Design and Curriculum Implementation Based on Malay Culture in Islamic University

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Abstract—**This article aimed to analyze the process of developing a curriculum based on Malay culture at the Raden Fatah State Islamic University (UIN), Palembang. Malay culture as a value base for academic development, attitudes and skills of students was seen as the responsibility of the university for the process of strengthening the character of students. Strengthening character was an important side to be able to exist in the era of globalization which has the potential to erode the morality of students. This study used a qualitative approach to identify the organizational design of the curriculum content that was applied. This study succeeded in identifying cultural values developed in the curriculum, such as the culture of Malay manners, ways of dressing, and social interactions. These cultural values were organized in the form of a separated subject curriculum as a subject called Islam and Malay Culture. This subject was taught by lecturers using various learning strategies such as assignments, problem solving, and class seminars. The implementation of the Islamic curriculum and Malay culture in Islamic university was recognized able to provide insight into knowledge, attitudes, and skills for students to have positive characters as educated humans.**

Keywords—Malay culture, curriculum design, Islamic University

I. INTRODUCTION

Creating a curriculum design to accommodate various interests is a complicated activity. In preparing the curriculum, it is important to involve various parties. Teachers, students, and curriculum developers must be involved in the curriculum design process [1]. Among the aspects which need to be considered in designing a curriculum are aspects of culture and community traditions [2]. The curriculum in an educational institution is a product of its era, so it must reflects the needs of society at that time. Thus, the development of curriculum design and implementation must reflect the structure of academic insight and people's knowledge of their cultures. Changes made as curriculum innovations must demonstrate a commitment to cultural preservation. According to Mars [3], curriculum development must pay attention to the principle of fidelity so that cultural aspects are not neglected in curriculum preparation considerations. Fair curriculum design based on cultural values or sociological foundations of society needs to

be applied properly by ensuring the proficiency of teachers in carrying out teaching tasks in the classroom.

Malay culture as a philosophy and basic values for the Malay community, has been developed through education. As local wisdom, cultural values are an inspiration for Indonesia's national education goals. Culture-based curriculum is very relevant to be applied in the national education system. In a philosophical perspective, a culture-based curriculum is in accordance with the essence of the educational process. Culture-based curriculum design can be used as an alternative, to further accelerate the realization of a dignified society. Through needs analysis, Alesyanti emphasized that more than 70% of survey respondents agreed that local cultural values were integrated into existing learning models in schools. This research confirms that the Malay community in Indonesia wants culture to be transformed through education [4].

In a country with a majority of Malay nationality such as Malaysia, cultural aspects have been used in a wide variety of life activities. Even the language curriculum in Malaysian schools combines elements of Malay culture with grammar teaching rules. This is very effective in improving language intelligence as well as instilling a spirit of Malay culture among students [5]. Shapie, Elias, & Kalina emphasized that Malay culture has provided benefits for students to increase self-confidence and motivation to show the superiority of Malay culture to the world community [6].

The development of Malay culture that is instilled in the educational curriculum in practice can be developed through subjects and co-curricular programs. The co-curriculum program has a special role in the context of individual development, fostering national integration, skills development and development of Malay language, literature and culture to a higher level. Therefore, several suggestions that are important to consider are the effectiveness of the co-curriculum program in higher education institutions in evoking the image of Malay in terms of language, literature and culture [7]. The tendency to develop Malay cultural values through the curriculum can also be found in universities in Indonesia.

Indonesia has a strong history in relation to Malay culture. Therefore, the position of Malay culture in Indonesia is very essential. Cultural heritage that is still maintained in several

regions in Indonesia such as Palembang will continue to be developed through education. Based on the reality of the Malay culture, which is very strongly practiced by the Malay community, several schools have determined the distinction of strengthening the character of students based on Malay culture. Even Islamic tertiary institution in Palembang firmly determines the orientation of educational development, research, and publication based on Malay culture. The State Islamic University of Raden Fatah in Palembang since 2016 announced the university's commitment to develop Malay cultural values through the college curriculum.

The term Malay refers to UNESCO's definition in 1972 that 'Malay' as a tribe in Peninsular Malaysia, Thailand, Indonesia, the Philippines and Madagascar. According to another definition, it is said that the Malays are people who are Muslims, speak the Malay language, practice Malay culture and traditions. A Malaysian anthropologist, Syed Husin Ali stated that the Malay people have brown skin, average body but well-built and polite and rather poetic in terms of appearance. Ethnology, Malays are groups of people who practice the inheritance and generation systems that have been applied in the Mongoloid race [8].

