

# The Learning of Minangkabau Culture in Higher Education

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**Abstract**—Minangkabau Culture Course is a compulsory subject followed by students STKIP PGRI West Sumatra. Students who take this course are students who come from various ethnic such as, ethnic Malay, ethnic Mentawai, ethnic Bengkulu, ethnic Javanese, and ethnic Batak. The purpose of this study is by the learning Minangkabau culture based on multicultural in universities can be understood by students who study this course. The method of this research is qualitative research with ethnography approach. This research was conducted at STKIP PGRI College of West Sumatera. The results of this study indicate that the learning of Minangkabau culture based on Multiculturalism is a preventive effort to build awareness and understanding of the students as the future generation who accepting at multicultural. It is necessary to internalize cultural values through an educational process. The application of multicultural learning model of Minangkabau based culture, especially done with various model of learning like group investigation and role playing that accommodate the diversity. Multicultural learning model based Minangkabau education, certainly not only intends to transfer of knowledge, but also transfer of value. By learning it, students can understand and apply the values of pluralism, democracy, humanism and justice related to cultural differences in the campus.

**Keywords**—Minangkabau culture, multicultural and college

## I. INTRODUCTION

Minangkabau culture is a course related to tradition in society formed through hereditary habits in a group of people based on the cultural values of the group concerned. The Minangkabau Culture Tradition also shows how members of the community behave, both in worldly life, and supernatural. Tradition evolves into a system with patterns and norms that at the same time regulate abstinence from violations and irregularities. As a cultural system, tradition gives meaning to the behavior in supporting community in social life and art.

Minangkabau Culture Learning can be an alternative medium to realize multicultural education through appreciation activities, creations, enjoyments, and assessment of values that live in Minangkabau society. In the concept of Minangkabau culture, it includes plural and multicultural education course, such as to instill an understanding, appreciation and assessment of one's culture, and to respect and curiosity about the ethnic culture of others to learners. It also include how understand a particular culture in expressing a value. For Instance by planting, learners can recognize and protect

cultural diversity not only on the basis of ethnicity, but also the degree of equality of different cultures. So the emphasis lies in the understanding and efforts of learners to compete with other socially differentiated societies, and then able to internalize into their individual and group life (Lawrence A Blum). Thus, art education as well as the concept of multicultural education that must hold the principle to always open to other educational approach that comes from the culture of others.

The lecturer expects his students to be able to follow the lectures well and perfectly without considering other aspects beyond the mastery of materials such as student social aspects. Social skills is a basic for students to live successfully in the society because intellectual skills only is not enough for students to achieve of life. Many people have intellectual abilities that are not too prominent in class. After he graduated in college, he becomes a successful person because they have good social skills whoable to interact with other society.

In Multicultural education, lectures help students to understand, accept and respect other people of different ethnic, cultural and personal values. The cultivation of the spirit of multiculturalism in universities or educational institutions will be a medium of training and awareness for the young generation (students) to accept cultural differences, religious, ethnic and cultural. In addition, students who face of symptoms and social problems rooted in differences due to ethnicity, race, religion and values that occur in the environment community. It can be seen in the subsection of learning that recognizes and respects cultural diversity.

Padang is a city that has a diverse population of ethnicity and religion. The inhabitants of the padang city consist of ethnic Minang, Mandailing, Batak, Nias, Java, India and China. Seeds of ethnic cleavage have begun to be felt since the beginning of reform in 1999. It is proven by slogan campaign of SARA. This problem is allowed to foster inter-ethnic hatred in Padang. To anticipate it, education provides a special approach on the cultivation of values, tolerance and recognizes of equal status human beings. The problems of this research: How is the implementation of learning Minangkabau culture that has been held lecturers in universities in Padang?

## Understanding Multicultural Education

Multicultural education in Indonesia is one of the largest in the world, such as the diversity of socio-cultural

and geographic conditions. Then, Indonesia also as one of a developing countries. Therefore, it is important to make education as one of the strategic tools to build our nation as a model of multicultural education.

According Tilaar(2004: 59), multicultural education usually has the following characteristics:

1. The goal is to form "human culture" and create "civilized society (civilized)".
2. The material teaches the noble values of humanity, the values of the nation, and the values of ethnic groups (cultural).
3. Democratic methods, which appreciate aspects of diversity and cultural diversity of nations and ethnic groups (multiculturalist).
4. Evaluation is determined on the assessment of students' behavior that includes perception, appreciation, and action on other cultures [1].

