Batak Culture-Based Learning Model: Character Building and Improving Learning Outcomes in Pancasila and Citizenship Education

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Abstract: The purpose of this study was to find out whether the Batak Culture-Based Learning Model that had been developed was valid for use in Shaping Student Character in Pancasila and Citizenship Education Subjects (PPKn) Class IV and whether the Batak Culture-Based Learning Model that had been developed was effective in increasing student learning outcomes in PPKn Subjects. The type used in this study is the Research and Development (R&D) Four-D development model. The subjects of this study were all fourth grade students at the Integrated Islamic Elementary School (SDIT) Alam Arrazaq Rantauprapat, consisting of 52 students, distributed into 2 classes. The results showed that: (a) The validation results from the learning design expert, material expert, and graphic design expert showed a score of 4.62 with Very Good criteria, after several revisions were made so that the teaching materials used by Civics in Elementary Schools used the Practice Learning Model Advanced Organizer Inquiry and Learning Model. (b) The results of the pretest and posttest tests on Civics learning using developed teaching materials show that the average learning outcomes of students with the Batak culture-based learning model have an effect on learning in Civics subjects. (c) The affective assessment of fourth grade elementary school students shows Moderate," where the values of cultured character have been achieved in the progress stage.

Keywords: learning models based on Batak culture; character; advanced organizer; Pancasila and civic education

1. INTRODUCTION

North Sumatra is a province in which there are various ethnic groups that live, such as Karo, Malay, Javanese, Pakpak, Angkola, Simalungun, and Nias, including the Toba Batak ethnicity. The Toba Batak ethnicity is one of the various ethnic groups known as tribes that often migrate from the Toba highlands to various parts of the archipelago, and one of these areas is Labuhanbatu Regency, which is dominated by the Batak ethnicity. Labuhanbatu is a regency located in the North Sumatra region of Indonesia. Inside there are 12 (twelve) ethnicities, including Malay, Sundanese, Nias, Javanese, Pak-Pak Dairi, Karo, Minang, Acehnese, Toba Batak, Tapsel, Chinese, and Simalungun. The residents of Labuhanbatu Regency have different ethnic backgrounds, which are dominated by the Batak ethnic group. However, Malay cultural values as an indigenous ethnic group in Labuhanbatu are still an important part of the Labuhanbatu community. Based on data from the Central Statistics Agency, 44.43% of Labuhanbatu residents come from the Batak ethnic group.

Local and national cultural values that are deeply instilled in the educational process regarding customs that are recognized and used as national identity. The process of developing cultural values becomes the foundation of character and requires a continuous process carried out in various subjects, educational activity programs in schools, and the environment students interact with. In developing character education, awareness of who one is and one's culture is a very important part [1].

According to Sapriya [2], education is a vehicle for the transformation of culture, values, science, and technology, and even art has become the center for the development of national character, both through formal and non-formal education.

Character development is instilled at an early age. Quality human resources are the main capital needed to achieve the welfare of the nation. Intellectual improvement, emotional intelligence, and character development are prerequisites for the successful development of Indonesians.

According to Majid [3], the learning process to shape the character of students requires the integration of three components: (1) Moral Knowing (moral awareness, knowing moral values, perspective talking, moral reasoning, decision making, and self-knowledge); (2) Moral Feeling (conscience, self-esteem, empathy, loving the good, self-control, humility); and (3) moral action, competence, will, and habit. Through character, it is hoped that commendable student behavior will be formed in line with universal values and noble cultural traditions.

According to Kaelan [4], Citizenship Education is a subject that must be followed at every level of education. In accordance with Permendiknas No. 22 of 2006, the Citizenship Education subject is a subject that focuses on the formation of citizens who understand and are able to carry out their rights and obligations to become Indonesian citizens who are intelligent, skilled, and have the character mandated by the Pancasila of the 1945 Constitution. In general, the aim of Citizenship Education in the 2013 curriculum at the elementary and secondary levels is to develop the potential of students in all dimensions of citizenship.

1.1 The Nature of PPKn Learning Outcomes

Hamalik [5] emphasized that learning outcomes appear as changes in behavior in students, which are observed and measured as changes in knowledge, attitudes, and skills.

Change can be interpreted as an increase and development that is better than before, for example, from not knowing to knowing, from being impolite to being polite, and so on.

