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Development of a Contextual Approach-Based Learning Model Through Pusako Kenduri Culture to Improve Environmental Care Attitudes, Communication Skills, and Cognitive Learning Outcomes

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Abstract

The implementation of learning at the Kerinci Islamic Institute (IAIN) refers to the Indonesian National Qualifications Framework (KKNI). 21st century learning requires students to have a caring attitude towards the environment, communication skills, and cognitive learning outcomes. Observation results show that environmental care attitudes, communication skills, and student cognitive learning outcomes are still low. The formulation of the research problem is how to value the validity, practicality, and effectiveness of the contextual approach-based learning model through the Pusako feast culture. The type of research is development research using the ADDIE design (analyze, design, develop, implement, and evaluate). The logical validation value is 87.58 with a very valid category. The validation value of field practitioners is 89.4% with a very valid category. The value of the practicality of the learning model is 89% with a very practical category. The learning model developed is effective to improve the attitude of caring for the environmentF count 12,407 with p-value = 0.048 < (α = 0.05), skills with p-value = 0.000 < (α = 0.05), and cognitive learning outcomes with p-value = 0.009 < (= 0.05). The contextual approach-based learning model through the cultural feast of the Satisfaction has been very valid, very practical, and effective for improving environmental care attitudes, communication skills, and cognitive learning outcomes.

Keywords*: Cognitive learning outcomes; Communication skills; contextual approach; Environmental care attitude; Pusako feast culture.*

1. Introduction

Education is a mechanism for developing spiritual, emotional, and intellectual abilities. The educational process is directed so that students are able to adapt to the environment to shape changes in society (Dahar, 2003; Hamalik, 2012; Sadiman, 2009). According to Law no. 20 of 2003 education aims to develop the character and civilization of the nation to educate citizens. Education is a process that is implemented through learning (Arends, 2009; Yaomi, 2013).

Learning is a form of relationship process between teachers, students, and learning resources that are in one learning environment(Sudjana, 2010; Yanny, 2010). Reference for the implementation of learning in higher education institutions, namely the Indonesian National Qualifications Framework (KKNI). Achievements in the Indonesian National Qualifications Framework direct students to have learning characteristics in the 21st century. The forms of learning demands in the 21st century are the ability to act, think, and live life (Greenstein, 2012; Trilling et al., 2009). In more detail, it can be explained that students must have good communication skills, care for the environment, and good cognitive learning outcomes (Arifin, 2009; Sudjana, 2010).

Communication skills are an important part of the achievement of the learning process. In the context of learning, communication can be

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interpreted as a form of reciprocal relationship between teachers and students and between fellow students in a teaching system (Cangara, 2008; Suryosubroto, 2009; Trilling et al., 2009). Communication skills require students to be able to communicate orally, communicate receptively (listen, read, and observe), understand meaning, use strategies, communicate clearly, and have presentation skills (Greenstein, 2012). There is a close relationship between intelligence and communication skills (Boies et al., 2015; Cherry et al., 2013; Foronda et al., 2016; Saavedra & Opfer, 2012). Knowledge cannot be conveyed properly without good communication skills, resulting in misconceptions in students.

Caring for the environment is defined as an attitude that is accompanied by actions to continue to prevent environmental damage and repair existing damage. The purpose of attitude formation is to form habits. This attitude needs to be formed into a good habit for the younger generation. In learning the attitude of caring for the environment is directed so that students have a concern for the environment and the natural surroundings. Learning that is oriented to the attitude of caring for the environment will guide students to learn contextually so that it can improve student understanding.

Observations were made on students at Institut Agama Islam Negeri (IAIN) Kerinci. This observation is directed at assessing communication skills, environmental care attitudes, and student cognitive learning outcomes. Observations were carried out through interviews with lecturers and students as well as through a communication skills questionnaire. Observation results show that learning is done online and face-to-face. In general, presentations, questions and answers, and discussions are learning methods that are applied. The learning process is carried out by grouping students, where each group presents the results of their paper, while other groups capture the material presented by the presenter group. At the end of each discussion, reinforcement and additional material will be delivered by the lecturer.

Observations on communication skills were carried out through a communication skills questionnaire. Data analysis shows the value of student communication skills of 62.5. This figure shows that students' communication skills are still low. Another evidence of low communication skills is that there are still few students who ask questions, convey their opinions, and conclude in class discussions. Further observations on the attitude of caring for the environment are carried out through direct observations. Observations show the following results: 1) discussions on environmental issues have not been detailed, in-depth, and clear, 2) understanding of global issues is still low, 3) have not been able to evaluate issues related to the environment, 4) have not been able to provide solutions to environmental problems, and 5) have not actively participated in activities in the environment.

