

Komering Culture Local Content Curriculum Implementation at Primary School

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ABSTRACT

The Komering cultural local content curriculum was adopted at Muhammadiyah Primary School in 2021. The school is using the Komering cultural local content curriculum to help pupils comprehend local culture. However, the development of the local content curriculum in schools has not been founded on a scientific review of the curriculum, thus, teachers who carry out Komering cultural local content are still drawn from general instructors or do not have backgrounds in arts and culture education. As a result, the implementation is incomplete. The goal of this research was to find out what role educators had in the implementation of the Komering Culture Local Content Curriculum at Muhammadiyah Primary School. Local content instructors' grasp of Komering cultural knowledge, the learning process for Komering culture local content, and assessment of learning results. The method utilised is qualitative with a descriptive approach. The instrument employed observation and interviews, which were then evaluated using descriptive qualitative methods using Miles and Huberman's theory. The findings revealed that the basic concerns of schools in implementing the Komering culture local content curriculum were based on the vision and goal of the local government, which conveyed regional culture and taught students more about Komering culture. Teachers back them as curriculum implementers for commercial, and cultural content in their own communities, and principals recognise them as leaders.

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1. INTRODUCTION

Curriculum implementation is the process of implementing a curriculum plan or program through an action that results in a change. Changes like Handayani (Handayani, 2016) thought the majority of

curriculum changes fail since changes are only made to the curriculum, without making changes to the teacher as an actor of curriculum change in the classroom, and to the administrator as the person in charge of implementing changes in schools.

Cultural education and culture-based education are unquestionably necessary. The value of cultural knowledge of the local place must be instilled in the community's psyche as deeply as possible, and of course, via education. At this stage, culture-based education is the most effective method for instilling cultural awareness with the character of being one's true self and conserving local knowledge values so that people are not uprooted (Nirva, 2012).

Ogan Komering Ulu Timur Regency has a diverse cultural heritage since, in addition to indigenous, some inhabitants are immigrants. However, as part of the government program through transmigration or commuting, the district government will use one of these tribes as a local content lesson in schools to preserve the current culture. One of these development visions will be to conserve the culture that exists in the Ogan Komering Ulu Timur Regency, in accordance with the vision of the 2021 - 2025 Regional Medium-Term Development Plan "Eastern OKU Forward More Advance".

According to the findings of a previous study done by (Astuti, 2020), cultural arts learning was carried out at five schools. The pupils' work, which was studied using Roland Bhartes' semiotic theory, indicating that Malay values are still maintained. According to (Setyono & Widodo, 2019), some of the features of every civilisation and culture that exist in Indonesia, which can be seen from several aspects, include regional language, traditional rituals, values, and dress conventions. It is critical to preserve the community's local wisdom in the arts and culture so that it has the noble ideals of Indonesian culture in line with the Pancasila as the philosophy and foundation of the Indonesian state (Yuliatin, Husni, Hirsanuddin, & Kaharudin, 2021). (Septania, Hasyim, & Yanzi, 2017) According to the findings of his research, there are local knowledge values that contribute to the uniqueness of different marriage processions, such as the value of beauty, religious value, unity value, and kinship value. (Irhandayaningsih, 2018) argues there are values incorporated in wedding processions, notably the value of welfare and the value of peace, where these values are fundamental values. The customary parade embodies the idea of peace. From conduct to customs, human activity, in general, may contribute to the establishment of customs in a region. People, as previously established, always interact with other humans (Asmah, 2017).

East OKU Regency is one of South Sumatra's regencies with natural potential and community variety. This is a transient area with a variety of ethnic or cultural developments. Ogan Komering Ulu Timur Regency contains 485 elementary schools, both public and private, with practically all of them incorporating Komering culture as a local content topic. Because it is consistent with the regional government's objectives regarding local content subjects, such as knowing and loving, cultural and spiritual in the region, preserving and developing superior and local wisdom that is useful for themselves and their environment in order to support national development. Developing the character of students who are ready to meet the growth of the times in the global period while maintaining the noble ideals of religious teachings, local knowledge, and noble character. According to PERBUP Number 35 of 2021 on the Komering Culture Local Content Curriculum, where learning is carried out by all levels of education from PAUD (Kindergarten), SD/MI (Primary School), SMP (Secondary School) for up to 2 hours per week (Timur, 2021). And the goal of learning *komering* culture is to maintain and develop *komering* culture's customs, as well as to increase talents and skills in line with the *komering* area's requirements.

