

***“Surau Merantau”; A Curriculum Development
Based on Minangkabau Ethnic’s Culture***

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Abstract

This study aims to determine the nature and purpose of “*Surau Merantau*”, a school based on *Minangkabau* ethnical culture and its basis of curriculum development. “*Surau Merantau*” is a Junior High School carrying a concept of local culture from West Sumatera. Located in Tangerang, Banten, this school concerns on the growth of current generation who rated precocious physically, yet mentally unready. This research is a case study in qualitative approach. The subjects are the director, teachers, and students of “*Surau Merantau*”. To collect the data, writers use observation, interviews, and documentation, as well as the researchers’ note. The analysis of the data uses interactive analysis. Based on the results of this study, the essence of “*Surau Merantau*” is a school adapting *Minangkabau* ethnical culture that focuses on wandering (*Merantau*) as learning experiences. The objective of “*Surau Merantau*” is to score mature generation in appropriate mental and physical growth. The curriculum is a natural synthesis of competence-based curriculum. Adopting the special philosophy of adult education (andragogy) of ethnic *Minangkabau*, the curriculum is in the form of a student-centered program combining correlated and eclectic curriculum. The instructional model uses “*TABEL*”; Tasking, Behaving, Experiencing, and Learning, a model where students learn directly to the expertise or in the workshop laboratory with class divisions based on skill they want to master. The curriculum management uses models of weekly, monthly, semester, and annual evaluation. Therefore, the result of this study can be used as a reference to establish the concept of education in nearly idea.

Keyword: Andragogy, Culture, Curriculum, Minangkabau, Surau Merantau

Introduction

Schools in Indonesia use National Curriculum not School Based Curriculum, which means the government has the uniform standard for all schools in Indonesia. As Indonesia is an archipelago country which is derived from more than 17.000 islands and divided into 34 provinces, it seems impossible to unify the competence standard to all over schools in Indonesia.

During two decades (1994 – 2016), the curriculum has changed for six times. The rapid of curriculum made the assessment of the students cannot be evaluated wholly with the same curriculum. There must be three significant assessment elements to be analyzed first before changing the curriculum. They are pre, summative, and formative (Kelting-Gibson, 2013). The difficulty to do the assessment is because one student experienced different curriculum during their school periods from elementary to high school.

Another aspect to assess the student is, understanding that student has their own characteristics. They have different needs, different dreams, different characters, different point of view, and different characters. If they are treated the same, it will be like a doctor who has different patients, different illness, and different diagnoses but given only one prescription. In another way, it can be called a malpractice in education.

Besides the needs of the students, each province in Indonesia consists of various ethnic that has a unique and particular culture in educating the children. One of the ethnic with special characteristics in their education system is *Minangkabau*. It is an ethnic group originates from West Sumatera. This ethnic group has its own characteristic in educating their children called *Surau Merantau*.

Surau is derived from its local language means Mosque, while *Merantau* means wandering. In their philosophy, boys after they reach ten years old, they have to wander to find experiences in real life. They don't have any space in their house anymore and they may back home after they get their own definition about success and experiences to face the real life. They stay in *Surau* while they are wandering.

This model is adopted by a Junior High School in a form of curriculum. The school is called *Surau Merantau*, a school based on *Minangkabau* ethnical culture and its basis of curriculum development is from “*Surau Merantau*” concept. This study aims to determine the nature and purpose of “*Surau Merantau*”, a school based on *Minangkabau* ethnical culture and its basis of curriculum development. This school concerns on the growth of current generation who rates precocious physically, yet mentally unready.

Literature Review

The goal of National Curriculum in Indonesia is the objectives obtained based on Nation's philosophy, ideally and comprehensively (Hamalik, 2013). It is mentioned in Indonesia National Education System Constitution the year of 2003 number 20, the 37th article, that the government designs the National Curriculum for nationwide uniformity of content and standards in education for all School in Indonesia. Yet, in

the 38th article it is mentioned that each of school in Indonesia is free to develop their content of curriculum based on their own local wisdom without ignoring the goal of National Curriculum.

The concept of local wisdom that is brought to develop the curriculum is to engage the member of units of a social system to accomplish the common goal. The social system constitutes a boundary within which an innovation of a curriculum diffuses (Rogers, 1983). The local society probably easily accepts the tradition which is a part of the tradition from their ethnic's culture. If it is developed in to the modernization of education, it will lessen the cons from the society.

To achieve the national goal, it must be break downed into to the instructional goal which can be achieved after teaching and learning process in the classroom. The instructional goal is classified into five domain, they are verbal information, intellectual skill, psychomotor skill, attitude, and cognitive strategies (W. Dick, L. Carey, J. O. Carey, 2002). “*TABEL*” is the method used in teaching and learning activities that covers those five domains.

To optimize the instructional objectives, teacher emphasizes the students to internalize every activity into habit by increasing their critical thinking, integrating thematic curriculum, and recognizing the student's multiple intelligence (Olivia, 2009). “*Surau Merantau*” uses the thematic Curriculum to gain the optimal instructional objectives.

Methodology

Design Of The Reserach

This research belongs to qualitative research with a case study method which investigate a bounded system (a case) or multiple bounded system (cases) over time through detailed, in depth data collection involving multiple source information and reports a case description and case-based themes (Creswell, 2007). There are at least six of evidence in case studies reflects the research of both of them: documents, archival record, interviews, direct observation, participant-observation and physical artifacts (Stake, 1995)

Data and Data Source

In this research, the data is the implementation of curriculum of “*Surau Merantau*” includes structure, components, method, technique, materials and output competences expected in implementation. The data source is the director, teacher, and students.

