

Malay Culture-Based Local Content Curriculum in Islamic Education

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ABSTRACT: *Globalization is a reality that humans must accept and penetrates various aspects of life, such as the economy and education. Education is not anti-globalization, but through education, there should be filtering of globalization that supports the realization of national education goals. Therefore, the position of the curriculum is seen as the basis for fortifying a generation aware of the superiority of local culture. This study aims to reveal the rationality of genre-based local culture in the curriculum, the elements of local culture teaching, and the design of the gradation of genre-based local content of Malay culture. The researcher uses a descriptive qualitative approach with the library research method to analyze the Malay cultural genre contained in the curriculum through data sources in the form of articles, books, and scientific reports. The result of this research is the implementation of Malay genre-based local content subjects has a clear foundation, namely the State of Indonesia and the Indonesian language comes from the Malay language in Indonesia. The Malay genre, as a local curriculum content, is understood as a whole of ideas, actions, and human works and has become an inseparable system from the life of the Indonesian people. Malay genre-based local curriculum design can be done by internalizing Malay culture in every subject set in the curriculum, especially those related to the cultural history of the Indonesian nation and its relation to Islamic religious education. This finding is based on the culture of the country as well as the ideology of the Indonesian state is inseparable from Islamic values.*

Globalisasi merupakan suatu kenyataan yang harus diterima dan merambah manusia ke berbagai aspek kehidupan, seperti perekonomian dan pendidikan. Pendidikan bukannya anti globalisasi, namun melalui pendidikan harus ada penyaringan terhadap globalisasi yang mendukung terwujudnya tujuan pendidikan nasional. Oleh karena itu, kedudukan kurikulum dipandang sebagai landasan membentengi generasi sadar akan keunggulan budaya lokal. Penelitian ini bertujuan untuk mengungkap rasionalitas budaya lokal berbasis genre dalam kurikulum, unsur pengajaran budaya lokal, dan desain gradasi muatan lokal budaya Melayu berbasis genre. Peneliti menggunakan pendekatan deskriptif kualitatif dengan metode penelitian kepustakaan untuk menganalisis genre budaya melayu yang terdapat dalam kurikulum melalui sumber data berupa artikel, buku, dan laporan ilmiah. Hasil dari penelitian ini adalah penerapan mata

pelajaran muatan lokal berbasis genre Melayu mempunyai landasan yang jelas yaitu Negara Indonesia dan bahasa Indonesia berasal dari bahasa Melayu yang ada di Indonesia. Genre Melayu sebagai muatan kurikulum lokal dipahami sebagai keseluruhan gagasan, tindakan, dan karya manusia serta telah menjadi suatu sistem yang tidak dapat dipisahkan dari kehidupan masyarakat Indonesia. Perancangan kurikulum lokal berbasis genre Melayu dapat dilakukan dengan melakukan internalisasi budaya Melayu pada setiap mata pelajaran yang ditetapkan dalam kurikulum, khususnya yang berkaitan dengan sejarah budaya bangsa Indonesia dan kaitannya dengan pendidikan agama Islam. Temuan ini didasari oleh budaya negara serta ideologi negara Indonesia yang tidak terlepas dari nilai-nilai Islam.

Keywords: *Local Content Curriculum, Malay Culture Genre, Islamic Education.*

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I. INTRODUCTION

Globalization is one of the driving factors for changes in structure, values, norms, and human behaviour. Changes in society are caused by three main factors: the need for democratization, scientific progress, and globalization. The existence of such rapid changes in the era of globalization increasingly requires humans to have a quality of life and to be able to compete (International Labour, 2020);(Sima et al., 2020).

Technological advances facilitate access between countries in various matters, such as capital investment and increasing the competence of human resources (Sartika et al., 2021). On the other hand, the rapid development of technology and easy access often leads to the disappearance of the indigenous culture of the inhabitants of a country (Julhadi & Ritonga, 2023);(Ritonga et al., 2023). This condition creates increasingly fierce competition in every line of life so that people who can survive and have quality are needed (Al Mashrafi, 2020);(Gonçalves et al., 2020);(Weingarten et al., 2020). Education is seen as the most critical aspect in realizing the quality of human beings, and the existence of the curriculum is part of the aspects that will determine the quality of education.

