PROCEEDINGS
AISTEEL 2017
THE 2nd ANNUAL INTERNATIONAL SEMINAR ON TRANSFORMATIVE EDUCATION AND EDUCATIONAL LEADERSHIP

Educational Research to Endorse Productive and Innovative Generation in the 21st Century

16-17 October 2017
Ball Room Grand Mercure Hotel, Medan - Indonesia

Organized by:
Post Graduate School
State University of Medan
North Sumatera, Indonesia

Supported and Coordinated by:
Indexing By:

ISSN: 2548 - 4613
Vol. 2, December 2017
Proceedings of The 2nd Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2017)

“Educational Research to Endorse Productive and Innovation Generation in The 21th Century”

Grand Mercure Hotel, Medan City, North Sumatera, Indonesia
October 16-17, 2017

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Preface

The 2nd Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL with web link is http://aisteel2017.unimed.ac.id/) was held on October 16-17, 2017 in Medan City, Indonesia. This conference was organized by Postgraduate School, State University of Medan (Unimed) and is the routine agenda at Unimed now. The Second Annual International Seminar on Transformative Education and Educational Leadership’ is realized this year with various presenters, researchers, lecturers and students from universities both in and out of North Sumatera participate in the theme of which is “Educational Research to Endorse Productive and Innovative Generation in the 21st Century.”

2nd AISTEEL is the annual international seminar with main aim is to discuss of recent research special for Transformative Education and Education Leadership. Several topics like: Teachers Education Model, Research Global Issue in Education, Mathematics and Science Education, Social, Language Education, Vocational Education, Curriculum, Economic, History and Management Education have been discussed at the 2nd AISTEEL 2017. 2nd AISTEEL international seminar provided experts’ view on transformative education and educational leadership as well as curriculum article presentation. There were five keynote speakers have been came Professor Keiichiro Yoshinaga, Dr. Bambang Sumintono, Dr. Sitti Maesuri Patahuddin, and Dr. Yulia Rahmawaty. The organizer had been use online submission system to receive all abstract, full paper and also communication with authors. All of information include with comment of reviewer can be checked real time by author.

Chairperson

Dr. Rahmad Husein, M.Ed
Welcoming Speech of Director of Postgraduate School State University of Medan

The Second Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL)

The honorable,
- Rector of State University of Medan, Prof. Dr. Syawal Gultom, M.Pd.
- Vice Rectors of UNIMED
- Professor Keiichiro Yoshinaga, PhD, Institute of Liberal Arts and Science, Kanazawa University – Japan
- Dr. Bambang Sumintono, M.Ed., University Malaya – Malaysia
- Dr. Sitti Maesuri Patahuddin, Faculty of Education, Science, Technology and Mathematics, University of Canberra – Australia
- Yuli Rahmawati, Chemistry Education Program, Universitas Negeri Jakarta
- Deans of Faculties of Education, Languages and Arts, Social Sciences, Natural Sciences and Mathematics, Engineering, Sports Sciences, and Economics
- Vice Directors of Postgraduate School of UNIMED
- All speakers, lecturers, researchers, students, and participants

Good Morning
Welcome the honorable guests speakers Professor Keiichiro Yoshinaga, Dr. Bambang Sumintono, Dr. Sitti Maesuri Patahuddin, Assoc. Prof. Emilia Zulmira de FAN, and other speakers, lecturers and students from outside and inside Unimed to this international seminar which is the routine agenda at Postgraduate program of Unimed now. I’m glad that ‘The Second Annual International Seminar on Transformative Education and Educational Leadership’ is realized this year with various presenters, lecturers and students from universities both in and out of North Sumatera and participate in the theme of which is “Educational Research to Endorse Productive and Innovative Generation in the 21 st Century.”

Ladies and Gentlemen,

In this second seminar exels the first one related to the administration by online and the publication index by either Thomson Reuters or Google Scholar. By the new policy on student’s publication, postgraduate program really matches the system, particularly for the students who will sit in the oral defence examination. Through the seminar, the postgraduate students improve their article journal writing and it is proved by many articles are submitted by the students.

The plenary speakers coming from 15 provinces in Indonesia will present topics covering multi disciplines. They will contribute a lot of inspiring inputs and new knowledge on current trending educational research topics all over the world. The expectation is that all potential lecturers will share their research findings to educational scientists and researchers as well for improving their teaching process and quality. Thus, this will contribute to the next young generation researchers to produce innovative research findings in education and educational leadership contexts.

This second seminar continues the promotion of the first sequel ‘Developing Future Teachers’ Education Model. Therefore, the propose of this second seminar on the transformative education and educational leadership research will trigger the young professional lecturers and educators to compete in the invention of innovative educational teaching and learning strategies, techniques and leadership.

I hope that the scientific attitude and skills through research will promote Unimed to be a well-known university which persists to be developed and excelled in the future.

