

Historical Literacy Through Bajamba Eating Tradition as a Strengthening of Character Education

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Abstract : Literacy culture and character strengthening have become the main concern of the government with the establishment of the School Literacy Movement (GLS) and Strengthening Character Education (PPK) to create a literate generation of character. Strengthening character education can be achieved if there is pedagogy that supports it, namely creative pedagogy that is not only directed to the interests of the present but also the future. Creative pedagogy, one of them can be developed by building the historical literacy skills of learners. History lessons are very important to encourage the spirit of literacy which later contributes to the strengthening of character education considering that history lessons are very loaded with values in every event. The ability of historical literacy can be developed by teaching local wisdom materials, namely eating bajamba as a Minangkabau ethnic tradition that is loaded with values in every implementation procedure so that it can be one of the alternatives to increase the spirit of literacy that contributes to strengthening the character of learners. The issue of declining character of the younger generation has become a hotly discussed issue, this is what makes researchers interested in discussing the tradition of eating bajamba in historical learning to improve students' historical literacy skills so as to contribute to strengthening the character of learners.

Keywords: Historical Literacy, Bajamba Eating, Minangkabau Ethnicity, Creative Pedagogy, Character

I. INTRODUCTION

Moral decadence is an urgent issue that must be addressed immediately, especially in the time of the Covid-19 pandemic, the house was transformed into a school so it is needed to strengthen literacy and character. Literacy and character are a whole unity to form Indonesia's golden generation in 2045. Literacy is an important ability that must be owned by learners to realize educational success in the 21st century. Grounding literacy activities is something that is very important to do in the midst of a pandemic, in line with this, civilizing literacy from an early age will be able to answer the challenges of Revolution 4.0 in order to make a real contribution to advanced Indonesia supported by the ability of technological literacy to resuscitate people in order to have a high literacy spirit. (Hendriani, et

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al, 2017, p. 42). The School Literacy Movement (GLS) is one form of government awareness of the importance of building a literacy culture in the world of education in order to create a culture of reading and writing in the school environment as an effort to realize lifelong education. The results of a survey conducted by Central Connecticut State University (CCSU) in 2016 stated that Indonesia's literacy ranking was ranked 60 out of 61 countries exactly one level above Botswana (Damarjati, 2019). Indonesia must be more active in establishing a culture of literacy. Literacy is very important because it is related to literacy and of course it is very closely related to the discipline of history which is actually built with writing and reading activities (Wineburg & Reissman, 2015).

One part of literacy is historical literacy. Historical literacy is an important ability for learners in historical learning. As for the advantages of learning by developing historical literacy according to Nokes (2011) learners are not only given knowledge of past facts, but also taught a set of abilities in reading, writing, and providing arguments about historical evidence. The Association of Families Caring for the Environment (KERLIP) also began to encourage the nation's historical literacy by pioneering the Nation's Historical Literacy Community on July 10, 2015 with partners in the Smart Indonesia Movement. This is done as an effort to form the character of the nation based on Indonesia's own history. (Sri Yulianti, 2017).

Historical learning has an important role to play in the development of community character. The lack of students' historical literacy skills is also reflected in students' lack of understanding of local history, local history is part of local wisdom. One of the efforts to bring students closer to historical learning is to include elements of local wisdom. Local wisdom is a product of past culture that should be continuously used as a handle on life. Local historical learning is culture-based learning and is a model of learning approach that prioritizes student activities with various cultural backgrounds owned (Pannen in Supriyadi, 2011 p. 3). Learning is not only aimed at fostering students' knowledge but also for the formation of the values of the nation's cultural character. Improving local historical literacy aims to increase students' empathy for the rich history and culture contained in their area. Local-based historical learning approach has not been widely taught even though historical material is not enough through national history material alone but also must go through local culture that is conditioned with character values for learners. As written by Supriatna (2012) states that in society there is always a culture as a part that cannot be separated from humans. Strengthening local values in historical learning is certainly more in accordance with the nation's character education objectives in accordance with the demands of globalization.

Local wisdom can be one of the efforts to bring students closer to historical learning by including elements of local wisdom in historical learning. According to Chaiphar (2018) local wisdom is the order of life inherited from one generation to another in the form of religion, culture or customs common in the social system of society. One of the applications of integrating the values of local wisdom in learning is to lift the tradition of eating bajamba which is one of the local wisdom of Minangkabau ethnicity that is still preserved today. The tradition of eating bajamba comes from the roots of the Minangkabau culture as a culture of eating together which is done with some rules that have been set by the ancestors or indigenous elders in Minangkabau. The implementation of bajamba eating is not only a tradition of eating together but has a certain meaning for personal, social and community life because basically every tradition has a content of meaning and values important to human life.