One of them is to create or realize quality human beings through education. In the National Education System Law No. 20 of 2003, it is explained that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to create the potential of students, so that they become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen. The education formulation above is a condition for forming attitudes and values. Some think attitudes and values are not to be taught like subjects, but attitudes and values are developed and applied (Lian et al., 2020). It is also through education that culture can be well preserved (Suprpto et al., 2021).

Indonesia, which has diverse races, ethnicities, cultures, and religions, has resulted in Indonesia being dubbed a multicultural country (Ibda & Indriyana, 2019). The existence of local wisdom evidences this and can be a regional potential that exists in

each region. With this cultural diversity, it is necessary to preserve and maintain the nation's next generation to be able to maintain and develop local wisdom. By introducing environmental, social, and cultural conditions to students, they can familiarize themselves more deeply with their environment (Yusupova et al., 2015). As is well known, Indonesia is a country that has an education system in the form of a curriculum regulated by the government for every level of formal education. A well-integrated curriculum will produce quality education.

The curriculum is an educational component used as a reference by every academic unit. In addition to the national curriculum, Indonesia also applies a curriculum based on local wisdom or regional potential, commonly referred to as the local content curriculum. Furthermore, (Alfi & Bakar, 2021) state that the local content curriculum is an educational program whose content and delivery media are related to the natural environment and cultural environment as well as regional needs and must be studied by students in the area. Teaching local content instils a sense of love and care for the natural, social, cultural, and spiritual environment (Demidov et al., 2019). With the local content, it is hoped that the nation's generation can maintain and develop local wisdom and potential in their area to preserve them by the times and compete in the global era. This is to the curriculum theory regarding the emphasis on educational situations, which states that this type of curriculum produces a curriculum appropriate to the problem and environmental conditions (Syukrianto, 2019).

Local content contains various regional characteristics, potentials, and noble cultural values that exist in the environment and raise environmental and social phenomena or problems that can provide students with basic skills functional as provisions in life. A local content curriculum that utilizes local wisdom and regional potential benefits the region and students (Asrial et al., 2021). For the region itself, it can raise the distinctive potential of the area so that the outside community better knows it. In addition, it can bring economic benefits to the community. Some of the benefits for students can also be a means to increase creativity and can be a provision for students to work after completing their studies (Sinar et al., 2020).

The development of the introduction and understanding of students to environmental, social, and cultural conditions allows them to be more familiar with their environment. It supports improving the quality of students' human resources regarding cultural diversity in a social context (Nurhayati, 2019). This is by the assumption that education is a forum for preparing community members. So, quality human resources are relevant to the community's demands around the school and the larger environment, namely the nation and state (Mardhiyah et al., 2021). Based on this thought, to maintain the noble values of Malay culture in the ethnic Malay community, it is necessary to develop local content subjects based on the Malay cultural genre (Nurhata et al., 2021). The focus of this research is: (1) what is the rationale for administering local content subjects based on the Malay culture genre, (2) what elements of Malay culture need to be taught, and (3) how to design the gradation of local content subject matter based on the Malay culture genre.

Research that examines local content curricula has been done by several people before. Researchers used references from similar studies, but this research still has characteristics and differences from the previous analysis. First, research by (Ma'unah et al., 2020) titled *Development of Local Content Curriculum as an Effort to Preserve Music Art Culture Hadrah Al Banjari*. In this study, the research subject took the

research subject at MI Wahid Hasyim I Ngampelrejo, Jember Regency, for the fifth-grade level. This research was conducted using a competency approach development model. The results of validating the curriculum draft to material experts obtained 98.2%, and to curriculum experts received 94.0%. With these results, it can be concluded that the draft local content curriculum of Hadrah Al-Banjari is valid and feasible to use. The second research is entitled Educational Transformation to Face Globalization by (Rinawati, 2015). The results show that the role of educational transformation is to produce people who are ready to face global challenges. One way to deal with globalization is by transforming education and increasing the part of teachers who can adapt to current conditions. This is so that existing education is not left behind and can continue to survive to face the negative impacts of globalization.