Citizenship Education is a subject that is studied from elementary to university level. According to Azra [6], Citizenship Education can be interpreted as a vehicle for developing and preserving noble and moral values rooted in Indonesian culture, which are expected to be realized in the form of behavior in the daily lives of students as individual members of society in the life of the nation and state.

Citizenship Education is a subject that focuses on self-development in various aspects, for example, in terms of religion, socio-culture, language, age, and ethnicity, to become intelligent, skilled, and characterized Indonesian citizens based on Pancasila and the 1945 Constitution [7]. This is in accordance with what was stated by the Ministry of National Education [8] that Citizenship Education is a subject that generally aims to develop the potential of individual Indonesian citizens so that they have insight, attitudes, and citizenship skills that are adequate and enable them to participate intelligently and responsibly in various aspects of life, including society, nation, and state.

According to Hamalik [9], teaching and learning are interactions that have normative value and are carried out consciously and purposefully. The purpose here is to guide the direction in which the teaching and learning process will take. The teaching and learning process will be successful if the results are able to bring about changes in knowledge, understanding, skills, and attitude values in students. Teaching and learning activities will eventually produce new abilities possessed by students, or, in other words, learning outcomes. Learning outcomes are patterns of behavior, values, notions, attitudes, appreciation, and skills.

According to Kunandar [10], learning outcomes are a result of the learning process using measurement tools, namely tests that are arranged in a planned manner, both written and oral tests, and action tests. Meanwhile, according to Ghuftron and Risnawati [11], learning outcomes are a change in individuals who learn, not only regarding changes but also forming skills and appreciation in individuals who learn. Based on this opinion, it can be concluded that learning outcomes are the results obtained by students after the learning process has taken place, which are indicated by the test scores given by the teacher after each time they finish giving subject matter on one subject.

According to Ruminiati [12], Citizenship Education is a subject that aims to form or foster good citizens, namely citizens who know, want, and are aware of their rights and obligations. Citizenship Education in Elementary Schools is a subject that focuses on the formation of citizens who understand and are able to exercise their rights and obligations to become Indonesian citizens who are intelligent, skilled, and have the character mandated by Pancasila and the 1945 Constitution.

1.2 The Nature of Character Learning
Tsauri [13] explains that character literally comes from the Latin word character, which means, among other things, character, psychological traits, manners, personality, or morals. So that the character can be understood as having a basic nature, personality, behavior, and patterned habits. From the perspective of character education, education plays a role in building the character of students. Character education is an

effort to prepare students' wealth with religious, social, and cultural dimensions, which can be realized in the form of good manners in words, deeds, thoughts, attitudes, and personalities.

Haryati [14] writes that the development of national character can be done through the development of one's individual character. Character development can be carried out in an educational process that does not separate students from the social environment, society, and national culture. The nation's social and cultural environment is Pancasila, so cultural and character education is developing Pancasila values in students through heart, brain, and physical education.

Kepmendiknas describes character as typical good values where a person knows the value of goodness, wants to do good, has a real good life, and has a good impact on the environment, which is ingrained in oneself and actualized in behavior [15]. Andrianto [16] also revealed the notion of character, which includes a series of attitudes such as the desire to do the best; intellectual capacities such as critical thinking and moral reasoning; behavior such as being honest and responsible; defending moral principles in situations of injustice; interpersonal and emotional skills that enable a person to interact effectively in various circumstances; and a commitment to contribute to the community and its people.

Djumali [17] writes that character education is an effort to shape a child's personality both physically and mentally so that he becomes a better human being. The character of a good student is one that shows that he is an educated student. Character itself is a moral and mental quality of a person whose formation is influenced by innate and environmental factors.

1.3 The Nature of Culture-Based Education
According to Wibowo [18], local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems and meeting their needs. In foreign languages, it is often conceptualized as local policy, local wisdom, or local knowledge, or local genius.

Istiawati [19] is of the view that local wisdom is the way people behave and act in response to changes in the physical and cultural environment. A conceptual idea that lives in society and grows and develops continuously in people's awareness, from those related to life that are sacred to those that are profane (everyday parts of life that are mundane in nature). Local wisdom can be understood as local ideas that are wise, full of wisdom, and of good value and that are embedded and followed by members of the community.

