



# Historical Literacy through *Bajamba* Eating Tradition as a Strengthening of Character Education

**Nadia Ramona**

nadiararamona@gmail.com

Study Program of History Education

School of Postgraduate Studies, Universitas Pendidikan Indonesia

**Abstract:** The declining character standard of the younger generation has become a hotly discussed issue. At the same time, the effort to strengthen literacy culture and character has become the primary 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. The goal can be achieved if pedagogy supports it, namely creative pedagogy directed to the present and future interests. Creative pedagogy is developed by building the historical literacy skills of students. History lessons are fundamental to encourage the spirit of literacy, which later contributes to strengthening character education. History lessons are very loaded with values in every event. Historical literacy can be developed by teaching local wisdom materials; one of them is the tradition of *bajamba* from Minangkabau, West Sumatera, and an ethnic tradition full of values in its practice. The tradition can be used as an alternative to improve the literacy' skill that contributes to strengthening the character of students. This paper aims to discuss the tradition of *bajamba* in history learning to improve students' historical literacy and strengthen students' character.

**Keywords:** Historical literacy, *bajamba* eating, Minangkabau ethnicity, creative pedagogy, character



## Introduction

Moral decadence is an urgent issue that must be addressed immediately. Especially in the time of the Covid-19 pandemic, home transformed into a school so that 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 learners must own to realize educational success in the 21st century. Grounding literacy activities is essential to do amid a pandemic. In line with this, civilizing literacy from an early age will answer the challenges of revolution 4.0 to make a real contribution to advanced Indonesia supported by the ability of technological literacy to resuscitate people to have a high literacy spirit. (Hendriani et.al., 2017). The School Literacy Movement (GLS) is one form of government awareness of the importance of building a literacy culture in education to create a culture of reading and writing in the school environment to realize lifelong education. A survey conducted by Central Connecticut State University (CCSU) in 2016 stated that Indonesia's literacy ranking was ranked 60 out of 61 countries, precisely one level above Botswana (Damarjati, 2019). Indonesia must be more active in establishing a culture of literacy. Literacy is critical because it is related to literacy. Of course, it is very closely related to the discipline of history, which is built with writing and reading activities (Wineburg & Reissman, 2015).

One part of literacy is historical literacy. Historical literacy is an essential ability for learners in historical learning. As for the advantages of learning by developing historical literacy, according to Nokes (2011), learners are given knowledge of past facts and taught a set of abilities in reading, writing, and providing arguments about historical evidence. The Association of Families Caring for the Environment (KERLIP) also encouraged the nation's historical literacy by pioneering the Nation's Historical Literacy Community on 10 July 2015, with partners in the Smart Indonesia Movement. This campaign is done to form the nation's character based on Indonesia's history (Yulianti, 2017).

Historical learning has a vital role in the development of community character. The lack of students' historical literacy skills is also reflected in students' lack of understanding of local history, which 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 a past culture that should be continuously used to handle life. Local historical learning is culture-based



learning and is a learning approach model that prioritizes student activities with various cultural backgrounds (Pannen in Supriyadi, 2011). Learning is aimed at fostering students' knowledge and forming the values of the nation's cultural character. Improving local historical literacy aims to increase students' empathy for their area's rich history and culture. The local-based historical learning approach has not been widely taught even though historical material is not enough through national history material alone but must go through a local culture conditioned with character values for learners. Supriatna (2012) states that there a culture is inseparable from humans and society. Strengthening local values in historical learning is undoubtedly more by the nation's character education objectives in line with the challenges of globalization today.

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*, one of the local wisdom of the Minangkabau ethnicity still preserved today. The eating tradition of *bajamba* comes from the roots of the Minangkabau culture. As a communal culture, the gathering and eating procession is done with some rules that Minangkabau elders have set. The implementation of *bajamba* eating is not only a tradition of eating together. However, it has a specific meaning for personal, social and community life because basically, every tradition has meaning and values essential to human life.

Local wisdom is part of the nation's wisdom that can be the foundation of character education. Local wisdom in each region contains its values. A school is an important place for character cultivation, so the school must focus more on character education. Teachers who substantially teach character education are essential to understanding the concepts of the local culture by integrating them into historical learning. By integrating local wisdom values in historical learning, students are expected to understand local wisdom and cause love and pride in their culture. They can reap every value that can be applied and can internalize in everyday life for character improvement in a better direction. Character education can be integrated into the subject matter and learning process through history lessons. In line with Sukarno's statements related to nation and character building, Ellen G. White suggested that character building



was an essential endeavour 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 with excellent characters that fit the challenges of live as "Intelligence plus character, which is the true education" (Edy, Afrizal & Purnomo, 2020).

