



The Fagogoru Ethnopedagogy Textbook Development: A Local Learning Resource for Elementary Schools in Central Halmahera

Oktosiyanti MT. Abdullah^{1*}, Patta Bundu², Abdul Saman³

¹KhairunUniversity, Ternate

^{2,3}Makassar State University, Makassar

Corresponding Author: Oktosiyanti MT. Abdullah

oktosiyantimtabdullah@gmail.com

ARTICLE INFO

Keywords: Textbook, Local Content, Ethnopedagogy, Fagogoru

Received : 2 May

Revised : 17 June

Accepted: 23 July

©2024 Abdullah, Bundu, Saman: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

This study focuses on the research and development of local content textbooks using Fagogoru ethnopedagogy. The development process includes needs analysis, model validity testing, practicality testing, and effectiveness testing. Conducted at State Elementary School (SDN) 2 Weda in Central Halmahera Regency, the experimental research involved fourth-grade students. The Fagogoru ethnopedagogy textbook underwent thorough testing for needs analysis, validity, practicality, and effectiveness. Findings from the needs analysis stage, including literature and field studies, indicated a necessity for the Fagogoru ethnopedagogy textbook as a local content learning resource in Central Halmahera Regency. The trial phase demonstrated the textbook's validity, effectiveness, and practicality, deeming it suitable for elementary school use. Both content and construct validity tests met criteria, affirming its value as an educational research product. Practicality and effectiveness tests assessed implementation, student activities, obstacles, and learning outcomes. Practicality testing yielded values within the predetermined standard interval. Effectiveness testing, through hypothesis evaluation, revealed improved learning outcomes using Fagogoru ethnopedagogy. Student response tests indicated positive engagement with the learning activities. The effectiveness assessment of the textbooks confirmed their high efficacy in teaching local content through Fagogoru ethnopedagogy.

INTRODUCTION

The delivery of education currently focuses on enhancing students' lives through religion, art, creativity, communication, diverse intelligences, and values essential for individuals, society, and the nation. Educational institutions are required to articulate this curriculum in a learning framework that enables students to cultivate more humane social competencies. The educational concept also aims to humanize individuals, as outlined in the Republic of Indonesia Law Number 20 of 2003 regarding the National Education System. Article 3 emphasizes that "national education functions to enhance capabilities, mold character, and civilization of an esteemed nation to nurture the nation's life, with the objective of developing students' potential to become faithful, pious, noble, healthy, knowledgeable, skilled, creative, independent individuals, and to foster democratic and responsible citizenship."

One of the suitable strategies to facilitate the realization of humanistic education functionalization through ethnopedagogy in schools is to focus on creating educational materials that facilitate the integration of local wisdom values into the learning process. This integration aims to influence student behavior in alignment with societal norms, ethics, and cultural values, thereby safeguarding students from adverse impacts of technological advancements and societal changes.

Basic education, an essential component in laying the groundwork for Indonesia's promising generation, should incorporate ethnopedagogical-based learning to enrich local content education and harness regional potential. The integration of ethnopedagogical principles is crucial to safeguard communities against the societal impacts of modernization. Local content education is integral to the content standards guiding curriculum development within the national education framework, as outlined in Article 2, Paragraph (4) of the Minister of Education, Culture, Research, and Technology Regulation of the Republic of Indonesia Number 7 of 2022 on Content Standards in Early Childhood Education, Basic Education, and Secondary Education.

Regarding the role of indigenous knowledge in the face of rapid globalization, Jenkins in Marhayani (2016) asserted: the role of local wisdom that critically changing and shaping global culture becomes meaningful and appropriate to the social and cultural life. Youth who know and adopt the values of local wisdom early, will use it as an analysis in dissecting and separating the value of the element technology. He will be able to determine where things need to be adopted and which need to be leaved. He will always be critical in responding to every phenomenon that it faces.

The significance of local wisdom in significantly influencing and molding global culture is pertinent to social and cultural existence. Young individuals who grasp and embrace local wisdom principles from a young age will utilize them as a basis for analysis in distinguishing values from technological components. They will possess the ability to discern which aspects should be embraced and which should be discarded. They will consistently exhibit a critical approach in addressing every situation encountered.