According to school rules, the adoption of the Komering Culture local content curriculum in East OKU Regency, which is now underway, will not be completed until 2021. The school uses local Komering cultural content since there is a dearth of public knowledge of Komering culture, which must be preserved (Sari, Somakim, & Araiku, 2020). This is done to improve the situation of children with ethnic diversity who previously had a local content curriculum adopted by bringing up the topic of the Komering language as a study and learning material for local content in the area. Furthermore, the potential for natural resources in East OKU Regency is still adequate to be utilised as a study for each

school in the area's maintenance and care for the environment (Sudirman; Dedy Subandowo; Ichsan Dacholfany, 2018).

Furthermore, based on observations in schools, the curriculum for the local content of *komerling* culture has not been determined based on the study of educational scientists, particularly the Komerling culture. As a result, teachers who carry out learning activities for the local content of Komerling culture are actually teachers of other subjects with a lot of empty teaching hours, so the subject of the local content of *komerling* culture has not been realised in accordance with the objectives of the local content of *komerling* culture because the teacher's qualifications are insufficient. Local content teachers' understanding of *komerling* culture is confined to reference books connected by local content teachers to *komerling* cultural material, however, this will not be implemented until 2021.

Learning activities in schools are still based on generic ideas provided by instructors of local *komerling* culture content, with little consideration given to the sustainability of the information being taught. Komerling culture is taught to pupils in order for them to develop not only significant information but also actions and attitudes of awareness of area culture (Suratmi, Laihat, & Santri, 2018). Not only do students not completely comprehend the local culture, but the school community as a whole has not applied the school's vision and objective addressing commercial culture. The introduction of a comedic culture program into the local content curriculum should be related to features of human behaviour (Bucholtz et al., 2014). Teachers of commercial culture's local content are not only broad-minded but also comprehend the fundamentals of humour culture. The knowledge of school residents in comprehending commercial culture remains poor, and learning appears to have had an insufficient influence on the final results of implementation. This is the issue with this study. Given that implementation is the most difficult component and is highlighted in all curricular activities, it is thought that curriculum implementation should be examined in order to set a goal to be attained. With different societal support and in accordance with the vision and objective of the *Ogan Komerling* Ulu Timur Regency Government, namely "East Oku is More Advance". As a result, we did a study on how educators' roles in the implementation of the Komerling Culture Local Content Curriculum in Muhammadiyah Primary School, East OKU Regency.

The novelty of this paper is the Komerling Cultural Local Content Curriculum is very important in addressing local wisdom. No previous studies talk about *Komerling* Culture. Local Content Curriculum based on the vision and goal of the local government, which conveys regional culture and teaches students more about Komerling culture. This paper contributes to successfully implementing the vision of local government.

2. METHODS

The descriptive qualitative approach was employed in this study, which means "research methodologies used as research processes that provide descriptive data" (Fuad & Kandung, 2014). Thus, we collected descriptive data in the form of words and images derived from interviews, documentation, field notes, and other supporting papers. The data is collected via interviews, library activities, observations, or observations, and the data is analysed using qualitative analysis (Agustin, 2019).

We employed observational data-gathering approaches to find information in the form of events, places or locations, and photos in the first part of this investigation (Sutopo, 2002). The researcher used the observation approach to examine the research place at Muhammadiyah Primary School directly. The 2013 curriculum and local Komerling Culture material that was applied at Muhammadiyah Primary School were observed. Second, the research was carried out through direct interviews with individuals involved in collecting the data under consideration. To gather information, researchers conducted interviews by asking informants questions. Finally, do document research to clarify the current data. The study was carried out by evaluating papers pertaining to the execution of local comedic culture content issues.

3. FINDINGS AND DISCUSSION

The *Komering* Culture Local Content curriculum is implemented by using the *Komering* Culture Local Content topic, which comprises of numerous drafts of the *Komering* Culture Mulok Mapping content, mainly language, that will soon join the class. Speech literature, *warah*, *pisaan*, *hiring-hiring*, *ringgok-inggok*, *andi-andi* are all parts of this language. There are also native art items, such as songs like *Ombay Akas*, *Kumoring Dang Lupa*, and *Unggak Ijan*. There are also *Kulintang*, *Terbangan*, and *Tanjidor* dances, in addition to *Tigol*, *Milur*, *Sada Sabai*, and Music dances. According to the interview with Mr K H A is below.

"Meanwhile, marriage, ningkuk, nyambai, adok, Mungpung, Kurauan, Ngangas, tipak, tegak Gawi, kurau, and Watang are among the topics covered in Customs and Tradition."