This article intends to analyze how the Malay culture-based curriculum design at UIN Raden Fatah Palembang. This analysis is important to find out how university carry out the process of developing Malay culture-based curriculum. Identification of Malay cultural values is important to be expressed in this study. More broadly, this research will be a model of university curriculum design based on Malay culture which can be a reference for the development of Malay culture in the midst of modern civilization.

II. METHODS

This research was a qualitative research with interviews and documentation as data collections. Interviews were conducted with university leaders and lecturers who teach Islam and Malay culture. Documentation was related to the curriculum documents of Islam and Malay Culture taught in the university environment.

Information on this research article was obtained from informants who were asked related to two aspects that were the focus of research, namely aspects of the process of developing the Islamic curriculum and Malay culture and the identification of Malay culture as learning content in university for students. Interviews were conducted for two months involving lecturers and university leaders. The research focused on how leaders and lecturers view the significance of Malay cultural values as the basis for academic development and educational processes in university.

Interviews were conducted in several sessions to ensure data availability and completeness. The interviews were conducted openly, relaxed, and in conducive conditions. The validity of the data in this study was achieved through categorization of different information which required both comparison and testing of the data. The data used were objective and subjective to ensure the accuracy of the information obtained.

Curriculum documents related to Islamic and Malay Culture courses were analyzed by using the curriculum document analysis method to find out various Malay cultural contents which were included in the course syllabus. Through document analysis, it was seen that the elements of Malay culture were raised as learning topics.

III. FINDINGS

Based on the analysis of the interview, it was found that the curriculum of Islam and Islamic Culture at UIN Raden Fatah was a subject that became a distinction in universities with an orientation to the development of Indonesian Malay culture. The curriculum development process was carried out by involving curriculum experts, Malay cultural experts, Malay traditional leaders, and stakeholders. In this case, a leader, MS said:

"Malay culture is the basis for scientific development in university. In terms of curriculum content of Islam and Malay culture courses have been verified so that they represent the content of Malay cultural values which are important to be learned by students in the university. This curriculum development process has followed academic principles in curriculum development theory" [9]

Through interview with the curriculum preparation team for the Islamic and Malay culture courses, it was found that the choice to apply the organizational design model of curriculum content with the separated subject curriculum model was due to several considerations, including the very broad content of Malay Islamic culture so that it was necessary to provide richer content knowledge to students and the preparation process was easier than using more complex integrated curriculum and correlated curriculum design model. In this case, IS, a leader said that:

"The choice to use this separate curriculum model is because it is easier in the preparation process and the faculty can appoint teaching lecturers to prepare learning plans with various plans for learning objectives, materials, methods, and evaluation so that they are more effective" [10].

The lecturers have done the learning well and effectively. Students were able to understand Malay cultural heritage in the form of good values in daily interactions. Malay cultural values that have been integrated as Islamic social values were able to shape the character of students. In this case, AS, a lecturer said:

"The lessons of Malay ethics and culture are very important for students. Through this lesson students are formed to have polite and ethical attitudes in relationship as dignified Malay people" [11].

The curriculum design for Islamic lessons and Malay culture was presented in the form of subjects with various themes and sub-topics. Through document analysis, it was

known that the syllabus of this lesson consisting of several aspects of Malay cultural values taken from various sources of Malay culture. The form of curriculum content organization referred to the type of separated subject curriculum.

Several lecturers admitted that the implementation of this curriculum went well and had impact on the attitudes and behavior of students. The university environment supported this character strengthening process by creating interactions between lecturers and students and all campus residents suggested to apply Malay cultural values.

IV. DISCUSSION

The issue of character development for students becomes the spirit of the process of developing various aspects of this institution. Differences in the development orientation of students at Islamic universities must refer to the basics of Islamic morality adhered to by the Malay community [12]. Apart from the intellectual side, the emotional and spiritual sides are clearly unique and important to be developed in Islamic educational institutions at various levels, including at the higher education level. This of course must be the basis for building a paradigm of Islamic higher education in which aspects of morality must be a priority that cannot be underestimated or ignored in curriculum design [13].

An important research conducted by Shafeeq Hussain emphasized that the aspects of humanity and a humanistic curriculum need to be developed and must always become actual trends in the management of education among the Muslim community. Humanistic dimensions is a side that cannot be ignored in developing a Muslim education curriculum [14].

Islamic higher institutions need to conduct a study in terms of curriculum development procedures to ensure the processes and procedures carried out are in accordance with curriculum development standards. This is where the importance of curriculum developers in university realizing the need for aspects of values as a curriculum in their educational institutions [15]. The education curriculum design in higher education should consist of a set of values and views expressed on the goal of developing aspects of knowledge, skills, and attitudes in an integrated manner.