Cognitive learning outcomes that are still low can be seen from the results of the Student Worksheet (LKM) with an average value of 69.7 (good enough category). Cognitive learning outcomes are an important part of the learning process because it shows students' mastery of concepts. The benefit of mastering concepts for students is that questions with various variations can be done well (Arifin, 2009; Nasution, 2006), knowledge can be applied in real life (Arends, 2009; Primary et al., 2019), understanding meaning scientifically (Dahar, 2003), the material can be explained in its own language. One solution to overcome the low level of communication skills, environmental care attitudes, and cognitive learning outcomes is to form contextual learning with creative and active

student involvement (Bustami et al., 2018; Komalasari, 2012). The learning model that is able to accommodate this is a culture-based learning model through a contextual approach.

The era of globalization introduces many conveniences (Burbules & Torres, 2013). Access to information with distance and time restrictions is easy to obtain. However, the era of globalization also has an impact on the waning of knowledge of the local culture itself (Cech, 2014; Lu et al., 2015; Shanti Manipuspika, 2020; Straubhaar et al., 2015). An example of a cultural value that is less known to millennials is the pusako feast.

Kenduri Pusako is the original culture of the people of Kerinci Regency, Jambi Province (ZE, 2019). Kenduri Pusako is the culmination of the traditional ceremony of the Kerinci people. The traditional system of the Kerinci community cannot be separated from the teachings of Islam in the form of attitudes, ways of thinking, actions, and behavior (Dori et al., 2022; Hernawati et al., 2022; Nasution, 2017). Literally kenduri pusako is interpreted as an heirloom party. In more detail, there are many values contained in the pusako celebration, such as a form of thanksgiving for the harvest, the means of coronation of traditional figures, cleaning of heirlooms, building community solidarity, reviving the value of mutual cooperation (Khusairi & Elex Sarmigi, 2022). Therefore, the traditional pusako kenduri ceremony must be introduced to today's young generation.

The most effective effort to introduce culture to the younger generation is through education which is carried out through learning (Cech, 2014; Cortazzi & Jin, 2013; Milner, 2010; Smith & Williams, 1999). An important part of the learning process is the learning model. The learning model is defined as a series of learning processes arranged schematically that describes the stages of learning from beginning to end (Joyce et al., 2011; Pratama et al., 2019; Rusman, 2010). Many researches on cultural values that form the basis for developing learning models have been carried out, for example Tudang Sipulung from Bugis/Makassar, Dalihan Na Tolu from Batak, and Randai from Minangkabau which are integrated into the syntax of the learning model (Zubaidah & Arsih, 2021). The novelty in this study is to use a contextual approach that is incorporated with the Pusako feast culture into the learning model.

The stages of implementing the Pusako feast which contain many religious and social values are used as the basis for the development of learning syntax which is the definition of the learning model. Pusako celebration-based learning model will make learning more interesting and increase student activity so that they can master the material well. Pusako celebration-based learning model can also be a means of introducing culture to students. The development of the Pusako feast-based learning model will be developed through an old context approach.

Contextual approach can be interpreted as a concept in learning that forms the relationship between learning materials and real situations found in life (Budiman et al., 2021; Bustami et al., 2018). During learning, a contextual approach is applied by presenting phenomena in learning syntax. The phenomena that will be given are phenomena related to the real life of students. This kind of phenomenon will increase students' interest in learning because they feel directly the impact of the learning process so that meaningful learning is formed.

Based on this background, a pusako feast-based learning model will be developed. The learning model developed uses a contextual approach. Pusako celebration-based learning model through a contextual approach is used to improve environmental care attitudes, communication skills, and cognitive learning outcomes.

2. Method

This type of research is in the form of development research. The development model used is ADDIE (analyze, design, develop, implement, and evaluate) (Branch, 2009).

Analyze

The analysis stage is carried out to determine and define the requirements and steps for model development. The details of the analysis stage are described in table 1.