Local wisdom, according to Ratna [20], is a binding cement in the form of an existing culture, so that it is based on existence. Local wisdom can be defined as a culture created by local actors through an iterative process through the internalization and interpretation of religious and cultural teachings, which are socialized in the form of norms and used as guidelines in the daily life of the community. Local wisdom-based learning is learning that places students as student-centered learning centers rather than teacher-centered.

Meaning is created from what students see, hear, feel, and experience. For teachers, teaching is an activity of facilitating students in constructing their own knowledge through their involvement. This is in line with Suparno's statement [21], which states that learning is not just a passive activity of receiving material from the teacher but an active process of

exploring old experiences, seeking and finding new experiences, as well as assimilating and connecting between the two so as to form meaning.

It was also said by Alfian [22] that local wisdom is defined as a way of life and knowledge as well as a life strategy in the form of activities carried out by local communities to meet their needs. Based on Alfian's opinion, it can be interpreted that local wisdom is a custom and habit that has been traditionally carried out by a group of people from generation to generation and that, until now, has been maintained by certain indigenous peoples in certain areas.

Haryanto [23] states that the characteristics of local wisdom are religious harmony in the form of social practices that are based on cultural wisdom. Forms of local wisdom in society can take the form of culture (values, norms, ethics, beliefs, customs, customary law, and special rules). Noble values related to local wisdom include love for God, the nature of the semester and its contents, responsibility, discipline, independence, honesty, respect and courtesy, compassion and care, confidence, creativity, hard work, never giving up, justice and leadership, being kind and humble, tolerance, peace-loving, and unity.

The same thing was stated by Wahyudi [24]. Local wisdom is an unwritten order of rules that is a reference for society and covers all aspects of life in the form of rules concerning relations between human beings, for example, in social interactions between individuals and groups, which are related to hierarchy. in governance and customs, inter-clan marriage rules, and manners in everyday life.

According to Ratna [25], in society, local wisdom can be found in folklore, songs, proverbs, sasanti, advice, mottos, customs, and ancient books that are embedded in everyday behavior. This local wisdom will manifest in a traditional culture, and local wisdom will be reflected in the values prevailing among certain groups of people. Local wisdom is expressed in the form of words of wisdom (philosophy) in the form of advice, sayings, rhymes, poetry, folklore (oral stories), and so on; rules, principles, norms, and social and moral rules that make up the social system; rites, ceremonial or traditional ceremonies, and rituals; as well as habits seen in everyday behavior in social interaction [26].

1.4 Batak Culture Based Learning Model

In his book "Adat and the Batak Cultural War," he writes that the character values of the Batak tribe that have been attached to every 74 Batak people are: religious, disciplined, hard work, mutual assistance, responsibility, honesty, friendliness, and courtesy. The true character of the Batak people must be maintained and developed within generations of Batak people through education. Education practically cannot be separated

from cultural values. In maintaining and preserving local culture, the process of transferring it to be more effective is through education. For example, in Sidikalang District, which has a majority population of Batak ethnicity, in developing an educational program, it is necessary to consider the Batak cultural values themselves to improve educational programs through a local cultural approach. The cultural value in question is the dominant character value of a group of ethnic groups.

Armawi [27] writes in his article that one of the cultural values that is the pride of the Toba Batak people is the system of social relations, dalihan na tolu, which is manifested in very strong kinship based on blood descent (genealogy) and marriage, which has been hereditary until now. In the Batak cultural system, dalihan na tolu, which is termed nan tiga, will certainly have a different understanding and meaning from other cultural values in Sumatra, such as the tiga sejarangan stoves, the three seplin threads, the three-foot umbrellas, and so on, which function as guidelines that regulate, control, and give direction to the behavior (behavior) and actions (attitudes or patterns of action) of the Toba Batak people. Therefore, dalihan na tolu is a cultural system that, for the Toba Batak people, uses the values it contains as a way of life and, at the same time, a source of motivation for behavior. The Toba Batak people live the dalihan na tolu as a system of cultural values that provide guidelines for orientation, perception, and the definition of reality [28].

