities, one of which is coffee cultivation. The main source of livelihood and income for the local community comes from coffee plantations. Various coffee varieties thrive in the Gayo Highlands, making the area well-known as one of Indonesia's coffee-producing regions. The Arabica coffee variety *Ateng Super* is the flagship commodity of Central Aceh Regency and has penetrated the global market. This variety is known for its advantages, including early fruiting, relatively high productivity, excellent quality, and a unique, complex, and strong flavor profile (Najwa et al., 2024)

In Gayo society, coffee is not merely a beverage but also holds philosophical values and meanings in daily life. Research by (Herjanto et al., 2024) explains that Gayo coffee carries symbolic value and serves as a medium for intercultural communication, as well as a means of strengthening social bonds within the community. Meanwhile, (Triyudiana et al., 2023) state that Gayo coffee has the potential to create employment opportunities for the local population. Thus, it can be said that Gayo coffee, in addition to its delightful taste, possesses economic, social, and cultural significance in the life of the community.

Considering that Central Aceh is a coffee-producing region, it is important to involve schools in introducing and providing students with knowledge about coffee cultivation as a flagship commodity. Its implementation in schools is carried out through activities ranging from seedling preparation to post-harvest processing, guided by teachers. Information obtained from informants revealed that the coffee cultivation program aims to equip students with skills and knowledge, and it should

be further developed since Gayo coffee is a leading local commodity. In addition, this program helps shape students' character, fostering values such as environmental awareness, responsibility, and teamwork. The implementation of school culture through Gayo coffee cultivation at SD Negeri 12 Kute Panang takes place in the schoolyard or surrounding environment every Saturday, supervised by teachers, and involves activities from seedling preparation to post-harvest processing.

2) Arts

a. *Didong*

*Didong* is a traditional art form of the *Gayo* people, performed at various events by a group of members, each with their own specific role. *Didong* is a traditional performance that combines movement, poetry, and song (Mahyuddin, Fitrah. H, 2023). According to (Afriadi, 2018), *Didong* plays a significant role in uniting the *Gayo* ethnic community, which holds diverse views on the moral and aesthetic values of its culture. The artistic value of *Didong* embodies beauty, religiosity, and togetherness, which are transformed from local wisdom principles such as *mukemel*, *tertib*, *setie*, *semayang gemasih*, *mutentu*, *amanah*, *genap-mupakat*, *alang-tulung*, and *bersikekemelen* (Daniah, 2019). Furthermore, research by (Maulidha SA & Habiburridho, 2024) explains that *Didong* is not merely a form of entertainment, but also serves as a medium of communication that conveys character education values, including the preservation of customs and culture, moral values, Pancasila values, and as a means of delivering criticism, suggestions, and input to the government.

Based on information obtained from informants, it is known that *Didong* needs to be introduced to students because it has existed for a long time and has been passed down from generation to generation within the community. Without such introduction, students may not be aware of their own cultural heritage. For this reason, the school includes *Didong* in its activity programs. In addition to preserving cultural values, *Didong* also contains character-building values. Therefore, involving students in this activity can help foster good character. Its implementation at school takes place outside regular class hours, conducted every Thursday. As explained by (Afriadi, 2018), *Didong* serves as a medium for character education, representing a set of values considered as behavioral standards derived from the local community's culture, which can be observed through the song lyrics performed.

b. *Guel Dance*

*Guel Dance* is a traditional dance originating from a local legend, namely the Legend of the White Elephant (Monita, 2021). According to (Bintang & Wirandi, 2022), *Tari Guel* is also performed as a welcoming dance for important guests and as part of wedding ceremonies, symbolizing togetherness. The term *guel* means "to sound" and the dance consists of several types of movements, namely *munatap*, *redep*, *ketibung*, *kepur nunguk*, *seneng lintah*, and finally *cicang nangka* (AB & Basri, 2021). In its school implementation, students are organized into dance groups and guided by teachers throughout the activity.

3) Traditional Food

Traditional food refers to distinctive local dishes that have been passed down from generation to generation, consumed as part of daily life and served during traditional ceremonies. According to (Rocillo-Aquino et al., 2021), the concept of traditional food is highly dynamic, complex, and diverse, with its

conceptualization depending on the place and the individuals who prepare it. Thus, each region has its own traditional food that serves as a unique cultural marker. Traditional food is also considered a form of regional cultural identity (Apriyanto et al., 2024). What differentiates it from other foods are: (1) the ingredients, (2) the composition, and (3) the method of production (Fibri et al., 2022). Traditional food can also serve as a tourism attraction for culinary enthusiasts. As explained by (Astuti & Takengon, 2024), traditional food not only reflects local cultural identity but also acts as a driver of tourism. Therefore, it can be said that traditional food is not only a cultural identity but also plays a role in the tourism development of a region. Increased tourist visits, in turn, contribute to improving the local community's economy.

The *Gayo* community in Central Aceh Regency also has a variety of traditional foods with distinctive and delicious flavors. To ensure that these traditional foods are preserved within the community, they need to be introduced to the younger generation. SD Negeri 12 Kute Panang has developed such a program as part of its school culture initiatives. Students are introduced to various types of traditional foods, starting from the raw ingredients to the production process. This is an example of the school's implementation of the P5 program through the integration of local wisdom. Some of the traditional foods introduced to students include:

- a. *Gutel*  
*Gutel* is a traditional food shaped like an oval ball. According to (Khairita Hasbi & Ismail, 2024), *Gutel* is one of the traditional dishes of the *Gayo* community, made from a mixture of rice flour, grated coconut, coconut milk, palm sugar, salt, and water. The mixture is shaped into small lumps and wrapped in pandan leaves.
- b. *Masam Jing*,  
*Masam Jing* is a traditional Acehnese dish known for its sour and flavorful taste, rich in spices. It is typically made with fish as the main ingredient, combined with *belimbing wuluh* to give a sour flavor, along with turmeric, ginger, shallots, garlic, chili, lemongrass, and salt. According to (Khairita Hasbi & Ismail, 2024), *Masam Jing* is a traditional dish originating from the *Gayo Highlands*, prepared with fish cooked in a spicy and sour broth, where the sourness comes from lime juice. The fish used is *Depik* (*Rasbora tawarensis*), a species native to Lake Lut Tawar.
- c. *Lepat*  
*Lepat* is a traditional *Gayo* delicacy that is both a common snack and a dish prepared by the community during special occasions. It has a sweet and savory flavor. Information obtained shows that the main ingredients in making *lepat* include glutinous rice flour, sugar, salt, coconut, pandan leaves, water, and banana leaves for wrapping the dough, which is then cooked or steamed. According to (Romadani, 2024), in *Gayo* society, *lepat* carries the meaning of togetherness and solidarity, as reflected in the tradition of community members making and serving *lepat* collectively during certain celebrations, especially in the month of Ramadan and on festive days.

#### 4. Conclusion

Based on the results of the research and the discussions conducted, it can be concluded that the development of a school culture based on local traditions at SD Negeri 12 Kute Panang represents an implementation of the P5 program through: (1) the cultivation of Gayo coffee as a leading local commodity, in which students are guided by teachers and provided with knowledge about coffee cultivation; (2) the promotion of local arts such as *didong* and *Tari Guel*. In the local community, *didong* and *Tari Guel* are not merely performance arts, but also carry deep meaning and cultural values. At school, their implementation involves dividing students into several groups, training, and mentoring them under teacher supervision, with activities conducted outside regular class hours; and (3) traditional foods such as *gutel*, *masam jing*, and *lepat*. In this program, students are introduced to these traditional foods and taught how to prepare them.

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