Na Thalang in Miss Roikhwanphut Mungmachon (2012) submit; the biggest problem humans face these days is the inability to live harmoniously together. This ability can come from using local wisdom. People living in modern cities should learn the old local wisdom and adapt it to their circumstances.

The primary challenge confronting humanity today is the lack of ability to coexist harmoniously. This skill can be cultivated through the application of indigenous knowledge. Urban dwellers need to acquire and integrate traditional local wisdom into their daily lives.

Local content learning, rooted in ethnopedagogy, offers a remedy to counteract the erosion of indigenous values within communal societies due to modernization and societal changes. Of particular concern is the alteration in behavior observed in school-aged children. The extensive utilization of information and communication technologies, such as electronic devices, has led to modifications in the social dynamics and engagements of school-aged children. The utilization of indigenous values to foster relationships and social interactions among school-aged children in regions previously influenced by communal societies has undergone a transformation. For instance, traditional communication norms emphasizing etiquette and courtesy in verbal exchanges are gradually fading from the everyday conversations of school-aged children.

Previous research findings on integrating education with local wisdom highlight ethnopedagogy as a viable solution to address the erosion of cultural values resulting from technological advancements and information dissemination. Kalsum, et al. (2023) demonstrated that educational approaches incorporating local wisdom (ethnopedagogy) feature interaction models facilitating the creation, retention, application, and transmission of knowledge based on regional traditions.

Central Halmahera, a district in North Maluku province, boasts a rich array of local wisdom values that influence social interactions. Similar to other regions in the archipelago, the residents of Central Halmahera are recognized for their communal bonds rooted in local wisdom. These values have evolved through the cultural exchange between the native Sawai tribe, residing in the heart of Halmahera Island, and newcomers who have settled in the area. The esteemed traditions embedded in the Central Halmahera community continue to form the foundational principles of its cultural heritage.

The cultural strategic plan document at the Central Halmahera Culture and Tourism Service (2022) outlines four local wisdom values that serve as the foundation for social interaction within the Central Halmahera community. These values, combined with foreign cultural influences, particularly Islamic values introduced by Arabian scholars, encompass *Ngaku re Rasai* (behavior and character), *Budi re Bahasa* (culture and language), *Sopan re Hormat* (politeness and respect), and *Mtaket re Meimoi* (fear and shame). Embraced by the Central Halmahera residents, these fundamental values form the philosophical concept of *Fagogoru*, symbolizing mutual love and unity among individuals.

Local wisdom values deeply cherished by elders in fostering communal social interactions are no longer comprehensive guidelines for the younger generation's social conduct. Initial observations reveal various social phenomena, including shifts in students' interactions with peers and older individuals. Communication patterns among school-aged children now disregard age distinctions in social engagements traditionally upheld in Central Halmahera.

Generally, the challenges encountered by Central Halmahera in preserving local wisdom values are akin to those faced by other regions in Indonesia. The swift pace of social change, propelled by advancements in communication and information technology, poses a significant hurdle for the region in upholding the genuineness of traditional values and local wisdom. Over time, the foundational values of local wisdom that underpin social relationships in Central Halmahera are gradually being disregarded by the younger generation, particularly school-aged children.

Another challenge encountered in the preservation of local wisdom values is the increasing investment in Central Halmahera due to the designation of Weda Bay as an Industrial Area and National Strategic Project. The establishment of the Teluk Weda Industrial Area, aiming to hire 40,000 workers, will create opportunities for job seekers from other regions and even overseas to migrate to Central Halmahera. Consequently, this will impact the introduction of cultural values from beyond Central Halmahera, influencing the local culture's development. Since its initiation by the Government in 2019 until 2022, the influx of individuals for work and residence has reached 20,000 people from outside Central Halmahera Regency. The interaction between local residents and newcomers will undoubtedly shape the social dynamics of the local communities in this region. An illustrative incident highlighting this is the inter-tribal social conflict that transpired in Central Halmahera from the latter part of 2022 to early 2023, involving indigenous communities and other tribes identified as immigrants to Central Halmahera. This conflict arose due to the dissatisfaction of the local community with the conduct of the newcomers in their interactions.

