

The Implementation of Character Education in Minangkabau Culture in the Primary School of Padang City

Zuwirna Johari Sihes

Educational Technology Department,
Faculty Of Education Universitas Negeri Padang

zuwirnawz@gmail.com

ABSTRACT-Forming characters through noble values is one of the educational goals that are essential to producing a holistic person. The process can be implemented through subjects taught nationally or through local subjects in accordance with the uniqueness of their respective areas. This study aims to determine the implementation level of the incubation of character values through religious attitudes, social attitudes, knowledge, and skills in the local subjects of Minangkabau Nature Culture in Padang city, West Sumatera. This study also investigates how the implementation of these character values in the subject by teachers. The study uses an explanatory mixed-method design, using questionnaires and interviews. Samples consisted of 300 primary school teachers in the Padang City area randomly selected groups for quantitative studies and 9 teachers for a qualitative study. Quantitative data were analyzed using descriptive and inferential statistics using SPSS software while qualitative data were analyzed manually to get the theme. The findings show that: (a) there is a different level of the implementation of character education in the Minangkabau Culture between A, B and C accredited schools in terms of religious and social attitudes and knowledge aspects; and (b) There is no difference in the level of the implementation of character education in the Minangkabau Culture courses between schools that have A, B, and C accredited. There is also a phenomenon applying character values through Minangkabau's culture, which is related to the concerns of the Education department, the concern of teachers, the care of the parents, and the influence of global culture. This study presents a framework of the implementation of character education in the Minangkabau Culture in the primary school in Padang city, West Sumatra.

Keywords: Character education, Minangkabau Culture subjects.

I. INTRODUCTION

The implementation of education must refer to Law No. 20 of 2003 concerning the National Education System, which states that "Education is a conscious and designed effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious-spiritual strength, self-control, personality, intelligence, noble character, and skills needed by him, society, nation, and country ". Developing self-potential is an effort to shape the character of students according to the will of the education.

The national curriculum at every level of education contains several subjects that must be followed and completed by all students in all regions of Indonesia. These subjects are very loaded with content of subject matter that is more oriented to mastery of science and technology (cognitive aspects). Education in Indonesia is still focused on cognitive or academic aspects, while soft skills or non-academic aspects which are the main elements in character education still lack attention (Sri Juidani, 2010).

Character values that must be developed in each education unit include 18 values, which originate from Religion, Pancasila, Culture, and national education goals, namely: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Hard work, (6) Creative, (7) Mandiri, (8) democratic, (9) Curiosity, (10) Nationalism, (11) Love of the Motherland, (12) Appreciating Achievement, (13) Friendly / Communicative, (14) Love of Peace, (15) Loving to Read, (16) Caring About the Environment, (17) Social Care, (18) Responsibility (Ministry of National Education: 2009).

The application of the local content curriculum is a strategic step in developing character human resources, developing capabilities that are in accordance with the character values found in the area. The local content curriculum is an education program whose content and media are related to the natural environment, social environment, and cultural environment and regional interests and must be followed by students in the area.

Now it looks like a worrying phenomenon. Penetration and even infiltration of foreign cultures are growing rapidly, depleting understanding of cultural values, ethics, and moral values in their environment. Examples of them are promiscuity of adolescents, dress ethics, courtesy, appreciation to parents and teachers, acts of violence. Character deviations have occurred in the young generation of Minangkabau. The symptoms seen are aspects of appreciation to adults and parents, the discipline of speech, tolerance, and cooperation (Asni, 2012).

In particular, many young Minangkabau generations have not known the Minangkabau proverbs, let alone run them as a characteristic of Minangkabau (Azra, 2008). The factors that shifted the socio-cultural value of the Minangkabau wanderer community were the many socio-cultural influences from outside the region and abroad that changed the thinking of children and youth which resulted in their lack of independence in maintaining the socio-cultural behavior mandated by Minangkabau adat (Hastuti et al., 2013).

Nasir (2015) states that when students complete their education at the formal education level, they feel foreign, they are not able to contribute to the surrounding community. Nafisah (2016) explains the need for character building, among others, due to increasing juvenile delinquency, widespread corruption and craze, and a culture that is less polite in expressing differences

Based on the phenomena and problems that have been revealed, it is necessary to do research on the application of character education in the curriculum of the local content of Minangkabau Culture among teachers in elementary schools. This research was conducted in elementary schools in the city of Padang, which consisted of accredited schools A, B, and C. So this study aims to determine the level of application of character education among elementary school teachers, and to find out whether there are differences in the application of character education in each -some school rankings, as well as how the concept of character education in Minangkabau Natural Culture subjects. The thinking framework of this research is illustrated through the following chart

