

Implementation of the Minangkabau Culture Curriculum at Kindergarten

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Article Info

Abstract

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The existence of elements of the implementation of Minangkabau culture that became a peculiarity of the curriculum in Padang Panjang Jihad Mosque Kindergarten is interesting to be studied more deeply. Therefore, this study aims to analyze the implementation of the Minangkabau cultural curriculum related to the planning, implementation, and evaluation of learning. Qualitative research type of descriptive method. Data collection techniques on research objects are carried out through observation, interview, and observation. Data analysis starts from data reduction, presentation of data, and concluding. Assurance of data validity using data triangulation techniques. As a result of the research, curriculum planning is carried out by integrating national curriculum of 2013, PAI Curriculum, and Minangkabau cultural context. The implementation of the implementation curriculum is evident from the Daily Learning Implementation Plan (RPPH), which is integrated into the learning load. Performance, assignment (project), and observation in assessing special activities of Minangkabau culture that has become the habituation of children, especially in kato nan ampek, sumbang nan duo baleh and the art of Minangkabau tradition.

1. INTRODUCTION

The problem that the conversation faces today is the rapid influence of foreign cultures that affect the younger generation due to the flow of world technology that is increasingly easy to reach. Cultural values slowly begin to be forgotten (Lukitasari, 2018). On the other hand, the current education curriculum has not been able to maintain the nation's identity in the face of challenges from foreign cultures (Astuti, 2016). Along with the development of the times in the field of education, there are opportunities and challenges, as for the opportunities that become opportunities in the form of ease of finding information obtained through a fast and efficient hand grip. Nevertheless, behind that, there are also many challenges faced in the form of a distorted mindset towards negative things such as hoax news, bullying, and crime pilots (Gazali, 2018).

Therefore, the revolution of the rapidly growing era of education should not be complacent with these conditions. The curriculum needs changes for renewal, and it cannot be denied that one of the tools to fight the flow is through early childhood education (Mahartini, 2019). Law No. 20 of 2003 on early childhood education is an effort to foster children aged 0-6 years through educational stimulation to help the development and growth of both physical and spiritual so that children are ready to enter the following education (Khamidah & Sholichah, 2022; Nuha & Munawaroh, 2022; Saleha et al., 2022). This period is the initial stage of determining a person's value, behavior, attitude, and personality in the future (Nisak et al., 2022).

Early childhood is a golden age where children are more receptive to positive stimuli that can improve children's development in good terms (Nahriyah, 2018; Nasir et al., 2019). Early childhood has a scope of development that must be developed, including the development of moral and religious values, motor physical,

cognitive, language, social-emotional and artistic. This aspect should be developed optimally through early childhood education. Early childhood education must also be held because of the bridge to support further education (Cania et al., 2020; Lestarinigrum & Wijaya, 2019).

Early Childhood Education Institutions have been given the freedom to develop the curriculum in its institution. In Permendikbud Number 146 of 2014, the 2013 Curriculum is a standard of lack of curriculum applied by PAUD institutions (Muyassaroh, 2019). To improve the quality of institutions, institutions may improve the quality of innovative curricula to be applied. One of them is by applying a culture-based curriculum, in the sense that this cultural curriculum introduces local wisdom and means to preserve traditions in culture (Wulansari, 2017).

In line with Warsiti's opinion (2015) Early childhood education is formal education under the auspices of the Ministry of Education and Culture. Learning the concept of local culture will be easier to understand and accept children (Kim & Chae, 2016). Later, it will significantly impact children's perception, memory, and way of thinking. For this reason, the need for teacher efforts to prepare learning plans packaged in the form of cultural curriculum. The cultural curriculum emphasizes the material or study of lessons and covers children's activities in real terms not only in school but at home and in the community environment (Khoiriyah et al., 2020).

This culture-based curriculum leads to a learning plan that contains the wisdom of local cultural values in implementing cultural-based curriculum learning, utilizing the potential that exists in their respective areas (Suprpto et al., 2021). The vision and mission of the local culture-based curriculum are to preserve local culture so that cultural values can be embedded in children from an early age. As the area of West Sumatra is known as minangkabau culture, which strongly upholds the term "*Adat basandi syarak, syarak basandi kitabullah*" (We & Fauziah, 2020). The term shari'ah' is shari'ah or Islamic religion that comes after the Minangkabau people have customs, while what is meant by Kitabullah is the Qur'an which is the primary source of Islamic teachings. The values in Islamic teachings need to be applied with valuable things to be used as a role model and guideline in everyday life, especially those that will be instilled in children from an early age (Kosasih, 2014).