The initial observations by the researcher in basic education units within industrial areas revealed a diverse student population with various ethnic backgrounds. These students typically attend elementary schools in the Weda sub-district of Central Halmahera due to their parents' employment in mining companies. The researcher noted challenges in interactions between immigrant and native students (originating from Central Halmahera), primarily stemming from differences in social languages leading to potential misunderstandings. Additionally, students from Central Halmahera often tend to segregate into their own groups, making it challenging to engage with peers from different ethnicities. Furthermore, students from outside Central Halmahera may not fully grasp the ethnopedagogical values of Fagogoru in Central Halmahera. Hence, developing a model grounded in ethnopedagogical values is crucial to foster social integration among elementary school students in Central

Halmahera Regency, particularly those residing near the Weda Bay industrial zone.

Currently, educational institutions in Central Halmahera Regency lack Fagogoru ethnopedagogy textbooks to facilitate the integration of local content into school curricula. This absence hinders the promotion of local wisdom values, essential for meeting educational objectives and fostering the incorporation of these values as a cornerstone for human development.

Aligned with the previously outlined background, researchers aim to investigate the creation of the Fagogoru ethnopedagogy textbook for local content learning. This study focuses on the elementary school education unit in Central Halmahera Regency. The objective of developing the Fagogoru ethnopedagogical textbook in this research is to incorporate the fundamental values of Fagogoru local wisdom, essential to the Halmahera Tegah community, into educational materials for elementary school students.

LITERATURE REVIEW

This study aims to provide an overview of the problem formulation raised by the author, encompassing the description of the necessity for developing Fagogoru ethnopedagogical textbooks as a local content learning resource for elementary schools, the prototype of the Fagogoru ethnopedagogy textbook as a learning resource for local content in elementary schools, the level of validity of the Fagogoru ethnopedagogy textbook as a local content learning resource for elementary schools, the practicality of the Fagogoru ethnopedagogy textbook as a local content learning resource for elementary schools, and the effectiveness of the Fagogoru ethnopedagogy textbook as a local content learning resource in elementary schools.

METHODS

The research design employed in this study is Research and Development (R&D). Research and Development is a method utilized to create specific products and assess their efficacy. Sugiyono (2013) asserts that Research and Development methods are employed to generate specific products and evaluate their effectiveness. The R&D approach is utilized to create specific products and evaluate their effectiveness. The research aims to create a Fagogoru ethnopedagogy textbook as a local content learning resource for elementary schools in Central Halmahera Regency. To ensure the novelty and reliability of the products developed in this study, it is essential to have well-documented and measurable stages throughout the development process. In this regard, researchers have adopted the educational development research model by Borg and Gall (2003), which includes: (1) preliminary studies (literature review and information gathering), (2) planning, (3) development of hypothetical models, (4) review of hypothetical models, (5) revisions, (6) limited trials, (7) revision based on trial results, (8) broader trials, (9) final model revision, and (10) dissemination and socialization.

The development of the Fagogoru ethnopedagogy textbook as indigenous educational material for elementary schools in Central Halmahera district involved an initial study phase to recognize the learning procedures at

SDN 1 Weda, SDN 2 Weda. This phase encompassed literature reviews and on-site investigations. Subsequently, the Fagogoru ethnopedagogy textbook underwent validation and practicality assessments during testing phases to ascertain its efficacy for implementation in elementary schools within the Weda City vicinity of Central Halmahera Regency.

The book draft was crafted following pertinent literature studies that pertain to local content learning objectives based on Fagogoru ethnopedagogy in primary education. The trial was conducted with fourth-grade students at SDN 2 Weda, involving evaluation and reflection stages through observing the trial's implementation, the progress made, and the challenges encountered. The findings will be refined to enhance the content. The forthcoming revision aims to enhance the material to align with the learning requirements in elementary schools for optimal utilization.

The validation results for each instrument were analyzed by calculating the average for each category and aspect in the validation sheet until the total average value for each validator and instrument was determined. The process for analyzing the research instrument validation sheet is as follows:

1) Data input into the table is as follows:

Table 1. Validator Evaluation

No	Evaluation criteria	Validator Evaluation		Mean
		V1	V2	
1.				
2.				
Meanfulness Average				

2) Calculate the mean of each criterion from the validator utilizing the formula:

$$Ki = \frac{\sum_{h=1}^n Vhi}{n}$$

Ki = mean of kriteria

n = number of validators

hi validator assessment results to h for criteria to i

(Khabibah, 2006)