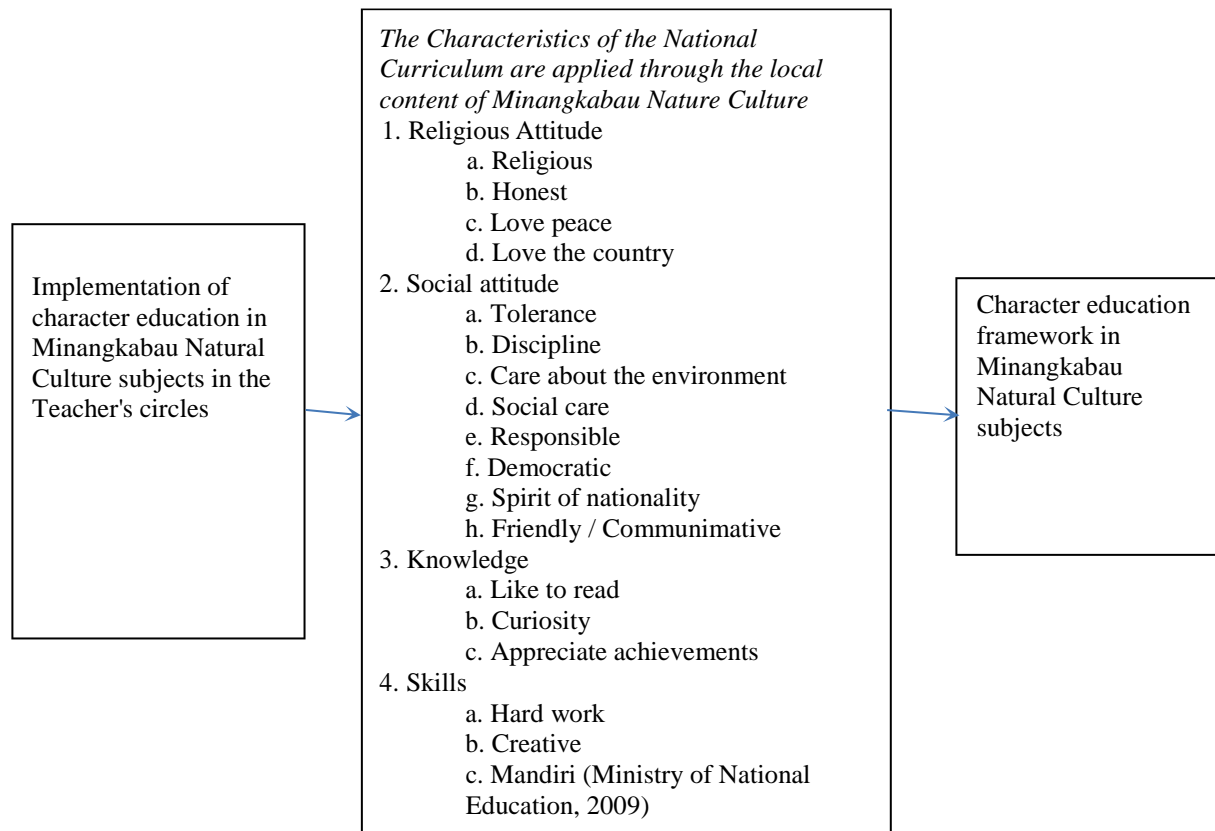


Figure 1. Conceptual Framework

II. METHOD

The investigation carried out is in the form of joint research (Mixed Method). The researcher used sequential information methods (Explanatory Design). The information system is the method that combines the methods of quantitative and qualitative inquiry by combining the two methods in sequence (Gay, 2009). Whereat the first level of the investigation using quantitative methods using a questionnaire for selected samples and so on the second level uses a qualitative approach for deeper investigation.

The population in this investigation were teachers who taught in 313 primary schools as many as 958 people, consisting of teachers who taught in state elementary schools that were accredited A, B, and C. With a population of 958 people, a sample of 300 was determined, representing the rank of each - each school. The sample chosen is set at random according to the population level. For qualitative data, each of the three school rankings chosen by each respondent is considered to represent the population. The samples chosen were three teachers from A-accredited schools, three teachers from B-accredited schools, and three teachers from C-accredited schools. The research instruments consisted of questionnaires and interview guides.

Regarding the application of character values to Minangkabau Natural Culture subjects, because the type of data obtained is ordinal, the analysis technique used is descriptive statistics of the mean, frequency and percentage types (Azizi Yahya, et al., 2006; Tiro, 2001). To see the difference in the application of character values in learning Minangkabau Natural Culture in elementary schools with accreditation A, B, and C, inferential analysis (ANOVA) was used. Qualitative data analyzed included domain analysis, taxonomic analysis, component analysis, and theme analysis. (Spradley, 2007).

