

Integrated Local Wisdom Through Minangkabau Culture Education on the Formation of Student Character

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Abstract

This article explains the integration of local policy through Minangkabau cultural education which is carried out for the formation of student characteristics. The decline in the values of nationalism and patriotism as well as the preaching of foreign cultural values, aliveness causes local and national values to be true. So that the need for the formation of student characteristics so that the Minangkabau culture can be practiced by good delay through classrooms at school. The method in writing this article uses the literature study method. The purpose of this study is to shape the character of students through the values of local wisdom Minangkabau has a comprehensive character dimension related to the development of the quality of human resources.

Keywords: Local Wisdom; Minangkabau Culture; Formating of Charecter.

INTRODUCTION

Currently, education in schools is still facing various internal and external challenges. Internal challenges include, among other things, the school's strategy for continuously improving its quality (continuous improvement) and how the school builds a school culture (school culture) by involving all components or members of the school (school principal, teachers, students, and other educational staff) in maintaining its existence. schools in the midst of an increasingly competitive climate (Atmaja et al., 2022). Apart from that, in the school context, problems often arise regarding the vision and mission of school leaders, which cannot be fully implemented by all school members. Meanwhile, external challenges are related to how schools build relationships and partnerships with other institutions to improve the quality of education in their schools.

One of the appropriate strategies for forming a society with character and morals is through education (Pradana, 2021). Education has a role in building a more mature society (solving conflicts or differences of opinion in a peaceful way and being willing to learn to self-manage). Education is a means of building society, not for closing ourselves off from each other, isolating each other, criticizing each other, and learning to find solutions together amidst differences. Education is the most responsible process for producing Indonesian citizens who have strong character as capital for building a high and superior civilization.

Currently, the importance of character is increasingly recognized in efforts to develop human resources in a country. Various studies and facts show that developed countries are countries that have a strong identity. These identity values are extracted from cultural treasures, are in harmony with the characteristics of the local community (local wisdom), and do not "imitate" the values of other tribes without having to conform to their characteristics and the identity of this nation. The essence of national progress shows that the development of a nation's identity cannot be separated from cultural aspects that are in harmony with the characteristics of the nation's society itself. Culture born from local wisdom is not an obstacle to progress in the era of globalization but is a cultural filter, a driver of extraordinary transformation to achieve national glory (Bambang, 2023).

Education based on local wisdom can also create a society with a global perspective, or what is usually called a global citizen, where local wisdom or the culture of a region can be introduced both nationally and internationally. Indonesian culture will be explored with local wisdom-based education, where the many variations of cultural potential that exist in Indonesia can be raised and shown to the world as an effort to develop Indonesia from an environmental sustainability perspective (Oktarina et al., 2018).

The decline in the values of nationalism and patriotism, as well as the glorification of foreign cultural values, has caused local and national values to be neglected. In fact, sometimes the physical development that has been carried out in such a way is damaged by the community itself in various events such as demonstrations, brawls, and so on (Hanifah et al., 2021).

Culture has existed since humans were created. Habits that shape human behavior and character are passed down from generation to generation (Sukmawati et al., 2023). Culture is a product of human reason, at least when approached in a positive way (Kasidi et al., 2023). Culture can maintain its existence and be passed on from generation to generation (Lubis et al., 2020). Therefore, there is a need for cultural mediation between the next generations. One way to achieve this is by carrying out the process of instilling cultural values in the field of education, both formal and non-formal.

Therefore, exploring local wisdom values is a strategic effort to build national character in the global era. One of the local wisdom values that is developing and has the potential to be developed is the value in the realm of Minangkabau culture. This article attempts to reveal the cultural values contained in the concept of Minangkabau cultural values as a basis for efforts to strengthen the character of human resources. Thus, this research reveals Minangkabau cultural education as the basis for efforts to shape the character of students.

RESEARCH METHODS

This article was written using the literature review method (review study). A literature review is a type of research that examines and critically reviews a theory, idea, knowledge, or relevant findings that are oriented to the academic field in order to make a theoretical contribution to obtain information that can be useful for researchers (Mahanum, 2021).