Various character problems 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 younger generation's character is decreasing. Students should have independence in literacy with an environment that demands all-digital, but students are more creative on tik-tok, which tends to be just entertainment. Along with various indecent cases that occur during online learning, 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 as a Strengthening of Character Education."

## Methods

This research is qualitative research using descriptive methods. According to Cresswell (2008), qualitative research explores and understands the main symptoms by conducting document analysis, direct observation, and interviews. (Abdi, 2020). As a descriptive study, this study directly describes the activities carried out to impact the research subject. This research focuses on how the role of historical literacy based on the local wisdom of bajamba eating traditions strengthens the younger generation's character education. The study was conducted on students at SMAN 3 Painan.

1. *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 them.
2. *Understanding of historical literacy.* Provide children with an understanding of historical literacy.



3. *Exploring of Material about Eating Bajamba.* Activity continues by providing motivation related to the literacy of values in the bajamba tradition of eating.
4. *Group Division.* This activity is carried out with group division. Applying the focus group discussion (FGD) method and then reading his writing in front of his friends.
5. *Assessment.* Researchers provide values and ratings so that children have a competitive spirit so that learning becomes enjoyable.

## Findings

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 has a critical attitude and sensitivity to the historic environment. Ahonan (2001) considers historical literacy proficiency in reading and discussing history. If one can 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 grasp the basic procedural concepts of history and be a critical reader.”

Historical literacy needs to be done to instil character values in humans. Both the character is obtained from the meaning of events and examples of personality figures that positively impact the quality of the human self. Literacy is critical because it is related to literacy. Of course, this is very closely related to the discipline of history, which is 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. The current education situation is the primary motivation (mainstreaming) for the implementation of character education because the implementation of character education is still considered lacking. According to Lickona, a character is related to moral concepts (moral knowing), moral attitudes (moral



feelings), and moral behaviour (moral behaviour). In this sense, a 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). Encyclopaedia of Psychology defines character as the habitual mode of bringing the task presented by internal demands and b the external world into harmony. It is necessarily a function of the ego's constant, organized, and integrating part (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.

The eating tradition of 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. Bajamba is done by sitting around a large *talam*/ plate with a sitting position has been arranged where women sit in an *entrumous* way and men in a *baselo* way. (Mouussay, 1995). The eating tradition of bajamba 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 spokesperson and respected persons in the clan or the Minangkabau nagari.
2. Some *juaro*. *Juaro* is a tribe with *daró* children.
3. Some of *mudo*'s children. That is, a person who is one of them with the family and children *daró*
4. Some of the father's *amai* are relatives of the bride and groom or groom
5. Some people *induak bako* are the father's relatives or the bride herself. (Okfernando, 2013, hlm. 8)

Every manifestation of tradition in society shows the meaning behind the tradition itself, closely related to people's lives. It is usually given through symbols in rituals that are in Minang society. The implementation of this tradition eats together and has a specific meaning in personal life and social life and is very valuable for human life (Mardimi, 1994).

This tradition of eating bajamba belongs to the group or only in Minangkabau customs, but in religion, it is also recommended to eat bajamba because we will



get food blessings. Equipment used at the time of eating in the form of large plates. In addition to *adab* or custom of the sitting of the Minang community when eating bajamba, people will prioritize older and younger pour rice and side dishes. Moreover, when the young ones finish eating them, they will not wash their hands because they wait for the older ones to finish eating them.

The value of eating bajamba is appreciating the older one, whereas when eating bajamba, the younger must prioritize the older to pour rice and side dishes. Moreover, when the young ones finish eating them, they will not be allowed to wash their hands first before the older ones are finished eating them. It is a value of respect for the older. In Minangkabau, there is a term for climbing, used for people older than us. How to speak and speak to older or larger people is used *mandaki* by using the *mandaki kato* and accompanied by behavior, the sign we glorify the old (Sayuti, 2005)

Speaking meekly, speaking subtly, not offending others and his words are pleasant to hear and painless to others (Zulkarnaini, 2003). Eating bajamba also strengthens the friendship between each other, togetherness, and unity. The Minang Community always pays attention to the dose of eating to be together. If they dividing something it must be equal in size so that each person experiences same. Regardless of their position, every guest who eats in bajamba will not lack of food and should not burp because it reduces the ethics of decency. This etiquette follows the nature of communal society that demands anyone to get along and form a good relationship between one and another according to the common standards (Zulkarnaini, 2003).