3) Calculate the mean for each dimension

$$Ai = \frac{\sum_{j=1}^n Kij}{n}$$

Ai = average aspect to i

n = the number of criteria in aspect i

Kij = average aspect to-i and criteria to-j

(Khabibah, 2006)

4) Calculate the overall average validity of all facets utilizing the formula:

$$VR = \frac{\sum_{j=1}^n RAi}{n}$$

VR = average of validity

n = number of aspect to i

RAi = average aspect to-i
(Khabibah, 2006)

5) Determine the validity quality by aligning the overall validity average with the validity category, as outlined:

Table 2. Validity Category of Textbooks

Footwear for Intervals	Category of Validity
$3,5 \leq VR \leq 4$	Highly valid
$2,5 \leq VR \leq 3,5$	Valid
$1,5 \leq VR \leq 2,5$	Invalid
$1 \leq VR \leq 1,5$	Invalid
Description: VR = average total validity	

The device is considered valid if the score range in all average textbooks falls within the valid or highly valid category.

RESULTS

The development of the Fagogoru ethnopedagogy textbook as local content teaching material for elementary schools in Central Halmahera Regency stems from a needs analysis conducted through a literature study approach. This analysis involved reviewing previous research findings relevant to development needs and field study observations on student behavior in elementary schools in Central Halmahera Regency. The creation of this textbook reflects a commitment to preserving ethnopedagogical values. Ridwan Ali and Syibrans Mulasi (2023) emphasized the diminishing regard for local culture and wisdom, underscoring the importance for students to embrace and understand the cultural heritage of their region. Therefore, integrating character education in schools serves as a means to assist students in recognizing, internalizing, and valuing social, moral, and ethical dimensions, aligning with the principles of Pancasila as a key aspect of graduate competency. (Iis Nurasiah, dkk, 2022).

Ethnopedagogy is a conceptual approach rooted in culture or local wisdom, intended to serve as the foundation for educational practices. It aims to ensure that education is not solely focused on outcomes but also incorporates cultural elements that result from a lengthy educational journey. The term "ethnopedagogy" was first introduced into the academic discourse by G.N. Volkov in his works "Ethno Pedagogy of the Chuvash People" (1966) and "Ethno Pedagogy" (1974). Volkov initially referred to it as folk pedagogy, which encompasses a system of pedagogical concepts and educational insights derived from folklore, customs, traditions, games, toys, and the empirical knowledge of the people in the realm of education. Ethnopedagogy can be understood as a discipline that consolidates the knowledge and experiences of various communities, clans, and tribes. Scholars like Mukhibat (2015) and Barliana (2016) have highlighted the close connection between ethnopedagogy

and multicultural education, emphasizing the significance of showcasing local wisdom and ethnic diversity in shaping lifestyles, social interactions, and individual and collective identities. Ethnopedagogical studies, as explained by Barliana (2016), involve examining community attitudes and responses towards preserving local wisdom amidst modernization challenges. These studies are often rooted in the oral traditions of traditional communities, which typically offer guidance and advice. According to Eda Muhartati et al. (2022), Ethnopedagogy represents an educational approach that is grounded in culture, specifically local wisdom. Education intertwined with community culture, encompassing customs, laws, arts, and language, should serve as a fundamental reference point for exploring alternative solutions to various societal issues.

The Fagogoru ethnopedagogy textbook serves as a local content learning resource for elementary schools, designed to enhance the learning experience and contribute to the preservation of local wisdom values. It aims to facilitate the internalization of Fagogoru local wisdom values within ethnopedagogy-based local content learning.

The Fagogoru ethnopedagogy textbook was developed to address the lack of regional culture textbooks in Central Halmahera Regency. It aims to document and introduce the values of Fagogoru's life philosophy passed down by the ancestors of Central Halmahera's inhabitants. By engaging with the local content of the Fagogoru ethnopedagogy, students are encouraged to uphold their region's culture, enhance economically viable skills, foster social interaction, and actively contribute to the preservation of cultural values within their community.

Fagogoru's local ethnopedagogical content learning serves not only classroom education but also offers practical benefits in daily life. It fosters collaborative habits, teamwork, shared responsibility, and independence. The goal of creating the Fagogoru ethnopedagogy local content book is to equip students with attitudes, knowledge, and skills to appreciate and care for their natural, social, cultural, and spiritual surroundings. It aims to preserve and enhance regional excellence and wisdom for personal and environmental well-being to support national development. By engaging with Fagogoru's ethnopedagogy local content, schools can instill character in students, aligning with the objective of enhancing student competence and character as outlined in the Pancasila Student Profile.