This research is designed to be up-to-date in terms of topics and objectives. The issues raised are local content curriculum subjects based on the Malay culture genre. This research aims to explain the rationale for implementing local content subjects based on the Malay culture genre, what elements of Malay culture need to be learned, and how to design the gradation of local content subject matter based on the Malay cultural genre.

II. METHOD

The approach used in this research is descriptive-analytical, which discusses several possibilities to solve actual problems by collecting data, compiling or classifying it, analyzing it, and interpreting it. Kutha (2010) in Gindarsyah (2010) explains that the descriptive analysis method is carried out by describing the facts, which are then followed by analysis, not merely describing but also providing adequate understanding and explanation of the phenomenon of Malay culture, which is increasingly being eroded by advances in technology and modern civilization. The method used in this paper is the library research method with data sources obtained from scientific articles related to the Malay genre, scientific reports, quotes from the internet related to titles, and lists of Malay subjects in the current curriculum. The collected data is then classified, analysed, and interpreted.

Data was collected using observation, interview and documentation study techniques. Observation was used to find data related to local culture in Islamic religious education. Interviews are used to locate data from informants directly on how they internalize local culture in Islamic religious education. At the same time, the documentation study was used to find data related to local culture in the Islamic religious education curriculum. Therefore, the documents studied were the Islamic religious education curriculum and articles related to the research content. The data that has been collected is then analyzed using descriptive techniques, while the validity of the data is done by triangulation.

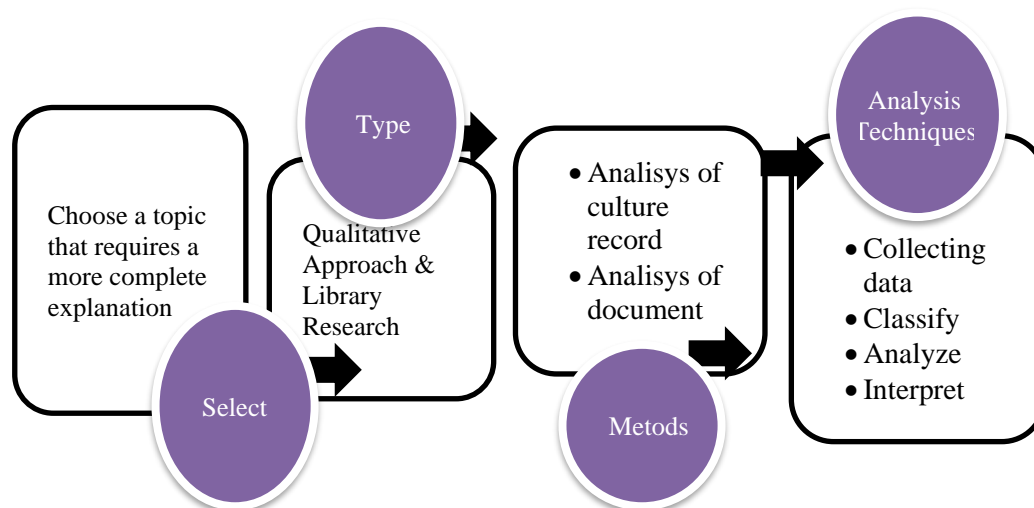


Figure 1. Research flow

III. RESULT AND DISCUSSION

Rationale for the Implementation of Local Content Subjects Based on the Malay Cultural Genre

The Indonesian state can be likened to a currency with two sides that cannot be separated. On the one hand, Indonesia is an independent country with the autonomy to regulate and develop itself. On the other hand, Indonesia is also a part of the world country. This is evidenced by including Indonesia as a member of the United Nations (UN) or United Nations Organization (UNO).

As part of the world state, the Indonesian government has also ratified the enforcement of the education pillars proclaimed by UNESCO. There are four pillars of education, namely: (1) learning to know, (2) learning to do, (3) learning to be, and (4) learning to live together (in peace and harmony) (Akther, 2020). As a sovereign state government, the Indonesian government has also added one pillar of education: learning to believe in God or unite God (Mu'ti & Burhani, 2019).