RESULTS AND DISCUSSION

Formation of Student Character

Education through character formation is essentially a process of educating humans as agents of change based on moral and human values. In this sense, education through character formation can form a moral person by creating a social structure and environment that can help individual moral growth (Saputra et al., 2023). Education also needs to develop the quality of the country's young generation in various aspects of life, as regulated in the National Education System Law: "The aim of national education is to brighten the nation's life and develop Indonesian people in general, especially people who believe and are devoted to God Almighty and have noble character, have knowledge and skills, are physically and spiritually healthy," have a steady, independent personality, and have a sense of social and national responsibility. To be clearer, this goal is one of the meanings that education not only makes the nation intelligent but also has good morals and personality (Ahmadi et al., 2020).

Susilo et al. (2019) explained that there are values that form students' personalities that are internalized through learning, namely: (1) religion, especially obedient attitudes and behavior in implementing religious lessons that children follow and are tolerant of. In terms of practicing other religions and their beliefs, they get along well with followers of other religions. (2) Honesty is behavior that is based on efforts to be someone who can always be trusted in words, actions, and work. (3) Tolerance is the attitude and action of respecting differences in religion, ethnicity, opinions, attitudes, and actions of people who are different from ourselves. (4) Discipline, namely actions that demonstrate orderly behavior and compliance with various laws and regulations. (5) work hard, namely, trying seriously to complete an action with full responsibility. (6) Democracy is a way of thinking, behaving, and acting that respects the rights and obligations of oneself and others equally. (7) Curiosity. It is an attitude and action that always tries to know more deeply and widely than what is learned, seen, and heard. (8) national spirit, namely a way of thinking, acting, and being wise that prioritizes the interests of the nation and state above the interests of oneself and the group. (9) Love for one's country, namely attitudes and actions that encourage oneself to create something that is beneficial to society while still recognizing and appreciating the success of others.

Culture for Education

Culture seen from the perspective of individual humans is knowledge, creativity of previous generations, and a choice, especially the ability to determine one's own attitude towards actions in the environment, which is a link between the values of the past and the developing generation. (Amelia et al., 2021). Culture for education means culture at the value level (Rismi et al., 2022).

This culture is not a static one but is responsive-evaluative to the elements contained therein. Koentjaraningrat (in Tanu, 2016) formulated several elements of culture, namely: (1) religious systems and religious ceremonies; (2) social systems and organizations; (3) knowledge systems; (5) language; (6) health; (7) livelihood systems; and (8) technology and equipment systems. Thus, separating education from culture is a policy that damages the development of culture itself and even the survival of the educational process as a civilizing process.

The cultural values that are the spirit of education are noble values that live in society (Susilo, 2018). There is a message of life—a moral message to create a society with character. Universal uncertainty and cultural values exist in language, technology, social organization, knowledge systems, and the arts. In the field of technology, for example, we can see historical remains and traditional architecture, such as various traditional houses. If culture becomes the spirit of education, then education will be able to answer problems in society because what is learned comes from society itself (Panjaitan et al., 2014). For example, currently, to determine how to achieve good cultivation in Indonesia, we are adopting agricultural theories from Japan that are not necessarily appropriate to the situation in Indonesia. When education interacts with culture, there are reciprocal benefits (Luma et al., 2023). So that education teaches cultural values in arts and culture such as dancing, fairy tales, and so on, automatically this action is also a form of cultural preservation.

Education through Culture

Goldberg (in Sumarni et al., 2023) suggests that education includes three types, namely:

1. Students study culture (where culture is a field of science).

The cultural learning process is widely known, for example, in arts and crafts, art and literature, sound arts, painting or drawing, music, drama, dance, and others. Culture is studied in a special subject, about culture. These subjects are not integrated with other subjects and are not related to each other.

2. Students learn from culture

Learning with culture means that culture and its manifestation in learning media during the learning process become the context and examples of concepts or principles in a subject, which becomes the context in which principles or procedures are applied in a subject. Learning using arts and culture allows students and lecturers to realize that arts and culture are aesthetic expressions of ideas and thoughts in the context of a cultural community. This supports students in gaining a more contextual and meaningful understanding of the scientific field being studied, as well as introducing and appreciating art and culture in their cultural community.

