

THE PROTECTION AND PRESERVATION OF MINANGKABAU TRADITIONAL KNOWLEDGE IN MUATAN LOKAL CURRICULUM OF WEST SUMATERA

MAYUASTI¹, SURYA PRAHARA^{2*}

Universitas Nahdlatul Ulama Sumatera Barat¹, Universitas Bung Hatta²
mayuasti@gmail.com¹, surya.prahara@bunghatta.ac.id^{2*}(Corresponding Author)

Abstrak: Permasalahan dalam penelitian ini adalah tidak ditemukannya kandungan perlindungan dan pelestarian budaya Minangkabau dalam Kurikulum Muatan Lokal yang dikembangkan oleh Pemerintah Provinsi Sumatera Barat. Sebenarnya kurikulum harus memuat kajian tentang perlindungan dan pelestarian budaya dan pengetahuan tradisional sebagaimana diakui oleh Deklarasi PBB tentang Hak-Hak Masyarakat Adat, Pasal 31. Dengan demikian, tujuan dari penelitian ini adalah untuk membuat model Kurikulum Muatan Lokal yang mewujudkan unsur perlindungan dan pelestarian budaya pada konten pembelajaran. Metode penelitian ini adalah Kualitatif dengan pendekatan Participatory Rural Appraisal (PRA). Instrumen yang digunakan adalah wawancara dan observasi yang melibatkan pemerintah daerah dan pejabat adat. Hasil dari penelitian ini adalah model Kurikulum Muatan Lokal Sumatera Barat yang mengintegrasikan isi perlindungan dan pelestarian budaya dengan pengetahuan dan pemahaman tentang budaya itu sendiri.

Kata kunci: Perlindungan, Pelestarian, Pengetahuan Adat Minangkabau, Kurikulum Muatan Lokal.

Abstract: The problem of this research is that the content of protection and preservation of Minangkabau culture is not found in MuatanLokal Curriculum developed by the Government of West Sumatera. Actually, the curriculum should contain a study on the protection and preservation of traditional culture and knowledge as recognized by the United Nations Declaration on The Rights of Indigenous, Article 31. Thus, the purpose of this research is to create a model of MuatanLokal Curriculum that embodies elements of protection and cultural preservation on the learning content. The method of this research is Qualitative with Participatory Rural Appraisal (PRA) approach. The instruments used are interviews and observations involving local government and customary officials. The result of this research is the model of MuatanLokal Curriculum of West Sumatera that integrates the contents of protection and cultural preservation with knowledge and understanding about the culture itself.

Keywords: Protection, Preservation, Minangkabau Traditional Knowledge, MuatanLokal Curriculum.

A. Introduction

MuatanLokal is an education program that the content and media of this program are related with nature, social life, cultural environment, and region needs (Tirtaraharja and La Sulo, 2005). The earlier purpose of this program is to give knowledge about the nature that is from culture of each region. The learning materials consist of the introduction about region's signature such as skills, workshops, folklores, and traditional knowledge.

In West Sumatera, MuatanLokal was called as BudayaAlam Minangkabau (BAM) which was related with Decree of Ministry of Education and Culture No, 060/U/1993, Decree of LKAAM and DPRD of West Sumatera No.011.08.C.1994 about the Curriculum of MuatanLokaltingkat for Elementary and Middle School. The students understood about Minangkabau Local Wisdom. The contents of BAM were taken from the needs of West Sumatera at that time. Hence, it had four purposes. They are 1) gave basic knowledge that BAM is a part of national culture, 2) built the sense of belonging to Minangkabau culture as the part of national culture, 3) applied the value of Minangkabau culture in the daily life, 4) learnt, investigated, preserved, and developed BAM as the national culture. Those purposes helped students to know, understand, and applied the value of BAM in their life.

One of the topics learnt was the understanding of the meaning of Minangkabau's folklores. Furthermore, the students also learnt how to make Minangkabau carved. At that time, BAM is used to be a medium of preservation of Minangkabau culture (Agustina, 2007).

For example, the Middle School students were asked to produce one shape of Minangkabau carved. Before making the carved, the knowledge and meaning behind the carved were informed to the students (DinasKebudayaan dan Pendidikan Sumatera Barat, 1997). Indirectly, BAM became a part of the government's program in preserving Minangkabau traditional knowledge.

In 2009, the government of West Sumatera declared Local Regulation No 2, 2009 about the Organization of Education. It consisted of the continuation of BAM for the elementary, middle, senior high students. However in 2012, BAM was not taught. In 2013, government introduced a new curriculum named Kurikulum 2013 that has K.13 version of MuatanLokal. There is different between the new version of MuatanLokal with BAM. The new version focuses on 1) arts (traditional games, dances, music, and batik), 2) workshops (traditional food, carving crafts, leather crafts, weaving crafts), 3) physical education, sports, and health (pencaksilat, sepak takraw), 4) languages (region language, foreign language), 5) technology (computer, automobile). The all contents relates with the potential and uniqueness of the region.