A. Curriculum Design and Character Learning

Curriculum design consists of components of objectives, learning content, learning process and evaluation (see Tyler [16], Schubert [17], Allan & Hunkins [18]). All components or elements of the curriculum must be related to one another. The importance of the curriculum design process is to ensure the organization between components is arranged in a match. Therefore, the principles of unity, coherence, and coherence are the essential essences of curriculum design [19].

Community needs must be used as the basis for determining curriculum content. Educational institutions are responsible for various problems that exist in society as a result

of the penetration of the impact of globalization and modernity which not only offers a positive side, but full of threats to the collapse of the values of universal human morality [20]. Students' insights on problems and solutions to community problems need to be directed to understand social needs in the local, national and international context. According to Hilda Taba [21] in designing the curriculum, at least it is based on the basic functions of education, namely: first, education functions to maintain and convey cultural heritage to the younger generation, meaning that teaching means conveying knowledge as a cultural result which becomes the content or learning material through the process of casting or positioning. Second, education functions to change and improve culture. Third, education has the function of developing the abilities, skills and personality of each individual.

B. Malay Culture as Curriculum Content

The term "The Malay World" or in Dutch called "MaleischeWereld" is a term that has been widely used in various literatures in the world to denote a wider expanse of territory in the archipelago [22]. Referring to Syed Husin Ali, as quoted by Hamid [23] Malay people are based on socio-culture, including ethnic groups such as *Minangkabau, Javanese, Bugis, Banjar, Mandailing* and others. In terms of institutionalization, a Malay person can be anyone as long as he adheres to Islam and practices the customs of the Malay people. A person from China, India, and other nations can become Malay if he fulfills the conditions set. Therefore, it is common to say that other nations adhering to Islam are said to have "entered Malay".

The art aspect is alleged to be the cultural aspect that first entered the Malay land, such as in the form of calligraphy or fine writing. Non-physical acculturation which is treasure of Malay Islam in the form of government system and the concept of Malay leadership, which is divided into three categories, namely traditional authority, charismatic, and legal rational. The Malay community has long had a writing tradition known as Malay Arabic writing. This writing tradition uses Arabic script with Malay. This writing is often known as *Jawi* writing. Islamic books are written by many scholars by using this Malay Arabic script. Even Palembang scholars in the heyday of the *Palembang Darussalam* sultanate wrote many Islamic religious books using Malay Arabic script [24].

Rojali Rajab [25] emphasized that the formation of identity, religion, character and character are virtues in Malay culture. Malays have loyalty to leaders. Isjoni identifies several characters of the Malay people in the context of the work ethic that characterizes them based on the Malay proverb that is often heard today. First, Malay people attach great importance to cases related to work ethics. This is related to discipline, regulations, religious values, and compliance with principles. Second, Malays are trained not to hurry and always be patient at work. Third, the Malays are known as people who are always taught to carefully consider what they will do. Fourth, doing something must be serious. Fifth, work earnestly and don't wait. Sixth, Malay people must be humble, not arrogant

because successful people will not lose their dignity if they hang out with anyone. Seventh, Malay people should not be greedy. Eighth, Malay people should not have high taste but lazy work. Ninth, thrifty and careful. Tenth, be careful at work.[26]

According to Koentjaraningrat et. al [27] basically, Malay people have personalities including: First, sulking, which is an attitude of avoiding conflict in social interactions by avoiding conflicts that cause discomfort. Second, not being straightforward, that is the attitude of conveying something in subtle way and parables that are usually in the form of rhymes. Third, like to hold back as an ideal attitude that is emphasized through the socialization of the concept of "knowing yourself". Fourth, the sentimental nature represented by the artistic tradition of Malay songs. Fifth, introverts, that is, they don't like to stand out and prefer to "pull themselves in." Sixth, peace-loving and tolerant. Seventh, rampage to vent a deep sense of pressure as a form of defense of self-respect and dignity that is trampled on. If we refer to the character values developed through national education policies and programs, all the character values of national education are also contained in Malay traditions and culture [28].

C. Curriculum Implementation Design Based on Malay Culture at UIN Raden Fatah

The curriculum design for the subjects of Islam and Malay culture at UIN Raden Fatah used a curriculum content organization design in the form of a separated subject curriculum. This curriculum content organization design was a more effective type to build student competencies specifically regarding Malay cultural materials. This curriculum separated design model had advantages including the learning materials that can be presented logically and systematically, the process was simpler, easy to plan and implement, easy to assess, commonly used in higher education curricula, and easier to make changes and revisions.