### **Paradigm of Multicultural Education**

In the book *Paradigm Universal Education*, Maksum illustrates that the Indonesian is a nation which plural society. It can be seen from two perspectives: horizontal and vertical. In a horizontal perspective, the plurality of our nation can be seen from different religions, ethnic, regional, geographical, clothing, food, and culture. Meanwhile, in a vertical perspective, the pluralism can be seen from different levels of education, economy, settlement, occupation, and socio-cultural level [2].

Pluralism is the hallmark of the Indonesian. As known, Indonesia is an archipelagic country with the largest number of islands in the world, 17,667 islands. It is impossible to avoid the pluralism of society in Indonesia. Therefore, Pell (1988) states that, although every Indonesian Citizen (WNI) speaks in national language, but in reality there are 350 ethnic groups, customs, and ways exist.

### **Multicultural Education Approach**

Designing multicultural education in a community setting that is full of problems between groups, cultures, ethnic groups and so forth, such as Indonesia, contains not-so-light challenges. It should be realized that multicultural education is not just "celebrating diversity". Moreover, if the existing society is seen as discrimination and racist, it is possible to ask students who in their daily life experience discrimination or oppression because of their skin color, or the difference from dominant cultures, will run safely and harmony?

In the context of Indonesian-ness and *e-bhineka-an*, there are five approaches must be harmonized with the conditions of Indonesian society. Society is a collection of human or individuals who *terferawatkan* in social groups with a specific cultural or tradition challenges. This *penda* is also proposed by Zakiah Darajat, who states that society is simply defined as a collection of individuals and groups bound by all countries, cultures and religions.

### **Multicultural based education**

Since its emergence as a discipline in the 1960s and 1970s decades, multicultural Based Education-based education, hereinafter in short (MBE), has been defined in many ways and from multiple perspectives. In the terminology of educational sciences known as the terminology that is almost the same as the MBE, namely multicultural education (multicultural education) as used in the context of multicultural life of Western Countries. A number of definitions are bound in certain disciplines, such as anthropology education, sociology, psychology and so on.

In the *Multicultural Education: A Teacher Guide to Linking Context, Process, and Content*, the work of a multicultural education expert from California State University, USA, Hilda Hernandez, has revealed two "classic" definitions to emphasize the important MBE conceptual dimensions for educators.

The first definition emphasizes the essence of MBE as a perspective that recognizes the political, social, and economic realities experienced by individuals in complex, culturally diverse (plural) human encounters. This definition also refers to the importance of culture, race, gender, ethnicity, religion, social status, economy, and exceptions in the educational process.

### **Minangkabau culture**

The word culture in Big Indonesian Dictionary is defined as mind, reason or custom. Culture is a way of life that is developed and shared by a group of people and passed down from generation to generation. Grammatically, the notion of culture is derived from a cultural word that tends to refer to the human mindset. Culture itself is defined as all things related to human reason or mind, so that it can point to the mindset, behavior and physical work of a group of humans. Culture is also defined as something that will affect the level of knowledge [3].

Minangkabau culture is a culture owned by the Minangkabau community and develops throughout the region along the Minangkabau overseas territory. Minangkabau culture can also be said as anything that affects the system of ideas and mindset of ethnic communities who uphold the Minangkabau adat, and relate to the daily life of the community. This culture is one of two major cultures in the archipelago that is very prominent and influential, in addition to Javanese culture. Cultural areas include West Sumatra, half of Riau, northern Bengkulu, western Jambi, west coast of North Sumatra, southwest of Aceh, and also Negeri Sembilan in Malaysia. The Minang community is part of the *Deutro Melayu* (Melayu Muda) community that migrates from mainland South China to Sumatra Island around 2,500-2,000 years ago. It is estimated that this community group entered from the east of the island of Sumatra, along the river Kampar up to the plateau called *darek* and became the home of the Minangkabau people. Historically, Minangkabau culture originated from *Luhak Nan Tigo*,

which then spread to overseas territories on the western, eastern, north and south sides of Luhak Nan Tigo (Luhak Yang Tiga). Luhak is a confederate area of some nagari (or village) in Minangkabau located in the interior of West Sumatra. The cultural reforms in Minangkabau occurred after the Padri War which ended in 1837. This was marked by an agreement on Bukit Marapalam [4].