Upon studying the Local Content of Fagogoru ethnopedagogy, students can:

1. Discover the history and saga of Fagogoru.
2. Acknowledge the principles of Fagogoru.
3. Defending and transmitting the values of Fagogoru philosophy.
4. Incorporate Fagogoru values into daily life.

Etymologically, fagogoru originates from two syllables, "fa" signifying mutual, and "gogoru" denoting wholehearted love. The term Fagogoru is derived from the vernacular of Central Halmahera, representing a profound mutual affection within a community where social and kinship ties transcend boundaries. According to Herman Oesman (2020), Fagogoru embodies a social

paradigm encompassing yearning, fondness, and evolving into an ideal concept that harmonizes life dynamics, cosmology, and the rich tapestry of natural philosophies. Hendry R. Sipahelut (2021) elaborates that the Fagogoru Philosophy symbolizes a cultural tribute to cherish affection, love, a shared sense of belonging, and nurturing among the villages of Weda, Patani, and Maba. Serving as a conduit for embracing and unifying sentiments of yearning and affection, the Fagogoru philosophy fosters a bond among the three sibling communities.

Fagogoru is founded on four fundamental values:

1. Ngaku re Rasai (noble behavior and character)

In linguistic terms, ngaku refers to an individual's attitude, behavior, or temperament, whereas rasai signifies something beautiful, good, or noble. It involves recognizing and appreciating the beauty, nobility, and goodness in a person's character and conduct.

2. Budi re Bahasa

The term "linguistic decorum" refers to the appropriateness in word usage within social discourse and the finesse of language employed in interpersonal communication.

3. Sopan re Hormat

Politeness and respect in language refer to an individual's demeanor in upholding norms of courtesy and mutual respect within a community or across communities.

4. The Mtaket re Meimoi (Fear and Shame)

In linguistic terms, the concept of mtaket re meimoi signifies fear and shame. Within the context of local wisdom values, this emotion serves as a regulatory mechanism for individuals in their daily pursuits, inducing fear and shame when engaging in improper or negative behaviors. These fundamental values have been transmitted across generations as pillars that reinforce the societal conduct of the Central Halmahera community.

The internalization of ethnopedagogical values in local content learning is crucial for cultivating individuals who are more socially conscious, caring, and engaged in their community, while also comprehending their region's history and cultural heritage. This approach enables students to enhance their social and collaborative skills through shared participation in various activities. Emphasizing local culture is essential not only for academic education but also for instilling moral and ethical principles like honesty, responsibility, and respect. Ridwan Ali and Syibrans Mulasi (2023) emphasized the significance of incorporating cultural heritage values into education to foster positive behavior and social interaction, ensuring that schools educate students holistically to be socially aware, caring, and community-oriented individuals with a deep understanding of their cultural background. Integrating ethnopedagogical values into school learning, particularly in primary education, serves as a foundational step in developing students' social skills, collaboration, and interaction through joint participation in the learning process. Ethnopedagogy, as a reflection of local content in education, is known for its emphasis on learning rooted in local wisdom. Ethnopedagogy in thematic learning helps students envision future career paths, fostering a sense of pride in local

traditions and encouraging the preservation of local wisdom in their communities (Ika Oktavianti & Ratnasari, 2018). This aligns with Karunia Santi's (2021) assertion that the learning process revolves around humans as inherently social beings, focusing on social behaviors that facilitate interactions and enhance the outcomes of innovative learning activities.

The general observation findings among elementary school students in Weda, Central Halmahera Regency indicate that students' communication patterns tend to utilize less ethical vocabulary. Additionally, the level of student cohesion in both the classroom and school environment is notably low. When grouped, students occasionally object to the teacher's decisions, insisting on being with their close friends rather than with those chosen by the teacher. Furthermore, a lack of mutual respect and assistance was noted, with instances of teasing, harsh language leading to conflicts, a sense of superiority, and disrespectful behavior towards teachers in a bid for attention and priority in academic tasks. Such conflicting interests often pose challenges in social interactions among peers and between students and educators.

