

**ECOCULTURAL REVITALIZATION OF NORTH SUMATERA  
THROUGH THE IMPLEMENTATION-CONSTRUCTIVE  
APPROACHING POETRY OF STUDENTS *SMK SWASTA 4 UMN AL-WASHLIYAH*  
IN 2018-2019 ACADEMIC YEAR**

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**ABSTRACT**

The Malay culture was North Sumatra ecocultural. Population of Medan City is invisible, mostly Malay; the population of Medan City is a multi-ethnic Indonesia City, namely the Malays, the Batak-Tobanese, the Karonese, the Pakpak-Dairi, the Simalungun-nese, the Angkolanese, the Mandailingnese, the Minangnese, the Aceh, the Banjarnese, the Javanese, and the Chinese. Students of *UMN Swasta 4 Al-Washliyah* in 2018-2019 Academic Year of various ethnic groups in Indonesia. During this time, the North Sumatran Malay culture had undergone many subsequent changes during urbanization and globalization. It's sad if our young generation must lose their identity in their culture. Though they have a local culture according to the ethnic origin. The purpose of this study is to restore the ecoculture of North Sumatra owned by Medan residents. This study aims to illustrate the cultural abilities of North Sumatra through poetry writing from dtudents. Students of *UMN Swasta 4 Al-Washliyah* in 2018-2019 Academic Year. In modern ethnography that social and cultural forms of society are fostered and explained through the analysis and reasoning of researchers. With the ethics of scientific truth that enter the community to produce the right data has been fulfilled in this research activity. Based on the results of preliminary research that is known to be true according to the steps of the study namely observation, interviews, constructivism experiment-learning, and documentation. The results of this study contain poetry data in the form of Malay Deli written by the students of *UMN Swasta 4 Al-Washliyah*. The Malay language translation of Deli is similar to the Indonesian lexeme listed in the Big Indonesian Dictionary. It was concluded that there was an ecocultural element in North Sumatra in accordance with the list of Deli Malay lexemes. This is evident from a number of articles used in his poem included in the Deli Malay Malay language list which is similar to Indonesian. Students of *UMN Swasta 4 Al-Washliyah* consider it old-fashioned if they are at home speaking according to their mother's language. Teenagers are more interested in the development of technology and malls and from time to time leave their own traditions or culture.

**Keywords:** revitalisation, poetry, ecocultural of North Sumatra.

**I. BACKGROUND OF THE STUDY**

In the North Sumatra identified himself as a *Melayu-Deli*. In Indonesia it is known by the people of *Melayu Riau, Melayu Jambi, Melayu Pontianak, Melayu Kutai, Melayu Betawi* and others. (Nasution, Sembiring; 2007: 13). Based on the background of cultures the Malay culture was North Sumatra

ecocultural. After research activities it is concluded that North Sumatra ecotourism will occur in the city of Binjai in North Sumatra due to family factors, environment, and technological spread (Afningsih, 2019). This conclusion indicates that research was describe the ability of students in class class X, XI, XII the *Electrical-Department of SMK Swasta 4 UMN Al-Washliyah Learning Year 2018-2019 have created poetry based on North*

*Sumatra ecocultural.. The research obey constructivism stimulation strategies.*

Today, the culture is experiencing a lot of shifts due to the current globalization. Many younger generations have considered that the formation of life in ancient cultures is not practical anymore. Concerns in the preceding article are written that today the younger generation, especially in Binjai City, do not preserve their original values, forgetting the past. As a result, they are alienated and alienated from the original cultures (Supriatin, 2012). Other researchers have been able to revitalize the old culture based on old texts (Hasibuan and Saiful Amwar Matondang, 2016). The result of the analysis is that the text is a source of learning that is moral education for students as young people in North Sumatra. Students of *SMK 4 Al-Washliyah* are young generation who needs knowledge and attitude in the present life. They lived in the Medan City of North Sumatra. The desire of cultural experts to try to revitalize the local culture of North Sumatra especially in Binjai as a solution to eradicate young people's understanding of Javanese oral tradition.

