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Character Education through Local Content Curriculum of *Budaya Alam Minangkabau*

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Abstract: The study aims to determine whether *Budaya Alam Minangkabau* subject is able to shape the character of students in accordance with *Minangkabau* cultural values. The selection of learning strategies, the availability of teaching materials, and learning media determines the success of students' character planting. A Mixed Method was carried out where the population of this study was elementary school teachers in Padang. *Budaya Alam Minangkabau* is taught in grades 4, 5, and 6. The numbers of elementary school teachers are 939. For quantitative data, a sample of 100 teachers was determined, while for qualitative data the headmaster and school supervisor were assigned. Based on the results of research that has been done, the subjects of the *Budaya Alam Minangkabau* play a role in the formation of character, namely the planting of cultural values, ethics, morals and local wisdom. Thus, students have a high sensitivity to the cultural values of the region in order to remain sustainable and not uprooted from its own cultural roots. The formation of character in students is a value education, character education, and formal education, character education that aims to develop the ability of all school members to provide good and bad decisions, exemplary, maintain what is good and realize goodness in everyday life to the fullest heart. Through *Budaya Alam Minangkabau* subjects, students are expected to be able to recognize and become familiar with their own natural, social and cultural environment. Students have the stock, abilities and skills as well as knowledge about the area that is useful for themselves and the community in general, and develop noble values of local culture in order to support national development.

Keywords: Character education; local content curriculum; *Budaya Alam Minangkabau*.

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INTRODUCTION

The curriculum developed for each level of education must refer to Law No. 20 of 2003 concerning the National Education System, which states that "Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength,

self-control, personality, intelligence, noble character, as well as the skills required by himself, society, nation and state" (Greenwood, 2013; Gruenewald, 2003; Schroder, 2006; Ukpokodu, 2007).

The first character expected is to have religious spiritual power. Ministry of National Education (2009) explains that this means students have attitudes and behaviors that are obedient in carrying out the teachings of their

religion, tolerant of the implementation of other religious worship, and live in harmony with followers of other religions (Amalia, 2018; Berthold & Ruch, 2014; Levitt, 2004). Furthermore, self-control means being able to control him in any situation so that it can be seen from actions those do not harm him and others. Students have personality means they are able to show their identity positively and can be valued as educated humans. Having good character means having a positive attitude which is the actualization of the understanding of the positive values that are adopted. Based on this description, it is clear that character is an important goal of the implementation of education. From this definition, there are at least some desirable characteristics of the implementation of an educational process, namely, religious spiritual strength, self-control, personality, intelligence and noble character.

Character building can be said as value education, character education, and moral education, character education which aims to develop the ability of all school members to provide good and bad decisions, exemplary, maintain what is good and realize that goodness in everyday life with all my heart (Isaacs, 2001; Marsh & Kleitman, 2005; Rahim, 2013). It means that character is a process of instilling values including character, behavior, morals, which leads to positive things in the form of good attitude in daily life.

However, there is an alarming phenomenon. There is a tendency for the organization of education to separate worldly life from religious (secularistic) supremacy, the depletion of the understanding of cultural values, ethics, and moral values contained in their environment. Values learned through various subjects are not visible in their behavior, although they can complete tasks immediately. Examples include adolescent promiscuity, dress ethics, courtesy, respect for parents and teachers, acts of violence. Even fights carried out by students, hurting friends, even acts of violence committed by teenagers in the form of bullying are increasing.

The existence of local content subjects is a strategic approach in the context of character formation, inculcation of cultural values, ethics, morals and local wisdom, so that students have a high sensitivity to the cultural values of their area and are not uprooted from their own cultural roots. (Masnur, 2011; Narwanti, 2011). The local content curriculum is indeed determined based on the needs and characteristics of certain regions with the decision of the regional head. For the province of West Sumatra, subjects for the *Budaya Alam Minangkabau*, the Qur'anic Disability (compulsory for all students), Traditional Skills, Malay Arabic Disability, and Agricultural Skills (two out of the three subjects were selected).