Table 1. Details of the Analysis Stage

No.	Analysis Stage	Explanation
a.	Validation of problems in the field	Observation of learning activities, providing analytical questionnaires, and interviews.
b.	Determination of development goals	The solution to the problem is to design a learning model based on a contextual approach through the Pusako celebration culture
c.	Confirm development goals	Identify student attitudes, abilities, and experiences
d.	Resource identification	Human resources, content, technology, and facilities.
e.	Determination of the introduction system	Pusako celebration-based learning model through a contextual approach. This model was developed to address the problems found in learning.
f.	Preparation of the research implementation plan	Details of the research stages at each stage that are adjusted to the time the research is carried out

Design

The design of the model includes syntax and learning tools is the result of the design phase. The development of the model is based on the values contained in the pusako kenduri culture. The model development guide is a contextual approach. Details of the design stages are described in table 2.

Table 2. Details of Design Stage

No.	Design Stage	Explanation
a.	To-do list	Making the initial design of the model, recording components, gathering information, finalizing the product for testing,
b.	Object view arrangement	Handout design that will be used to support learning
c.	Establishing a trial strategy	Preparation of validation sheets, practicality, environmental care attitude questionnaires, communication skills observation sheets, and questions for measuring cognitive learning outcomes

Develop

At the development stage, each design that has been designed is implemented. The purpose of the development stage is to get results in the form of a pusako feast-based learning model through a contextual approach. In addition to the model that has been developed, the preparation of all learning tools that will be used is also made. A detailed description of the development stage is in table 3.

Table 3. Details of Development Stage

No.	Design Stage	Explanation
a.	Generating content	Determination of learning syntax, learning materials, and learning tools
b.	Develop supporting media	Use of all media that supports model development
c.	Develop instructions for using the model	The function of the instructions for using the model is to assist educators in using the model and directing students in learning to use the module.
d.	Formative revision	Test the feasibility of the model through validation.

No.	Design Stage	Explanation
		The validation results are used as guidelines for model revision.
e.	Preliminary trial	Preliminary tests are conducted on students who are equivalent to the research subject.

Implement

The implementation phase is carried out using a model in learning. A detailed description of the implementation phase is described in table 4.

Table 4. Details of the Implementation Stage

No.	Design Stage	Explanation
a.	Preparing educators	Researchers conducting research
b.	Prepare students/students	Application of the model through pre-experimental design with one group pretest-posttets design(Leedy & Ormrod, 2005) There are two types of research variables. The independent variables are the Pusako feast-based learning model through a contextual approach, while the independent variables are environmental care attitudes, communication skills, cognitive learning outcomes The population of this research is students of basic natural sciences at the Kerinci State Islamic Institute. Sampling using simple random sampling(Sugiyono, 2015). The research sample is the fourth semester students majoring in biology IAIN Kerinci

Evaluate

Evaluation is carried out at each stage of ADDIE development. The purpose of the evaluation is to provide an assessment of the kenduri pusako-based learning model through a contextual approach.

Data Collection Instruments and Techniques

Data collection was carried out using validation sheet instruments (material experts, media, and field practitioners), model test questionnaires, pretest and posttest questions to assess student cognitive learning outcomes, environmental care attitude questionnaires, and communication skills observation sheets.

Validity value data is obtained by providing validity and practicality questionnaires to experts. The value of practicality is obtained from giving trial questionnaires to students. The value of cognitive learning outcomes is obtained by giving pretest and posttest questions related to the material being studied. The value of caring for the environment is done by giving a questionnaire on the attitude of caring for the environment to students. The value of communication skills is obtained through observation of communication skills conducted by researchers.

Data analysis technique

Data analysis of the results of the validation and practicality of the Kenduri Pusako-Based Learning Model

Data analysis used qualitative and quantitative descriptive analysis techniques. Qualitative data in the form of opinions, suggestions, and comments from validators and students. Quantitative data were obtained from validation questionnaires and trials. The formula for analyzing quantitative data is as follows.

$$P = \frac{\sum X}{\sum Xi} X\ 100\%$$

Information:
P = Percentage
X = Total number of respondents' answer scores
Xi = Total number of idea scores l
(Sugiyono, 2015)

The presentation of the validity value was changed in the form of quantitative descriptive data using the criteria for the percentage of the validity of the model. The range of values is 85.01%-100% (Very valid), 70.01%-85% (Cukuo Valid), 50.01%-70% (less valid), 01%-50% (invalid)(Akbar, 2013). Meanwhile, the value of the trial was changed in the form of a model's practicality category. The description of the criteria is 81%-100% (very practical), 61%-80% (practical), 41%-60% (less practical), 21%-60% (not practical), 0%-20% (very not practical)(Akbar, 2013).