This research was conducted at the Islamic Kindergarten of The Great Mosque of Jihad Padang Panjang based on the consideration that the Islamic Kindergarten of The Great Mosque of Jihad Padang Panjang is located in West Sumatra and uses a curriculum based on Minangkabau culture. TK Islam Masjid Raya Jihad Padang Panjang has a Vision and Mission that is the realization of noble, healthy, intelligent, skilled, and cultured students.

Based on interviews with Islamic kindergarten teachers of Masjid Raya Jihad, Padang Panjang mentioned that due to the development of technology and civility in the community, gradually the existence of this culture is increasingly forgotten by the community. The behavior of learners who are not following the adab-adab in the realm of minang and the lack of introduction of Minangkabau culture to children so that children do not know that in Minangkabau there are adab-adab that need to be applied at every event in this minang realm. Therefore, the need for innovation in culture-based learning through a well-packed message. In an effort so that the richness of culture and customs is not faded and still maintained by the community, the Islamic Kindergarten of Masjid Raya Jihad seeks to maintain and maintain it to remain and foster the soul of cultural love.

Several previous research studies mention the importance of integrating culture into the curriculum in kindergarten which can be realized in various forms including by introducing regional dances (Nasir et al., 2019), regional specialties, customs (Kurniati et al., 2020), singing and regional languages (Hulukati et al., 2017), regional musical instruments (Warmansyah et al., 2021), regional games (Suyadi & Selvi, 2019; Wulandari & Hurustyanti, 2016). As research conducted by Syartika & Delfi, (2022) states that introducing Minangkabau culture, especially the South Coast through regional specialties, can use informational books. Another study also found that adding the Ponoragan Local Culture Theme to Form Love for the Homeland Character in all PAUD institutions so that local culture does not experience a crisis of cultural extinction (Gutiawati & Wulansari, 2022). Thus, introducing culture from an early age is the foundation for strengthening national identity. However, from these literature studies, no research has been found that examines the integration of Minangkabau culture into the kindergarten curriculum. Therefore, this research has a novelty in it and deserves to be studied more deeply.

For this reason, early childhood education (PAUD) is needed by cultural-based learning methods for innovative learning packaged in the Minangkabau cultural curriculum. It has become a necessity in presenting cultured learning in need of learning based that is easy and can be enjoyed by students, especially in early childhood learning. For this reason, this research will explore about 1) Learning planning in the minangkabau cultural curriculum at TK Islam Masjid Raya Jihad Padang Panjang, 2) Implementation of the integration of minangkabau cultural curriculum in TK Islam Masjid Raya Jihad Padang Panjang, 3) Assessment of the curriculum of Minangkabau Culture of Islamic Kindergarten Of Padang Panjang Jihad Grand Mosque.

2. METHODS

This research uses qualitative research methods with a descriptive approach. A *qualitative approach* is defined as a process of investigation to understand social problems or human problems based on the creation of holistic images formed with words, reporting the informants' views in detail, and arranged in a background (Dinata, 2015). The subject of this study comprises the principal, The Curriculum Representative, the classroom teacher, and the Student Guardian. This research was conducted at the Islamic Kindergarten of The Great Mosque of Jihad

Padang Panjang. The data collection techniques used are observation, interview, and documentation. Data analysis used is Milles and Huberman’s analysis with data reduction, presentation of data, and concluding (Miles & Huberman, 1994).