Based on observations and interviews with teachers at school, it was found that the learning process was more information-only through stories and explanations from the teacher; subject matter was very dense with history, customs and culture, and traditions that exist in each region in *Minangkabau*. The subject material does not lead students to familiarize the behavior in accordance with the expected character, which is contained in the *Budaya Alam Minangkabau* subject matter. Based on this phenomenon, it is necessary to know how the implementation of learning for the subjects of the *Budaya Alam Minangkabau* in schools aimed at the formation of students' character. The strategy and availability of teaching materials, as well as the media available in schools.

Based on the explanation above, the problems in this research are: first, how is the application of character education through local content curriculum of the *Budaya Alam Minangkabau* in Primary Schools in Padang covering subject matter, strategies and learning media? Second, how is the development of teaching materials on local content in the *Minangkabau* Nature Culture in Elementary Schools?

The basic theory of this study uses the concept of character education developed by Megawangi (2004) and the conception of

character education formulated by the Ministry of National Education (2009) which is used as a reference in organizing character education in schools. The factors that will be examined in this study will influence the implementation of character education in schools. Models of implementing character education in schools are sometimes delivered through one subject (subject matter), some are integrated in each subject (integrated model), correlation models with similar subjects, supplements models, and combined models (Althof & Berkowitz*, 2006; Berkowitz, 2002; Berkowitz & Bier, 2004; Lapsley & Narvaez, 2007)

The implementation of character education in Indonesia does not yet have a definite pattern or model. More characters are discussed as informative knowledge; little is applied in the daily behavior of students. The learning approach developed in the 2013 curriculum has been oriented towards the application of character values. Religious and social competencies are developed indirectly when students learn about knowledge and the application of knowledge. How to apply character values in each subject and in every activity in school needs to be studied, to get the right pattern for character education (Curriculum 2013). Attachment of the Minister of Education and Culture Regulation of the Republic of Indonesia Number 81A of 2013 concerning the Implementation of the Local Content Development Guidelines Curriculum in article 77P includes stating that: (1) District / city regional governments coordinate and supervise local content management in basic education; (2) Management of local content includes the preparation, preparation and evaluation of local content documents, textbooks and teacher manuals; and (3) In the case that all regencies / cities in 1 (one) province agree to determine 1 (one) local content, coordination and supervision of curriculum management in basic education is carried out by the provincial government.

Local content as study material that forms an understanding of the potential in the area of residence is useful to provide students

with the attitude, knowledge, and skills to: 1) Get to know and become more familiar with the natural, social, and cultural environment; 2) Having the ability and skills as well as knowledge about the area that is useful for himself and the community in general; and 3) Have attitudes and behaviors that are in line with the values / rules that apply in the region, as well as preserving and developing the noble values of local culture in order to support national development.

The *Budaya Alam Minangkabau* subject is a local subject for the Province of West Sumatra. The study material in the *Budaya Alam Minangkabau* lesson was lifted from the culture and values that apply in the life of the *Minangkabau* community. *Minangkabau* society or tribe has a philosophy which is used as a guideline in the social life of the community which reads "Adat bersendi syara ', syara' bersendi Kitabullah" (Adat is based on syara ', Religion is based on the Book of God (al-Quran). While its education follows the philosophy of "*Alam Takambang Jadi Guru* " (ATJG) (nature unfolds into teacher). The philosophy is poured through the *Budaya Alam Minangkabau* subject. All students at the basic education level must follow it. These lessons have special characteristics that at the same time beautify and enrich life values that need to be a means the character building of students as *Minangkabau* residents, which is at the same time a national cultural asset. The scope of the material for the *Budaya Alam Minangkabau* was developed based on studies conducted by the government with the West Sumatra *Minangkabau* Natural Density Institute (LKAAM).

Strategies for Implementing Character Education in Schools

The effort to carry out character education is the availability of a curriculum based on a holistic approach, which is integrating character development into every aspect of school life. Following are the characteristics of a holistic approach; 1) Everything in school is determined based on

the development of relationships between students, teachers and the community; 2) The school is a caring student community where there is a clear bond connecting students, teachers, and schools; 3) Emotional and social learning is equivalent to academic learning; 4) Cooperation and collaboration among students become more important than competition; 5) Values such as fairness, respect, and honesty become a part of daily learning both inside and outside the classroom; 6) Learners are given many opportunities to practice their moral behavior through activities such as learning to provide services 7) Discipline and class management are the focus of solving problems rather than giving rewards and punishment; 8) Teacher-centered learning models must be abandoned and move on to class democracy where teachers and students gather to foster unity, norms, and problem solving (Bajovic et al., 2009; Berkowitz & Bier, 2005; Mislia et al., 2016; Pearson & Nicholson, 2000; RETNAWAT et al., 2018; Suherman, 2018).