There is also information regarding *Komering* culture, such as dwellings on stilts. In addition to *songket* clothing, there are techniques for eating and drinking traditional *komering*. There is also folkloric material from *Komering*. Folklore from *Cape Kukuh*, *Tuan* on the island, and *Muyang Tojang*. *Pangiran Dipati*, the Lord of Sacred Teak, is the origin of Dusun Betung and Silop Country. *Mangkunegara*, *Puyang*. The origins of the word *komering* and the Mayang flower. There are also *komering* culture children's games such as *Guah Nige*, *Cepak Canting*, and *Sam Makan* (Hadikusuma, 1989; Rostyati, 1994).

The material is based on interviews with Mr. A A as a teacher in the field of *komering* arts and culture education studies and Mr. K H A (Interview Results, April 6, 2022), Muhammadiyah Primary School. The result of interview is presented below.

"The *Komering* culture local content curriculum is implemented by teachers at Muhammadiyah Primary School. We serve as role models for pupils in establishing a competitive culture" (Interview with the school principal, 6 April 2022).

According to field observations, there were various gatherings at schools that encouraged the learning process of *Komering* culture, such as the practice of wearing traditional *Komering* clothing on specific days, such as National Education Day. As an added practice value, students emerge one by one in front of the class to sing a comedy-language song as part of the learning process.

The outcomes of the curriculum document improvement for the local content of commercial culture are 1) coherence between Core Competencies and Basic Competencies as well as document alignment, 2) structuring in the competence of spiritual attitudes and social attitudes in *komering's* local outdoor learning cultures, and 3) providing creative space for teachers in curriculum implementation local comedy culture material. These include giving instructors creative space. 1) Teacher guides can be tailored to the specific environment. 2) In thematic learning (particularly at the basic level), instructors can create themes and sub-themes based on the circumstances. 3) The 5Ms *Mengetahui* (knowing about), *Memahami* (understanding), *Menerima* (accepting), *Melaksanakan* (doing), and *Membiasakan* (becoming used to) are thinking process abilities that must be regularly developed through learning in order for pupils to get accustomed to thinking scientifically. 5M is not a technique, a set of stages, or a learning method.

Knowing, understanding, accepting, acting, and being accustomed to becoming a character for pupils are the steps of internalising 5M values. Character development is accomplished by the following factors: 1) meaningful learning, 2) regional ecosystems and culture, 3) instructors as role models, and 4) family and community surroundings that foster the development of values regarding *komering* culture (Paeni, 2009). 4) the learning movement for *Komering* culture as the axis of education includes the fulfilment of the inculcation of *Komering* cultural values, particularly via the example of school principals, teachers, parents, and all education administrators and leaders. Community; 5) Raising awareness of *komering* culture is a common responsibility in order to conserve regional culture as a duty for all institutions, local governments, universities, business people, and the community, and to ensure that all available resources are used for educational purposes; 6) Commitment and regulatory support, including the fulfillment of commitment and regulatory support related to revitalising the role of school principals as managers, revitalising the 8-hour teacher obligation in schools, implementing

Ministry of Education and Culture Regulation Number 75 of 2016 concerning school committees as mutual cooperation bodies, and community participation, conducting 5-day learning activities, strengthening and expanding activities at school and outside of school (art culture, religion, extra and co-curricular, literacy); 7) Pay attention to diversity and level of disparity, including achievement of stages of implementing komering culture learning in accordance with diversity and level of disparity in each education unit in urban, sub-urban, and 3T areas by taking into account the limitations of school facilities and infrastructure, as well as accessibility to schools (valley route, forest, river, and sea) (Indonesia, 2016).

The curriculum for local content of Komering culture is a learning activity that instils regional cultural values related to regional languages, folk songs, traditional clothes, traditional houses, food, and traditional games typical of the Komering area in students in the East OKU area and introduces Komering culture to the national scene as well as internationally in order to preserve Komering culture and show the identity of the Komering community.

The pattern of Komering cultural learning activities begins with understanding the Komering language; students are taught the Komering language, and there are also facilities at school in the form of a Komering language pocket book, which includes a dictionary in the Komering language and words that have been interpreted in the Komering language. For high school students, pupils are also taught the accurate pronunciation and spelling of Komering languages such as speech literature, *warah*, *pisaan*, *hiring-hiring*, *ringgok-inggok*, *andi-andi* (Hanifah, 1996).