Data Analysis of Environmental Attitudes, Communication Skills, and Cognitive Learning Outcomes

Covariance analysis test (anakova) was used to analyze data on environmental care attitudes, communication skills, and cognitive learning outcomes. Analysis using N Gain Score serves to test whether or not there is an effect of the independent variable on the dependent variable. However, if the data are not normally distributed, data analysis is performed using a non-parametric analysis technique, namely quade's rank analysis of covariance..

3. Result and Discussion

The results of the study were a contextual approach-based learning model through the Pusako feast culture to improve environmental care attitudes, communication skills, and student cognitive learning outcomes. The learning model is arranged with the stages of ADDIE development (Analyze, design, develop, implement, and evaluate).

Analyze stage

The results of the validation of the problems carried out on students majoring in biology at the Faculty of Tarbiyah and Teacher Training (FTIK) IAIN Kerinci were generally lectures carried out by presentation, question and answer, and discussion. In detail, the lectures are carried out with group learning. Students were divided into several groups, each group was given their own material and presented their paper. Other problems found during the lecture process were that the phenomena presented were not contextual, students had not been able to relate learning materials to real life, student activity had not been comprehensive so that the presentation only took place in one direction, students' desire to argue was still low, and the average score of the Worksheets Student (LKM) is low.

The results of observations on student communication skills carried out through a communication skills questionnaire (Greenstein, 2012)shows the value of student communication skills 62.5 with a low category. Another fact that shows the low communication skills of students is that there are still few students who ask questions, express opinions, and conclude in every discussion. The results of observations on students' environmental care attitudes are: 1) discussions on environmental issues have not been detailed, in-depth, and clear, 2) understanding of global issues is still low, 3) have not been able to evaluate issues related to the environment, 4) have not been able to provide solutions to environmental issues. environmental problems, and 5) have not actively participated in activities in the environment. Observais results on students' cognitive learning outcomes which are seen based on the LKM score, which is 69.7 with a fairly good category.

The development of a pusako feast-based learning model through a contextual approach aims to overcome various problems found in learning. Pusako celebration-based learning model is also expected to be a learning strategy that can improve environmental care attitudes, communication skills, and student cognitive learning outcomes.

The target of developing a contextual-based learning model through the cultural kenduri pusako is the fourth semester students who are taking evolution courses. The implementation of the model is carried out on speciation materials. The identified resources include human resources, content, technology, and facilities. Human resources in the form of researchers as parties who carry out development, students and educators as parties who will use the learning model. The technology that will be used is Microsoft Word 2007, Microsoft Power Point 2007, Corel Draw X7 software, and Adobe Photoshop CS5. The necessary facilities include zoom meetings, classrooms, email, and projectors.

Design Stage

The design stage produces the initial design of the learning model. The initial design was in the form of an understanding of the contextual approach-based learning model through the Pusako feast culture. This understanding contains the form of the learning model developed which includes a brief understanding of the Pusako feast and a contextual approach. Another part contained in the initial design of the learning model is the syntax of the learning model. The third part of the design of the learning model states that the developed model will fulfill the six requirements of a learning model. The design stage also produces handout designs that will be used to assist learning using the developed learning model.

The design phase also produces validation sheets, practicality test sheets, environmental care attitude questionnaires, communication skills observation sheets, and pretest questions. The resulting research instrument will be used in the next stage.

Development Stage

At the development stage, a contextual-based learning model was produced through the Pusako feast culture.The learning model based on a contextual approach through the Pusako feast culture is a form of learning activity that presents phenomena in real life with a learning syntax sequence referring to the Pusako feast culture to achieve learning objectives. The phenomena presented are phenomena that are often encountered by students in real life in order to form meaningful learning. The learning syntax refers to the pusako kenduri culture so that it increases students' requests, motivation, and curiosity about the material to be studied.

The learning model based on a contextual approach through the pusako kenduri culture consists of five syntaxes, namely the division of groups with group names based on customary titles, exploration of phenomena through parno culture/ pantun, questions, ngejon directions/ discussion /deliberation, and material strengthening. These five syntaxes were developed using a contextual approach combined with the Pusako celebration culture. A detailed description of each model syntax is as follows.

a. Division of Groups With Group Names Based on Customary Titles

Students are divided into several groups. The number of group members is between 2-5 people. The naming of the group name is given with a customary title found in Kerinci Regency. Traditional titles in the Kerinci culture are Depati, Datuk, Ninik Mamak, Rio, Mangku, Patih, and Mati Agung. Each member of the group is numbered based on the customary title. For example, in the depati group, each group member is given the name

Depati 1, Depati 2, Depati 3, Depati 4, and Depati 5. Naming each group member functions so that each individual is responsible for the tasks given in group activities. Naming also serves to make it easy to monitor the activity of students. The activity involving all class members is in accordance with the pusako kenduri culture which involves all members in one village.

b. Phenomenon Exploration Through Parno Culture (Pantun)

The given phenomenon is a contextual phenomenon. A contextual phenomenon is a phenomenon that exists in real life in accordance with the material being studied. Phenomenon exploration activities, where students are asked to look for contextual phenomena and then present them.