Budaya Alam Minangkabau Lessons

West Sumatra (*Minangkabau*) is one of the regions in Indonesia that has culture, customs, language, traditional arts, and various skills inherited from generation to generation. These characteristics are bound by a very strong philosophy, namely "Customs based on *syara* ', *syara*' with scriptures". This philosophy also became the cultural identity of the *Minangkabau*. This characteristic beautifies and enriches life values that need to be nurtured and maintained through education. There are many ways that can be done; one of the ways taken is to include it in the curriculum learned in schools in the form of a local content curriculum (Andrian et al., 2018; Yamin, 2017). The *Budaya Alam Minangkabau* is used as one of the subjects in the local content curriculum for the West Sumatra region. This subject is taught in grades 3, 4, 5, and 6 elementary and junior high.

The study material in the *Budaya Alam Minangkabau* lesson was lifted from the culture and values that apply in the life of the

Minangkabau community. All students at this level are obliged to follow it. This lesson also serves as a means of character building for students as *Minangkabau* citizens, who are also national cultural assets. The scope of material for the *Budaya Alam Minangkabau* (*Budaya Alam Minangkabau*) covers material related to: 1) Kinship system; 2) Leadership; 3) Heritage and inheritance; 4) Customs based on Islamic teachings; 5) Traditional skills, 6) Information about the history of the *Minangkabau* Kingdom. In accordance with the previous description, even this learning needs to implement character values in accordance with the characteristics and culture of the community, and the curriculum developed must be adapted to these characteristics.

METHOD

The research methodology used is a combination approach (Mixed Method Design). This approach was chosen in accordance with the problem under study, namely regarding character education through the *Budaya Alam Minangkabau* subject. The combination of these two approaches strengthens studies related to the whole phenomenon under investigation.

To get quantitative data, a questionnaire was developed based on research indicators. The research sample was 100 teachers who taught *Budaya Alam Minangkabau*. For qualitative data, instruments were used in the form of observation guidelines, interview guidelines, and documentation. The object of research is teachers and students who are actively involved in the process of character education through *Budaya Alam Minangkabau*. The data source is a teacher who teaches *Budaya Alam Minangkabau*. Sources of qualitative data are the Headmaster and School Superintendents.

RESULT AND DISCUSSION

Local content curriculum is a strategic step in the field of formal education in developing human resources, to develop capabilities that are in accordance with the

interests of the region in controlling all the potential they have. This study aims to examine the implementation of the curriculum of local content in the Minangkabau Natural Culture. The results of this study are studies conducted in elementary schools in Padang

with a focus of research looking at the way teachers apply character values formulated by the Ministry of Education and Culture through the subjects of Minangkabau Natural Culture. The character values are as follows:

Table 1. Core Competencies, Character Values and Indicators

Core Competencies	Character Values	Indicator
Religious Attitude	Religious	Students implement religious values in class.
	Honest	Apply honest behavior in the classroom.
	Love peace	Attitudes, words and actions that cause others to feel happy and safe in his presence.
Social Attitude	Love the motherland	Ways of thinking, behaving, and acting that show loyalty, care and high respect for language, physical environment, social, economic culture, nation and religion.
	Tolerance	Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others that are different from him.
	Discipline	Actions that exhibit orderly behavior and comply with various rules and regulations.
	Environmental care	Familiarize students with protecting the environment.
	Social care	Creating a classroom atmosphere that supports students to be independent.
	Responsible	Attitudes and actions that always want to provide assistance to others and people in need.
	Democratic	The attitude and behavior of a person to carry out the duties and obligations that should be done, towards oneself, friends, the environment and God Almighty.
	Spirit of nationality	The way of thinking, behaving, and acting that values the rights and obligations of himself and others.
	Friendly / communicative	A way of thinking, acting and having insight that places the interests of the nation and the state above self and group interests.
	Like to read	Actions that show pleasure in talking, hanging out, and working with others.
Knowledge	The habit of providing time to read various readings that provide good for yourself.	
	Curiosity	Creating a class atmosphere that invites curiosity.
	Reward achievements	Give proper appreciation to students.
Skills	Hard work	Behavior that shows earnest effort in overcoming various barriers to learning, tasks and completing tasks as well as possible.
	Creative	Think and do something to produce a new way or result from something you already have.
	Independent	Attitudes and behaviors that are not easy depend on others in completing tasks.

