

Teacher's Views on Investing Minang's Culture in Early Childhood Education

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ABSTRACT

Indonesia consists of various regions; each region has different cultures as their characteristic. People are starting to forget about cultures, like Minang culture that start to be forgotten. So, it is important to instil the values of culture from early childhood to make the children know about their cultures. The purpose of this research is to know about the teacher's point of view to the preservation of Minang cultures in early childhood. The researcher gains the information using a qualitative approach with study case design. The technique of data collection is using interviews. The result of this research is expected to give the information about the teacher's point of view to the preservation of Minang culture and as reference material for teachers in organizing playing and studying for early childhood.

Keywords: *teacher's views, Minang cultural values, early childhood.*

1. INTRODUCTION

Indonesia has different characteristics and cultures. Cultural diversity becomes the identity of an area. Culture needs to be guarded and preserved so the culture would not be lost as a legacy for the future generations. Humans and culture cannot be separated because culture is a habit that has been passed down from generation to generation. Although humans will die, the culture will be passed on to their offspring. Cultural inheritance does not only occur vertically to their children and grandchildren but also occurs horizontally, or humans can learn from each other. This is the responsibility of young generations and others to endure the culture. The current culture is being forgotten by the community, such as the Minang culture which is starting to fade.

According to Haigh, R, et al [1] Minangkabau as a unique focus of life has many dynamic stories as a religious lifestyle. The uniqueness of Minangkabau culture is based on Islamic values. But in reality, children in Minangkabau are increasingly far from their own culture, children are more familiar with or interested in songs, dances and food from outside culture. Furthermore, Minangkabau's children in terms of dress tend to imitate the outside culture, which is not in accordance with the customs of the Minang people. Children are influenced by outside trends that affect the way they dress, socialize,

language and think. The impact on education, culture must be introduced to children through education because it becomes a container or a source in preserving culture. Minang culture has the philosophy that "alam takambang jadi guru", according to Asruti, [2] which means that the natural environment is a real teacher for humans, because through nature, wisdom and effort are obtained. It becomes important for education in Minang to instill the character of caring for the environments in children, so that children can learn from nature in accordance with the philosophy of life of the Minang people.

Minangkabau society is egalitarian, democratic and synthetic, which is the antithesis of other cultures. In addition, Minang culture has its own characteristics where the lineage of the Minang people is matrilineal, namely the kinship system adhering to the maternal lineage. The child's ethnicity is determined based on the mother's tribe. This explains that the children in demand are determined by what the ethnicity their mother have. Ethnicity becomes the identity of the child, which needs to be asked to the child, because ethnicity can make one child have a sibling relationship with others or in Minang it is usually call as "sanak".

The philosophy of Minangkabau people is "Adat basandi syarak, syarak basandi kitabullah" means that the tradition is based on Islamic religion law and Islamic religion law is based on *Al-quran* and

Hadist. Minangkabau people always uphold the value of traditions and religion. It can be concluded that Minangkabau people are a religious community. The religiosity of Minangkabau people is reflected in quotes, adage and advice (proverbs and advice). The philosophy “*Adat basandi syarak, syarak basandi kitabullah*” provides a clear picture of the identity of the Minangkabau people [3].

One of the habits of Minang children that is rarely found today is the pattern of “*surau*” education, which also influences children's social characteristics. The children's initiative was relatively less obstructed by the imam & khatib in the “*surau*”. Thus, children's initiatives and thoughts develop freely when exchanging ideas and debating. This condition fosters a democratic attitude and flexibility in expressing opinions, as well as fostering self-confidence. In addition to the habit of living communally in the “*surau*”, the democratic character of the Minangkabau people is also built by the natural philosophy [4].

The need to introduce Minang culture from an early age to children is that children can understand the cultural values that apply in their life. Children need to develop their views about the reality that exists in their cultural community, they need to develop the ability to think, imagine and conceptualize social problems and gain insight into their personal life and also the experiences of others [5].

Based on the findings of this study, children should be introduced to local culture, to develop thinking skills and conceptualize social problems that are in accordance with the child's life background. In addition, it is intended that children gain insight into the life that is happening in their culture and also the experiences of others.

Teacher as the implementer in the learning process is not only tasked with conveying knowledge but has the responsibility to design culture-based learning. Cultural values are instilled in children as a characteristic of a nation. This article focuses on the teacher's view of the cultivation of Minang cultural values from an early age. By the teacher point of view, giving the overview about the activities, learning method, and learning media which is used as a support for existing culture-based programs in school. In addition, this article reveals what the obstacles faced by the school in linking Minang culture-based learning.