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 bajamba is not separated from religion so that it has its 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. No one should be redundant because it is by the hadith that redundancy 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.



## Conclusion

Historical literacy as part of literacy that has an essential role in 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 a good character so that it can be helpful for the community.

## References

### Book

- Asmani, J. M (2012). *Pendidikan Berbasis Keunggulan Lokal*. Yogyakarta: Penerbit Diva Press.
- Bennett, S. M. & Sanders, J. S. (2014). *Research summary: Teaching historical literacy in the middle grades, (Online)*.
- Creswell, John W. (2012). *Research Design Pendekatan Kualitatif, Kuantitatif dan Mixed*. Yogyakarta: Pustaka Pelajar.
- Damarjati, D. (2019). *Benarkah Minat Baca Orang Indonesia Serendah Ini?*. Detiknews, Retrieved from <https://news.detic.com/berita>.
- Daryanto, (2014). *Pembelajaran Terpadu Tematik Terintegrasi Kurikulum 2013*. Yogyakarta: Gava Media
- Egil, Johansson, (2009). "*Understanding Literacy in its Historical Contexts*"
- Garvey, Brian & Krug Mary. (2015). *Model-Model Pembelajaran Sejarah di Sekolah Menengah*. Yogyakarta: Ombak.
- Gazalba, S. (1981). *Pengantar Sejarah Sebagai Ilmu*. Jakarta: Bharata Karya Aksara.
- Moussay, Gerard. (1995) *Dictionnaire Minangkabau Indonesia*. Francis Volume I Matton Paris. Association Archipped.
- Sayuti, M. (2005). *Tau Jo Nan Ampek*. Padang: Mega Sari.
- Supriatna, Nana & Maulidah, Neni. (2020). *Pedagogi Kreatif*. Bandung:
- Umasih, (2016). *Peran Strategis Pendidikan Sejarah dalam Pembentukan Karakter Bangsa*.
- Zulkarnaini, (2003). *Budaya Alam Minangkabau*, Bukittinggi: Usaha Ikhlas.

### Journals

- Agustini, Suchati. (2020) Penguatan Pendidikan Karakter Melalui Literasi Digital Sebagai Strategi Menuju Era Society 5.0. *Prosiding Seminar Nasional Pasca Sarjana Universitas PGRI Palembang*.
- Bennett, Stephanie M. (2014). Teachers' beliefs and implementation of historical literacy pedagogy in three Advanced Placement United States





- History classrooms (pp. 53-67). *The Georgia Social Studies Journal Fall 2014, Volume 4, Number 2*, pp. 53-67, (Online)
- Hatuti, Hera. & Zafri. (2019). "Literasi sejarah sebagai upaya penanaman karakter bagi anak" *Jurnal Diakronika*, 19(2), 133-148.
- Keefe, E.B. & Coopeland, S.R. (2011). *Research & practice for persons with severe disabilities. The University of New Mexico*, 36(3-4), 92-99.
- Marheni, Afrizal. & Purnomo (2020). *Applicaton of Character Building With Physical Education (CBPE). Jurnal Ilmiah Pengabdian Kepada Masyarakat*, 20(1), 46-53
- Rachmadyanti, (2017). Penguatan Pendidikan Karakter Bagi Siswa Sekolah Dasar Melalui Kearifan Lokal. *JPSD*, 3(2).
- Supriyadi. (2011). Pembelajaran Etnomatematika Dengan Media Lidi Dalam Operasi Perkalian Matematika untuk Meningkatkan Karakter Kreatif Dan Cinta Budaya Lokal Mahasiswa PGSD. *Prosiding Seminar Nasional STKIP Siliwangi*, 1-8
- Supriatna, E. (2012). Transformasi Pembelajaran Sejarah Berbasis Religi dan Budaya untuk Menumbuhkan Karakter Siswa. *Atikan*, 2(1).