Nur et al. [29] explained that the Batak tribe has basic principles in life that are philosophized as Dalihan Natolu, which, if interpreted in Indonesian, is a stove with three supports. The teachings in Dalihan Natolu are explained with examples of social application in Batak Toba customs quoted from gobatak.com as follows (Gobatak [29]): (1) Somba marhula-hula. This means that hulahula in Batak tribal custom is a man's family from the wife's side. In a civilized life, a person must respect his hula-hula and may not act as he pleases. (2) Manat mardongan tubu Dongan tubu, in Batak custom, is a group of people in one clan family. The picture of Dongan Tubu is that of a brother or brother and sister. In this philosophy, one is taught to love one's brother and help one another, lest there be conflict that can destroy brotherhood. (3) Elek Marboru. Boru is a group of people from the sister's side and the side of the sister's husband. In this term, it is taught to love one another so that this life is blessed.

Parenduri [30] writes that in the tradition of the Toba Batak people, both Christian and Muslim, the family is an adhesive component even though there are various religious differences. For the Toba Batak people, the philosophical values of Dalihan Na Tolu play a very big role and are the basis for strengthening family relationships.

Figure 1. Display of PPKn teaching materials in Growing Student Character Based on Toba Batak Culture

The Syntax of the Learning Model can be seen in the Syntax of the Batak Culture-Based Learning model, "SAGIA" (Strategy; Approach; Guidance; Implementation; and Assessment).

Table 1. Syntax and Activities

Syntax	Learning Activity
Strategy	Integration of character values through Citizenship Education, daily activities at school, programmed or planned activities, and building communication and collaboration between schools and parents through the media
Approach	Recognizing the value as their own and being responsible for the decisions they make; Application of the moral thinking process through discussion of moral issues so that students can make decisions about their moral opinions from the perspective of Dalihan Na Tolu and the Toba Batak cultural manners approach contextual management with the ability to think logically and scientifically in analyzing social issues related to attitude values and certain morals; Growing awareness and developing students' abilities to identify their own values and the values of others; Developing abilities with a value analysis and clarification approach
Guidance	Habituation or acculturation of the cultural values and behaviors of students that are commendable and in line with universal values and religious national cultural traditions; Instilling a spirit of leadership and student responsibility; Making a summary through a simple drama or performance and other forms of portfolio of character values, cultural values, and inculcation of manners from the Batak Culture
Implementation	Strengthening character values through student worksheets and embodiment of Batak cultural values through learning models; identification of symptoms or findings of facts and concepts related to the material; Demonstrations and role plays of mastery of character values that students must have through exemplary, polite activities, reprimands, environmental conditioning, and routine activities
Assesment	Writing tests, performance tests, and assignments; Anecdotes on character learning based on Batak culture using the SAGIA learning model

The research problem is formulated as follows: (1) Is the Batak culture-based learning model valid for use in shaping student character in Civics subjects? (2) Does the Batak culture-based learning model that was developed effectively improve student learning outcomes in Civics subjects?

2. METHOD

The type used in this study is Research and Development (R&D), namely the development model. The method used in this study is the research and development (R&D) Four-D development model. According to Thiagarajan (F-D), the Four-D development model stands for define, design, develop, and disseminate, which was developed by Thiagarajan. This model consists of four development stages: define, design, develop, and disseminate, or be adapted into the F-D model, namely definition, design, development, and deployment.

The place for conducting this research was the Alam Arrazaq Rantauprapat Integrated Islamic Elementary School (SDIT), which is located at Jl. Alinafiah Rantauprapat, South Rantau District, Labuhanbatu Regency, North Sumatra. According to Sugiono [31], writing about a population is a generalization consisting of objects or subjects that have qualities, and then conclusions are drawn. The population of this study was all students in class IV for the 2022–2023 academic year, which consisted of 52 students, distributed into 2 classes.

Research and Development Procedures The development that will be carried out is to develop a learning model, namely the Learning Implementation Plan (RPP), and Teaching Materials for Grade IV Elementary Schools. The development stages follow the Semmel model development procedure (1974); the development model used refers to the F-D model. The F-D model consists of four stages, namely: define, design, develop, and disseminate. The learning model that will be developed in this study is the Batak Culture-Based Learning Model.