Presentation of phenomena can be done by writing in student worksheets or presenting in class. At the stage of presenting the phenomenon, it is done with parno (rhymes). Parno is one of the cultures contained in the pusako feast. The contents of this parno must contain the material to be studied. The purpose of delivering phenomena through parno culture at the beginning of the core learning activities is to focus students on being ready to take part in learning.

c. Question

Questions on the syntax of the three learning models can be given by educators or submitted by students. Questions given or asked about learning materials associated with phenomena. This question leads each group to discuss.

d. Ngejon Directions (Discussion or deliberation)

Ngejon Direction is a form of deliberation to solve various problems that exist in society. In the learning process, ngejon directions or msyawarah is a discussion activity related to questions and phenomena given. The discussion was carried out in small groups and then continued with class discussion. The implementation of the discussion aims to find solutions or agree on the phenomena and questions given.

e. Strengthening Learning Materials

Pusako celebration culture recognizes the delivery of strengthening the pillars of community life. In the learning process, reinforcement is in the form of emphasizing material or the results of discussions delivered by lecturers who are building courses. Strengthening master learning materials so that students get material stabilization from lecturers. In addition, strengthening the material will lead to the achievement of learning objectives. In the syntax of strengthening learning materials, students are given the opportunity to ask questions.

The learning model based on a contextual approach through the cultural kenduri pusako produced has met the requirements as a learning model, namely based on educational theory or learning from experts, has a goal/mission, becomes a guide for improving the learning process, has components such as: (a) sequence of steps, (b) the principle of reaction, (c) the social system, (d) the support system, has a measurable or long-term impact, makes preparations for teaching (Anderson & Krathwohl, 2001; Arends, 2009; Eggen & Kauchak, 2012).

The learning model developed is accompanied by instructions for its use. The application of a contextual approach-based learning model through the Pusako feast culture is carried out in the evolution course of the speciation material section. The application of contextual-based learning models through the Pusako feast culture will be supported by learning tools. The types of learning tools are the Lecture Program Unit (SAP), handouts, and power points.

The learning model based on a contextual approach through the cultural kenduri pusako that has been produced is tested for logical

validation. The logical validation questionnaire for the development of learning models consists of two parts, namely the logical aspects of developing learning models and supporting questions. The logical aspect of developing the learning model consists of twelve question items. The value of validation of items supporting the theory of learning models is 83% with a fairly valid category, the value of background validation for the development of learning models is 92% with a very valid category, the value of validation of the purpose of developing learning models is 88% with a very valid category, the value of validation of the description of the learning model is 84% with a fairly valid category, the value of syntactic validation of the learning model is 94% with a very valid category, the validation value of the learning model social system is 80% with a fairly valid category, the validation value of the learning model support system is 81% with a fairly valid category, the validation value of using a learning approach is 93% with a very valid category, the validation value of learning steps is 87% with a very valid category, the value of evaluation and assessment validation is 79% with a fairly valid category, the value of validation of the desired learning outcomes is 94% with a very valid category, the validation value guides contextual learning that is 96% with a very valid category. The average value of the logical validation of the learning model is 87.58 with a very valid category. These results indicate that in general the learning model can be used. the validation value of the learning model support system is 81% with a fairly valid category, the validation value of the use of the learning approach is 93% with a very valid category, the validation value of learning steps is 87% with a very valid category, the evaluation and assessment validation value is 79% with the category is quite valid, the value of validation of the desired learning outcomes is 94% with a very valid category, the value of validation guides contextual learning is 96% with a very valid category. The average value of the logical validation of the learning model is 87.58 with a very valid category. These results indicate that in general the learning model can be used. the validation value of the learning model support system is 81% with a fairly valid category, the validation value of the use of the learning approach is 93% with a very valid category, the validation value of learning steps is 87% with a very valid category, the evaluation and assessment validation value is 79% with the category is quite valid, the value of validation of the desired learning outcomes is 94% with a very valid category, the value of validation guides contextual learning is 96% with a very valid category. The average value of the logical validation of the learning model is 87.58 with a very valid category. These results indicate that in general the learning model can be used. the value of validation of learning steps is 87% with a very valid category, the value of evaluation and assessment validation is 79% with a fairly valid category, the value of validation of the desired learning outcomes is 94% with a very valid category, the value of validation guides contextual learning is 96% with a very valid category. The average value of the logical validation of the learning model is 87.58 with a very valid category. These results indicate that in general the learning model can be used. the value of validation of learning steps is 87% with a very valid category, the value of evaluation and assessment validation is 79% with a fairly valid category, the value of validation of the desired learning outcomes is 94% with a very valid category, the value of validation guides contextual learning is 96% with a very valid category. The average value of the logical validation of the learning model is 87.58 with a very valid category. These results indicate that