Based on responses and responses obtained from questionnaires distributed in the field, then analyzed based on the following points.

The Important of *Budaya Alam Minangkabau* Subject

The subject of the *Budaya Alam Minangkabau* (BAM) is one of the subjects of

local content that must be taught by schools in the regional government of West Sumatra Province. After the 2013 Curriculum was implemented, some schools in Padang integrated BAM into the subjects of arts and culture.

Table 2. Level of Needs of BAM Subjects According to Respondents

NO.	STATEMENT	Level of Needs				
		1	2	3	4	5
1	<i>Budaya Alam Minangkabau</i> subjects are important to learn for character formation	0	0	2	28	70
2	Studying the origins of <i>Minangkabau</i> is an important material in <i>Budaya Alam Minangkabau</i> subjects	0	0	0	40	60
Total		0	0	2	68	130
Mean (%)		0	0	1	34	65

Based on the table, it was found that respondents rated *Budaya Alam Minangkabau* subjects ranked number 5 (very important), with an average of 65%, number 4 (important) with an average of 34%, number 3 (hesitant) with an average average of 1%, and no one gives an assessment with the number 2 (not important) and number 1 (very not important). Thus it can be concluded that the majority of respondents view *Budaya Alam Minangkabau* subjects as very important to be taught in Padang Elementary Schools in order to instill character.

The *Budaya Alam Minangkabau* subject is a local subject for the Province of West Sumatra. The study material in the *Budaya Alam Minangkabau* lesson was lifted from the culture and values that apply in the life of the *Minangkabau* community. *Adat Basandi Syarak, Syara Bersandi Kitabullah (ABS-SBK)* is a philosophy of life of the *Minangkabau* people which includes customary rules based on Islam, which contain customary values and customary savanna (true customary customs), customary customs (customary customs) which is condensed), customed teradat (adapted custom) and customs (customs).

The Natural Philosophy of *Alam Takambang Jadi Guru* (nature that stretches to become a teacher) is the concept of developing science and technology based on the principle of natural dynamics, by making all elements and natural events as sources, media and role models in student development and efforts to advance people's lives. These noble values are the unique wealth of community life and the *Minangkabau* culture that lives and develops

and dynamizes community life. The philosophy is in accordance with the objectives of national education in shaping the expected character that is having spiritual strength, self-control, personality, and noble character. Spiritual religion refers to the teachings of Islam, because syara 'which is meant is the teachings of Islam, not other religions. Self-control referred to is the control of behavior based on customs and culture, as well as the religion professed, namely Islam. Personality and noble character also reflects the personality as a Muslim. The implementation of the philosophy and values is outlined in the *Budaya Alam Minangkabau* subject. It is expected that the learning process of *Budaya Alam Minangkabau* should provide experience to students to form the expected character.

Budaya Alam Minangkabau is one step in answering the social problem of planting cultural values in the next generation in *Minangkabau*. The socialization of cultural values in addition to through cultural activities in the midst of the community, formal education in schools is one of the right choices to instill cultural values. The most important inculcation of cultural values is values and norms related to individual character. The existence of subjects covered in the local content curriculum is a strategic approach in the context of character building, inculcation of cultural values, ethics, morals and local wisdom, so students have a high sensitivity to the cultural values of their area and are not uprooted from their own cultural roots.

Along with the implementation of the 2013 curriculum in several schools in the city

of Padang, *Budaya Alam Minangkabau* subjects are integrated into the subjects of arts and culture. This integration means eliminating *Budaya Alam Minangkabau* subject hours, but some *Budaya Alam Minangkabau* material is studied in conjunction with cultural and art learning material. This integration makes the compaction of material in the subjects of art and culture which impact on the ineffectiveness of the learning process. For schools that are still implementing the 2006 Curriculum (KTSP) they still maintain *Budaya Alam Minangkabau* as a separate subject.