Thiagarajan [32] divides this stage into four parts, namely: construction, criteria-referenced test, media selection, format selection, and initial design. Some things that need to be explained in the initial design of the lesson plan are related to:

(1) Compiling a criterion test is the first action to determine students' initial abilities and serves as an evaluation tool after implementing activities. (2) Choose learning media that are appropriate to the material and characteristics of the students. (3) The selection of the form of presentation of learning is adjusted to the learning media used. If the teacher is going to use audio-visual media at certain learning times, students are asked to see and appreciate the visual media display. (4) Carrying out material simulations with media and learning steps that have been designed During the learning simulation, peer assessments were also carried out.

The aspects that are measured are too high on the questionnaire. To be able to calculate the quantitative aspect, alternative answers are given with a score of 4 = very good, 3 = good, 2 = sufficient, and 1 = poor, as shown in table 2 below:

Table 2. Table of Questionnaire Scores and Learning Design Assessments

No	Categorization	Score Range	Description
1	Very good	85% - 100%	No revision needed
2	Good	75% - 84%	No revision needed
3	Enough	65% - 74%	Need to be revised
4	Less	55% - 64%	Need to be revised

Table 3. Eligibility Percentage Scale

No	Percentage of Attainment	Scale Value	Interpretation
1	76% ≤ skor ≤100%	4	Very Eligible
2	51% ≤ skor ≤ 75%	3	Eligible
3	26% ≤ skor ≤ 50%	2	Fairly Decent
4	0% ≤ skor ≤ 25%	1	Inadequate

Product feasibility data for the Batak Culture-based SAGIA learning model were obtained based on suggestions, input, and criticism from validators and users, namely teachers. Data analysis was carried out by tabulating all the data obtained from the assessors. The data obtained is in the form of quantitative

data, which is then analyzed descriptively by converting it into a range of scores and product eligibility criteria.

The data analysis on the validation questionnaire uses percentages. The resulting product feasibility data is determined through an analysis of the validation results of material experts, media experts, and trial use by teachers and students. Data validation results from material experts and media experts were analyzed descriptively. The steps are as follows: (a) Changing the assessment from qualitative to quantitative with the scoring table above; (b) Calculating the data using the average score using the formula: $\bar{X} = \sum x \ N$, when $\bar{X}$: the average score of each component; $\sum x$: tscore; and N is; N:numbe indicator assessed; (c) Converting the average score to a qualitative value.

3. RESULTS AND DISCUSSION
3.1 RESULTS

Graphic design experts assess the Teaching Material "Pancasila and Citizenship Education in Growing Student Character Based on Toba Batak Culture" based on three aspects from the table above, showing that the average is 4.6 with the criteria "Very Good". Graphic design experts view that the layout, graphics, and visual communication contained in these teaching materials meet the criteria because they have pictures. Placing "keywords" in each material will make it easier for students to remember the learning flow. This is in line with the visual communication presented in the teaching materials. Overall validation from several experts, namely learning design experts, graphic designers, and materials experts, indicates the feasibility of teaching material products that contain Batak Culture-based Learning Model Development to shape student character in Civics Subjects, as follows:

Table 4. Percentage of Feasibility of Teaching Material Products Based on Experts

No	Categorization	Percentage of average score	Criteria
1.	Material Expert Validation	4,62	very feasible
2.	Graphic Design Validation	4,67	very feasible
3.	Learning Design Validation	4,57	very feasible
The average		4,62	very feasible

Product Effectiveness Test Learning Citizenship Education by developing the "SAGIA" learning model based on Batak Toba culture to shape student character is assessed by how students in grades IV-A and IV-B complete the tests in the teaching materials.

Learning Outcomes on the Topic of Rights and Obligations of a State Test on Teaching Materials in Chapter I with the Topic "Rights and Obligations of a State" where the material has been synergized with the cultural content of the Toba Batak, so the test results are obtained with the tabulation of calculations from 52 students of class IVA and class IVB, respectively, as follows:

Column1	
Mean	83,42307692
Standard Error	0,68508466
Median	82,5
Mode	80
Standard Deviation	4,940215737
Sample Variance	24,40573152
Kurtosis	-0,800919232
Skewness	0,274714171
Range	20
Minimum	75
Maximum	95
Sum	4338
Count	52
Confidence Level (95,0%)	1,375364844

Based on the results of data processing in Test 1, there is an average score of 83.42, the maximum score obtained by students during learning is 95, and the minimum is 75. It can be said from the tests given to teaching materials developed to support the Learning Model The SAGIA shows good learning outcomes where students study sustainable governance in Indonesia with material on the Government System of the Toba Batak Tribe and the Leadership Characteristics of the Toba Batak Tribe.