Local wisdom is part of the wisdom of the nation that can be the foundation of character education. Local wisdom in each region contains its own values. School is a very important place for character cultivation so the school must focus more on character education so that teachers as teachers who substantially teach character education are very important to understand the concepts of local culture one of them by integrating in historical learning. With the integration of local wisdom values in historical learning, students are expected to have an understanding of local wisdom, cause love and pride in their culture and can reap every value that can be applied and can internalize in everyday life for character improvement in a better direction. Through history lessons, character education can be integrated in the subject matter and learning process. In line with Sukarno's statements related to nation and character building, Ellen G. White suggested that character building was the most important endeavor ever given to humans. Character building is the overwhelming goal of the correct education system. The true purpose of education is to form intellectually intelligent learners and character "Intelligence plus character, that is the true education". (Edy, Afrizal & Purnomo, 2020, p. 46).

Various character problems that make Indonesia experience multidimensional crises such as corruption, promiscuity, student fighting, drugs, bullying, and murders committed by teenagers such as murder cases committed by elementary school students against toddlers even in this pandemic the character of the younger generation is decreasing, students should have independence in literacy with an environment that demands all digital but students are more creative on tiktok which tends to be just entertainment. Along with various indecent cases that occur during online learning such as the emergence of cases of the effects of promiscuity recorded accidentally during learning or student discipline that

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decreases and disrespect such as turning off video zoom so that it can be another activity that indicates the declining character of the nation's children. Based on the background description of the above problem, researchers are interested in conducting a study entitled "Historical Literacy Through The Minangkabau Ethnic Bajamba Eating Tradition for Strengthening Character Education".

II. METHODS AND RESEARCH DESIGN

This research is qualitative research using descriptive methods. According to Cresswell (2008) qualitative research is an approach used to explore and understand central symptoms by conducting document analysis, direct observation and interviews. (Abdi, 2020). Like a descriptive study, this study describes the steps of activities that will be carried out in order to have a direct impact on the research subject. This research focuses on how the role of historical literacy based on the local wisdom of bajamba eating traditions to strengthen the character education of the younger generation. The study was conducted on students at SMAN 3 PAINAN.

- a) Motivation for Literacy
The first activity that will be done is to provide motivation and understanding about the importance of literacy for the younger generation and other things that will provide attractiveness to increase the spirit of literacy in themselves.
- b) Understanding of historical literacy
Provide children with an understanding of historical literacy.
- c) Exposure of Material About Eating Bajamba
Activity continues by providing motivation related to the literacy of values contained in the tradition of eating bajamba.
- d) Group Division
This activity is carried out with group division. Applying the FGD method, then reading his writing in front of his friends.
- e) Assessment.
Researchers provide values and ratings so that children have a competitive spirit so that learning becomes interesting.
- f) Reward

III. RESULTS AND DISCUSSIONS

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The development of students' historical literacy skills is based on the assumption that students' ability to understand a historical event depends heavily on their historical literacy skills. Historical literacy does not make learners only literate of history but also has a critical attitude and sensitive to the historical environment. Ahonan (2005, p.1) considers historical literacy is a proficiency in reading and discussing history, If one is able to question the evidence and explanation of history, then the person is considered to have understood the basic concepts of history as expressed that:

Historical literacy' is a behaviouristic term suggesting a mastery of the basic historical information, which enables historical reading and discussion. If the person can ask questions of evidence and explanation, he or she is assumed to have a grasp of the basic procedural concepts of history and to be a critical reader.