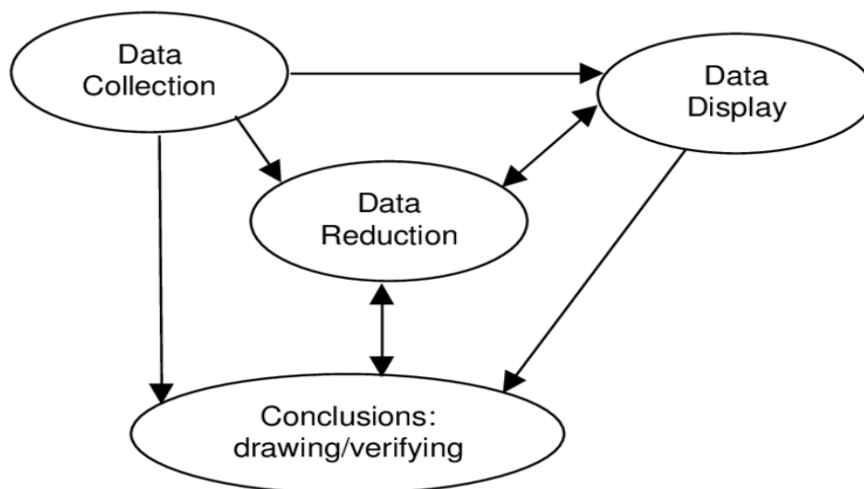


Figure 1. Interactive model of data analysis of Miles and Huberman

Researchers collect data through observations and interviews. After the data is collected, the researchers reduce data because the incoming data is quite various researchers summarize, choose the main things, and focus on the essential things to seek themes and patterns. After being reduced, play the data so that it is easy to understand what is stated through a brief description or something else. Once clear, the following conclusion or verification is made. Then to check the validity of the data using triangulation. Triangulation is a technique that combines various data collection techniques and existing data sources (Sugiyono, 2017). Researchers check data validity through observations, interviews, and records in the field through data collection instrument sheets.

3. RESULT AND DISCUSSION

Minangkabau Cultural Curriculum Plan at Kindergarten

Minangkabau culture-based curriculum planning combines the 2013 curriculum with the Islamic Religious Education curriculum. The three curricula are interrelated in the curriculum planning in the Islamic Kindergarten of Masjid Raya Jihad. Seen from the draft semester program, the weekly learning implementation plan and the daily learning implementation plan that has been designed by the curriculum representative and the teacher assembly

The planning of the Islamic religious education curriculum at the Islamic Kindergarten of Masjid Raya Jihad is designed based on the decision of the minister of religion of the Republic of Indonesia. The learning plan contains several programs such as babaliak ka surau, every day with Quran and Sunnah, Ramadhan Planner, Jihad Berbagi, and 3 S (Sedekah Seribuh Sehari). PAI curriculum is designed in RPPH then applied in activities such as prayer, prayer practice, Iqro, moral creed, memorization of surah, tawhid, ascending Hajj, and almsgiving.

Paud 2013 curriculum philosophically aims to develop children's abilities as heirs to the nation's creative culture and cares about the problems of society and the nation. Children as heirs to the nation's culture must know the local culture before getting to know Indonesia. Minangkabau natural culture with philosophical learning from nature is done through a scientific approach as a contextual experience for children to learn about Minangkabau culture early on (Marni & Eliza, 2020).

The 2013 curriculum is designed to equip children to be prepared to take to the next level through aspects of child development. In the learning plan, children are required to be active in life skills through the stages of observing, asking, gathering information, reasoning, and communication (Samiaji et al., 2020). Minangkabau's cultural curriculum is developed under the existing culture in their respective regions. The design of the Minangkabau cultural curriculum applied in the Islamic Kindergarten of The Greater Mosque of Jihad is taken from the local wisdom in Minangkabau. Activities designed in the Minangkabau curriculum such as *bapantun*, *bajamba eating*, *basimpuah*, *kubu gadang*, contribute 12 traditional games, traditional music tools.

A curriculum designed and developed based on student characteristics and conditions of local wisdom is a form of contextual learning that influences the speed of student understanding of learning materials. (Karwati, 2016). Contextual learning is very relevant applied in thematic learning that can be done by cultivating local wisdom values because local wisdom is a significant investment to give students skills, abilities, and qualities in facing the global world without abandoning the nation's identity (Lestarinigrum & Wijaya, 2019).

Implementation of curriculum

The implementation of learning combines the 2013 curriculum, PAI curriculum, and Minangkabau cultural curriculum, where the application is packaged in the form of RPPH integrated with each learning material. The plan for the implementation of daily learning cannot be implemented if RPPH does not exist; therefore, RPPH is the key to the implementation of the curriculum.. The school's RPPH will lead teachers to teach by applying the three combined curricula. RPPH is derived from the Weekly Implementation Plan (RPPM), also derived from semester programs (semester programs) and annual programs.