Thank you the Rector of Unimed who always supports us in organizing the seminar. Thank you all guest and plenary speakers. Special thanks to both steering and organizing committee who have well-coordinated and collaborated in actualizing the seminar.

Director of Postgraduate Unimed

Prof. Dr. Bornok Sinaga, M.Pd
<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Effect of Using Collaborative Learning Strategy on The Student’s Achievement in Writing Descriptive Text</td>
<td>PP</td>
</tr>
<tr>
<td>Nursyah Handayani</td>
<td>1</td>
</tr>
<tr>
<td>The Development of Multicultural Based Teaching Materials on the Observation Report Text for Senior High School Student</td>
<td>5</td>
</tr>
<tr>
<td>Nurhasanah Permata Sari Sembiring, Khairil Ansari, Mutsyuhto Solin</td>
<td></td>
</tr>
<tr>
<td>The Power Behind Advertisement</td>
<td>10</td>
</tr>
<tr>
<td>Endang Larasati</td>
<td></td>
</tr>
<tr>
<td>The Effect of Using Audio Visual Media on Student’s Vocabulary Mastery</td>
<td>13</td>
</tr>
<tr>
<td>Resti Citra Dewi</td>
<td></td>
</tr>
<tr>
<td>Ideational Taxonomic Relation of Hata Pangupa in Tapanuli Selatan Wedding Ceremony</td>
<td>17</td>
</tr>
<tr>
<td>Mutia Nasution</td>
<td></td>
</tr>
<tr>
<td>Pal’s Leadership Style and Teacher’s Performance of Islamic Junior High State School (MTsN) Hamparan Perak Deliserdang Distric</td>
<td>21</td>
</tr>
<tr>
<td>Nurmalia, Maria Ulfah Handayani, Denny Khairani, Desi Prawita</td>
<td></td>
</tr>
<tr>
<td>The Influence of Work Motivation on Teacher’s Job Performance of Vocational High School in Medan</td>
<td>24</td>
</tr>
<tr>
<td>Darmawati, Sri Melfayetti, Selamat Triono Ahmad</td>
<td></td>
</tr>
<tr>
<td>Error Analysis by Using Tenses of Senior High School</td>
<td>28</td>
</tr>
<tr>
<td>Hariyanto</td>
<td></td>
</tr>
<tr>
<td>The Traditional Custom and Ceremonial Tradition in Suku Anak Dalam Language</td>
<td>32</td>
</tr>
<tr>
<td>Putri Ayu Lestari</td>
<td></td>
</tr>
<tr>
<td>The Impact of Internet Marketing on Success of Women Micro, Small and Medium Enterprises Innovation as Intervening Variable</td>
<td>36</td>
</tr>
<tr>
<td>Fivi Rahmatus Sofiyah, Ami Diham</td>
<td></td>
</tr>
<tr>
<td>The Effect of Cooperative Integrated Reading and Composition (CIRC) Technique on Students Reading Comprehension</td>
<td>40</td>
</tr>
<tr>
<td>Linda Efrina Nasution</td>
<td></td>
</tr>
<tr>
<td>Translation Shifts in Translating Didong from Gayonese in to Bahasa Indonesia</td>
<td>44</td>
</tr>
<tr>
<td>Wike Yurida</td>
<td></td>
</tr>
<tr>
<td>The Effect of Team Assisted Individualization (TAI) Strategy on Student’s Reading Comprehension</td>
<td>48</td>
</tr>
<tr>
<td>Khairuni Syafitri</td>
<td></td>
</tr>
<tr>
<td>The Effect of Organizational Culture on Working Disciplines of Madrasah Ibtidaiyah Head Master in Deliserdang</td>
<td>53</td>
</tr>
<tr>
<td>Muhammad Rifai’, Syafaruddin Siahaan, Siman Nurhadi</td>
<td></td>
</tr>
<tr>
<td>Student’s Achievement on Reading Comprehension in Narrative Text by Using Think Pair Share Technique (TPS) at SMPN 1 Lubuk Pakam</td>
<td>58</td>
</tr>
<tr>
<td>Eprima Lestari Hutabarat</td>
<td></td>
</tr>
<tr>
<td>Ideational Taxonomic Relations of Hobar on Parpokatan Orja of South Tapanuli</td>
<td>63</td>
</tr>
<tr>
<td>Novria Grahamuyanuri</td>
<td></td>
</tr>
<tr>
<td>The Effect of Using Task Based Learning Method on the Student’s Achievement in Reading Comprehension</td>
<td>69</td>
</tr>
<tr>
<td>Nilam Ulami Siregar</td>
<td></td>
</tr>
<tr>
<td>Relationship of Initiation Structure and Consideration with Effectiveness Leadership</td>
<td>72</td>
</tr>
<tr>
<td>Wanti Simanjuntak, Syaiful Sagala</td>
<td></td>
</tr>
<tr>
<td>The Effect of Storytelling Method on Students Writing Narrative Text Ability at the Eleventh Grade Students of MAN Panyabungan</td>
<td>77</td>
</tr>
<tr>
<td>Armita Novriiana Rambe</td>
<td></td>
</tr>
</tbody>
</table>
The Implementation of Curriculum 2013 in Vocational High School 4 Takengon .......................................................... 80
Zainal Arifin, Herbert C.B. Manalu, Rini Deliana, Fitri Ariyanti

