Volume 19 Issue 17
Originally issued as G3

Global Journal of HUMAN-SOCIAL SCIENCE: G
Linguistics & Education
Volume 19 Issue 3 Version 1.0 Year 2019
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460x & Print ISSN: 0975-587X

Implementation of Malay Culture in the Curriculum of Madrasah Tsanawiyah Riau Indonesia

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Keywords: malay culture, madrasah aliyah, riau, curriculum.

GJHSS-G Classification: FOR Code: 130302p



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Implementation of Malay Culture in the Curriculum of Madrasah Tsanawiyah Riau Indonesia

Syahraini Tambak [α] & Desi Sukenti [σ]

Abstract- This study aims to determine the implementation of Malay culture as the Vision of Riau 2020 in education curriculum of Madrasah Tsanawiyah in Riau Province. This research is a descriptive research to describe the implementation of Riau Vision 2020 as the center of Malay culture in educational curriculum in all Madrasah Tsanawiyah in Riau Province. This research was conducted in Madrasah Tsanawiyah in 12 districts/cities of Riau Province. The population of this study is the entire head of Madrasah Tsanawiyah Riau Province amounting to 561 heads of madrasah, and is homogeneous seen from the requirements to become head of Madrasah Tsanawiyah is the same. The sample of this research is 24 head of Madrasah Tsanawiyah with sampling is purposive sampling technique. Data collection techniques used are questionnaires and data analysis techniques are descriptive analytical. The results of this study concluded that Riau Malay culture in the curriculum of Madrasah Tsanawiyah education in Riau Province is 39% accommodated and implemented in the curriculum. Implementation of Malay culture is spread in the core curriculum, extracurricular, local content, and existential on education curriculum Madrasah Tsanawiyah in Riau Province.

Keywords: malay culture, madrasah aliyah, riau, curriculum.

Abstrak- Penelitian ini bertujuan untuk mengksplor implementasi budaya Melayu sebagai Visi Riau 2020 dalam kurikulum pendidikan Madrasah Tsanawiyah di Provinsi Riau.Penelitian ini merupakan penelitian deskriptif yang mengeksplorbudaya Melayu sebagai bagian Visi Riau 2020 dalam kurikulum pendidikan di seluruh Madrasah Tsanawiyahse-Propinsi Riau. Populasi penelitian ini adalah seluruh kepala Madrasah Tsanawiyah Propinsi Riau berjumlah 561 kepala madrasah, dan bersifat homogen dilihat dari persyaratan menjadi kepala Madrasah Tsanawiyah adalah berlaku sama. Sampel penelitian ini berjumlah 24 kepala Madrasah Tsanawiyah dengan pengambilan sampel adalahteknik purposive sampling. Teknik pengumpulan datayang dipergunakan adalah angket dan teknik analisis data adalah deskriptif analitis. Hasil penelitian ini menyimpulkan bahwa 39% budaya Melayu Riau terakomodir dalam kurikulum pendidikan Madrasah Tsanawiyah di Provinsi Riau dan diimplementasikan pada proses pembelajaran. Penelitian ini merekomendasikan pada Pemerintah Provinsi Riau agar menyusun kurikulum Budaya Melayu untuk diajarkan secara serempak di seluruh Madrasah Tsanawiyah guna mempercepat pencapaian Visi Riau 2020 sebagai pusat kebudayaan Melayu di Asia Tenggara.

Katakunci: budaya melayu, madrasah aliyah, riau, kurikulum.

I. Introduction

Riau has long been known as the Malay State which has its own peculiarities in the culture and customs of society. Malay cultural values that are identical with Islam are very strong in the life of the people of Riau. This is because Malay culture is based on "*adat bersendikan syara' dan syara' bersendlikan kitabullah*". This confirms that Islam is very attached to the culture of the Riau Malay (Ali, 2005). Providing more value to the Riau-an in order to create a peaceful Indonesia fair and prosperous is an important thing done by Riau stakeholders. It takes a variety of strengthening of national identity and it is seen from various regional peculiarities. Regional peculiarity should be read as diversity in order to get to a better, stronger, and more prosperous Indonesia. The uniqueness of the area requires a container to continue to grow within the framework of the Unitary State of the Republic of Indonesia.