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The learning model based on a contextual approach that has been validated by the logical validator of the learning model is tested for validation by field practitioners. The field practitioner expert validation questionnaire consists of 6 major components, namely aspects of use, time, student attractiveness, ease of interpretation, equivalence, and contextual. The value of the validation of the use aspect is 90% with a very valid category. The time aspect validation value is 84.5% with a fairly valid category. The validation value of the student attractiveness aspect is 96% with a very valid category. The value of the validation of the ease of interpretation is 89% with a very valid category. The equivalence validation value is 83% with a fairly valid category. The value of contextual validation is 94% with a very valid category. The average value of field practitioner validation is 89.4% with a very valid category.

The learning model based on a contextual approach through the Pusako feast culture which has been declared valid by logical validators and field practitioners was conducted a preliminary trial on 15 students who were taking the FTIK IAIN Kerinci education management course. Preliminary test of the learning model serves to determine the level of practicality of the learning model. The preliminary test questionnaire is divided into four aspects of assessment including student interest, use, activity, and evaluation. The value of the validation of student interest aspects is 93% with a very practical category. The use validation value is 84% with a fairly practical category. The value of active validation is 94% with a very practical category. The evaluation validation value is 85% with a very practical category. The average value of the practicality of the learning model is 89% with a very practical category. The average value of validation and practicality shows that the model is valid and practical so that it can be used for learning.

Impement Stage

Implementation is carried out on fourth semester students who are taking evolution courses. The application of the learning model is carried out on speciation material. The reason for selecting speciation material is because speciation learning is closely related to the student's living environment so that learning with a contextual approach can be carried out. Another reason is because this material is able to be a means of measuring environmental care attitudes, communication skills, and student cognitive learning outcomes.

The implementation phase is carried out through two activities, namely preparing educators and students. The researcher acts as a lecturer in the evolution course in the class used in the research. The implementation is assisted by observers who will observe students' communication skills and environmental care attitudes. The preparation is done in the form of preparing all the media that will be used in learning.

The student preparation stage is carried out by determining the number of students who will take part in learning in the evolution course. The implementation of lectures is carried out by following the syntax of a contextual approach-based learning model through the Pusako feast culture. The syntax of the learning model based on a contextual approach

through the Pusako celebration culture is as follows.

a. Division of Groups With Group Names Based on Customary Titles

Students are divided into several groups. The number of group members is between 2-5 people. The naming of the group name is given with a customary title found in Kerinci Regency. Traditional titles in the Kerinci culture are Depati, Datuk, Ninik Mamak, Rio, Mangku, Patih, and Mati Agung. Each member of the group is numbered based on the customary title. For example, in the depati group, each group member is given the name Depati 1, Depati 2, Depati 3, Depati 4, and Depati 5. Naming each group member functions so that each individual is responsible for the tasks given in group activities. Naming also serves to make it easy to monitor the activity of students. The activity involving all class members is in accordance with the pusako kenduri culture which involves all members in one village.

b. Phenomenon Exploration Through Parno Culture (Pantun)

The given phenomenon is a contextual phenomenon. A contextual phenomenon is a phenomenon that exists in real life in accordance with the material being studied. Phenomenon exploration activities, where students are asked to look for contextual phenomena and then present them.