The Difference of Mathematical Problem Solving Ability by Using Student Teams Achievement Division (STAD) and Direct Instruction on System Linear Equation Two Variable in Grade VIII SMP Negeri 11 Medan .......................................................... 84
Faradilla Bafaqih, Cecep Nandar

The Influence of Problem-Based Learning and Every One is A Teacher Here Models on Higher Order Thinking Skills in Environmental Pollution Topics .......................................................... 89
Kurnia Putra, Hasruddin, Ahmad Rafiqi Tantawi

The Effect of Applying Task Based Learning (TBL) Approach on The Student’s Ability in Writing Descriptive Paragraph .......................................................... 94
Vijay Khana

Teacher’s Language Style in English Course Class .......................................................... 98
Dyan Yosephin Hutagalung

Differences Between Students Mark Taught With Co-Operative Learning Model Type TGT With The Words Media Compared With Students Mark Taught With Co-Operative Learning Models With Words Square Media in Hydrocarbon Subject .......................................................... 101
Haruni Siregar, Gulmah Sugiharti

Language Used by Male and Female of Darul Ilmi Murni .......................................................... 107
Syakri Hidayati

The Use of Journal Writing in Improving Student’s Writing Skill of Recount Text .......................................................... 110
Muhammad Ilham Adha

Teacher and Student Perceptions Toward Practical Implementation Obstacles at Learning Chemistry .......................................................... 114
Sepra Pajar, Ramlan Silaban, Zainuddin Muchtar

The Analysis of the Implementation and Problems of Lab Work on Chemistry Learning .......................................................... 120
Elvira Lastri, Iis Siti Jahro, Marham Sitorus

The Implementation of Using Library Card and ICT Based Library Service System in Increasing Reading Interest of Primary School Students at Tanjung Gading of Batu Bara Regency .......................................................... 125
Suci Amalia, Asih Menanti

Project Based Learning Tools Development on Alcohol and Ether Materials at Natural Science Faculty State University of Medan .......................................................... 132
Nadia Armina Ramad, Jamalam Purba

The Development of Teaching Material to Write Explanation Text Based on Mind Map .......................................................... 138
Pienti Mala Ningsih Manalu, Biner Ambarita, Rosmawaty Harahap

Improvement of Student Learning Outcome Using Model of Collaborative Based Lesson Study with Student’s Worksheet on Materials Hydrolysis .......................................................... 141
Agus Muliaman, Laila Majnun Hutagaool

The Application of Comic Learning Media to Improve Student’s Achievement on Reduction and Oxidation Reaction Topic .......................................................... 146
Anggi Desviana Siregar, Rini, Herdini

The Application of Cooperative Learning Round Robin to Improves Student Learning Achievement on the Subject of Electrolyte-Nonelectrolyte and Redoxin Class X SMAN 1 Seberida .......................................................... 150
Nora Santi, Betty Holiwarni, Johni Azmi

The Effect of Combination Cooperative Learning Models Toward Learning Result .......................................................... 154
Sapnita Idamarna Daulay

The Maintenance of Hokkien Among Chinese Speakers in Stabat .......................................................... 159
Widya Ningsih

Effect of Blended Learning Model and Learning Style to Civic Education Learning Results in Class VII in Junior High School Panca Budi Medan .......................................................... 164
Madina Qudsia Labis, Reh Bungana Br.Perangin-angin, Mursid