Based on the results of the research conducted, the teacher as the respondent responded that *Budaya Alam Minangkabau* is very important to remain taught as a separate subject. Integrating *Budaya Alam Minangkabau* with other subjects in elementary schools is considered ineffective in the learning process. *Budaya Alam Minangkabau* learning which is full of *Minangkabau* cultural values and meanings should get wider special time at school. Thus the teacher can more freely introduce cultural values to students.

Application if Character Values in Learning

The important thing from *Budaya Alam Minangkabau* subjects is the inculcation of cultural characters and values to students as the next generation of the nation. Previously the characters were more talked about as

informative knowledge, little of which was applied in the daily behavior of students. The learning approach developed in the 2013 curriculum has been oriented towards the application of character values. Religious and social competencies are developed indirectly when students learn about knowledge and the application of knowledge. How the application of character values in each subject and in every activity in the school needs to be studied, to get the right pattern for character education.

Based on Law No. 20 of 2003 concerning the National Education System can be emphasized that the character that must be formed through education is to make students have spiritual strength, self-control, personality, intelligence and noble character. To make students have such characters, the learning process that is designed must be adapted to the expected character formation. The learning undertaken should integrate aspects of learning in an integrated manner, so as to display intact, characterized behavior. Character values in the 2013 curriculum are grouped into four categories, namely religious attitude core competency (KI 1), social attitude core competency (KI 2), knowledge core competency (KI 3), and knowledge implementation core competency (KI 4). KI 3 and KI 4 must be formulated operationally and seen in the learning process, while KI 1 and KI 2 are effects that will emerge after students master KI 3 and KI 4 (2013 Curriculum).

Table 1. Core Competention of Curriculum 2013

No.	Core Competention	
1.	Religious Attitudes (KI 1)	Accept, practice and respect the teachings of the religion they hold.
2.	Social Attitudes (KI 2)	Show honest behavior, discipline, responsibility, courtesy, caring, and confident in interacting with family, friends, teachers, and neighbors.
3.	Knowledge (KI 3)	Understanding factual knowledge by observing and asking questions based on curiosity about himself, God's creatures and their activities, and objects they encounter at home, at school and at playgrounds
4.	Skills (KI 4)	Present factual knowledge in clear, systematic and logical language, in aesthetic works, in movements that reflect healthy children, and in actions that reflect the behavior of children of faith and noble character.

Character education in the education unit has been formulated into 18 values originating from Religion, Pancasila, Culture, and national education goals. These values are: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Hard Work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) Spirit of Nationality, (11) Love of the Motherland, (12) Appreciation of Achievement, (13) Friendly / Communicative, (14) Peace of Love, (15) Love of Reading, (16) Caring for Surrounding Nature, (17) Social Care, (18) Responsibilities.

KI-1 Religious Attitudes

KI-1 in K13 is the inculcation of religious aspects in students in which the translation is to accept, practice and appreciate the teachings of the religion they hold. The character values contained in KI-1 are religious, honest, love for peace and love for the motherland.

Table 3. Importance of Character Values in Core Curriculum-1

Level of Needs						
	1	2	3	4	5	A
Total	12	34	95	636	619	4
Mean		2.4				
	0.86	3	6.79	45.43	44.21	0.29

Based on the table it was found that respondents rated the formation of religious attitudes through *Budaya Alam Minangkabau* subjects ranked number 5 (very important) with an average of 44.21%, number 4 (important) with an average of 45.43%, number 3 (hesitant) with an average of 6.79%, number 2 (not important) with an average of 2.43%, number 1 (very unimportant) with an average of 0.86% and respondents did not vote / abstain as much as 0.29%.

KI-2 Social Attitudes

KI-2 is a social attitude group with the elaboration of showing honest

behavior, discipline, responsibility, courtesy, caring and confident in interacting with family, friends, teachers and neighbors. Character values contained in KI-2 are tolerance, discipline, environmental care, social care, responsibility, democracy, national spirit, friendly / communicative and fond of reading.

Table 4. Importance of Character Values in Core Curriculum-2

Level of Needs						
Total	1	27	125	929	813	5
Mean	0.05	1.42	6.58	48.89	42.78	0.26

Based on the table it was found that respondents rated the formation of social attitudes through BAM subjects ranked number 5 (very important) with an average of 42.78%, number 4 (important) with an average of 48.89%, number 3 (hesitant) with an average of 6.58%, number 2 (not important) with an average of 1.42%, number 1 (very unimportant) with an average of 0.05% and respondents did not vote / abstain as much as 0.26%.