III. RESULTS AND DISCUSSION

Quantitative data respondents were analyzed based on data obtained from the questionnaires section A. The number of respondents selected as a sample amounted to 300 respondents. All of these respondents taught in grades 4, grade 5, and class 6. They taught in schools that had accreditation ratings A, B, and C. Table 1.

Table 1. Profile of Quantitative Respondents

No.	Profil Responden	Jenis Akreditasi Sekolah						Jumlah	
		A		B		C		f	%
		<i>f</i>	%	<i>F</i>	%	<i>f</i>	%	<i>f</i>	%
1	Gender								
	Man	16	5.4	9	3.0	4	1.3	29	9.7
	Woman	111	37.0	124	41.3	36	12.0	271	90.3
	Total	127	42.4	133	44.3	40	13.3	300	100
2	Educational rating								
	Teaching Education Diploma (SPG)	2	0,7	1	0,3	-	-	3	1
	Diploma	21	7	33	1	12	4	66	22
	Bachelor	101	33.7	98	32.7	28	9.3	227	75.7
	Magister	3	1	1	0.3	-	-	4	1,3
	Ph. D	-	-	-	-	-	-	-	-
3	Main task								
	Class teacher	125	41.6	132	44	40	13.3	297	99
	Minangkabau Culture Teacher	2	0.7	1	0.3	-	-	3	1

Cont. Table 1. Profile ...

4	Participating in the training on local content lessons on Minangkabau natural culture								
	Yes	60	20	50	17	15	5	125	42
	No	77	26	73	24	25	8	175	58
5	Ownership of Professional Educator Certificate								
	Owned	87	29	89	30	21	7	197	65.7
	Have not owned	40	13	44	15	19	6	102	34.3
6	The period of serving as a teacher								
	<= 5 years	18	6	27	9	4	10.3	49	16.3
	6 – 15 years	46	15.3	50	16.7	8	207	104	34.7
	16 – 25 years	23	7.3	29	90.7	10	30.3	62	20.7
	26 – 30 years	15	5	13	4.3	6	2	34	11.3
	> 30 years	25	8.3	14	4.7	12	4	51	17

N = 300

This study found that the Minangkabau Natural Culture subjects in elementary schools in Padang City were mostly having special lessons for Minangkabau Natural Culture subjects as subjects of local content.

1. Level of application of character education on aspects of religious attitudes, social attitudes, knowledge, and skills by teachers in Minangkabau Natural Culture subjects in Primary Schools

The findings of this study illustrate that the level of application of character values on aspects of religious attitudes, social attitudes, knowledge, and skills by teachers in Minangkabau Natural Culture subjects in Elementary Schools that are accredited A, B, and C in Padang City is high. In relation to the level of application of character values on the aspect of religious attitudes, Lickona (2013) asserts that character education is closely related to the spiritual or religious spirit. Religious and cultural education is one of the efforts in character education. The application of character values needs to be done through various aspects, through habituation for a long time. Zuhijrah (2015) states that indeed characters are not formed quickly, but must be trained seriously, repeatedly and proportionally in order to achieve the ideal form and character strength. Character education should be a comprehensive approach and utilize all school resources because basically the purpose of character education is to raise children to be good, caring, diligent, fair and democratic children.

The results of this study are in line with what was stated by Najib (2010) which explains that character education has the same meaning as moral education and moral education. The aim is to form a child, to be a good human being, a citizen, and a good citizen. The criteria for good people, good citizens, and citizens who are good for a society or nation, in general, are certain social values, which are much influenced by the culture of the people and the nation. So, the essence of character education in the context of education in Indonesia is value education, namely the education of noble values derived from the Indonesian culture itself, in order to foster the personality of the young generation. Character development must include environmental content, whether integrated with a separate program or course, and this is provided in elementary and secondary schools (Pane, and Rina Patriana, 2015)

Character and cultural development can only be done in an educational process that does not release students from the social, cultural, and surrounding communities. Thus, character education is not just teaching what is right and what is wrong. More than that, character education instills habits (habituation) about which ones are good, so students become understanding (cognitive) about which ones are right and wrong, are able to feel (affective) values that are good and can do it (psychomotor). Good character education needs to involve aspects of good knowledge (moral knowing), feeling moral (moral feeling) and good behavior (moral action). Character education emphasizes habits that are continuously carried out and practiced (Lickona, 2013, Sulistyowati, 2012).