Minangkabau culture is used as a compulsory course for students who enter in college STKIP PGRI West Sumatra. Each student must take this course, so that students can understand the culture minang thoroughly so with the development of learning model of Minangkabau Culture-based Multicultural subjects in college students.

## II. METHOD

This research is a qualitative research with ethnography approach. The location of this research is in STKIP PGRI West Sumatra and conducting trials on all students who are in universities in the region of West Sumatra [5].

## III. RESULTS AND DISCUSSION

### Dimensions and Approach of Minangkabau Culture Based Multicultural Learning

Dimensions and approaches in learning Minangkabau culture based multicultural is the most important thing in learning in college. Banks (1994) identified five multicultural education that are expected to assist lecturers in implementing several programs that are able to respond to student differences:

1. Dimension of content / content integration. This dimension is used by the teacher to provide information with "key points" of learning by reflecting on different materials. In particular, teachers incorporate the content of learning materials into the curriculum with a variety of different perspectives. One common push is to acknowledge his contribution, the teachers who work into their curriculum by limiting facts about the heroic spirits of different groups. Besides, the design of learning and learning unit is not changed. With some approaches, teachers add some units or topics specifically related to multicultural material.
2. The dimension of knowledge construction. A dimension helps students to understand some perspectives and formulate conclusions that are influenced by the discipline of knowledge they have. This dimension also relates to students' understanding of the knowledge gaps that exist within themselves.
3. Prejudice reduction dimension. The teacher makes a great deal of effort to assist the student in developing positive behaviors about group differences. In the learning of Minangkabau culture there are students who mock each other and misunderstand with race or ethnic different from other group. Multicultural-based Minangkabau Cultural Learning using multicultural modules and cooperative learning strategies can help students develop more positive racial behavior and perceptions. The types of strategies and materials can result in the choice of

learners to be more friendly with outside races, ethnic and other cultural groups.

4. Equal and equal education dimensions (equitable pedagogy). This dimension considers ways in changing the learning facilities so as to alter the learning facilities so as to facilitate the achievement of learning outcomes in a number of students from different groups. Strategies and learning activities that can be used as an effort that can be used as an effort to treat education fairly, among others by the form of cooperation (cooperative learning) and not in a competitive way (competition learning). This dimension also concerns education designed to shape the college environment, into many types of ethnic groups, women and students by providing equality education experience and equality of learning opportunities.

5. Dimension of empowerment of campus culture and social structure (empowering school culture and social structure). This dimension is important in empowering the student culture brought to campus from different groups. In addition, it can be used to construct social structures (schools) that harness the diverse cultural potential of students as a characteristic of local campus structures, for example in relation to group practice, social climate, exercises, extra-curricular participation and staff rewards in responding to differences in school.

Approaches that can be used in the learning process in multicultural classroom are single group studies approach and multiple perspective approach. Multicultural education in Indonesia generally takes a single group study approach. This approach is designed to assist students in studying the views of particular groups in more depth. Therefore, there should be data about the group's history, customs, clothing, houses, food, religious beliefs, and other traditions. Data about the group's contributions to the development of science, politics and others must be confronted with the students.

This approach focuses on issues laden with the values of the studied group. While the multiple perspectives approach is a focused approach to a single issue discussed from different perspectives of different groups. In general, lecturers have various perspectives in their learning. In this connection Bannet and Spalding (1992) suggested that learning uses a dual perspective approach, arguing that the approach appears to be more effective.

A dual perspective approach helps students to realize that a common event is often interpreted differently by others, interpreted differently by others, its interpretation often based on the value of the group they follow. The solution is considered good by a group (because the solution is in accordance with its values), often not considered good by other groups because it does not match the value it follows (Savage & Armstrong, 1996) [6].

The advantage of a dual perspective approach lies in the process of thinking critically of the issue under discussion that encourages students to eliminate prejudice. Interactions with different group views allow students to

empathize. The results of the study (Byrnes, 1988) prove that low-skilled students exhibit more sensitive and open attitudes toward the views of others. They are also able to think critically, because they are more open, flexible, and respectful of different opinions (Walsh, 1988).