EFL Student’s Uses of Um as Fillers in Speaking .......................................................... 169
Eka Riana
The Influence of Role Playing Method and Self Concept of Social Skills of 5-6 Years Old Child ........................................ 172
Rabiah Hanum Hasibuan, Anita Yoe, Yusnadi
The Effect of Learning Approach and Personality Type Towards Learning Outcomes ........................................ 178
Dwoy Dinda Sari, Julaga Situmorang, Busmin Gunning
The Effect of Learning Models and Critical Thinking Skills on Social Science Learning Outcomes .... 183
Juriah Siregar, Julaga Situmorang, Baharuddin
The Effect of Suggested Method on Student’s Achievement in Vocabulary .................................................. 188
Happy Yersin Digital Purba
Application of Active Learning Strategy Type Everyone is A Teacher Here (ETH) to Increase Student Activity and Learning Outcomes in Chemistry on Salt Hydrolysis .................................................. 193
Wulta Fajrina, Darra Utari Ningsih, Sri Adilila Sari, Habibati
The Effect of Learning Strategy and Type of Personality on Student’s Achievement in Economic Science .......................................................................................................................... 198
Dewi Shara Dalimunthe
Development of Learning Tools Based on Realistic Mathematics Education of Ethnomathematics Nuances to Improve Mathematical Communication Skill Students in Junior High School 2 Percut Seituana .................................................................................................................. 202
Rizqi Jamiah, Edi Syahputra, Kms. M. Amin Fauzi
The Impact of Cooperative Learning Strategy and Learning Interest Toward the Learning Result of Second Year of Senior High School Students in 2016/2017 ................................................................. 208
Riswan Sianturi, Abdul Muin Sibuea, Edward Purba
The Development of Flash Program as a Media of Chemistry Learning on Chemical Equilibrium .............................................................................................................................................. 210
Lenni Khotimah Harahap, Albinus Silalahi, Iis Siti Jahro
The Ethnic Mandailing Tradition of Courtship (Markusip) and Revitalization Efforts in the Formation of the Character Youth .......................................................................................................................... 214
Riadi Syafputra Siregar, Ratih Baiduri, Robert Sibarani
The Effect of Education on Unemployment Rate in Indonesia ........................................................................ 218
Rahmat Putra Ahmad Hasibuan, Dede Ruslan, Fitrawaty
Development of Explanatory Text Materials Based on Problem Solving in Senior High School Pematangsiantar .......................................................................................................................... 222
Tiarma Nova Intan Malasari, Biner Ambarita, Malan Lubis
Learning Model of Strengthening Vocational Life Skills With Entrepreneurship Knowledge to Improve Student Learning Outcomes ......................................................................................................... 226
Husni Wardi Tanjung
A Critical Discourse Analysis Wardah Halal Beauty Advertisements ........................................................................ 229
Ayu Lestari Siregar, Mei Lasstri E.F. Butar-Butar
Influence of Creative Problem Solving (CPS) Mathematics Learning Model to Mathematical Problem Solving and Self Efficacy Students of SMA Negeri 3 Binjai ........................................................................................................................................................................................................................................ 232
Nurcahaya Hutaisot, Martua Manullang, Ani Minarni
Differences in Mathematics Problems Solving Students With Implementing Learning Model Think Pair Square and Group Investigation in Junior High Schools .......................................................................................................................................................................................... 236
Abdul Halim, Edy Surya
The Acquisition of Nouns and Verbs of Mandailingnese by Two-Year-Old Mandailing Children .......... 240
Marwah, Amrin Saragih, Sri Minda Murni
Utilization of ICT Learning in Senior High School Teladan Medan ........................................................................ 244
Tengku Salwa Miranti
The Effect of Cooperative Learning Model Based Interactive Media and Interpersonal Communication on Student’s Achievement ...................................................................................................................... 248
Catur Ayu Wialandari, Efendi Napitupulu, Keysar Panjaitan
Developing of Learning Material Based on Problem Based Learning to Increase Student’s Mathematical Reasoning Ability and Self-Efficacy in Grade X SMA Negeri 1 Medan .......................................................................................................................................................................................... 253
Anggi Paramita Daulay, Dian Armando, Waminton R
Efforts to Increase A Motivation to Learning Math Using “Program” Learning Model
Linda Sari, Edi Syahputra

The Eford of Improving Mathematics Learning Outcome on Quadrilateral and Triangle Matter by Using Gradually Exercise Strategy with The Assistance of Image Media
Ady Putra, KMS. Muhammad Amin Fauzi, Yulita Moliq

The Difference on Students’ Mathematical Creative Thinking Ability Between Realistic Approach with Conventional in The State Madrasah Tsanawiyah 2 of Medan
Siska Lestari, Zul Amry, Hasratuddin

Developing Learning Materials Using Realistic Mathematics Education to Increase Junior High School Students’ Mathematical Disposition and Connection Ability
Syu’aida Hazar Nasution, Izwita Dewi, E.Elvis Napitupulu

Developing Learning Materials Using Problem Based Learning to Increase Senior High School Student’s Mathematical Disposition and Representation Ability
Dewi Khairani, Mulyono, Izwita Dewi

The Effect of Question Students Have Strategy on The Result of Students Learning in Mathematics
Yuliani Aruan, Edi Syahputra

Analysis of Academic Supervision Competence and Managerial Supervision in Improving the Performance of Vocational High School Supervisors in Langsa City
Muhammad Hendra, Saut Purba, Mian Sihaan

The Use in Active Learning Strategy of Learning Starts with a Question Type in the Mathematics Learning
Jeni Putria Efif, Ani Minami, Pardomuan Sitompul