2. METHOD

This research is a qualitative research with a case study research design. Case studies include descriptive analytical research, which is research

carried out focused on a particular case to be carefully observed and analysed. Yin [6] defines a case study as a research process that aims to examine research questions and problems, which cannot be separated between the phenomenon and the context in which the phenomenon occurs. As explained by Cresswell [7] that a qualitative research approach using the case study method is a method to gather deep meaning from a unique phenomenon.

Data in case study research can be obtained from all parties concerned, in other words, in this study, it was collected in various sources [8]. Sources of data in this study were obtained through interviews with four kindergarten teachers in the city of Padang.

Interviews were conducted in person and online via video call and WhatsApp voice note. The purpose of the interview was to obtain information about the teacher's views on the cultivation of Minang cultural values in early childhood education.

Data analysis is an effort to systematically find and organize notes on the results of observations, interviews, and others to increase the researchers' understanding of the cases being studied and present them as findings to others. As for increasing this understanding, the analysis needs to be continued by trying to find meaning [9].

3. RESULTS AND DISCUSSION

The results of this study are the results of interviews from several respondents consisting of one early childhood education teacher who has been teaching for approximately 10 years and two early childhood education teachers who have been teaching around 2-3 years as follows:

3.1 Teacher Respondent 1

The first early childhood education teacher respondent had approximately two years experiences of teaching in the kindergarten. LS revealed that the cultivation of Minang cultural values in early childhood education learning is very important. Because it is a place to preserve the existing culture in children. In the Minang culture there are so many good values for the formation of children's character. So that children's character can be shaped in a positive direction, one of which is by instilling cultural values. Besides that, why it is important to instil cultural values in early childhood because we know that Indonesia has many different cultures, in which each culture has noble values. To preserve cultural values, it is necessary to have future generations, namely the successor genres whose characters can be developed according to cultural values from an early age. As for the culture-

based learning process in early childhood education is a very appropriate way to instil cultural values and character in children. It is known that these cultural values are not only taught in schools because the cultural values taught in schools are also the cultural values that exist in the community around the child. So it will synchronize character development in schools, communities and families. Culture-based learning can shape a person's personality according to the thoughts of Oyserman [10] which states that culture can change a person's mindset according to the situation at hand, both the same cultural situation and different cultures. This has a positive impact on students' thinking in understanding the meaning of learning and makes children become better people in the future. This is in line with the opinion of Gedrovics [11] which states that through cultural learning, it opens students' insights about the world with various customs. Certain cultural uniqueness and uniqueness is very important to be taught in schools to motivate students and teachers. Local culture that is introduced to children from an early age, becomes the spearhead of introducing Bhineka Tunggal Ika.

The existence of differences in each culture is characteristic of the Indonesian nation for mutual tolerance, mutual respect and unity. So, it is important to introduce Minang culture to children from an early age, so that the culture does not become extinct for the nation's future generations. In addition, it becomes a material for teachers to combine local culture-based learning. Through the introduction of culture, giving children a way of thinking and point of view so that they are not easily influenced by outside cultures, but from young children learn to filter out external cultures that are not in accordance with the customs of their local culture. Technology continues to develop, so that as a teacher, of course it must be able to take advantage of technology to introduce culture in a way that is easily accepted by children. Supported by the opinion of Shapiro [12], games are an ideal means of introducing noble culture to children.

The challenges faced by respondents as early childhood education teachers in linking learning based on the Minang culture are because the respondent is not Minang people or have not been raised from the Minang culture, but this is not an excuse for not linking the learning process with children's culture. So, the respondent learns from other teachers so that the objectives of learning can be achieved. Like using Minang language for children, because not all children who study at school are able to use Indonesian language, besides that, the place that the teacher teaches is also far from the city of Padang, where the children mostly use their mother language (Minang language) to

communicate. It is said that culture has begun to be forgotten by children, she as a respondent agrees because children are more focused on online games at this time, so it is very rare to find children playing on the field, playing with nature. Especially during a pandemic like this, there are more opportunities for children to play with their gadgets. So that children can be influenced by outside culture, starting from what shows they see, this happens when there are no filters from parents.

3.2 Teacher respondent 2

The second early childhood education teacher respondent has about 3 years of teaching experience in kindergarten. Where DMH reveals that instilling Minang cultural values in children from an early age is very important because cultural values are closely related and influence each other's learning. Where it is known that cultural values are identities, characteristics and characters that are not only known but also applied in daily life. Moreover, Minang cultural values are closely related to religious, moral and social values so that a young child needs to know about cultural values through the habituation instilled in school, home and the environment in where they live. Ghufron, [13] states that the integration of character values can be implemented in the teaching and learning process. Through the learning process, educators can instil the values of integration as the formation of student character. Minang cultural values that are applied to early childhood education are related to the daily life of children and are attached to the children as well as simple things that children do, for example in calling family members in Minang, to older ones as "*uda, uni, etek and mandeh*". In Minang culture, communicating is taught in the term "*kato nan ampek*". For this reason, it needs to be taught to children so that when communicating children can speak politely and children understand who they are talking to.