The *first* pillar is learning to know. All individuals have the right to know or understand everything on earth (Holzinger et al., 2018). No knowledge is secret or hidden. All individuals have the right to know all existing knowledge as long as it is by scientific ethics, namely being open, honest, objective, and reasoning or relying on logic. Thus, every individual has the right to study as high and as much as possible.

The *second* pillar is learning to do. All individuals have the right to work, do, or act according to their interests, talents, and abilities (Lian et al., 2018). Of course, the provisions for doing or doing that must be by a series of universal, regional, and cultural norms. If simplified, do the right thing in the right and justified ways.

The *third* pillar is learning to be. All individuals have the right to be something (Bowden et al., 2021). Something that may be professional or other experts classified as amateurs for survival, career, interests, and talents. If the individual wants to be a doctor, be a good doctor, want to be a teacher, be a good teacher, want to be a singer, be a good singer, and so on.

The *fourth* pillar is learning to live together (in peace and harmony). All individuals have the right to live together with other individuals in the immediate environment, such as family, surrounding community, cultural community, country, and the world (Mychajluk, 2017). This is by the nature of the individual as an individual (personal) and social human being. As a person, every individual has the right to understand, accept, direct, and shape his personality. As a social person, everyone has the right to understand, acknowledge, and align with others.

The *fifth* pillar, the hallmark of education in Indonesia, is learning to believe in God. All individuals have the right to unite with God (Rohana, 2019). The manifestation of oneness towards God should be relevant to inter-religious harmony.

Table 1. Conceptual framework five pillars of education

Pillars of Education	Characteristics	Output
Learning to know	a. Solid academic base – reading & numeracy b. Comprehension c. Ability to research and analyze d. Preparation for the learning society	Cognitive skills
Learning to do	a. Put into practice b. From skills to competence c. Adapt and change d. Learning for work and life e. Alternating study and work	Cognitive and psychomotor skills
Learning to be	a. Development of complete personality b. Act with greater autonomy, judgment and responsibility c. Believes in holistic and integrated approach of educating human person	Psychomotor skills
Learning to live together	a. Awareness and understanding b. Learning for responsible and active citizenship c. Respect for human dignity and diversity d. Resolve conflicts	Apective skills
learning to believe in God	a. Learning to believe and convince the almighty god b. Realizing the ideals of the nation as stated in the 4th paragraph of the 1945 Constitution concerning the intellectual life of the nation based on the One Godhead c. Indonesian education should be aimed at improving the quality, intellectual ability, professional, as well as the attitude, personality and moral d. Making the Indonesian people a dignified society in the eyes of the world community.	Character and culture building

Table 1 above confirms that Indonesian education has also covered all the pillars of teaching recommended by UNESCO with a cultural perspective and strengthening character values. Indonesia, with diverse cultures, demands that learning outputs in

schools be based on an in-depth understanding of Indonesian culture (Grataridarga, 2018). The implementation of Indonesian education in viewing the educational pillars recommended by UNESCO, in essence, does not deviate from the corridor of cultural values as a characteristic of a nation (Abidah et al., 2020).

Malay culture is a reality. Even the closest truth to individual life is in the Malay ethnic community. Therefore, every individual in the ethnic Malay community has the right to understand, behave, and internalize the closest thing, namely Malay culture (Futaesaku, 2019);(Jalal & Supriadi, 2001). The most reasonable way is to implement local content subjects based on the Malay culture genre in formal and fundamental education institutions. Clearly, Yuliani and Hartanto emphasized that education is vital in transitioning society to a new community (Yuliani & Hartanto, 2016). Education is a suitable vehicle for developing cultural strategies that emphasise changing individual ways of thinking and behaviour (Hanum, 2021). Education is directed to help change the cultural orientation of individuals and society (Duraiappah et al., 2021).

