

Riau Malay Culture as Local Content: Its Application in Schools in Riau

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Abstract This study aims to describe the application of the local content of Riau Malay culture in schools in Riau. This research includes a qualitative descriptive study using the critical analysis method. Based on the research conducted, it can be concluded that the local content of Riau Malay Culture has not been fully implemented in schools in Riau, even though there are already direct rules and regulations from the local government (Pemda). Providing local content for Riau Malay culture in schools is very important because it is an effort to preserve and introduce Riau's culture to the younger generation. This needs to be done so that students or the younger generation know and recognize things related to Riau Malay culture.

Keywords: Riau Malay Culture, Local Content, Schools in Riau

1. Introduction

Indonesia is a country that is rich in cultural elements and values. From Sabang to Merauke, it is almost certain that each region has its characteristics in terms of culture. Likewise, Riau is very thick with its Malay culture and at the same time as a differentiator with those in other areas. As explained in [10] "Malay culture is a dynamic and open culture, which can adapt other cultures that come in, but also has a filter to get rid of things that are not appropriate, and use what is under the identity and basic values of Malay culture." In [7], it is explained that in the context of Riau, Malay culture must be developed at all levels of education in Riau. This is actually under Riau's 2020 vision to make Riau the center of Malay culture.

1.1 Malay Culture

Talking about Malay culture, especially Riau Malay culture, cannot be separated from the people or cultural activists themselves. One person who is very active and intense with the progress and development of Riau Malay culture is Tenas Effendy. Tengku Nasaruddin Said Effendy or better known as Tenas Effendy is a famous humanist in Riau. He was born on November 9, 1936, in Kuala Panduk, Pelalawan, and died on February 28, 2015. His name is not only known by domestic people or Indonesia, but even more so to neighboring countries such as Malaysia, Singapore, Thailand, and Brunei Darussalam. Pak Tenas (a nickname that is often addressed to him) is very concerned with

Malay culture, not only in Malay land (Riau) but also covers a larger area than that. One of the books that contains full of elements of Malay culture is the book *Tunjuk Ajar Melayu* produced by [5]. From this book, several related books were produced, such as a book entitled *Mengenal Tunjuk Ajar Melayu dalam Pantun, Gurindam, dan Syair* by [17] and a book entitled *39 Hadith Tunjuk Ajar Melayu*, by [15].

1.2 Local Content of Riau Malay Culture

To introduce and grow the interest of young people (students) in their culture, the Riau regional government (Pemda) has made changes to the curriculum that has been running so far. The change in question is related to the inclusion of local content (commonly called *muatan lokal* abbreviated as *mulok*) of Riau Malay Culture, as stated in Regional Regulation Number 12 of 2013 Chapter VI concerning Local Content of Riau Malay Culture, especially in Article 33. Furthermore, the Governor of Riau, Syamsuar, explained that "This local content curriculum provides a lot of positive education for the younger generation" as quoted in www.riau.go.id on Wednesday, August 14, 2019. In addition, to support the sustainability of Riau Malay cultural local content, a book entitled *Riau Malay Cultural Education As the Guru's Handbook* is published, its contents are indirectly part of the *Tunjuk Ajar* points sourced from the *Tunjuk Ajar Melayu* book. The *Riau Malay Cultural Education Book as a Teacher's Handbook* was published by the Riau Malay Customary Institution (LAMR) in collaboration with the Riau Provincial Culture Office and the Riau Provincial Education Office, written by [6].

The *Riau Malay Cultural Education Book as a Teacher's Handbook* is one of the handbooks that can be used and utilized by teachers in teaching the local content of Riau Malay Culture in schools. In addition to these books, teachers and students or students can also use printed books that are specifically for students from the elementary-high school level. Like a tit for tat, the local government (Pemda) has confirmed that several regions in Riau will have local content of Riau Malay culture in their schools, as can be traced online (on the network) in the online newspaper Nadariau.com Friday, 11 June 2021. Several areas referred to include Pekanbaru city, Rokan Hulu (Rohul) district, Bengkalis district, Meranti Islands district, and Pelalawan district. However, the facts on the ground show that not all schools in Riau, especially those that are expected by the local government to implement and teach local content in schools. This means that there is a gap on the part of the school to use and provide local content subjects for Riau Malay Culture in their schools.

Based on information obtained from several teachers regarding the implementation of Riau Malay cultural local content, the following can be explained: 1) The school (especially the principal, in certain schools) does not hold Riau Malay cultural local content because it is considered unimportant, compared to other local content. 2) The school has organized and taught local content of Riau Malay culture, but there is still an assumption that the local content of Riau Malay culture is not too important compared to other local content. 3) The school has not yet implemented local content subjects for Riau Malay culture in their schools, even though it is already required by the local government according to the contents of article 33 (paragraph 1), namely "Formal and non-formal education units are required to teach local content subject, Riau Malay Culture. 4) The teacher does not have the *Riau Malay Cultural Education book as a Teacher's Handbook* and only uses the package book provided by the school, even though it is quite easy to obtain it and can be downloaded directly through the page lamriau.id. Of course, knowledge and insights related to

Malay culture in Riau have not been fully obtained if the main sourcebooks that are promoted have not been read by the teachers who teach the local content.

Based on the background that has been stated previously, the formulation of the problem in this research is how is the application of local content of Riau Malay culture in schools in Riau?

3 Research Methodology

The research entitled Riau Malay Culture as Local Content: Its Application in Schools in Riau is included in a qualitative descriptive study. According to [3] "Qualitative research is a means for exploring and understanding the meaning of individuals or groups ascribe to a social or human problem". Furthermore, Herdiansyah in [2] explains "argues that qualitative research is research that aims to investigate, discover, describe, and explain the quality of features of social influence that cannot be explained, measured, or illustrated through a quantitative approach". This research also applies the critical analysis method. Critical analysis can be done in language studies, literature, language and literature learning, documentation materials, and cultural studies. Furthermore, [9] "Convenient way to describe an active communication is to answer the following questions: Who Says What, In Which Channel, To Whom and With What Effect".