The researcher was mistaken. Local culture Binjai is a local culture of North Sumatra originating in the North Sumatra itself. In line with this research, in this research activity we also want to look at the application of the local culture of North Sumatra which is understood by students of *SMK 4 Al-Washliyah*. They are will be able to apply the local cultural elements of North Sumatra after following the instructions of the Mardan fairy tale constructivism process? What ecological elements are reflected in the poetry of Students of *SMK 4 Al-Washliyah*.

## II. THEORETICAL REVIEW

### 2.1 Theoretical Review

Observations on the understanding and application of SMK students to the local culture of North Sumatra can be taken gradually to surface. With the help of one method of learning which is the method of constructivism then the knowledge and experience of Private SMK 4 Al-Washliyah students can be exhibited during the test. Sardiman (2017: 38) defines learning in the theory of constructivism as the active activity of the subject learning to build his or her own knowledge. Subjects learn to discover for themselves the meaning of something they are learning. Class-IX and X SMK Private 4 UMN Al-Washliyah is a subject of North Sumatra ecological studies. Thus, the knowledge and understanding of the ecological elements of North Sumatra was recruited through the presentation of the Si Mardan fairy tale as a kind of local literary work of North Sumatra. Studies on the formulation of Curriculum in Vocational and Collegiate Schools in accordance with the working world and forging socio-cultural structures and social systems to obtain public regulation. Today the social and cultural form of the community is shaped and explained through the analysis and reasoning of Indonesian language studies teachers as investigators. Researchers know the exact data that can be obtained by conducting observations, interviews, and document studies to determine the number of data that includes the ecological elements of North Sumatra.

The ecoculture of North Sumatra is poetry (Harahap, 2016).

Fashion is often heard in Medan City. Implemented Islamic poetry is the Syair Advice as one of the old Malay texts (Sanwani, 1994, in Hasibuan and Matondang, 2016, and 2017) which contains teachings of Islam. The teaching of Islam that we are always thanking God and giving thanks to Allah Almighty, the Mighty and Mighty God. Poetry includes a discourse that serves to document the ecology of North Sumatra. This can be seen in the following verse.

Example

*Alhamdulillah puja yang  
Tuhan  
Kepada Allah Ta'ala Tuhan  
yang Kuasa  
Kalau kurang patuh maka  
murka pula Tuhan  
Tuhanan terlalu mudah Anda  
lupakan.*

The poems of North Sumatra originated from stories of Malay-influenced legends influenced by Arab culture, which contained Islamic teachings that prompted readers to become believers and believers. Poetry is part of an old poem that is bound by its rules of presentation. Implemented Islamic poems are Syair advice as one of the old Malay texts containing the teachings of Islamic religion.

## **METHODOLOGY OF THE STUDY**

Methodology of the study is a method based on research management according to Arikunto (2008) Arikunto (2013). Whereas the methodological approach is carried out with development methods that precede exploration or capture social situations that will be thoroughly researched, extensive and testing the conceptual learning of

constructivism. Piaget's research covers the construction of personal knowledge through individual interactions with the environment, while new perspectives include social processes in knowledge construction (Eat, 2011: 152). Researcher as a teacher builds on his skills in crystallization by producing documentation of his learning. Observational data collection techniques, interviews help implement testivism testing activities in learning that result in reduced ability data to be included, selection of key points, focus on the important things, finding themes and patterns to create poetry. Thus the data of this research is derived from the results of a learning trial of constructivism. Triangulation of data sources is exploring the truth of certain information through various methods and sources of data acquisition. For example, in addition to interviews and observations, researchers can use participant observation, written documents, archives, historical documents, official notes, personal notes or notes and pictures or photos. Independent interviews by asking questions that researchers have created in the interview guide can be developed to meet the information needs of the interview so that the interview can be open yet focused on research issues. Each of these methods will produce different facts or data, which in turn will provide different insights into the phenomenon being studied. The data integrity is then manipulated by the data itself by cross-rechecking or cross-checking the data and data processing process. This kind of re-examination is essential to know the truth of the research. The technique of data analysis used in this research

is the collection of this research data by searching, recording, and collecting data through interviews, documentation, and observations related to local culture in Medan especially to the community and adolescents at Private SMK 4 Al Washliyah. Data reduction from the field is plentiful for careful and detailed recording.