There are several Minangkabau cultural values that are applied to early childhood in Islamic kindergartens of Masjid Raya Jihad such as Sumbang 12, from some sumbang 12 only a few are applied under early childhood development: 1. sumbang duduak, anak laki-laki duduak baselo dan perempuan basimpuah, 2. Sumbang kato, sopan santun anak dalam berbicara kepada guru maupun teman sebaya, 3. Sumbang jawek, sumbang tanyo 4. Sumbang pakaian, Preferably against women wearing hijab and closed clothes. Not only that, Bapantun used before and after learning, before eating, traditional games such as tam-tam buku, mancik-mancik, tengkelek, Traditional music such as talempong, saluang, tabuah, makan bajamba It is a tradition of Minangkabau culture at certain events, visiting kubu gadang children exploring activities in the countryside such as farming, silat performances, returning to surau activities held every Friday in surau or mosque, etc.

The form of pantun minang used before learning: with the name of the term "Pantun Kabaraja", Pantun Ka makan

Child:

*Bungo melati nan panjang tangkai
Jadi pamenan si anak rajo
Ingin hati manjadi pandai
Ajakan kami ba'a caronyo*

Teacher:

*Bungo melati nan panjang tangkai
Ambiak sabatang baik kamari
Jikok taniaik kajadi pandai
Rajin baraja sadari kini*

Teacher:

*Bungo rampai baunnya harum
Harumnyo sampai katangah laman
Aia talatak mintak diminum
Nasi tahidang mintak diminum*

Child:

*Harum baunnya sibungo rampai
Jadi pamenan sianak daro
Sabalum makan jo minum kakito mulai
Mari kito badoa basamo-samo*



Figure 2. Activities to play traditional tambua, talempong, bajamba eat, and tanah liek batic

Implementing the Minangkabau cultural curriculum in PAUD leads children to have good character and follow the customs in the area. This model also develops other aspects such as cognitive and social emotional. In addition, learning based on Minangkabau natural culture is one of the efforts in preserving culture as an asset of the nation introduced from an early age. Educational institutions are considered effective in socializing culture so that it can be inherited for generations.

The results of this study are also in line with research studies conducted by Nasir et al., (2019), Internalization of Lulo dance in the educational curriculum equips students with values that teach a sense of unity, mutual respect, love of peace, tolerance, and adherence to rules necessary. In line with these results Mimin (2021) The development of a curriculum based on local wisdom and an effort to realize children who love culture is also a bulwark solution to the problem of degradation of local wisdom due to the impact of a very high wave of foreign cultures.

Evaluation of Minangkabau Cultural Curriculum

The evaluation carried out in this learning process starts from preparing rpph itself. RPPH that has been prepared before will be reviewed by the principal of the eligibility school in the RPPH. In implementing RPPH, the principal will also conduct a direct review of the class. Assessment techniques that can be used in evaluating learning outcomes in PAUD Units include observation, portfolio, performance, assignment (project), work (product) (Mukhtar, 2020). The evaluation system used in the Minangkabau cultural curriculum uses performance, assignment (project), and observation in the form of assessment of particular activities of Minangkabau culture that has become the habituation of children, especially in kato nan ampek, contribution nan duo baleh, and the art of minangkabau tradition.

For evaluation on learning, they start from discussions conducted by the deputy curriculum with the principal. After that, then the curriculum representative conveys what things must be improved when the learning process continues and how the teacher must create the newness in the learning process.

Evaluation is the integration of the integral part of teaching activities, and the implementation of evaluation has a significant role after the implementation is carried out in learning. Many studies also mention that state evaluation is a measuring tool or process to determine the level of success achievement that learners have achieved on teaching materials or materials that have been delivered so that with the evaluation, the purpose of learning will be seen accurately and convincingly (Marlina et al., 2021).

4. CONCLUSION

The curriculum design carried out at the Islamic Kindergarten of Masjid Raya Jihad combines 3 curricula, namely PAI curriculum, 2013 curriculum, and the cultural curriculum in the neighborhood. Paud curriculum based on Minangkabau culture helps children's characteristics form well. The implementation of the curriculum carried out by the Islamic Kindergarten of Masjid Raya Jihad is to lead children to have good character and follow the area's customs. This model also develops other aspects such as cognitive and social emotional. In addition, learning based on Minangkabau natural culture is one of the efforts in preserving culture as an asset of the nation introduced from an early age. The evaluation was carried out in assessing the Minangkabau cultural curriculum at the Islamic Kindergarten of Masjid Raya Jihad for evaluation on learning, starting from discussions conducted by the curriculum representative with the principal. After that, then the curriculum representative conveys what things must be improved when the learning process continues and how the teacher must create the newness in the learning process.

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