KI-3 Knowledge

KI-3 is a cognitive aspect group whose translation is to understand factual knowledge by observing and asking questions based on curiosity about himself, God's creatures and their activities, and objects they encounter at home, at school and in playgrounds. Character values in KI-3 are curiosity, respect for achievement, and hard work.

Table 5. Importance of Character Values in Core Curriculum-3

Level of Needs						
Total	1	5	26	258	219	1
Mean	0.2	1	5.2	49.6	43.8	0.2

Based on the table it was found that respondents rated the formation of knowledge through BAM subjects ranked number 5 (very important) with an average

of 43.8%, number 4 (important) with an average of 49.6%, number 3 (doubtful - ragu) with an average of 5.2%, number 2 (unimportant) with an average of 1%, number 1 (very unimportant) with an average of 0.2% and respondents do not vote / abstain as much as 0 , 2%.

KI-4 Skills

KI-4 is a group of aspects of skills whose translation is to present factual knowledge in clear, systematic and logical language, in aesthetic works, in movements that reflect the behavior of children of faith and noble character. The character values on KI-4 are creative and independent.

Table 6. Importance of Character Values in Core Curriculum-4

	Level of Needs					
	4	5	29	210	152	0
Total	4	5	29	210	152	0
Mean	1	1.25	7.25	52.5	388	0

Based on the table the respondents rated the formation of student skills through BAM subjects ranked number 5 (very important) with an average of 38%, number 4 (important) with an average of 52.5%, number 3 (hesitant) with an average of 7.25%, number 2 (not important) with an average of 1.25%, number 1 (very unimportant) with an average of 1% and respondents not voting / abstaining as much as 0%.

Character education has a higher meaning than moral education, because character education is not only related to the problem of right and wrong, but how to instill habits (habits) about good things in life, so that students have high awareness and understanding, as well as caring and commitment to applying virtue in everyday life.

According to Mulyasa (2016) "Character education is an effort to help the development of the souls of children both physically and mentally, from the

nature of nature toward humanity and better civilization". Character education is a process that is very sustainable and never ends (never ending process), so that it results in continuous quality improvement, which is aimed at the realization of the human figure of the future, and is rooted in national cultural values. Character education must foster philosophical values and practice the entire character of the nation as a whole and comprehensively.

To form a superior and moral person requires a systematic and planned effort through character education at various levels of education. Character education is an effort to help the development of the souls of children both physically and mentally, from the nature of nature toward humanity and a better civilization. According to Gunawan (2012) character education is a deliberate effort to understand humans, care and the core of ethical / moral values. Where we think about the kinds of characters we want for our children, it is clear that we want them to be able to judge what is truth, care deeply about what is truth / rights, and then do what they believe to be true, even in the face of pressure from without and in temptation. Thus character education is everything that teachers do that is able to influence the character of students. The teacher helps shape the character of students. This includes exemplary how the teacher behaves, the way the teacher talks or delivers material, how the teacher tolerates and various other related matters.

Application of Character Values through *Budaya Alam Minangkabau* Subject

Planting character values in students can be done through learning materials / study materials at every level of education. The study material in the *Budaya Alam Minangkabau* lesson was lifted from the culture and values that apply in the life of the *Minangkabau* community. All students at this level must

follow it. This lesson also serves as a means of character building for students as *Minangkabau* citizens, who are also national assets. The scope of *Budaya Alam Minangkabau* material includes the following material: 1) Kinship System in *Minangkabau*; 2) Leadership in *Minangkabau*; 3) Heritage in *Minangkabau*; 4) Custom Based on Islamic Teachings; 5) *Minangkabau* Traditional Skills; 6) History of the *Minangkabau* Kingdom

Budaya Alam Minangkabau Learning Strategies

The selection of learning strategies that are in accordance with the characteristics of *Budaya Alam Minangkabau* learning materials is an effort that must be done by the teacher. According to Sanjaya, (2007). In the world of education, strategy is defined as planning which contains a series of activities designed to achieve certain educational goals. While Dasgupta (2005) explains that the learning strategy is a learning activity that must be done by teachers and students so that learning objectives can be achieved effectively and efficiently. This was also said by Dick and Carey that the learning strategy was a set of learning materials and procedures that were used together to produce learning outcomes for students (Sanjaya, 2006).