In terms of governance, the implementation of local content subjects based on the Malay culture genre has a clear foundation, both for the central government and local governments, for example, in this case, the Provincial Governments of Riau, West Sumatra, Jambi, and South Sumatra. From the side of the central government, since the enactment of the 1984 Curriculum, each region (province) has the authority to administer local content curriculum. The government divides the education curriculum into core and local content curricula (Maba, 2017). Implementing local content subjects based on the Malay cultural genre can be seen as a mandate from the central government. Regarding local or provincial government, customary or cultural institutions have been facilitated that allow collaboration with the Regional Office of the Ministry of Education and Culture to organize local content lessons based on the Malay artistic genre. The Riau Provincial Government, for example, 2012 issued the Riau Province Regional Regulation Number 1 of 2012 concerning the Riau Traditional Malay Institute (LAM). The organization of LAM is gradual, from the national level/*kepenghuluan*/ spirituality level, sub-district level, district/city level, to the province. LAM Riau has an umbrella banner, the umbrella of the Riau Malay indigenous people, with the title "*Setia Amanah Adat and Timbalan Setia Amanah Adat*", which is charged to the leadership and deputy leadership of LAM (for example, at the provincial level, it is set to the governor and deputy governor).

The Elements of Malay Culture that Need to be Taught

Society is a collection of individuals who organize themselves into a particular group. To become a society, certain groups must have similarities that allow them to feel belonging to each other and be different from other groups (Malau et al., 2020). These similarities ultimately shape culture. Therefore, the concept of culture tends to be understood as a whole of ideas, actions, and the results of human work in the form of a system in the context of people's lives that are accustomed to learning by humans (Husna & Affandi, 2018).

According to (Suparman et al., 2021), the word culture in English is a culture that comes from the Latin *colere*, which means to cultivate, work, especially cultivate land or agriculture. This understanding then developed into the culture. As a technical term in writing by a British anthropologist named Edward B. Taylor, the term culture is stated as a complex whole of ideas and things produced by men in their historical experience (Syahrie, 2017). After that, the notion of culture continued to develop in

world anthropology circles. As a general term, culture means politeness, culture, maintenance or development, and reproduction (Cohen, 2020).

Indonesian has a cultural term almost the same as a culture, which means culture. Culture comes from the Sanskrit word *buddhayah*, the plural form of *buddhi*. *Buddhi* means mind or reason (Ahmed, 2022). Thus, the word *buddhayah* (culture), which is simultaneously affixed with the affix *ke* - and *-an*, means matters related to mind and reason. Based on the origin of this word, culture means things that result from human reason and sense. The results of the human mind and mind are in the form of three forms: the ideal form, the form of behaviour, and the material form.

In the context of cultivating individuals and their sociocultural society, Berger proposes three processes, namely: (1) externalization or externalization, (2) objectivities, and (3) internalization or internalization (Istiawati et al., 2020). In simple terms, externalization is developed by adults around the individual's socio-cultural and life environments, such as parents and teachers. This process is identical to the development of cultural discourse toward individuals, and both are addressed in the context of physical and non-physical culture and awareness. Objectivation is developed by developing individual attention as a person who lives in a particular cultural environment (physical, non-physical, and conscious). Internalization was created as an artistic permeation process; Individuals accumulate, internalize, and apply these socio-cultural values in everyday life.

According to Dennis, all experiences are received in a structured form (Dennis, 2014). Douglas, as well as adherents of structuralism, assumes that reality must be symbolically organized so that humans can interpret and take actions that are relevant to that reality. The most common concept used to classify elements of culture is the opinion of Koetjaraningrat, which states that culture has at least three forms. The forms of culture are (1) the form of culture as a complex of ideas, values, norms, rules, and so on, (2) the form of culture as a complex of patterned behaviour activities of humans in society, and (3) the form of culture as objects made by humans. Figure 2 below is a collaboration between a person's personality and culture, ultimately producing superior human resources.