Learning Outcomes on the Topic of Globalization Tests on Teaching Materials in Chapter II with the topic Globalization," where the material has been synergized with the cultural content of the Toba Batak, the test results obtained by tabulating calculations from 52 students of classes IV-A and IV-B, respectively, are as follows:

Column2	
Mean	85,05769231
Standard Error	0,598145362
Median	85
Mode	85
Standard Deviation	4,313287548
Sample Variance	18,60444947
Kurtosis	-0,639634649
Skewness	-0,065367157
Range	20
Minimum	75
Maximum	95
Sum	4423
Count	52
Confidence Level (95,0%)	1,200826922

Based on the results of data processing in Test 2, there is an average score of 85.05, the maximum score obtained by students during learning is 95, and the minimum is 75. The processing results show good learning outcomes when students study sustainable globalization materials on Current Globalization, The Role of Globalization, Advances in Transportation and Communication Tools, and Attitudes Against Globalization.

Learning Outcomes on the Topic of Indonesian Culture Tests on Teaching Materials in Chapter III with the topic "Indonesian Culture," where the material has been synergized with Toba Batak cultural content, the test results obtained with tabulation calculations from 52 students of classes IV-A and IV-B, respectively, are as follows:

Column3	
Mean	85,44231
Standard Error	0,527818
Median	85
Mode	85
Standard Deviation	3,806153
Sample Variance	14,4868
Kurtosis	-1,07723
Skewness	-0,21371
Range	12
Minimum	78
Maximum	90
Sum	4443
Count	52
Confidence Level (95,0%)	1,05964

Based on the results of data processing in Test 3, there is an average score of 85.44, the maximum score obtained by students during learning is 90, and the minimum is 78. The processing results show good learning outcomes where students study continuous Indonesian culture material with material on Culture in Indonesia, Culture of the Batak Tribe in its tribe, and Speech in the Toba Batak Tribe.

The assessment was carried out by PPKn teachers on the character values that were built in students through Toba Batak cultural education from Teaching Materials entitled "Pancasila Education and Citizenship in Growing Student Character Based on Toba Batak Culture", as follows:

Table 5. Students' Affective Assessment in the Toba Batak Culture-Based Learning Model, Classes IV-A and IV-B

No	Assessment of Student Character	Student Indicator	Average Class Implementations
1	Religious	Pray before and after lessons; Provide opportunities for students to carry out worship; Give a smile, say hello, greetings, and be polite.	Moderate
2	Be honest	Provide facilities for finding lost items; moderate the cheating ban; Keep promises	Moderate
3	Tolerance	Say something polite or offend others; There is mutual respect between religious adherents.	Moderate
4	Discipline	Get used to being present on time; Get used to obeying the High rules.	High
5	Hard Work	Creating an atmosphere of healthy competition; trying to learn as much as possible to get the best results	Moderate
6	Creative	Creating learning situations that can foster thinking and creativity; Giving assignments that challenge the emergence of new works	High
7	Independent	Not dependent on others; Carry out activities on the basis of ability.	High
8	Democratic	Respect the opinions and rights of others; Do not impose your will on others; Carry out deliberations in making decisions; Open-minded (willing to accept new ideas or other people's opinions even though they are different); Accepting defeat in an honest and fair competition	Moderate
9	Curiosity	Creating a class atmosphere that invites curiosity Programmatic exploration of the environment; Available media of communication or information (print media or electronic media).	Moderate
10	National Spirit	Working together with classmates of different races, ethnicities, and socioeconomic status; Loyal friends to a fellow nation's children	Moderate
11	Love the Motherland	Display: photos of the president and vice president, state flag, state symbol, maps of Indonesia, pictures of Indonesian people's lives; Using domestic production; Speak Indonesian properly and correctly.	Moderate
12	Appreciating Achievement	Giving awards for the results of student work; Creating a learning atmosphere to motivate students to excel Says and acts correctly and accurately	Moderate
13	Friendly/ Communicative	Class arrangements that facilitate interaction between students; Teachers listen to student complaints. In communicating, the teacher does not keep a distance from students.	High
14	Love Peace	Creating a peaceful classroom atmosphere; Getting used to anti-violence school behavior; Kinship in the class is full of affection	Moderate
15	Likes to Read	Availability of library visit schedules so that students are motivated to read; exchange readings; Learning that motivates students to use references	High
16	Care for the Environment	Maintaining the classroom environment; There are trash bins in the classroom; Installing stickers commanding you to turn off the lights and close the water faucets in each room	High
17	Social Care	Empathizing with fellow classmates; Carrying out social action; Building harmony among class citizens	High
18	Responsibilities	Carry out tasks properly and on time; Willing to apologize if guilty and try not to repeat it; Dare to bear the risk or the consequences of all his actions.	High