The lesson materials and learning activities that are strongly affective about life together in different cultures have proved effective for developing flexible perspectives (Byrnes, 1988) [7]. The student who has a great sense of empathy allows him to respect his differences of perspective. Of course it will be able to reduce prejudice against other groups. Reading multiethnic literature can reduce the stereotyping of other people's culture (Walker-Dalhouse, 1992) [8]. A dual perspective approach consists of two targets: improving empathy and decreasing prejudice. Empathy toward different cultures is a prerequisite for efforts to reduce prejudices in multicultural learning.

#### **Multicultural Based Learning in Minangkabau Culture in Higher Education**

Multicultural based learning in an educational process, especially the Minangkabau Culture course in Higher Education is an important thing. The underlying thing is that multicultural education as a concept will be non-functional and applicative if without a learning plan. In this section is an important thing that must be shared thinking, to then be implemented in a teaching-learning process whose spearhead is largely determined by the 'ability' and 'willingness' of a lecturer.

The ability and willingness of a lecturer in implementing a model and learning strategy is basically there are three models of lecturers, namely (1) lecturers who want to make changes in learning based on the results of development and innovation of education, the results of training, upgrading, workshops, etc .; (2) lecturers who do not want to make any changes and still rely on their own methods, (3) lecturers who combine old and new teaching methods.

Lecturers who make learning changes after receiving enlightenment through various information about educational innovation, training, upgrading and workshops are ideal teacher types but may be at most 20-30 percent (this figure is only our group estimate). Generally, he is a new lecturer, open-minded lecturer toward new innovations in learning. While lecturers who do not want to change are characterized by senior lecturers or junior lecturers who are not open to new innovations in learning. Of course the first lecturer is more ideal.

Implementation of multicultural learning in Minangkabau Culture learning at high cost is required by ideal lecturer type as described above. In fact the quantitative group is less so that it will become an obstacle in the implementation. Therefore, various efforts should be made to make the ideal lecturer type in quantity more which then would have a great impact in the development of Minangkabau Culture model and strategy

in universities and finally be able to give birth to students who appreciate the plurality and diversity of ethnic, linguistic, and religious. This capital certainly greatly strengthens social cohesion and ultimately strengthens the integrity of the nation.

What is described above is part of a learning process that must be run by lecturers. Some important things that must be done by a lecturer of Minangkabau Culture is on learning strategy which is done by lecturer in Minangkabau Culture course, that should be more emphasize on student activity. Learning methods should be done that requires various levels of student ability. Levels of student ability are required not only at low levels, such as the ability to memorize. Various thinking skills can be developed, for example, critical thinking skills are conducted with various methods such as discussion, research or observation ability, affective ability using role playing or socio drama methods, and other examples. In order for teachers to master a variety of teaching methods it is necessary to do training on various teaching methods in Minangkabau Culture courses [9].

In order to create an atmosphere of learning Minangkabau culture that carries the values of multicultural, it is necessary to model the appropriate learning, as has been explained previously. The accuracy of choosing this model will have an impact on the resulting learning, namely the emergence of a sense of empathy, sympathy, tolerance, mutual respect, mendedapatkan mutual culture, develop creativity (student centered), and other positive things. To better understand about the model of learning that is considered to form learners in understanding a diversity and multicultural, it will be described some examples of learning models of Minangkabau Culture.

#### **IV. CONCLUSION**

Conflict in this country is part of cultural problem which of caused by diversity of culture in society. The multicultural or multicultural diversity. It is certainly two sides of the coin, it can be a force but not infrequently, then it becomes a weakness marked by the emergence of various conflicts. Therefore, a key in understanding a diversity is: to understand a diversity to be a common force. It is not easy, because it takes the process of cultural internalization through a long educational process and seriousness in the praxis level.

One of the preventive efforts to build awareness and understanding of the students as a future young generation toward multiculturalis necessary to internalize cultural values through an educational process. Implementation of multicultural learning model of Minangkabau culture, especially model of group investigation and role playing is considered that the learning model able to accommodate the diversity. Multicultural learning model based on multicultural learning Minangkabau culture, certainly not only intends to transfer of knowledge but also transfer of value. It is hoped to students to understand



and apply the values of pluralism, democracy, humanism and justice in their daily life

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