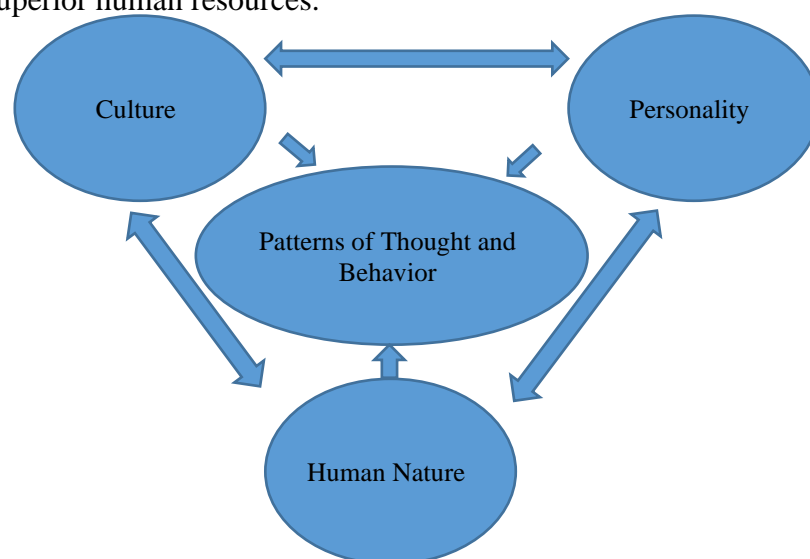


Figure 2. Interaction of personality with culture

The form of culture as a complex of ideas, ideals, norms, and rules is also called ideal culture; its abstract nature cannot be touched or photographed. Its location is in the

heads of humans or, in other words, in the minds of the community's citizens, where the culture in question lives. If these ideas are put into writing, the ideal cultural location will be in books, flash drives, films, etc. The perfect culture includes the customs of human behaviour or customs in particular. Outstanding culture usually functions as a code of conduct that regulates, controls, and directs human behaviour in society (Floridi et al., 2018). So, if there is the term sick society, it refers to an organisation whose culture is unhealthy or chaotic.

The second form of culture, also called the social system, is related to human behaviour. These behaviours include human activities that interact, describe, and get along with one another based on customary human behaviour (Gao et al., 2017). Although it is a social system order, the second type of culture can be considered physical activities such as ceremonies, behaviour, or deeds. Thus, this culture is concrete, tangible, and can be observed, photographed, and documented. The third form of culture is also called physical culture. Physical culture is all the result of human activities, actions, and works in society. Because it is physical, the nature of material culture is concrete, in the form of objects or things that can be touched, seen, and photographed. The three forms of culture are inseparable from each other. Ideal culture or customs regulate and give direction to human actions and works. Human activities and results will produce physical and cultural objects. On the other hand, material culture also influences the patterns of human thinking and ideas, which also affects human actions and results.

By Koentjaraningrat's classification, the description of Malay culture, namely: (1) ideal culture, which includes the order of customs; (2) social culture, which includes kinship patterns; (3) physical culture, which includes cultural products such as traditional houses and traditional clothes, and (4) the history of Malay culture.

The ideal culture of Malay culture is based on Islam (Septiani, 2021). Therefore, the three central teachings of Islam, which include: (1) faith, (2) Islam, and (3) ihsan, are the main pillars of the ideal Malay culture. If the Minangkabau community recognizes the principle of "*adaik basandi syarak, syarak basandi kitabullah, adaik mamakai, syarak mangato*", the Jambi Malay community also uses the principle of "*adat menurun, syarak mendaki, adat bersendi syarak, syarak bersendi kitabullah*" (Asrinaldi & Yoserizal, 2020). The Malay community believes that all provisions governing life in society come from the culture of their ancestors and are sourced from religious teachings, namely the Qur'an and Hadith (Darlan et al., 2021). Admittedly, Malay culture existed before Islam entered. The dynamics of the original culture and the culture influenced by Islam finally found a compromise. The Jambi Malay cultural community now adheres to Jambi customary law, which has the principle of "*Adat Lamo Puseko Usang*", namely *undang* and *teliti* (Oryza et al., 2018). *Undang* are standard regulations from ancestors and rules that grow amid society. *Teliti* is a customary regulation that has been influenced and strengthened by the teachings of Islam (Rachman & Rahman, 2017).