Assessment in classes IV-A and IV-B by each teacher based on an affective assessment instrument shows that the average

student is "moderate" in assessing cultured character. However, several aspects of students show a sense of discipline:

creativity, independence, friendliness, communication, enjoyment of reading, Care for the Environment, social responsibility, and "High" Responsibility.

3.2 DISCUSSION

The validation of developing a Batak culture-based learning model with the help of this teaching material as a whole can be said to be Very Feasible. This can be seen from the average score of PPKn teachers' assessment of the SAGIA learning model which was developed with a score of 3.88 with a percentage of 77.69% which can be said to be in the Very Eligible category, material experts assess the Teaching Material "Pancasila Education and Citizenship in Growing Student-Based Character Toba Batak Culture "based on 8 (eight) aspects shows that the average value of the questionnaire is 4.62 with Very Good criteria, learning design experts assess Teaching Materials based on 7 (seven) aspects indicating that the average value of the questionnaire is 4.57 with Very Good criteria, and graphic design experts assess Teaching materials based on 3 (three) aspects from the table above shows that the average is 4.6 with the "Very Good" criterion, and the average pretest results in class IV-A get a score of 58 ,01. These results were obtained when students in class IV-A did not receive the Batak Culture-based SAGIA learning model with the same material as class IV-B in the experimental class. The average result of the posttest in class IV-B was 84.64. This shows that the Batak Culture-based SAGIA learning model with teaching materials can develop student character.

Siahaan [33] stated in his research that Batak culture-based learning is a process of forming the attitudes, knowledge, and skills competencies of students through the integration of Batak cultural values and patterns of social interaction. Dalihan Na Tolu is also a development of knowledge involving problems based on facts and the Batak cultural environment.

Batak cultural wisdom values are used as a guide in developing talents, cognition, and student character in the learning process. This is based on the idea that the way each student thinks, perceives, and acts towards a problem or piece of information is influenced by cultural values, the environment, and other people around them. To assess the affective character education of students through the Toba Batak culture, Civics teachers assess students through affective assessments that are seen in their daily lives in class.

Akbar et al. [34] explained that affective assessment is an assessment that includes behavioral characteristics such as attitudes, feelings, emotions, interests, and values. The application of affective assessment has been considered difficult and complicated compared to other domain assessments.

Tausih [35] also added that affective assessment is often interpreted as a measure of ability that prioritizes emotions, feelings, and responses that are different from reasoning. This affective domain assessment is also closely related to the attitudes and interests of students, for example, self-confidence, responsibility, courtesy, discipline, honesty, cooperation, and so on.

Culture-based learning can currently be used as a strategy for creating a learning environment and developing a learning experience design that is integrated with culture as part of the learning process. Culture-based learning is based on the recognition of culture as a fundamental part of education as an expression of the communication of an idea, the development of knowledge, and the originality of an ethnic group that is appointed as a learning model. In culture-based learning, culture serves as a medium for students to transform their observations into creative forms and principles about nature. Thus, through culture-based learning, students do not just imitate or accept the information conveyed; they create meaning, understanding, and meaning from the information they receive.

4. CONCLUSION

1) The validation results from learning design experts, materials experts, and graphic design experts showed a score of 4.62 with Very Good criteria. Inquiry Exercise Learning Model and the advance organizer learning model.

2) The results of the pretest and posttest tests on Civics learning using the developed teaching materials show that the average learning outcomes of students with the Batak culture-based learning model have an effect on learning in Civics subjects.

3) The affective assessment of grade IV students shows "medium," where the values of cultured character have been achieved in the progress stage.

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