#### **IV. FINDINGS AND DISCUSSION**

##### **4. 1 Findings**

**Methods of constructivism in the making of poetry.** The method of constructivism is that a way of developing students' thinking will be more meaningful by working on their own, discovering themselves, and building on their own new knowledge and skills. Students learn that knowledge is built on the human body based on the actual experience they have and the results of their interaction with the social environment around them. Learning is a change in the process of building knowledge based on the experiences students have as a result of interacting with their surroundings. The knowledge they gain is a result of their interaction with their surroundings. The knowledge they gain is a result of the interpretation of the experience that is being formed in their mind / brain. There are 10 tribal characters included in the text of the legend of Mardan. Whether listening to the legend of Mardan can stimulate his memory of the local cultural elements of North Sumatra. The local cultural elements of North Sumatra are similar to the ecological elements of North Sumatra which can be remedied by reviewing the story directly (Hajariyanti, 2019). Sebenarnya dalam Islam berlaku pengajaran yang

bersifat puisi seperti ungkapan-ungkapan “*tuntutlah ilmu sampai kenegeri Cina dan tuntutlah ilmu dari kecil hingga menjelang ajal*”(HR. Ahmad). Dengan demikian guru maupun penceramah boleh berkolaborasi untuk menciptakan bentuk ungkapan yang bersifat puisi dengan aturan *rima*.

##### **4.2 Listening to Mardan's Fairy Tale Text**

Listen to the fairy tale in this recording. Listen to the text of Si Mardan's fairy tale as an ecological example of North Sumatra (attached). Class IX student, class X SMK students have been assumed to have experience from his surroundings that he has heard tales like the legend of Mardan. So, researchers teach not only to convey a great deal of information to students but researchers have come to understand that there are five elements of constructivist learning, namely:

- (1) activating knowledge
- (2) acquiring knowledge
- (3) understanding knowledge
- (4) applying knowledge
- (5) reflecting (Sardiman, 2017: 38-40).

While eighteen Indonesian characters are still being tested to make Indonesia's character based on the philosophical Pancasila. Characters that are commonly known to teachers or educators in Indonesia such as religious characters, honest characters, cooperative characters, and others that already include Indonesian character according to the structure of the Core Curriculum-2013. Thus the performance of one's behavior is judged on the basis of religious values, morals, and values in line with the philosophy of Pancasila. Therefore, researchers

measure the moral value of Si Mardan's story based on values based on Pancasila's philosophy. The ethics embodied in Indonesia's life-giving practices are in line with the second principle of Humanity that is just and civilized (Damiyati, 2013). Thus one has the right to judge one's actions in Indonesia on the basis of the value of the philosophy of Pancasila. The constructivism-based learning have assesment. All the material about the Legend of the Mardan legend containing elements of the character of the nation is justified by its validity to the scholar who has previously uncovered the tale of the Mardan (Sahril, 2011); Umry (1997); Umry (2011); Harahap (2017). The four legendary authors of Si Mardan are literary lecturers. They are were in academic *UMN Al-Washliyah*.

#### 4.3 North Sumatra Economic Learning Outcomes

The result of this research is a number of forms of poetry created by students of the UMN Al Washliyah Private 4-Elementary Department of Elementary Education in the Year 2018-2019. The poem was created after hearing the fairy tale "Si Mardan" from the cast: Rosmawati Harahap. Observe the actors in the research, and to be in the interaction room to find out how well they know the local culture of North Sumatra. here are the interview results.

##### a. Results of Interview

The interviewing technique is done by first identifying the representative who is in line with the research question. The respondents

#### THE 1ST POEM

Puisi Asli Bahasa Indonesia	Terjemahan ke Google Translate Bahasa Indonesia ke
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in this study were the students of *SMK Swasta 4 Al-Washliyah* in Medan. From North Sumatra's ecocultural interview the student understands that he is related to Legende *Si Mardan*. All the students interviewed and heard the story of *Si Mardan*.