4 Discussion

In this section, the author describes descriptively Source Books in Riau Malay Culture Local Content and Utilization of Digital Literacy.

4.1 Source Book in Riau Malay Culture Local Content

In this section, the author explains a book that has the potential to be used in the subject of local content of Riau Malay culture, namely a book entitled Riau Malay Cultural Education as a Teacher's Handbook. The Riau Malay Cultural Education Book as a Teacher's Handbook is a source of teaching materials that are compiled and published to support the learning process of local content of Riau Malay culture. The book was written by a number of names chaired by Taufik Ikram Jamil, with members including M. Nasir Pengalai, Elmustian Rahman, Khaidir Akmalmas, Mosthamir Thalib, Derichard H. Putra, Syaiful Anwar, Yahya Anak Raini and Ikhsan, in 2018.

Several things are the hope of the author of the book with the existence of the book in question, among others: 1) it can provide wider insight to students, especially related to their environment and as a support in improving the quality of human resources, 2) can be applied to local content and continues with the preparation of handbooks for teachers and students 3) the materials in the book as material to enrich Malay culture in Riau, and 4) provide an initial understanding of the manifestation of Malay culture in Riau, 5) as an effort to document cultural vocabulary.

The Riau Malay Cultural Education Book as a Teacher's Handbook consists of several chapters. Chapter I on the Basic Values of Identity includes about 1.1 *Jati diri* and Identity 1.2 *Tunjuk Ajar*, Chapter II Nature and Ecological Wisdom of Malay, Chapter III Language and Literature, Chapter

IV Riau Malay Customs and Adab, Chapter V History Riau Malay, Chapter VI Malay Clothing, Chapter VII Riau Malay Arts, Chapter VIII Riau Malay Culinary, Chapter IX Riau Folk Games, Chapter X Riau Malay Medicine, Chapter XI Riau Technology, Chapter XII Economics and Livelihoods Riau Malay, and finally Chapter XIII Leaders in Malay Culture.

As can be seen from each discussion chapter, the Riau Malay Cultural Education book as a Teacher's Handbook is very rich in explanations and discussions on matters related to Malay culture, especially in the Riau area. So, it is proper that the book gets attention and can be used by every school in Riau which is already required by the local government (Pemda) as the authors have mentioned before.

4.2 Utilization of Digital Literacy

Based on several facts found in the field related to the implementation of local content of Riau Malay culture, the authors see that there are still gaps and selects which local content is more important to be applied in schools in Riau. For this reason, in this case, the authors propose that digital literacy can be utilized in the learning process of local content of Riau Malay culture. The author assumes that with the use of digital literacy for the local content of Riau Malay culture, students in Riau in particular can learn it and enjoy it anytime and anywhere.

Digital literacy according to UNESCO is "The ability to use information and communication technology (ICT) to find, evaluate, utilize, create and communicate content or information, with cognitive skills, ethics, social-emotional and technical or technological aspects" in [8]. In addition, according to [11] "Digital literacy is a skill (life skills) that not only involves the ability to use technology, information, and communication devices, but also social skills, learning skills, and having attitudes, critical thinking, creative and inspirational as digital competence.

To realize Malay culture as local content in Riau, it is very necessary for teaching staff who can teach it [7]. The authors suggest that educators, especially teachers who teach local content subjects of Riau Malay culture, can use digital literacy as an intermediary between teachers and students in the learning process of local content of Riau Malay culture. From the several chapters described in the book, the teacher can determine and choose a topic or theme that is most appropriate and preferred by students at the school where he teaches.

Research and studies on digital literacy can be seen in a study conducted by [4] with the title "Digital Literacy in Online Learning". Dinata concluded that digital literacy skills play an important role in supporting the success of online learning. Students with good digital literacy skills will try to find and select important information and understand, communicate, and convey their ideas in the digital space. In addition, digital literacy skills will open up opportunities for students to think, communicate, and create which ultimately leads to student learning success. Another study, conducted by [16] entitle "The Benefits of Digital Literacy for the Community and Education Sector During the Covid-19 Pandemic". Furthermore, in a study conducted by [13] entitled "Digital Literacy and Online Video: Undergraduate Student's Use of Online Video for Coursework". Furthermore, [1] with the title "Utilization of Literacy in Indonesian Language Learning in Elementary Schools". Al Fuad concluded that in learning literacy, teachers are required to have the skills to combine several concepts and methods and be able to combine learning with the student experience. Lastly, it can also be referenced research [16] entitled "Using Disruptive Technologies

to Make Digital Connections: Stories of Media Use and Digital Literacy in Secondary Classroom". Finally, also conducted by [17] with the title "Digital Literacy, A New Challenge in Media Literacy", Restianty concluded that current communication implies not only how a text is made, but also involves the process of selecting, arranging, arranging, filtering and how to use it. summarize the information that has been received.

Based on previous research regarding digital literacy, it can be concluded that literacy is very appropriate to be introduced and taught among students or the younger generation. Digital literacy will provide more benefits if it is introduced in the right way and time to the younger generation.

5 Conclusion

Based on the research conducted, it can be concluded that the local content of Riau Malay Culture has not been fully implemented in schools in Riau, even though there are already direct rules and regulations from the local government (Pemda). Providing local content for Riau Malay culture in schools is an effort to preserve and introduce Riau's culture to the younger generation. This needs to be done so that students or the younger generation know and recognize things related to Riau Malay culture.

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