Unlike the Minangkabau, the Malay kinship system takes various forms. A bilateral (Jambi Malay) kinship system can be classified as Archipelago Malay, Coastal Malay, and Mainland (Misda & Darwis, 2019). The custom is known as the adat of the kings (*Ketemanggungan*) and the adat of the ancestor, tribal (*Adat Perpatih*), and adheres to patrilineal and matrilineal lineages. Nevertheless, customary provisions have given birth to an orderly, safe and peaceful society, prioritizing togetherness, unity, and

integrity. In the community, decisions such as “*bulat air karena pembuluh, bulat kata karena mufakat*” are taken. Courtesy according to manners; those who like to be humble prioritize dignity and honour (Mualimin et al., 2018).

Besides being known as nomads, the Malays are also friendly, open, tolerant, and prioritize compromise. Their kinship system not only concerns the nuclear family and the nuclear family but extends to other non-Malay communities. History proves that in the XM century, there was a marriage between the Malay Kingdom's daughter and the Mataram Kingdom's son. In the XIII century, there was also a marriage between a Malay princess and a Singasari aristocrat. As a result of that marriage, a leader of Majapahit was born and then became the king of Minangkabau, namely Adityawarman.

The physical culture of the Malays also varies according to the geographical conditions of the Malay community, which spreads from Thailand, Malaysia, Sumatra, to Kalimantan. For example, Malay cultural communities around Riau recognize the existence of the traditional house called *lontik* or *lancang* (*Kampar*), but there is also a mention of Hall *Salaso* Fall Twins. The house is a stilt house made of wood (Khamdevi, 2020). In addition, identical to the Minangkabau cultural community, who know “*medan bapaneh dan medan balinduang*”, the Malay artistic community also recognizes a means of deliberation or holding customs called “*balai*” (Shody et al., 2019). In general, the *balai* is called *Balai Salaso Jatuh* (Remiswal et al., 2022). The names of the halls are adjusted according to their functions, and there are *Sari Balairung*, Coronation Hall, and Density Hall.

Besides building houses, Malay physical culture also includes traditional clothing and weapons. Malay clothes that cover the body from head to toe have meaning and use. The purpose of Malay clothing is also associated with its function, namely clothing as a cover for shame, clothing as a pick-up for kindness, and clothing as a repellent against reinforcements (Kurnia, 2017). For men, there are three types of Malay traditional clothing. *First*, the Malay civet dress consists of pants, clothes, and a skullcap. This dress is usually used at family events such as *kenduri*. *Second*, the Chinese scissors dress is commonly used in everyday life at home to hold informal events. *Third*, the *Teluk Belanga* shirt consists of pants, a side cloth, and a head covering or skullcap. There are two types of clothing for women. The first is the bracket clothes, which consist of cloth, clothes, and scarves. Scarves are worn loosely on the shoulders and don't wrap around the wearer's neck. *Second*, is the *kebaya* anchor, consisting of cloth, clothes, and a scarf (Restian, 2020).

The Malay cultural community also knows weapons, long and short weapons. Traditional weapons categorized into blunt weapons are *jembia*, *keris*, *belati*, *badik*, *beladau*, and *sabit*. Weapons classified as long weapons are *tombak*, *kojouw*, *pedang*, *seligi*, and *sundang*. One of the famous types of swords is *Jenawi* the sword, the sword used by the warlords of the past.

The history of Malay culture is perhaps the longest tribal cultural history in the archipelago (Apdelmi & Seprina, 2019). Throughout history, it is known that the early people who occupied the territory of Indonesia were the Malays (Bramantoro & Syamsuddin, 2020). Therefore, the Malays are placed as the ancestors of the Indonesian nation. This argument refers to the opinion of Hogen, a Dutch historian. The Malay nation which is the ancestor of the Indonesian nation can be divided into two, namely *Proto Melayu* and *Deutro Melayu* (Lestari & Riyanti, 2017).