##### b. The result of Observation

Observation techniques are used to observe objects that might otherwise have been avoided if they were done through documentary studies, interviews and observational techniques and were performed with students. Sugiyono (2010: 227), passive participation means "In this case the researcher came to the place of the activity of the person observed but did not participate in the activity". Living in a multi-ethnic environment.

##### c. Results of Development Studies

The results of the research with the approach to contraception. After conducting data analysis activity which is the poetry of UMK Private Student of *UMN Swasta 4 Al-Washliyah* it is known that in every poem he creates there is an eco-cultural element of Medan city. It is evident from some of the dictionaries used in his poetry that they are included in the list of Indonesian lexicon Deli's similar to Indonesian. The eco-culture in the city of Medan took place; the younger generation understood the Malay culture.

#### 4.4. Successful Reconstruction of Poetry After Hearing the Legend – Ecocultural of North Sumatra

	Inggris
“Bintang Malam” (Oleh Rendhi Handrico) Bintang malam	"Night star" (By Rendhi Handrico) Night star you light my

<p>kau terangi malamku. Kau juga menerangi langit malam.</p> <p>Kuselalu bahagia karena melihatmu kau bertaburan di langit malam yang indah.</p> <p>Kuberterima kasih padamu karena kau kuselalu mendapat inspirasi.</p> <p>Kau bagaikan mimpi di malam hari. Beribu-ribu wanita cantik hanya kamu yang kucinta.</p> <p>Beribu-ribu bintang di langit hanya kamu yang bercahaya.</p> <p>(Medan, 16 Januari 2019; Listrik 2 kelas 10)</p>	<p>night. You also light up the night sky.</p> <p>I'm always happy to see you you studded in the beautiful night sky.</p> <p>I accept love you because you I always get inspiration.</p> <p>You are like a dream in the evening.</p> <p>Thousands beautiful woman only you the one i love.</p> <p>Thousands star in the sky only you the glowing one.</p> <p>(Medan, January 16, 2019; Electricity 2 class 10)</p>
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### THE 2ND POEM

Puisi Asli Bahasa Indonesia	Terjemahan ke Bahasa Inggris
“ <b>Alam</b> ” (Oleh Fahreziulia Harahap)	'Nature' By Rosmawati Harahap 'Ladies and

<p>Perkenalkan, namaku adalah alam aku adalah tempat tinggal bagi flora dan fauna bagi hewan-hewan adalah rumah mereka Tempat mereka bertumbuh Berkembang biak, mencari makan melakukan semua aktivitas kehidupan alam.</p> <p>Bukan hanya hewan tumbuhan pun merasakan hal yang sama. Bagiku, tumbuhan adalah perhiasanku Hewan adalah peliharaanku. (Medan, 16 Januari 2019)</p>	<p>gentleman' 'my name is nature' I was domicile if flora and fauna' ' 'for animal' 'for them house' 'Place of they grouwed' 'were growed' 'looking for food' 'done' 'to activities for natural'  'Nothing animal' 'Plant's feel' 'like them' 'To me that plant is my beutifully' 'Animal' 'is my feeder' (Medan, 16 January 2019).</p>
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### 3RD POEM

Puisi Asli Bahasa Indonesia	Terjemahan ke Bahasa Inggris
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<p><b>“Rindu”</b> (Oleh Muhammad Mirza) Aku bawakan bunga padamu Tapi kau bilang masih</p> <p>Aku bawakan resahku padamu Tapi kau bilang hanya.</p> <p>Aku bawakan darahku padamu Tapi kau bilang cuma</p> <p>Aku bawakan mimpiku padamu.</p> <p>Tapi kau bilang meski Aku bawakan dukaku padamu Tapi kau bilang tapi Aku bawakan mayatku padamu Tapi kau bilang hampir Aku bawakan arwahku padamu Tapi kau bilang kalau Tanpa apa aku datang padamu Mengapa? (Medan, 16 Januari 2019; kelas TTL2)</p>	<p>"Miss" (By Muhammad Mirza) I bring it interest on you But you say still</p> <p>I bring it I worry about you But you say only.</p> <p>I bring my blood to you But you say only</p> <p>I bring it my dream of you.</p> <p>But you say though I bring my grief to you But you say but I brought my body to you But you say almost I brought my soul to you But you said that Without what I come to you Why? (Medan, January 16, 2019; TTL2 class)</p>
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#### 4TH POEM