3. Students learn through culture

Learning through culture is a method that provides students with the opportunity to demonstrate the understanding or meaning they create in a subject through various cultures. Learning through culture is one form of multiple representation of learning assessment or a form of assessment of understanding in various forms.

Local Wisdom

In Indonesia In Indonesia, "wisdom" is always interpreted as "good" or "positive," so "local wisdom" clearly has a positive meaning. Whether we realize it or not, choosing the term "local wisdom" is a strategy to build and create a better image of "local knowledge," which is not always interpreted positively. Consciously or unconsciously, by using the term "local wisdom," society is prepared to create "traditional knowledge," a community that may be relevant to human life now and in the future. Wisdom is a process and product of human culture that is used to support life.

This understanding is also similar to Geertz's idea (in Ningsih et al., 2018), which states that "Local wisdom is part of culture. Local wisdom is an element of traditional culture that is deeply rooted in human life and local communities and is related to human resources, cultural resources, the economy, security, and law. Local wisdom can be considered a tradition related to agricultural and livestock activities, like building a house." Local wisdom is part of culture. Minangkabau local wisdom is, of course, part of Minangkabau culture and has a certain attitude toward life. Hundreds or even thousands of pieces of wisdom emanate from various problems in human life.

Minangkabau Culture Education

Efforts are made to master these character values and instill them in students so that they become people with character. Character Formation Through BAM Determining Minangkabau Natural Culture Education as one of the local content subjects for the West Sumatra region is a strategic step in the context of forming national character, especially Minangkabau character. A learning process that is contextual in accordance with people's experiences and behavioral patterns will be easier for students to understand and appreciate. The development of the character education curriculum takes into account the national curriculum implemented at every level of education.

Sulhan's research (2018) suggests that education without cultural values is one-sided. Education without values orientation is impossible nonsense. Gunawan (2000) defines education as a socialization process, namely the socialization of values, knowledge, attitudes, and skills. The action or process of socialization without the 'material' to be socialized is impossible. In this case, cultural values, in their broadest sense, must be present in the educational process. In other words, education must be based on cultural values.

Learning about culture, through culture, and with culture is an approach that provides opportunities for students to demonstrate the understanding or meaning that students create in a subject through various methods of cultural expression (Widodo, 2021). In addition, Diana's (2017) research shows that the model of integrating culture into learning can enrich local culture, thereby also developing and strengthening national culture, which is the pinnacle of local culture and ethnic cultural development.

Furthermore, research by Ali et al. (2021) shows eight (eight) ways of implementing school culture based on (1) emphasizing the formation of habits of core values. (2) Be a role model in the school community. (3) Involve all school stakeholders. (4) Establish and respect school standards, rules, and traditions. (5) developing the school's brand image. (6) Develop literacy activities. (7) Develop interests, talents, and potential through extracurricular activities. (8) Provide support.

Then, research by Akhyar et al (2023) suggests that the core values of the Minangkabau people can be seen from what they say about themselves, their society, and by observing their environment. Likewise, by studying their words, the basic values and standards that guide their lives will be revealed, revealing their philosophy of life about the meaning of life, the meaning of time, the meaning of nature, the meaning of work. for individual life, and meaning in social relationships. Words such as those found in proverbs, advice, rhymes, *mammangan*, and other symbolic expressions about oneself in relation to nature and the socio-cultural environment are tools that can be used to know and understand the values that

govern them. Thus, culture-based learning is a learning strategy that is different from field-based learning strategies that are usually used by teachers in many schools.

CONCLUSION

Humans are social creatures who must interact with other people, and a culture of interaction was born. Cultural education in learning is very beneficial for the initial meaning of the learning process and outcomes because students benefit from contextual learning experiences and cognitive materials to understand scientific concepts about their local culture. Education through providing cultural values is a strategy for creating a learning environment and designing learning experiences that integrate art and culture as part of the learning process and recognize art and culture by recognizing that art and culture are a fundamental part of education, expression, and communication of ideas as well as developments in knowledge.

Therefore, local Minangkabau intellectual values have a global character dimension related to developing the quality of human resources in relation to God, humans, and nature. This integration role will have an optimal impact if it is accompanied by an appropriate implementation strategy. Thus, educational institutions, as one of the main institutions developing human resources, have a strategic responsibility and role in developing appropriate strategies to instill these values.

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