The analysis of the questionnaire instrument regarding the necessity of developing learning models revealed that students' comprehension of the significance and principles of Fagogoru remains limited, a crucial element in the advancement of the Fagogoru ethnopedagogical textbook. A solid grasp of the meaning and values of Fagogoru is believed to positively influence student interaction patterns. Tools for learning that support indigenous content education rooted in Fagogoru ethnopedagogy are essential components required for classroom instruction. Notably, it was observed that there is a lack of textbooks focusing on local content education based on Fagogoru ethnopedagogy, which could serve as a manual for educators to impart the values of Fagogoru's local wisdom. The proposed manual takes the form of the Fagogoru ethnopedagogy textbook. Consequently, students' limited knowledge of Fagogoru's values and their practical application within the school and community settings is evident. Hence, the creation of the Fagogoru ethnopedagogical textbook for local content learning is imperative to furnish educational resources such as books, teaching materials, modules, learning model guides, and Student Activity Sheets (LKPD) to facilitate the internalization of ethnopedagogical values of Fagogoru in classroom settings, fostering enhanced social interaction among elementary school students in Central Halmahera Regency. Through a comprehensive review of literature, observation outcomes, and the identified requirements for module development, it is evident that establishing a local content learning model grounded in Fagogoru ethnopedagogy holds significant importance. This initiative will aid educators in enhancing the social interactions of elementary school (SD) students in Central Halmahera Regency, North Maluku Province.

Moreover, the author created a textbook prototype containing:

1. The Fagogoru Story
2. The Meaning of Fagogoru
3. The tenets of Fagogoru Philosophy include:
 - a. Ngaku re Rasai

- b. Budi re Bahasa
- c. Sopan re Hormat
- d. Mtake re Meimoi
- 4. Fagogoru traditions, customs, and ceremonies.
- 5. Fagogoru Philosophy and Community Life



Picture 1. The Fagogoru Ethnopedagogy Text Book

Following the preparation of the product prototype in textbook form, two expert validators in the field of education validated the product. The score pertains to the indicators and validity categories outlined in the table below:

Table 3. Expert Validation Results for the Fagogoru Ethnopedagogy Textbook

No	Component	Mean Score	Criteria
1	Usage	3	Valid
2	Qualifications	3,5	Highly valid
3	Accuracy	3	Valid
4	Language	3,5	Highly valid

The subsequent text outlines the outcomes of the textbook validity assessment using the provided formulation:

1. Usability components with indicators: (a) textbooks are important for teachers, (b) textbooks are useful for teachers, (c) textbooks provide practical information for teachers, and (d) textbooks are technically useful in assisting teachers in implementing local content learning based on Fagogoru ethnopedagogy. Among all the indicators in the usability dimension, it demonstrates an average score of 3 in the valid category. These findings suggest that the textbook is viable from a usability perspective.
2. Feasibility components with indicators: (a) implementation of textbooks, (b) suitability of procedures for implementing local content learning based on Fagogoru ethnopedagogy in textbooks, (c) appropriateness of learning scenarios in textbooks for implementing local content learning based on Fagogoru ethnopedagogy, (d) suitability of learning materials in textbooks

for implementing local content learning based on Fagogoru ethnopedagogy, (e) adequacy of time for implementing local content learning based on Fagogoru ethnopedagogy. The validation results for this component received a score of 3.5 in the "Very Valid" category from the validator, indicating that the textbook has met the criteria in terms of feasibility.

3. Components of accuracy with indicators: (a) the suitability of this textbook for implementing local content learning based on Fagogoru ethnopedagogy, (b) the appropriateness of the book's objectives for teachers, (c) the correctness of the content covered in the textbook, (d) the precision of the learning scenario. The validation outcomes for all indicators yielded a score of 3 in the "Valid" classification, indicating the suitability of this component for use.
4. Linguistic components with indicators: (a) following Indonesian language rules based on PUEBI guidelines, (b) utilizing communicative language, (c) ensuring language clarity without ambiguous meanings (dual interpretation). The validation results yielded a score of 3.5 in the "Very Valid" category, signifying the suitability of this component for implementation.

The effectiveness of the Fagogoru ethnopedagogy textbook, which incorporates local content learning materials for elementary school students, can be evaluated through the execution of learning activities, student engagement, and challenges encountered during its use. An analysis of the learning process indicates that all stages were completed satisfactorily, with each step averaging in the proficient range. Evaluation outcomes reveal that all implementation criteria achieved an average rating of 83.33, signifying a highly effective performance. Consequently, in terms of execution, this textbook fulfills the requirements for examination and enhancement.