The *Proto Melayu* ethnic group entered the territory of Indonesia in two ways, namely the west road from the Malacca Peninsula to Sumatra and then spread to several areas in Indonesia and the east road from the Malacca Peninsula to the Philippines and Minahasa, and then spread to several regions in Indonesia. The *Proto Melayu* have a culture that is at a higher level than the Homo Sapiens culture in Indonesia. Their culture is young stone culture (*neolithic*). Their cultural products are still made of stone but have been very well done (fine). In addition, the square axe results from the culture of the *Proto Melayu*, who entered Indonesia via the west road and the oval axe via the east road. The *Proto Melayu* descendants still alive today include the Dayak, Toraja, Batak, and Papuan ethnic groups. The *Deutro Melayu* ethnic group has been known to exist in Indonesia since 500 BC. The *Deutro Melayu* entered the territory of Indonesia in waves by way of the west. The culture of the *Deutro Melayu* nation is higher than that of the Proto-Malay nation. The results of their culture are made of metal (bronze and iron). Their culture is often called the *Don Song* culture, which is the name of culture in the Tonkin area, which has similarities with the culture of the *Deutro Melayu* nation. The Tonkin area is considered the place of origin of the *Deutro Melayu* before spreading to Indonesian territory. Essential bronze culture products in Indonesia are funnel axes, shoe axes, *nekaras*, and bronze vessels. The descendants of the *Deutro Melayu* still alive today include the Malays, Bataks, Minangs, Javanese, and Bugis.

Given the breadth of the history of Malay culture, if this aspect is to be used as the subject of study of local content subjects at the elementary and junior high levels of education, each province with ethnic Malay origin should package this history autonomously but in a limited manner, not necessarily starting with *Proto Melayu* and *Deutro Melayu* (Misda & Darwis, 2019). Usually, the study of the history of classical Malay culture (Riau) is divided into four eras, namely: (1) the Bintan - Temasek era (1100-1158), (2) the Melaka era (1158-1612), (3) the Johor era (years 1158-1612). years 1612 --1802), and (4) the Riau-Lingga era (1802-1911).

Gradation Design of Local Content Subjects Based on the Malay Culture Genre

By describing the elements of Malay culture and considering the complexity of these elements in designing and compiling the ranking or gradation of local content subjects based on the Malay culture genre.

First, learning about culture should start from the closest cultural element. The most relative cultural aspect is the kinship system, children or individuals in the most consolidated kinship environment, namely family (Sukmawati, 2019). The nuclear family system then extends to the nuclear family system to the social kinship system.

Second, after understanding at least the kinship system, the second closest cultural element is physical culture. Physical culture is the visible culture in the form of objects such as traditional clothes, traditional houses, traditional weapons, traditional arts, and folk games (Zuriatin & Nurhasanah, 2018). Thus, the element of physical culture ranks second in the design of learning gradations.

Third, cultural history is more complicated than other cultural elements (kinship systems and physical culture). However, cultural history is easier to understand with material elements of ideal culture. Historical objects, pictures, or miniatures can be used to make it easier for students to understand the history of Malay culture.

Fourth, the element of ideal culture is the most abstract cultural learning material. The perfect culture includes concepts, ideas, or values that are invisible to the naked eye. Therefore, the material elements of Malay culture should be presented at the last level, for example, in the high class. The arrangement of gradations is not linear and rigid. It is ideal if arranged in a spiral and flexible. Therefore, the design and preparation of local content subject matter gradations based on the Malay culture genre can be integrated; for example, social culture (kinship system) can be combined with aspects of physical culture. The historical elements of Malay culture can be combined with details of the ideal Malay culture.

IV. CONCLUSION

Based on the data analysis, it can be concluded that (1) the implementation of local content subjects based on the Malay culture genre has a clear foundation, both for the central government and local governments, for example, in this case, the Provincial Governments of Riau, West Sumatra, Jambi, and South Sumatra. (2) The concept of culture tends to be understood as a whole of ideas, actions, and the results of human work in the form of a system in the context of people's lives that are accustomed to learning by humans. (3) Learning about culture should start from the closest cultural element. After understanding at least the kinship system, the second closest cultural element is physical culture. The history of culture is a more complicated material than elements of other cultures (kinship systems and physical culture), and elements of ideal culture are the most abstract cultural learning materials. Based on the results of the research and data analysis, it can be recommended that further researchers explore research related to the theme of research in the field of Islamic education and its relationship with local culture.

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