Students are also taught traditional Komering songs such as *Ombay Akas*, *Kumoring Dang Lupa*, and *Unggak Ijan*. There are also *Kulintang*, *Terbangan*, and *Tanjidor* dances, in addition to *Tigol*, *Milur*, *Sada Sabai*, and Music dances, where students learn the meaning and significance of these folk tunes. Meanwhile, wedding customs and traditions such as *ningkuk*, *nyambai*, *adok*, *Mungpung*, *Kurauan*, *Ngagas*, *tipak*, *tegak Gawwi*, *kurau*, and *Watang* are only taught in junior high school, with no instruction in elementary school.

There is additional information concerning stilted dwellings and traditional Komering culture, which is presented through photographs and movies exhibited in front of the class by the teacher during the learning process. In addition to *songket* apparel and processes for eating and drinking traditional *komering* such as *pindang tempoyak*, exam is taught as a regional dish that must be conserved. There is also folkloric material from *Komering*. Folklore from Cape Kukuh, Tuan on the island, and *Muyang Tojang*. Pangiran Dipati, the Lord of Sacred Teak, is the origin of Dusun Betung and Silop Country, Mangkunegara, Puyang. The origins of the word *komering* and the Mayang flower. Furthermore, there are games for children of *komering* culture, such as *Guah Nige*, *Cepak Canting*, and *Sam Makan*, that are taught in schools as instructional resources so that students are better familiar with local games that should be preserved (Ajawaila, 2003).

After the instructor has completed the learning process in the classroom, the teacher takes learning values by administering daily exams in the form of theory or practice. At the stage of taking practical scores, students are requested to do tasks such as singing *komering* folk songs whose evaluation involves the correctness of the tone and intonation of the poems expressed via the folk songs.

The role of the teacher in the classroom learning process is very important, and the background of the teacher learning the local content of Komering culture also needs to be considered at Muhammadiyah Primary School. The teacher in charge of having a background that is native to the local area, namely from the Komering tribe, but not from art and culture education, but rather an elementary school teacher who happens to be teaching at the school and has a Komering ethnic background. Although it cannot fully assist the learning process, it may transfer fundamental material from studying local cultural content in the classroom, and there are also learning guidebooks that students utilise as learning aid.



Figure 1. Komerang Culture Local Content Learning Guidebook

Local traditional leaders are essential to assist the learning process so that there are no flaws or inconsistencies in the subject matter with genuine cultural rules so that the learning process may operate as it should. The responsibilities of formal education stakeholders such as administrators, teachers, librarians, and educators have an impact on the development of the Komerang cultural learning component in schools. Furthermore, different approaches to teaching and learning methods that are focused on this cultural component are required.

As a result, all stakeholders must undergo a paradigm change in order to apply the Komerang culture local content curriculum implementation process in schools. The overall purpose of implementing the Komerang cultural local content curriculum in schools is to build and nurture someone who understands and cares about regional culture. The particular goals of the Komerang culture local content curriculum implementation process at the school are to grow manners and character, as well as to promote the Komerang culture attitude in the community (Bastomi, 1990).

What we found was supported by previous results (Nafisah, Arafat, & Wahidy, 2021) in Komerang culture there also preserving the culture of learning the book as a basis for instilling morals in students, then memorising the Koran, carrying out tasmi Qur'an every day on the classroom terrace before entering classroom learning, a culture of shame littering, a culture of discipline by arriving on time. This applies to all school stakeholders, a culture of respect for teachers by greeting. Furthermore (Astuti Wahyuningsih, Hartono, & Sumaryanto Florentinus, 2020) found that the performance elements contained in the Nyelimut dance show some form of behaviour that leads to goodness in social life, it reflects the local culture of the Ogan people who reside in OKU Regency. The last (Aditia Candra Buana, Hartono, & Triyanto, 2020) state Sada Sabai dance is one form of art that is used by many Komerang people who are presented during the traditional wedding ceremony. The characteristics of the Sada Sabai dance developed in the *Komerang* culture. Sada Sabai dance was a symbol of the harmony between the bride and groom family, so in the past, Sada Sabai dance was only danced by married families.

4. CONCLUSION

According to the research, the implementation of the curriculum for local content of *Komerang* culture at SD Muhammadiyah 48 Sumer Asri was thought to have been comprehended but not fully realised by each student. The foundation for considering the three schools in deciding the local content used and implemented in each school, namely the communication culture, departs from the authority of the regional education office so that schools determine the local content used by each school. The curriculum implementation has been interpreted by the teacher as the curriculum implementer for the local content of the comedic culture and is understood by the principal as a leader. This paper was limited only Komerang Culture Local Content Curriculum, which supports the local government's vision. This *Komerang* culture is taught in primary school in OKU Regency.

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