Based on the researchers' analysis, there is no material explaining about the traditional knowledge in the new MuatanLokal's handbook. It only introduces the popular region culture such as traditional food, handcrafts, and dances. However, the primary traditional culture is not found. It is true that the content of the new MuatanLokal based of the needs of region. However, it this version is still not taught in all level of education. It is proved by 48 schools in Padang do not have MuatanLokal as one of subjects must be learnt. There are some reasons why it is happen. First, BAM does not belong to Kurikulum 2013. Second, the K.13 version of MuatanLokal is not already finished by the government, so there is no guidance used to teach the subject. What is the effect of it? One of the media to protect and preserve the traditional knowledge is disappeared. Therefore, the purpose of this research is to create the model MuatanLokal Curriculum that integrates the aspect of protection and preservation of culture in the learning material that is tailored with the need of West Sumatera.

B. Research Method

The method of this research was qualitative with Participatory Rural Appraisal Approach (PRA). It is used to decide the needs of regions that are included in the content of the K.13 version of BAM. The informants of this research are teachers that have ever taught MuatanLokal, cultural experts, stakeholders that are Education Department of West Sumatera, LKAAM, and customary officials. Furthermore, the instruments are interview and observation.

C. Findings and Discussion

1. Region Needs

It has been stated that MuatanLokal must relates with the needs of region. Hence, every region gets opportunity to add the characteristics, and the variety of its culture. Based on the result of observation and interview, it is found some topics that are needed to be the content of MuatanLokal Curriculum. The needs can be seen in the following table:

Table1. The needs of West Sumatera

No	Types of Culture	Note
1	Folklore	Traditional Knowledge
2	Matrilineal system	Traditional Knowledge
3	Marriage system and ceremonies	Traditional Knowledge
4	Skills and knowledge of Minangkabau carving	Traditional Knowledge, Physic and Non-Physic Culture
5	PandaiSikek Woven crafts	Physic and Non-Physic Culture
6	Weaving craft of SongketMinang	Physic and Non-Physic Culture
8	Traditional dances and the knowledge	Traditional Knowledge, Physic and Non-Physic Culture
9	Government system	Traditional Knowledge
10	BabalehPantun / Rhymes	Traditional Knowledge

2. Curriculum Components and The Model of MuatanLokal Curriculum

There are four components that must be had by a curriculum. The components are instructional purpose, teaching material, teaching methods, and evaluation. Those components are based on the Kurikulum 2013 has. The following model will give a model how MuatanLokal Curriculum should be.

a. Instructional Purpose

The purpose of West Sumatera MuatanLokal Curriculum is to prepare students understand about knowledge and skills that are from Minangkabau culture, local wisdom that are needed to

- 1) Comprehend the nature, social, traditional knowledge, physic and nonphysical culture, and spiritual in Minangkabau culture.
- 2) Preserve and develop Minangkabau culture that gives benefit to an individual, environment, peoples, and country in the term of supporting national development.

b. Teaching Material

The teaching contents that must be learnt by the students are based on the previous observation (table. 1) that found what traditional knowledge, physic and Non-Physic Culture are needed. The materials not only give the definition of each topic but also makes students having real experience to have the culture and know how to protect and preserve the traditional knowledge.

c. Teaching Methods

Because this curriculum still relates with Kurikulum 2013, it is suggested to use all methods that are in the scope Scientific Approach. The methods are Inquiry Learning, Discovery Learning, Project Based Learning, and Problem Solve Based Learning.

d. Evaluation

Evaluation focuses on three components. The components are affective, cognitive, and psychomotor. The purposes of assessing each component are same with what Kurikulum 2013 states that is to measure the completeness of the instructional purpose, and students' achievement. All the instruments of assessment can be used. Affective assessment can use observation, self-assessment, or peer assessment. Meanwhile, cognitive assessment can be assessed by written or oral performance, and assignment. Psychomotor assessment can use portfolio, journal, or others.

D. Conclusion

The model of MuatanLokal Curriculum of West Sumatera must relate with the region needs, and the result of research observation. Traditional knowledge becomes the most important point included in the material. The components of MuatanLokal curriculum is still based on Kurikulum 2013, but the contents of the curriculum not only focus on physic culture but also non-physic culture such as the implicit meaning and the story behind the culture itself. It is suggested to the government who get the opportunity to develop the curriculum to care about the content of MuatanLokal Curriculum as one of media to protect and preserve Minangkabau Traditional Knowledge.

References

- Agustina, (2012). Pembelajaran Budaya Alam Minangkabau (BAM) sebagai Wadah Pelestarian Kearifan Lokal: Harapan dan Kenyataan, Jurnal Bahasa dan Seni, Vol 13 No 1, Universitas Negeri Padang, p. 25
- Dinas Kebudayaan dan Pendidikan Sumatera Barat (1997). GBPP Budaya Alam Minangkabau kelas II SMP Caturwulan II.
- Kementrian Pendidikan dan Kebudayaan Direktorat Jendral Pendidikan Dasar dan Menengah, (2015). Panduan
- Teknis Pengembangan MuatanLokal SD dan SMP, Direktorat Pembinaan Sekolah Dasar, Jakarta, p. 3
- Peraturan Daerah Sumatera Barat Nomor 2 Tahun 2009 Tentang Penyelenggaraan Pendidikan

Satya, Gayatri, (2009). Pengajaran Muatan Lokal di Sumatera Barat dan dilemanya, Jurnal Ilmu Budaya, Vol 5 No. 2, Universitas Andalas, Padang, p. 17
Tirtaraharja and La Sulo, (2005) Pengantar Pendidikan, Rineka Cipta, Jakarta, p. 209