The learning strategy that is commonly used by teachers in *Budaya Alam Minangkabau* learning is the exposition-discovery learning strategy. In the exposition strategy the subject matter is presented to students in the finished form and students are required to master the material that has been delivered. This can be seen from the results of the questionnaire distributed that the learning activities that are usually done by teachers are explaining and delivering teaching material to their students. In this case the obligation of students is to master the

teaching material completely based on the teacher's explanation without processing it first. Thus, in the expository strategy the teacher functions as a conveyor of information.

The learning process using students' discovery strategies is required to be active in finding and finding teaching materials through various activities, so that the teacher's task is more as a facilitator and guide for the students. Various learning activities undertaken by students in this strategy are field trips to the Adityawarman Museum, discussing, wearing traditional clothing, attending traditional ceremonies, playing traditional musical instruments, individual and group assignments.

Budaya Alam Minangkabau Learning Media

Many media can be used by teachers in the learning process. Learning media are used with the aim to improve the quality of teaching and learning process which in turn is expected to improve student learning outcomes. The reason for the importance of using learning media in an effort is to improve the quality of the process and student learning outcomes. With the ability of the media, learning materials that are abstract will be concrete, clear and easily understood by students.

Learning media are often grouped using different criteria. Each type of media has its main characteristics and advantages and disadvantages. Therefore, in choosing the media to be developed and used it is necessary to consider its suitability with the material and expected learning objectives. In addition, it is also important to pay attention to student characteristics, strategies used, time allocation, media availability, supporting facilities and cost efficiency.

The media allows an object or event to be transformed through space, and

at the same time the event is presented to a large number of students with relatively similar stimulus experiences of the event. According to Miarso (2004) argues that "Learning media are all things that are used to channel messages and can stimulate the mind, feelings, attention, and willingness of the learning so that it can encourage the learning process". Learning media is a messenger technology that can be utilized for learning purposes. Thus it can be concluded that the need for learning media is something that teachers must provide in teaching.

CONCLUSION AND RECOMMENDATION

Local content curriculum is a strategic step in the field of formal education in developing human resources, to develop capabilities that are in accordance with the interests of the region in controlling all the potential they have. *Budaya Alam Minangkabau* subjects as curriculum subjects for local content in West Sumatra are expected to be able to convey cultural values to future generations. Philosophy of *Adat Basandi Syarak, Syarak Bersandi Kitabulla* which is a noble value of wealth typical of *Minangkabau* life and culture that needs to be preserved. The philosophy is in accordance with the objectives of national education in shaping the expected character that is having spiritual strength, self-control, personality, and noble character.

Efforts to establish character in accordance with the cultural values of each region need to be done in formal institutions. Based on the results of research that has been done, *Budaya Alam Minangkabau* subjects play a role in character building, inculcation of cultural values, ethics, morals and local wisdom, so that students have a high sensitivity to regional cultural values in order to remain sustainable and not uprooted from their

cultural roots alone. The formation of character in students is a value education, character education, formal education, character education which aims to develop the ability of all school members to provide good and bad decisions, exemplary, maintain what is good and realize good in everyday life to the fullest heart.

Through *Budaya Alam Minangkabau* subjects, students are expected to be able to recognize and become familiar with their own natural, social and cultural environment. Students have the stock, abilities and skills as well as knowledge about the area that is useful for themselves and the community in general. Having attitudes and behaviors that are in line with the values prevailing in the area and can preserve and develop the noble values of local culture in order to support national development.

It is recommended that *Budaya Alam Minangkabau* subjects must be a concern of the regional government of West Sumatra Province in order to remain a subject of local content which must be studied at various levels of education even though the national curriculum always changes from year to year. *Budaya Alam Minangkabau* must get the allocation of time in school so that cultural values can still be introduced to the next generation. It hopes that teachers are expected to always increase their competence in educating and teaching. To teach and shape the personal character of students the teacher is required to be able to create fun learning activities. In short, the cultivation of character values in students must always be done by the teacher in every learning activity in learning any material. Students who have high academic values and are supported by noble values that are contained in their personalities will make education output better.

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