Presentation of phenomena can be done by writing in student worksheets or presenting in class. At the stage of presenting the phenomenon, it is done with parno (rhymes). Parno is one of the cultures contained in the pusako feast. The contents of this parno must contain the material to be studied. The purpose of delivering phenomena through parno culture at the beginning of the core learning activities is to focus students on being ready to take part in learning.

c. Question

Questions on the syntax of the three learning models can be given by educators or submitted by students. Questions given or asked about learning materials associated with phenomena, such as Ngejon Directions (Discussion or deliberation) Ngejon Direction is a form of deliberation to solve various problems that exist in society. In the learning process, ngejon directions or msyawarah is a discussion activity related to questions and phenomena given. The discussion was carried out in small groups and then continued with class discussion. The implementation of the discussion aims to find solutions or agree on the phenomena and questions given.

d. Strengthening Learning Materials

Pusako celebration culture recognizes the delivery of strengthening the pillars of community life. In the learning process, reinforcement is in the form of emphasizing material or the results of discussions delivered by lecturers who are building courses. Strengthening master learning materials so that students get material stabilization from lecturers. In addition, strengthening the material will lead to the achievement of learning objectives. In the syntax of strengthening learning materials, students are given the opportunity to ask questions.

The final product of the development is a learning model based on a contextual approach through the Pusako celebration culture. The learning model is defined as a form of learning activities arranged systematically from beginning to end (Komulasari, 2010; Arends, 2004) which can be used as a pattern for curriculum preparation (Fahrurrozi, 2014), material measurement, and as a guide when educators teach in class (Trianto , 2007). The contextual approach-based learning model through the Pusako feast culture has met the requirements as a learning model. A learning model based on a contextual approach through the Pusako feast culture has been developed

based on educational theory or learning theory from experts. The contextual approach-based learning model through the Pusako celebration culture has the following objectives:

The contextual approach-based learning model through the Pusako feast culture is one of the efforts to improve the learning process. Improving the quality of the learning process can be seen from the increase in student cognitive learning outcomes, environmental care attitudes, and student communication skills. The contextual approach-based learning model through the Pusako feast culture has also fulfilled the requirements of another learning model, namely the existence of a sequence of steps, the principle of reaction, a social system and a support system (Komulasari, 2010). In addition, the learning model based on a contextual approach through the Pusako celebration culture can describe the measurable impact of its application. The short-term impact in this study is an increase in environmental care attitudes, communication skills, and cognitive learning outcomes.

The learning model based on the contextual approach through the cultural kenduri pusako that was developed was validated by the logical validator of the learning model. This validation aims to determine whether the learning model is valid and meets the requirements as a learning model. The validation results show that the learning model is categorized as very valid and can be used in the learning process. Validation is also carried out by field practitioners. The validation results show that the learning model is very valid to be used in the learning process. Validation aims to be able to find out the weaknesses contained in the module and used as material to make improvements (Belawati, 2003)and produce modules according to student needs(Ashhar, 2011).

The learning model based on the contextual approach through the Pusako feast culture that has been declared valid is continued with a trial of the learning model to assess the practicality of the model. The results of the trial show that the contextual approach-based learning model through the Pusako celebration culture has been very practical to use in the learning process. This shows that the learning model can be used in the implementation of learning. The application of a contextual approach-based learning model through the Pusako celebration culture has been very practical to be used in the learning process in this study, which is used to improve environmental care attitudes, communication skills, and cognitive learning outcomes.

The implementation of a contextual approach-based model through the Pusako feast culture is carried out on speciation materials. The reasons for choosing the speciation material are: 1) according to the time of the study, 2) can be a means for measuring environmental care attitudes, communication skills, and student cognitive learning outcomes, 3) can be related to real life that is close to the student's living environment. The implementation is carried out on fourth semester students majoring in biology at IAIN Kerinci.

a. Increasing the Value of Caring for the Environment

Each learning model syntax is a part that supports the improvement of indicators in environmental care attitudes so that it has an impact on increasing the value of environmental care attitudes.

Data on the results of students' environmental care attitudes were obtained from the experimental class and the control class. Measurement of students' environmental care attitudes in the experimental class was carried out before learning using a contextual approach-based learning model through the Pusako feast culture (pretest) and after learning using a contextual approach-based learning model through the Pusako feast culture

(posttest). The measurement of students' environmental care attitudes was carried out using an environmental care attitude questionnaire.

The environmental care attitude questionnaire consists of five indicators. Five indicators of environmental care attitude are environmental awareness, understanding of environmental content, evaluation of environmental issues, solutions related to environmental issues, and environmental services. Each indicator of the attitude of caring for the environment contains several statements that serve to assess the attitude of caring for the environment of students.