Improving the Ability to Learn Math by Using Rubu’ al-Mujayyab Media
Muhammad Hidayat, Edi Syahputra, E.Elvis Napitupulu

The Impact of Education Cost and Government Spending the Interest Rate of Bank Indonesia Subtitle
Julika Rahma Siagian, Dede Ruslan, Arwansyah

The Implementation of Problem Based Learning Models to Improve Mathematical Problem Solving Ability of Students on Arithmetic Materials in Class VII Junior High School
Elidar Tanjung, Izwita Dewi, Mulyono

The Effect of Learning Strategies to Trial By Jury in Participationt Mathematics Learning Student of Junior High School
Rizka Putri Rahayu, Ani Minami, Zul Amry

The Differences Between The Effect of Realistic Mathematics Learning Approach to Conventional Learning with The Students Mathematics Learning Outcomes in Junior High School of 38 Medan Grade VII
Diadhari Saputra, Syafari

The Effect of Value National Exam Standards at Learning Achievement of Students at Senior High School
Nurdiana Fahmi, Bornok Sinaga, W. Rajagukguk

The Effect of Open Unemployment Rate and Level of Vocational High Education to Poverty in North Sumatera Province
Zulali, Indra Maipita

The Application of Cooperative Learning of Think-Pair-Share (TPS) Type to Increase the Students’ Ability of Problem-Solving
Madriqah Fadhilah Siregar, Zul Amry, Syafari

The Relationship Between Metacognitive With the Results of Learning Outcomes on the Fungi Topic
Elizabeth, Herbert Sipahutar, Syahmi Edi

Comparison of DNA Isolation Methods from Economically Valuable Plants in Indonesia
Chairiyani Rizka, Fauziyah Harahap, Syahmi Edi

Development of Learning Device Based on Realistic Approach to Improve Problem Solving Ability Mathematic of Student at Junior High School
Susanna Romaria Harahap
<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Efforts to Improve Understanding and Use Concept of Additive Fractions and Reduction Using Media Comics on Model Cooperative Learning Type Student Team Achievement Division (STAD)......</td>
<td>339</td>
</tr>
<tr>
<td>The Effect of Cooperative Learning Type Games Teams Tournament (TGT) of Mathematics Learning Outcomes in the Fractions Matter..................................................................................</td>
<td>342</td>
</tr>
<tr>
<td>Development of Authentic Mathematics Assessment in Application of Problem Based Learning Model to Improve Problem Solving Ability and Understanding of Student Mathematics Concept at Namorambe Secondary Private Middle School Junior High.................................</td>
<td>347</td>
</tr>
<tr>
<td>The Increasing of Student’s Mathematics Problem Solving Ability and Learning Motivation Through Problem Based Learning Model..................................................................................</td>
<td>351</td>
</tr>
<tr>
<td>Dialect of Batakinese Language Used by Senior High School Students’..................................................................................................................</td>
<td>358</td>
</tr>
<tr>
<td>The Effectiveness of Tandur Method of Improving Students’ Learning Ability in Junior High School. ...............................................................................................................................................</td>
<td>362</td>
</tr>
<tr>
<td>The Effect of Reciprocal Teaching Approach to Student Achievement on Ecosystem Topic in Junior High School..................................................................................................................................</td>
<td>365</td>
</tr>
<tr>
<td>Improvement of Student Learning Result by Using Cooperative Learning Model of Teams Games Tournament Type on Algebra Fuction Limit.................................................................................</td>
<td>367</td>
</tr>
<tr>
<td>Noun Phrase of Culture Articles in The Jakarta Post.................................................................................................................................</td>
<td>371</td>
</tr>
<tr>
<td>Application of Cooperative Learning Model Type Think Pair Share for Improved Communication......................................................................................................................................</td>
<td>374</td>
</tr>
<tr>
<td>Implementation Model of School Policy in Constructing Behavior of Troubled Students........................................................................................................................................................</td>
<td>378</td>
</tr>
<tr>
<td>Efforts to Improving Creativity and Mathematics Learning Outcomes of Students With SPLET Strategy...............................................................................................................................................</td>
<td>382</td>
</tr>
<tr>
<td>The Influence of Physical Education in Establishment of Self Esteem................................................................................................................................................................................</td>
<td>386</td>
</tr>
<tr>
<td>The Improvement of Dance Art Learning Achievement for Deaf Students Through Total Communication Application (Gesture/Signal) in Sekolah Luar Biasa (SLB) - E Negeri Pembina Tingkat Provinsi Sumatera Utara..................................................................................................................................</td>
<td>390</td>
</tr>
<tr>
<td>Innovation of Media Video Compact Disc Instructional Pencak Silat for High School........................................................................................................................................................................</td>
<td>393</td>
</tr>
<tr>
<td>Achievement Strategy of the Indonesian National Qualification Framework Based Curriculum Generic Description of Sport Education Postgraduate Program Universitas Negeri Medan...............................................................................................................................</td>
<td>397</td>
</tr>
<tr>
<td>The Effect of Teaching Styles and Motor Ability as The Result of Study Dribbling Football........................................................................................................................................................................</td>
<td>401</td>
</tr>
<tr>
<td>Semantic Analysis of English Loan Words in Indonesian Electronic Paper (Analisa)................................................................................................................................................................................................</td>
<td>404</td>
</tr>
<tr>
<td>Analysis of Empowerment of Competence Sinergy on Optimization of Education System................................................................................................................................................................</td>
<td>408</td>
</tr>
<tr>
<td>Inquiry-Based Video Learning Media For Overcoming Student Learning Difficulty (Case Study at State Junior High School 3 Lubuk Pakam Deliserdang District).....................................................................................................................................</td>
<td>412</td>
</tr>
</tbody>
</table>
The Development of Mathematics Learning Tool Oriented on Problem Based Learning to Enhance Mathematics Problem Solving Ability and Self Efficacy
Solawati Nainggolan, Mulyono, Hasratuddin