Historical literacy needs to be done to instill character values in humans, both the character is obtained from the meaning of events, and examples of personality figures that have a positive impact on the quality of human self. Literacy is important because it is related to literacy and of course this is very closely related to the discipline of history which is actually built with writing and reading activities. The essence of historical learning according to Collingwood is about human nature and value. It states:

Character education is the most urgent problem in Indonesia by seeing the current education situation as the main motivation (mainstreaming) for the implementation of character education because the implementation of character education is still considered lacking. According to Lickona, character is related to moral concepts (moral knowing), moral attitudes (moral feelings), and moral behavior (moral behavior). In this sense, character can be formed through these three components, namely one's knowledge of goodness, desire to Do good, and do good deeds. Character is the most valuable part of a human being. (Umasih, 2016). Encyclopedia of Psychologi defines character as the habitual mode of bringing into harmony the task presented by internal demands and b the external word, it is necessarily a fungtion of the constant, organized, and integrating part of the personality which is called ego (Corsini & Ozaki, 1994). Character values can be taught by exposing material related to local wisdom in an area where students learn to strengthen the character education of the younger generation, such as introducing the tradition of eating bajamba loaded with character values.

Eating bajamba is a tradition carried out by ethnic Minangkabau using a large talam with the amount that eats in the talam as many as 3-5 people. Eating bajamba is done by sitting around a large talam / plate with a sitting position has been arranged where women sit in a entrumous way and men in a baselo way. (Mouussay, 1995, hlm. 488) The tradition of eating bajamba until now is still preserved by the Minangkabau community. The implementation of bajamba food is carried out by:

1. Some ninik mamak (Penghulu) of both brides or people who are spoken and respected in the race or in the Minangkabau nagari.
2. Some juaro. Juaro is a tribe with daro children.
3. Some of mudo's children. That is, a person who is one of them with the family and children daro
4. Some of the father's amai are relatives of the bride and groom or groom
5. Some people induak bako are the relatives of the father or the bride herself. (Okfernando, 2013, hlm. 8)

Basically, every manifestation of tradition in society shows the meaning behind the tradition itself which is very closely related to people's lives. It is usually given through symbols in rituals that are in Minang society. The implementation of this tradition not only eats together but also has a certain meaning in personal life as well as social life and is actually very valuable for human life as well as the tradition of eating bajamba applied (Mardimi, 1994).

This tradition of eating bajamba not only belongs to the group or only in Minangkabau customs, but in religion it is also recommended to eat bajamba because at that time we will get food blessings. Equipment used at the time of eating in the form of large plates. In addition to adab on the sit of the Minang community when eating bajamba also many people prioritize the older and younger pour rice and side dishes. And when the young ones finish eating them they will not wash their hands because they wait for the older one to finish eating it.

The values contained in eating bajamba is to appreciate the older one where when eating bajamba then the younger must prioritize the older to pour rice and side dishes. And when the young ones finish eating them they will not be allowed to wash their hands first before the older ones are finished to eat them. It's a value of respect for the older. In Minangkabau there is a term for the word climbing, a word used to people older than us. How to speak and speak to older <http://publikasi.dinus.ac.id/index.php/uncle>

or larger people is used mandaki by using the mandaki kato and accompanied by behavior, the sign we glorify the old (Sayuti, 2005, p. 17)

Speaking meekly, speaking subtly, not offending others and his words are pleasant to hear and painless to others (Zulkarnaini, 2003, p. 49). Eating bajamba also strengthens the friendship between each other, togetherness and unity, the Minang Community always pay attention to the dose of eating to be together, if dividing something must be equal in size so that it is fair that each experience already has the same level so that every guest who eats bajamba will not lack food and should not burp because it reduces the ethics of decency. Life is society to live society one needs to get along in association needs a good relationship between one person and others (Zulkarnaini, 2003, p. 55-62)

Based on research conducted on students at SMAN 3 PAINAN showed that there is a change in the pattern of student behavior gradually including students showing religious nature because the tradition of eating bajamba is not separated from religion so that it has its own religious values that we can take lessons in, eating bajamba Minang community always pay attention to the dose of eating to be together so that it is fair and no one should be redundant because it is in accordance with the hadith that Redundant is a friend of satan, mutual respect, tolerance, patience, responsibility, fostering the habit of sharing, maintaining each other's discipline and inner satisfaction are values that are also illustrated from the behavior of students because this tradition teaches the mind, prioritizes the older, respects each other because it is full of the values of decency in every implementation.

IV. DISCUSSION AND RECOMMENDATIONS

Historical literacy as part of literacy that has an important role to provide strengthening character education through local wisdom of bajamba eating tradition as a tradition of ethnic Minangkabau, This is evidenced by the gradual improvement of better character in SMAN 3 PAINAN students so that it is needed attention from all circles for the improvement of the character of the younger generation in a better direction for the realization of the golden young generation in 2045 where people who are not only intellectual but also have good character so that it can be useful for the community.

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