Procedure of Collecting Data

The procedure of collecting data are observation and interview. Observation is used for collecting data carried out by writer to make a note about the event or phenomenon happening by observation in the class. Interview is used foreliciting certain information from the respondent (Yin, 1994). In this research, he used unstructured interviewed where the questions are not specifically limited and set so that the conversation can flow freely. The questions are asked in unstructured several topics can be discussed.

Technique of Analyzing Data

Technique of analyzing data of this research is descriptive qualitative. Descriptive qualitative research is the process of implications of data in order to make it easier to read (Singarimbun, 1995). The steps of analyzing data are classifying the data of observation and interview, analyzing the data from the result of observation and interview, then drawing the conclusion and suggestion based on proposed problem.

Discussion

Philosophy of Surau Merantau

Minangkabau is one ethnic group in West Sumatera, Indonesia which is popular with the tradition of wandering. They call it *Merantau*. The tradition teaches them to obtain an entrepreneur skill naturally due to fulfill their daily needs. Their entrepreneur skill has been proven for their business that spread widely in Indonesia. People, especially men are accustomed to apart from home and their parents since they are ten years old. Based on the tradition, they have to experience the reality, face the adventure, and may back home when they are success already.

During the journey when they are away from home, they are allowed to stay at mosque (*Surau*) at night. Besides a place for praying and staying, mosque is also place where local people learn more about religion. They also learn about the meaning of life. Formerly, mosque has the same function as school or *Madrasa*. The tradition of *Surau* and *Merantau* then become the root in developing the curriculum in the basis of andragogy education in the basis of *Minangkabau* Ethnic's Culture in Junior High School with the students at the age of eleven to thirteen.

Concept of Surau Merantau

There are four systems of *Minangkabau* Ethnic that are being used in adopting “*Surau Merantau*” curriculum. They are *Surau*, *Rantau*, *Lapau*, and *Tabek*. *Surau* which means mosque, a place for Muslim to pray is also a place to build students’ character. The character that is formed in *Surau* is to build independent character, survival, life-management, strong faith, attitude, social ethic, social-entrepreneurship, and life experience.

Rantau means wandering. In the age of eleven, the students are separated from their parents. They seek knowledge apart from their home. It teaches them to gain the experience from nature. It develops their life-skill through experiences.

Lapau means café or bar. It doesn’t mean that *Lapau* in “*Surau Merantau*” is a place for partying. The similar thing is the concept and analogies. *Lapau* is a place for student to have interaction with another student. The owner of the café or the bartender is a counselor. This place has a function to get rid from the humdrum or something stressed the students for a while. While the students can have a counseling, it is also a place to actualize their knowledge and skill. Besides, *Lapau* is build for information and solution center.

Tabek figures out as a river. A river is where local people interact with another. There might be also stranger. River is where the people catch fish to earn their living. It analogizes as the social environment around the school. Students are not only taught how they do a good manner to the teacher or their friends, but they are also taught how to behave with the society.

Programs in Surau Merantau

To achieve the objectives, “*Surau Merantau*” divides the programs into three parts. They are major program, supporting program, and instructional process. The major program is designed to facilitate the students’ life skill. This program divides into forming and constructing. In forming the students’ character, there are two important aspects students need, they are motivating, which comes from their teacher, parents, friends, and themselves, and constructing the mindset that is done by the teachers. If all aspects are met, the students find no obstacles in performing.

The supporting program is moral and skill. Moral support can be form of motivation support and atmosphere support. While the skill support is a constructive consequence. It is a kind of reward and punishment system.

The characteristics of instructional process is integrated, thematic, and supportive learning. As Ki Hajar Dewantara said, “*Tut wuri handayani*,” which becomes the slogan of Indonesia Educational System that means as a leader, must provide the moral and self-esteem boost from the rear. This concept is summed up in a method of learning called “*TABEL*”.

Method of Learning

The method of learning that is used in “*Surau Merantau*” is “*TABEL*”: Tasking, Behaving, Experiencing, and Learning. The teacher explains the purpose of the study then the instruction clearly in the very first beginning. This step is called Tasking. The role of teacher when the students do the task from the teacher (Behaving) is as supervisor. During getting experience (Experiencing) from the subject, the teacher is available as consultant when the students find problems in the field. The last but not least, students are discussed, led by the teacher about the experience of learning. The teacher will give confirmation, answer the student’s question and draw the conclusion. To be a good coach, a teacher should encourage the students to do self evaluation and reflection (Milad, 2017).

The Difference between Surau Merantau, School, and Homeschooling

“*Surau Merantau*” is an alternative between schooling system and homeschooling system. It is a school education that brings home education. Students are educated with the basis of their local culture and tradition to gain learning experience. In schooling system, it is the teacher who determines what the students have to study and take the control to separate the failure and successful students (Raja, 2012). While homeschooling, is a control from parents to the children to set their own educational

system (Ng Kim-Soon, 2015). In "*Surau Merantau*", students are free to choose their own activities supervised by teachers.

Conclusion

"*Surau Merantau*" is an informal school in the same level of Junior High School which develop competence based curriculum and adopt the local culture, *Minangkabau* becoming a new concept of curriculum concerning on the mental growth of the students through the basis of andragogy. "*TABEL*" as the method of learning is a process compiled in strategy giving an adult style learning to the students. This special method differentiates "*Surau Merantau*" with schooling and homeschooling system. To support the learning activity, students are facilitated with *Surau, Rantau, Lapau, and Tabek* as the system to encourage them in solving the problem they found during learning process.

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