The Effectiveness of Contextual Inquiry-Based Worksheet on the Matter of Fungi on Food Towards Students’ Higher-Order Thinking and Science Process Skills of Biology Education
Nurjamiah Siregar, Hasruddin, Syahmi Edi

The Function of Limits Mastery on Mathematics Learning Achievement in Derivative Subject at the Eleventh Grade of Madrasah Aliyah Yayasan Pendidikan Karya Setia Padangsidimpuan
Hasna Dewi Ritonga

Effect of Education Level, Income, Inflation on Community Consumption Pattern in North Sumatera Province
Nelly Hutajulu, Fitrawaty, M Fitri Rahmadana

Application of Problem Based Learning Model Assisted by Cabri Software to Improve Problem Solving Ability of Mathematics Students
Ahmad Darmawan, Edi Syahputra, Kms. M. Amin Fauzi

Optimization of Academic Supervision Competence of High School Supervisor in Karo Regency with Critical Events Model (CEM)
Karyawan Keliat, Yasaratodo Wau, Irsan

The Concept of Physics Learning Media Based Computer Animation
Ratna Tanjung, Mukhtar, Efendi Napitupulu

Cultivating Children’s Critical Attitude with Educational Philosophy
Daulat Saragi
The Ethnic Mandailing Tradition of Courtship (Markusip) and Revitalization Efforts in The Formation of The Character Youth

Riadi Syafutra Siregar, Ratih Baiduri, Robert Sibarani

Abstract - This paper is part of Unimed Social Anthropology research thesis that aims to: (1) describe the tradition courtship of the Mandailing Ethnic (Markusip); (2) to find the revitalization model of the Markusip tradition that has local wisdom in the effort to shape the character of adolescents today. The research uses qualitative method with ethnography approach. The research techniques include conducting indepth interviews, participant observation and history method to informants who have been and still live the tradition of Markusip. Based on the results of field research found that this tradition is a tradition that is almost extinct due to technological developments and modernization so that most teenagers Mandailing no longer run this tradition. This tradition of Markusip is a tradition that contains the values of local wisdom that seeks to regulate youth and girl relationships by recognizing the personality of each partner without violating or violating the norms prevailing in the Mandailing customs. This tradition is also a source of life guidelines that have the function to maintain reciprocal relationships in order not to do bad deeds and maintain decency and politeness in behaving. In the performance of this tradition use the expressions of Mandailing poetry or pantun which is full of values of reciprocal love, respect and responsibility. Revitalization of this tradition can be done because the value and function of a lost tradition can be preserved and transformed to the young generation through documentation, conservation and education efforts.

Keywords: markusip, mandailing ethnic, teenage character, local wisdom

I. INTRODUCTION

The development of the current lifestyle has given various impacts to the changing social life of the community. Not only the urban community but has entered rural areas in spite of the remotest, in spite of received the impact of the development of current life style. Contemporary lifestyle is already visible because of the development of information technology and the flow of globalization.

Accessible information technology and the dominance of acculturation in town areas, automatically make changes because of the accumulation of various artifistic elements brought by certain indigenous groups in urbanization. Humanizing elements brought by different indigenous groups make assimilation and acculturation in town areas. Different cultures and local wisdom that have been passed down inherited (tradition) carried along and without command have been following the current development of the modernization era. This erodes the various values and cultural norms that have been inherited by the ancestors. The system of meaning, values, functions and norms is a localized characteristics and ethnic or community characteristics and ethnic or community identity in an area.

Judistira (2008) states that localized wisdom is part of a scheme of cultural level (hierarchy is not based on good and bad). Localized wisdom is the same as localized culture that complements geographical culture, and geographical culture are essential parts in the formation of national culture. In the study of this study, tradition is a folklore.