Children love to do fun learning. To attract children's attention to Minang culture, a strategy that teachers can do is to introduce the culture through Minang songs. Music and lyrics of Minang songs educate listeners or supporters to always follow Minangkabau traditional values and show virtuous behaviour [14], speak polite and polite words, love hometown, and give awareness to always uphold Minang culture. Minang songs are very important local wisdom values and are useful as guidance, advice, and educating Minang people to behave according to Minangkabau traditions [15], and can be used as a means of introducing culture to children from an early age.

The respondent also revealed that a small proportion of Minang culture-based learning had been carried out in the school where she taught. Usually tells about legends that happen in demand. Besides that, traditional playing activities are carried out which are in demand. Occasionally the teacher invites students to watch arts in Minangkabau, for example “*pencak silat*” and “*randai*”, which is held by an art community in her area. As a form of inheriting cultural values in education in a global context. Cheng [16] suggests using three theories, namely: (1) tree theory, (2) crystal theory, (3) bird's cage theory.

Tree theory, education must be rooted in local values and traditions but absorb relevant external sources. The strength of this theory is that local communities can maintain traditional values and local cultural identities which develop into knowledge and cultural values that can be used for life. The crystal theory with its basic characteristics has seeds that can crystallize and accumulate global knowledge just like its local form. So that it is hoped that in the application of this theory the values of local wisdom are continued through education. The birdcage theory means that the development of local culture in globalization requires a local framework as protection and filter. So, it is hoped that the cultivation of cultural values can filter out the negative effects of globalization.

3.3 Teacher respondent 3

The third early childhood education teacher respondent has approximately 11 years of teaching experience in kindergarten. Yen stated that it is very unfortunate because the character or cultural values of Minang are no longer cultivated. They are studied but only in moderation, such as counting using the Minang language or knowing Minang clothes. As a teacher, Yen hopes that a culture-based curriculum in the current education system will provide great opportunities for teachers to develop cultural values into learning. It is hoped that kindergartens in the city of Padang have special hours for the introduction of Minang cultural values at school, for example every Wednesday the children wear brackets clothes, and one day all activities are based on Minang culture starting from language, songs and how to call someone who older than the children. So that children do not forget their own customs or culture because with the demands of an increasingly modern era, if children are not educated in their own culture, the children will not know their own culture and culture will be lost in the child's identity.

The introduction of folklore or traditional games is also very minimal in schools, where schools focus on the abilities of children's reading, writing, and

calculating. We know that through traditional games and folklore, besides being able to preserve cultural values for children, it can also stimulate children's growth and development. Dharmamulya [17] states that traditional children's games contain certain values that can be instilled in children. These values include pleasure, freedom, friendship, democracy, responsibility, obedience, mutual help, sportsmanship, honesty, and such are noble values and useful for social life. So that children learn to avoid behaviours due to social emotional immaturity. Another thing that the teacher needs to pay attention to is that children can learn culture through the seven existing cultural elements, namely the religious and ceremonial system, the community organization system, the language knowledge system, the arts, the livelihood system, and the technology system and equipment system [17]. This can be used as material or material in designing culture-based learning in early childhood education.

4. CONCLUSION

Minang cultural values are a legacy that must be preserved for the nation's future generations. One way of preserving cultural values starts at an early age, which is formed at the kindergarten level. Because at an early age children's curiosity is very high, so that culture-based learning will attract children's attention.

Based on data from interviews conducted with 3 kindergarten teachers, there are similarities and differences in views by early childhood education teachers on the cultivation of Minang cultural values in early childhood education. Where the teacher expresses the importance of instilling cultural values from an early age, because one way of forming children's character is through culture. In addition, Minang culture contains life values related to religious values. In educational practice there are still few activities based on Minang culture. In addition, the teacher's background is one of the factors in developing Minang culture-based learning. This was explained by one of the teachers that the teachers' backgrounds who were not from Minang experienced obstacles in developing culture-based learning.

Another finding in the interview, the teacher expects a special program carried out by kindergartens in the city of Padang to design a program that is used one day specifically to carry out activities based on Minang culture such as wearing brackets clothes as the identity of Minang women so that children have a sense of nationality and against his own culture. It must be habituated from an early age. At this time there is very little interest of

children in culture because it is considered ancient or old-fashioned.

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