The average value of students' environmental care attitudes before the application of the control and experimental class learning models were 50.5 and 45.5. The average scores after the implementation of the control and experimental class learning models were 78.2 and 90.6. This shows the difference in values before and after the application of the contextual approach-based learning model through the control and experimental class kenduri pusako culture, namely 27.7 and 45.1. Test the hypothesis value of student communication skills F count 12,407 with p-value = 0.048 < (α = 0.05). Data analysis results show that there is a significant difference between lectures with a contextual approach-based learning model through the Pusako feast culture and lectures that do not apply a contextual approach-based learning model through the Pusako feast culture.

The contextual approach-based learning model through the Pusako feast culture improves students' environmental care attitudes through the phenomena presented. The phenomena given are phenomena related to the student's life environment. After analyzing the phenomena given, students will be asked to ask questions or problems, then look for solutions to these problems. The syntax of this kind of learning model is an exercise so that students have a good environmental care attitude.

b. Improved Communication Skills

Data on the results of communication skills were obtained through an observation questionnaire on student communication skills. This questionnaire was filled out before the application of the contextual approach-based learning model through the Pusako feast culture as the value of students' initial communication skills. At the time of applying the contextual approach-based learning model through the Pusako celebration culture, the communication skill questionnaire was filled in by the observer as the value of the student's final communication skills.

The average value of students' communication skills before the application of the control and experimental class learning models were 18.2 and 18.5. The average scores after the implementation of the control and experimental class learning models were 60.5 and 92.6. This shows the difference in values before and after the application of the contextual approach-based learning model through the control and experimental class kenduri pusako culture, namely 42.5 and 74.1. Test the hypothesis value of student communication skills F count 20.509 with p-value = 0.000 < (α = 0.05). Data analysis results show that there is a significant difference between lectures with a contextual approach-based learning model through the Pusako feast culture and lectures that do not apply a contextual approach-based learning model through the Pusako feast culture.

The results of data analysis showed a significant increase in the value of communication skills before learning by using a learning model based on a contextual approach through pusako feast culture and after learning using a learning model. This shows that the learning model developed is effective for improving communication skills.

Each syntax in the learning model supports the achievement of the indicators contained in communication skills. The first syntax is the division of groups with group names based on customary titles to improve oral communication indicators and communicate clearly for certain purposes. The second syntax is the exploration of phenomena through parno culture to improve indicators of receptive communication, listening, reading and observing. The third syntax is a question to improve the indicators of understanding meaning. The fourth syntax is to follow directions/discussions/deliberations to improve indicators using strategies in communicating and communicating clearly for certain purposes, and presentations. The fifth syntax is strengthening learning materials to improve receptive indicators, listening, reading and observing.

c. Improved Cognitive Learning Outcomes

Data on students' cognitive learning outcomes were obtained through pretest and posttest questions. Students work on the questions before applying the contextual approach-based learning model through the Pusako feast culture as a student's pretest score. After applying the contextual approach-based learning model through the Pusako celebration culture, students did a posttest as the final value of cognitive learning outcomes.

The average pretest scores for the control and experimental classes were 25.3 and 26.7. The average posttest scores for the control and experimental classes were 65.2 and 90.8. The difference between the average values of the control and experimental classes is 39.9 and 64.1. Hypothesis testing of students' cognitive learning outcomes shows the calculated F value of 29.607 with p-value = 0.009 < (α = 0.05). The hypothesized data showed that there were significant differences between the control class and the experimental class. Contextual approach-based learning model through pusako feast culture can improve student cognitive learning outcomes.

Hypothesis testing is done by looking at the value of N Gain. The calculation of the value of N gain obtained the result of 0.7, which means that the effect of applying a contextual approach-based learning model through the Pusako feast culture has a high influence on students' communication skills.

The results of the hypothesis test showed an increase in cognitive learning outcomes in the high category. Learning outcomes after the implementation of learning using a contextual approach-based learning model through the Pusako feast culture were significantly higher than before learning. This shows that the learning model developed can improve student cognitive learning outcomes.

4. Conclusion

The learning model based on the contextual approach through the Pusako celebration culture is categorized as very valid and very practical. The logical validation value is 87.58 with a very valid category. The validation value of field practitioners is 89.4% with a very valid category. The value of the practicality of the learning model is 89% with a very practical category. The learning model developed is effective for improving environmental care attitudes F count 12,407 with p-value = 0.048 < (α = 0.05), skills with p-value = 0.000 < (α = 0.05), and learning outcomes cognitive with p-value = 0.009 < (α = 0.05).

Suggestions for further researchers are that the contextual approach-based learning model through the Pusako celebration culture is applied to more subjects. In addition, the application of a contextual approach-based learning model through the Pusako celebration culture can be used to improve other skills.

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