Koentjaraningrat (1990) says folklore is a collective culture that is spread and passed down from generation to generation. Folklore or tradition can be a benchmark whether or not a teenage character in interaction relationships. The relationship in question is an interaction relationship that is done in undergoing intercourse of teenagers before marriage or now called relationship dating. This relationship contains meaning, values, functions, and norms are very influential in regulating and determining the couples, relationships and kinship system that will be built by the teen, so this activity became a trend among teenagers at that time called Markusip.

Markusip is literally interpreted as a whispering activity, but in its execution is an interaction activity performed at night by teenagers of different sex at the time with a limited wall of houses made of bamboo. However, at present, adolescents in rural areas have followed the pattern of adolescents in town areas, thus naturally eroding meaning in the Markusip tradition, so that the norms passed on by their ancestors are increasingly unworkable. According Koentjaraningrat (2009) humanizing change is a shift, reduction, addition and development of elements in a culture. Simply put, civilizing changes are the dynamics that occur due to the clash of different cultural elements. Dating habits in public that are considered taboo began to erode and almost lost at this time. Teenagers have ignored and no longer care about the social construction that has been used as a norm by
his ancestors. Therefore, the character of adolescents today is no more in accordance with the ideal norms expected by society. Researchers want to try to revitalize the essence or essence of Markusip tradition through the transformation of values and norms that can be used as the formation of adolescent character.

II. METHOD

This research used a qualitative approach with ethnography method from Spradley. The ethnographic method used by the researcher is known as "Developmental Research Sequence. According Spradley (1997:33) ethnographic method is the job of describing a culture. The main purpose is to understand the view of life from the point of view of the natives (natives point of view). So the data collected are qualitative data.

III. DISCUSSION

Markusip tradition is a Mandailing local wisdom that needs to be revitalized and preserved. According to Nasution (2001) the term Mandailing is derived from the word Mandalay, to capture one of the names of cities in Burma (now Myanmar), then changed the title to Mandailing. The revitalization of the Markusip tradition is interpreted as how we transform Markusip traditions and meanings. According Sibarani (2013) revitalization and preservation it is certainly experiencing a change or transformation in accordance with the demands of the times. Local wisdom as the values and cultural norms that can be applied in organizing communal life so that it can overcome the problem of communal life needs to be revitalized and preserved.

As a tradition that can shape adolescent character, revitalization by preserving this tradition can actually be realized although it cannot be done as it used to be. Because of the bodily factors of this tradition must have changed. Bodily factors in this tradition cannot be revitalized but the meanings, values, functions and norms contained therein can be transformed in a way of character building adolescents in the face of the times. With the recovery efforts of Markusip tradition is very supportive in the preservation of this tradition.

Recovery of traditions is a process of returning a tradition that is lost or extinct due to certain factor changes by juxtaposing or placing the tradition in the culture or customs that is still valid without changing the meaning and value of local wisdom contained in it. In this case the researchers see the revitalization model for preservation Markusip tradition can be done by way of juxtaposing or putting this tradition on the stage of traditional wedding ceremony Mandailing performance of Markusip tradition.

Markusip tradition performance is done at night, where this activity is a culture that Mandailing teenagers to know each other's personality and character. Finnegan (1992) states that performance is a communication event has dimensions in communication processes is social, cultural, and aesthetic. The show has an action model with certain Markusip that can be interpreted so that communication actions can be understood, communication actions exhibited, introduced with external objects, and constructed from their contextual environment.

Markusip implementation is usually done at night at 23.00 until the dawn of dawn. This time is a time of rest or sleeping time of the locals and the only wake of youth carrying Markusip and night reconnaissance while the dawn is the time to wake up the community to perform the dawn prayers in the mosque. Thus, there is a value of regularity of social values and fear of violating customary norms in carrying out this tradition. Teenagers that will carry out the Markusip tradition will first ask permission to the chairman of naposonaulibulung (young men) to be allowed mangkusipi at once show bagaspodoman (home bed) the intended girl. Markusip tradition is an activity that can be implemented by all Mandailing Ethnic adolescents so that the identity of Mandailing culture.

This Markusip tradition begins with agreement on codes, symbols or cues as a sign of intertwining relationships between boys and girls so that others will not easily interfere with existing relationships and communications in the outpouring of the hearts by means of expressions of rhyme
and poetry that imply the meaning of advice and way of life. Symbols or codes are known only to teenagers who have a relationship and no other teenagers will know the symbol or code. Geertz (1992) says culture is a system of meanings and symbols arranged in the sense in which the individual can define his world, express his feelings and give his judgments a pattern of meaning transmitted historically is manifested in symbolic form.