Table 5. Findings from the Feasibility Assessment of the Fagogoru Ethnopedagogy Textbook

No	Criteria	Number of participants	Percentage
1	Excellent	6	16,66
2	Good	30	83,33
3	Satisfactory	0	0
4	Subpar	0	0

The outcomes of the practicality assessment, derived from data analysis of the practicality test tool and student feedback shown in the table above, indicate that the developed textbooks are highly practical and well-received by students.

CONCLUSIONS AND RECOMMENDATIONS

The research findings indicate that the Fagogoru ethnopedagogy textbook developed is suitable and practical as a learning tool for local content education in elementary schools in Central Halmahera Regency. This is evident from the validator's assessment results, which yielded an average score of 3.5 for the material components, falling within the valid and appropriate category. The prepared Fagogoru ethnopedagogy textbook garnered a favorable response from test-taking students, with 83.33% expressing positivity towards the educational materials and 16.66% finding the textbook highly practical. This development of the Fagogoru ethnopedagogy textbook can serve as a valuable resource for local content education in elementary schools.

FURTHER STUDY

This study still has limitations so that further research is needed related to the topic of The Fagogoru Ethnopedagogy Textbook Development: A Local Learning Resource for Elementary Schools in order to perfect this study and increase insight for readers.

REFERENCES

- Borg, W.R. dan Gall, M.D. (2003). *Educational Research: An Introduction*, 4th Edition. London : Longman, Inc.
- Baiq Wahidah, dkk 2022, Pengembangan Media Berbasis Ekosentris Dalam Pembelajaran Teks Persuasi, Kelas VIII, Kajian Etnopedagogi, Universitas Mataram, Jurnal Bastrindo, Vol. 3, No. 1
- Dinas Kebudayaan dan Pariwisata Kab. Halmahera Tengah, 2014, Rencana Strategis Kebudayaan. Weda : Budpar
- Eda Muhartati, Azza Nuzullah Putri, Bony Irawan , 2022, Buku Ajar Etnosains Berbasis Kemaritiman Dengan Model Pembelajaran PjBL, Tanjung Pinang, Umrah Press
- Hendry R. Sipahelut, 2021, Falsafah Fagogoru konstruksi Teologi Perdamaian-Kontekstual Di Halmahera Tengah. Ambon, Arumabe, Jurnal Ilmiah Teologi dan Studi Agama, volume 3
- Herman Oesman, 2020, Fagogoru, Kisah Tiga Negeri, Lefo.id, Ternate
- Iis Nurasih, dkk, 2022, Nilai Kearifan Lokal: Projek Paradigma Baru Program Sekolah Penggerak untuk Mewujudkan Profil Pelajar Pancasila, JURNALBASICEDU volume 6 Nomor 3
- Ika Oktavianti dan Yuniar, 2018, Etnopedagogi dalam Pembelajaran di Sekolah dasar, Melalui Media Berbasis Kearifan Lokal, Jurnal Refleksi Edukatif, 8

- Karunia Santi, 2021, Meningkatkan Kemampuan Interaksi Sosial Peserta Didik Melalui Karya Wisata Pasar Terapung Lok Baintan, *The Innovation of Social Studies Journal*, Vol x (x)
- Khabibah. 2006. Development of Mathematics Learning Model with Open Questions to Improve Elementary School Students' Creativity. Surabaya: Dissertation. Not published. Doctoral, Surabaya State University.
- Pulatova Zamira Abdullayefna, 2023, Ethnopedagogy as an object of scientific research, *Current Research Journal of Pedagogics*, Uzbekistan, Urgench State Universtity
- Ridwan Ali dan Syibrans Mulasi, 2023, Transformasi Kurikulum Merdeka: Pengembangan Muatan Lokal untuk Meningkatkan Identitas Budaya, *Istifham, Journal of Islamic Studies*, Vol 1 (3)
- Ujang Sugara & Sugito 2022, Etnopedagogi : Gagasan dan Peluang Penerapannya di Indonesia, Yogyakarta, *Jurnal Pendidikan dan Kebudayaan*, Vol. 7, No 2