Are there differences in the application of character education through religious attitudes, social attitudes, and knowledge, in Minangkabau Natural Culture subjects among teachers at A-accredited schools, B accreditation, and C accreditation

Based on the results of the study, the application of character values through religious attitudes, social attitudes, and knowledge, in Minangkabau Nature Culture subjects among teachers at A-accredited schools, B accreditation, and C accreditation differed significantly. Whereas in the skill aspect there is no difference between each school rank. Masnur Muslich (2013) states that this difference may be due to three things such as differences in school management, differences in background and teacher teaching experience, differences in background and learning environment. Management is how character education is designed, implemented, and escorted. The management also determines the values that need to be instilled, the contents of the curriculum, learning, assessment, educators, and other education personnel. Structured programs on character education or a broader discussion of issues in teacher training will have a beneficial impact on character education (Arthur & Linn, 2004).

Regarding the level of implementation of religious attitudes character education by teachers in Padang City primary schools accreditation of A, B, and C is high with a mean of 4.34. However, the mean for each school ranking is different. Teachers in accredited B elementary schools are high with min 4.45, better than teachers in accreditation A schools with a mean of 4.39 and accredited C schools with mean 4.19. The results of this study indicate that Minangkabau Natural Culture lessons carry out the application of character values at a high level, except for honest characters

Differences in honest character components are influenced by the implementation of different religious aspects of character values. Erlisia Ungusari (2015) explains that a strict supervision factor can increase honesty and reduce the high level of fraud, strict supervision factors can reduce the high level of fraud

Honest behavior requires the courage to apply it because the honest character is not only for things that are beneficial but for everything (Schiller & Bryant, 2002). Signs of the destruction of a nation, among others, are the existence of cultured dishonesty practices. Of the many factors that support a person's success, the number one is honest, trustworthy, and timely (Lickona, 1992).

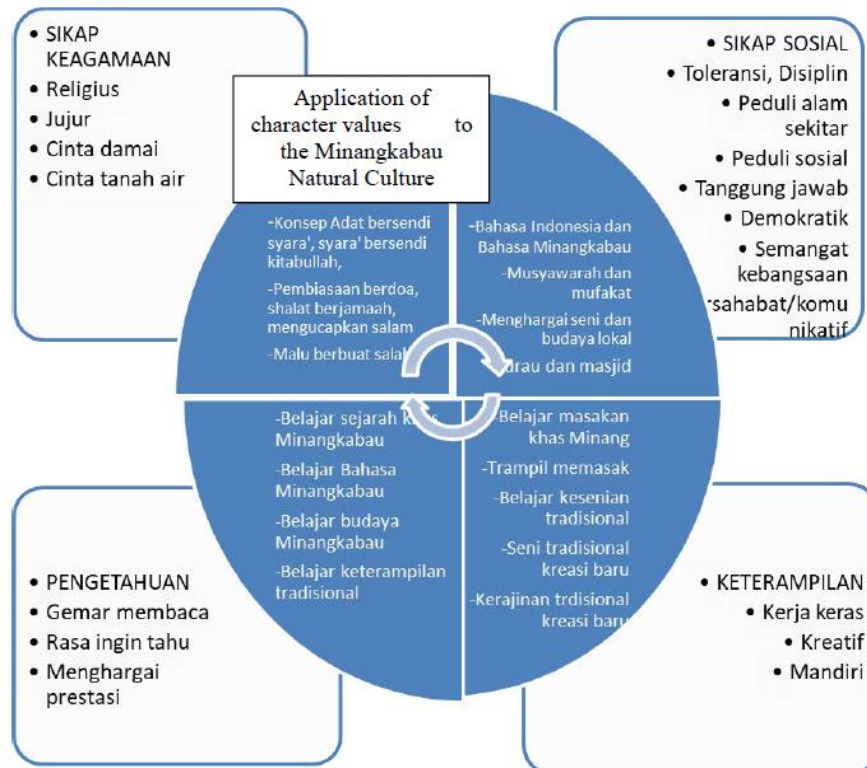


Figure 2. Implementation Framework of Character values in Minangkabau Natural Culture subjects

IV. CONCLUSION

The results of this study suggest the implementation of character education must be adapted to the religious aspects, social aspects, aspects of knowledge and skills. Actually, Minangkabau Natural Culture lessons are very rich with character values but need to be packaged through a commensurate curriculum, so that it does not only contain aspects of knowledge but needs to be balanced with the knowledge of values and how to apply them in wider life. Zais (1976) states that the study of the curriculum is a study of society and culture. Therefore the compilers and implementers of the curriculum are people who understand the complexities of society and culture that shape people's ideas, ideals, and aspirations. Therefore, a framework for the implementation of character education is put forward in the subjects of the local content of Minangkabau Nature Culture as shown in figure 2.

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