The formation of adolescent character through this tradition is seen from the sincerity and struggle of teenagers in carrying out the tradition of Markusip at night just to talk without any uncooperative elements even though the cold night breeze or heavy rain does not deprive them of the spirit to meet. In contrast to the present that in the meeting, there are uncooperative elements such as mutual use, indulgence in public places not even embarrassed to do relations outside marriage. The formation of teenage characters is evident to a civilizing contestation. Civilizing contestation is defined as competition in getting the ideal adolescent criteria according to the customs prevailing in society. Not a physical treasure or beauty, but a wealth of faith and noble character.

Cultural contestation in MandailingEthnic is the coercion in behaving where for young woman will not pass the main road of the village when going to go, she will pass the rear ditch the house, kindly to the elderly and also skill in processing poetry and pantun. For teenage men is shown in the obedience of worship and the ability to perform ritual or ceremony. Under these circumstances, the teenage character will be formed according to the social construction of society.

Markusip tradition pattern is by way of teenage boy will come to the house of adolescent girl at night by knocking wall based on agreed code or insert an object into house as symbol, then teenage woman will reply and respond to adolescent, after which they will talk to each other until dawn. The content of the conversation is always about praying, good living purpose and giving each other advice. There is a value of responsibility and trust that is well maintained in this tradition, because the adolescent will keep his promise any risk if he has promised to youthful woman and chairman of na posonaulibulung. In addition, the established relationships will not be easy to be disturbed or taken over by others because there is no code or symbolic equation, so girls will not respond to young looking people coming with new codes or symbols. The value of persistence, awareness of maintaining relationships and a great belief in this symbol that should be transferred to adolescents today in order to avoid extramarital sex. In an effort to revitalize this tradition, the role of the school as a formal education institution is required by the autonomy of education to schools.

Where the performance and value of regional wisdom Markusip traditions can be included in localized content subjects. It thus will increase the learner's knowledge about the value and meaning of this Markusip tradition. Furthermore, adolescents are expected to be able to recognize and from the character of adolescents who have noble character. The asset values of localized wisdom contained in the tradition of Markusip is very important to form the character of adolescents in the face of the changes and the development of the times.

With the disclosure of information and communication, if not filtered well, then result in the disappearance of cultural values that can be a source of regional wisdom. According to Lubis (2008: 40) local wisdom as identity or public identity. The state identity is the character of culture (cultural character) that can serve as the nation's character development. The value of tolerance, togetherness and responsibility will be formed along with adherence to customary, religious and moral norms, despite the swift flow of globalization that plagues adolescents.

Implementation of the ideal Markusip tradition cannot be completely done as before because of environmental factors, physical homes or walls are not the same. However, in order to preserve, teach and transfer the meaning of values and norms contained in Markusip tradition can be done by setting the performance of activities such as reply rhymes and poetry expression in the night before the implementation of traditions lek-lekan (night watch at traditional ceremonies). Where the content of its activity has the purpose to transfer the values in shaping the character of adolescents as well as the preservation of a tradition in Mandailing culture.

In providing teaching or knowledge to adolescents today about a tradition that in its time very exist, can be packaged in a optical work such as a short film about the tradition of Markusip. In a optical work narrated again about the tradition of Markusip almost disappeared. Thus it will transfer the values contained within the tradition. In addition to the value and meaning can be known adolescents. This tradition can also be known his performance through location settings, physical environment and performance poetry and pantun.

With the concept or way of recovery of tradition and visual works, it can be expected the meaning, value and function of Markusip tradition that almost disappeared, can be preserved and transformed to adolescents. Therefore, the values and meanings contained in Markusip tradition are expected to form teenage characters and can serve as a filter against cultures that are not in accordance with the environment. By using the revitalization model in the form or way of recovery concept of tradition or visual works, can form the character of young with noble character.
IV. CONCLUSION

Essentially this Markusip tradition contains the meanings, values, functions and norms that shape the character of adolescents in maintaining the regularity of Mandailing Ethnic customs and cultures. Local wisdom in this tradition is an ideal character identity that is very attached to adolescents. In his day the meaning was the introduction of the personality and character of each couple before marriage and functioned so that they did not conduct relations beyond the limits of reasonableness, because Mandailing custom norms are very thick with religious values. The expression that is always delivered contains the values of life guidelines that can be filtered against modern culture.

The codes, symbols or cues in this tradition are a way of expressing the hearts and a form of courtesy, etiquette in relationships, behaving and communicating and contemporary Mandailing cultures that are ideal for shaping the character of today's adolescents.

If the Markusip tradition can be revitalized and preserved, it can be used as a learning to form the character of adolescents today. Based on participants’ observations and indepth interviews with informants, the revitalization model of the concept of traditional recovery is the appropriate way to put forward in preserving any endangered tradition. Therefore, Markusip tradition can continue to be preserved and interpreted by the next generation as the formation of adolescent character and resistance to culture that is not good.

REFERENCES