##### “Dia”

(Oleh Mirza)

Puisi Asli Bahasa Indonesia	Terjemahan ke Bahasa Inggris
<p>“Dia” (Oleh Mirza)</p> <p>Hari demi hariku lewati Beribu hari kujalani Ada 1 hari yang aku istimewa Hari itu aku bertemu dia. Kupandang dari kejauhan Di saat aku melihatnya. Aku merasa berbeda Duniaku benar-benar sangat bahagia</p> <p>Aku tak tau apa aku rasa ini Rasa itu menguras hati Aku merasa kujatuh cinta padanya Dan ingin dekat dengannya.</p> <p>Tuhan.....tolong jaga dia untukku Walaupun aku belum mengenalnya Tetapi aku ingin dekat dengannya Dan aku akan memanggil namanya di setiap doaku.</p>	<p>"He" (By Mirza)</p> <p>Day after day I passed I lived for thousands of days There is 1 day that I'm special That day I met him. I looked at it from a distance When I see it. I feel different My world is really very happy</p> <p>I don't know if I feel this The feeling is draining the heart I feel I fell in love with him And want to be close to him. God please take care of him for me Even though I don't know him yet But I want to be close to him And I will call her</p>

(Medan, 16 Januari 2019; Jurusan Listrik-Elektronik)	name in my every prayer. (Medan, January 16, 2019; Electrical-Electronic Department)
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### 3. 2 Discussion

The result of the above research is a number of free poems. Researchers analyze the cultural elements of North Sumatra found in the text of his poem. It is based on the theory of learning (Carl Rogers, 1994 in Suyanto, 2008) that the learning stage is cognitive and experiential learning is that teachers should link learning activities to their needs based on their everyday experiences (Sumiati, 2016). Reference books to explain strategies and various learning resources are referenced to Suyadi (2012), and Ansari (2010). Students studying in SMK are still being helped by the learning medium as suggested by Arsyad (2014). Students of SMK has a good the theory and appreciation of poetry in the syllabus according to the *Kurriculum-2013*; implementation and development of the curriculum is based on Depdiknas (2008), Mulyasa (2013). While his daily experience is reminiscent of his needs. The memorial was stimulated by hearing the story of the legendary legend of *Si Mardan*. The method of constructive to learning. The procedure of contracting is (1) forming sense, (2) actively and constantly developing knowledge; contextual of educational philosophy; construction means building; constructivism is the

cornerstone. Constructivism is a kind of streamlined effort to build a modern-day living arrangement. Knowledge is built by humans gradually, and the results are expanded in a limited and unobtrusive context. Students of *SMK Swasta 4 Al-Washliyah* has undertaken the task of contrasting words of knowledge experience of understanding their meaning. Thus poetry is a means in line with the renewal of character education that reforms significant education in China. Sulistyawati (2015) examined in the National Strategy Research in the first year stage applying the learning model that was designed by researchers and tested on several schools that have been selected by researchers by taking several school samples in several districts in North Sumatra.

## IV. CONCLUSION

### 4.1 Conclusion

1. The conclusion that the ecological learning of North Sumatra can be achieved by the method of constructivism. The teaching material presented is the oral reconstruction of the Legend of *Si Mardan*.
2. All students are able to understand the elements of the nation's character as contained in the text of the legend of the legend of *Si Mardan*.
3. The textual reconstruction text of The Legend of *Si Mardan* is included in the youtube DVD.
4. The oral text of the reconstruction in the form of a poem is included in a youtube DVD as external evidence of developmental research.
5. Students who create poetry after learning the method of constructivism successfully create



poetry that is a Malay ecocultural poem.

6. Ecocultural Malay Deli is an ecotourism of North Sumatra.

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