The humanitarian values that are valid and recognized by society are used as a reference for determining the material, process, and evaluation system [29],[30]. The characteristics of a culture-based curriculum: (1) oriented to the formation of human beings with character, civilization and dignity; (2) learning materials are developed from various sources; (3) emphasizes on cultivating all potential learners; and (4) the scoring system emphasizes the process and outcome dimensions. The character education curriculum based on the Malay Islamic culture at UIN Raden Fatah was designed as a written document so that it was realized in the form of classroom learning activities. This systematic design process was theoretically also emphasized by Murray Print that curriculum development is "... the process of planning, implementing, and evaluating learning opportunities intended to produce desired changes in learners" [1].

The stages of developing a character education curriculum based on the Malay Islamic culture at UIN Raden Fatah were carried out in the following stages: First, the planning stage. The main activity carried out at this stage was designing and

developing a syllabus that guides the implementation of learning activities. This process was relevant to Oliva's [31] statement that "a syllabus is an outline of topics to be covered in a single course or grade level". At this stage, what was explained are the aspects covered in the syllabus which will be realized in carrying out learning activities. Some of the general principles used in the development of the syllabus include relevance, flexibility, continuity, practicality, and effectiveness.[19]

Second, the implementation stage. At this stage, the lessons of Islam and Malay culture were taught to students in class using lecture strategies, assignments, problem solving, and class discussions. Thus, curriculum implementation was an activity that aimed to realize or implement curriculum - in the sense of a written plan - into a tangible form in the classroom, namely the transmission and transformation of all learning experiences to students [15],[32]). The implementation of the curriculum had a very decisive position for the success of the curriculum as a written plan.[33]

There were at least two implementation patterns of character education curriculum design based on Malay Islamic culture at UIN Raden Fatah. First, developed a curriculum or syllabus design. Second, used a culture-based curriculum design in the implementation of the ongoing curriculum. The used of culture-based learning models in classroom learning activities. The culture-based learning models used at UIN Raden Fatah were problem solving learning models, inquiry learning models, and contextual learning models.

The Malay culture-based curriculum design at UIN Raden Fatah affected the evaluation system used. Culture-based curriculum aimed to determine the feasibility of a culture-based curriculum, both in the form of design, implementation, and results. The results of the evaluation were used to determine the meaning of the ongoing culture-based curriculum.

As stated by Farisi [34] the design and content of the culture-based character education curriculum tends to be eclectic. The principles of eclecticism emphasized the need to select the best from the structural elements of the existing curriculum to then reorganize it into a new curriculum structure. An eclectic curriculum development would also produce a higher quality, functional, expressive, creative, flexible, balanced and holistic curriculum to the dynamics of students. The principle of eclecticism in the development of a character education curriculum structure based on Malay Islamic culture at UIN Raden Fatah provided two complementary strengths, namely personal and socio-cultural ecologism and scientific egoism.

In the context of curriculum development and learning at UIN Raden Fatah, lectures on Islamic and Malay culture courses with character education content aimed to produce graduates who have characters. In implementing character education at UIN Raden Fatah, it was not just about teaching right and wrong. But character education was an effort to instill good habits so that students were able to behave and act according to cultural values. The process of character education

at universities can be done through assigning assignments to courses, for example, searching webs to instill lifelong learning patterns. In learning process carried out, lecturers played very important role as role model to form disciplinary attitudes, initiative, leadership, speech and courtesy which cannot be done through a cognitive learning process but process through learning that was packaged as a hidden curriculum [35]. In the context of this combined curriculum, curriculum developers at university designed learning content by striving for a relationship between two or more subjects that had close relationship.

V. CONCLUSION

The curriculum design of Islam and Malay culture at UIN Raden Fatah was an effort to make local cultural values the basis for academic development, personality, and skills of students. These were important because cultural values could be a counterweight to the academic curriculum which eroded the moral values of students [36]. Malay culture with its various forms was increasingly finding its significance to be developed as a curriculum design that offered value transformation to new generations. It was important to develop a character curriculum design based on the Malay Islamic culture so that the noble value system could be internalized systematically and planned through learning programs at universities.

The form and design model of character education curriculum development based on Malay Islamic culture can take various forms according to the objectives, vision and mission of educational institutions. The curriculum content organizational design model that was developed was separated curriculum. Learning designs are developed through problem solving approaches, inquiry, seminars, and assignments with reference to the learning of behaviorism, cognitivism and constructivism in accordance with the learning objectives formulated.

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