Malay culture becomes a strong identity in the community tradition in Riau Province. This strong tradition makes Malay culture one of the vision and mission of Riau Provincial Government in developing its territory, namely "The realization of Riau Province as the center of Malay economy and culture in a religious, prosperous and prosperous society in Southeast Asia in 2020". Riau's vision is manifested in provincial government regulations no. 36 Year 2001 which made the basis for development in Riau until now (Zainal, 2010; Tambak & Sukenti, 2017). The emergence of Riau Vision 2020, then the purpose of development is to make Riau preserve the Malay culture, even with a greater goal to make Riau as its center in Southeast Asia. Thus, Malay culture becomes spirit and spirit in every step of development in this area of Lancang Kuning earth (Zainal, 2010).

Education is the main locomotive in developing Malay culture in society (Tambak; Amril; Khairi; & Sukenti, 2018). Madrasah is one of the Islamic

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educational institutions that is the front guard in the application and dissemination of values (Noer; Tambak; & Rahman, 2017). Therefore, the position of the madrasah becomes very strategic in the process of supporting the Vision of Riau 2020 with the form of application, habituation, teaching, and understanding of Malay culture throughout Riau Province. The formulation of the problem studied is how the implementation of Malay culture as the Vision of Riau 2020 in education curriculum of Madrasah Tsanawiyah in Riau Province?

This study aims to explore the implementation of Malay culture in the curriculum of Madrasah Tsanawiyah in Riau Province Indonesia. This research contributes to the regional government of Riau province in developing Malay culture as the Vision of Riau 2020 in Madrasah education institutions. Besides that it is also useful to accelerate the achievement of the Riau Vision 2020 as the center of Malay culture in Southeast Asia.

Related to this studies, there are several researches that have studied Malay culture in Riau Province. Research conducted by Research and Development Center of Culture and Society of Riau University (2005) about traditional culture of Riau Malay. This research resulted in some forms of Riau Malay culture: people's games, Cuban literary tradition, traditional ceremony, ethno agronomy, ethno technology, ethno medicine, historical relics, and tomb of Riau Malay figures. Another study was conducted by Suwardi, et.al. (2007) about the mapping of indigenous people of Riau Malay district/city in Riau Province who found some place of Riau Malay culture which is in all regency and city in Riau Province. Tambak; & Sukenti (2017) reseearch on the application of Malay culture in Madrasah Ibtidaiyah in Riau Province, which resulted 18.2% of Malay culture accommodated in madrasah curriculum. Thamrin and Nur (2007) research on Malay culture in Riau which concluded there are 47 places of Riau Malay culture in Riau Province, and Riau government effort to actualize Malay culture by giving protection and encourage people's desire to form understanding and to be Malay Riau.

Tracing the Riau Malay culture in this research can be seen from two theories that examine the important aspects of Riau Malay culture (Team Penyusun, 2005), namely: The theory that there are four aspects of Malay culture Riau aspects of language and literature, history, cultural values , and patterns of interaction (Budisantoso, 1986). Both theories that states there are two paradigms that support each other to see the culture of Riau Malay, namely the essentialist paradigm and contextualize paradigm (Ahimsa-Putra, 2007).

The essentialist paradigm considers that Malay is a number of traits that can be found in elements of Malay society and culture. This view is related to the identity or identity of Malay culture (Kadir, 1986; Koentjaraningrat; Putra; Effendi; & Tabrani, 2007). At this level Malay culture can be seen in the elements of personality, community, and other elements of Malay culture. In the social elements associated with the field of customs, patterns of association, governance system, and markets, while for cultural elements related to the field of language, literature, dance, music, theater, literature and technology (Rab, 1986). Contextual paradigm implicitly understanding Malayness is done by placing Malay culture in relation with other cultures in Indonesia or with Indonesian culture (Budisantoso, 1986). This view seems to indicate the position or contribution of Malay culture to other cultures in Indonesia or to Indonesian culture in general.

Reviving the noble values sourced from the old culture to reinforce the identity of Malay solidified the existence in the midst of globalization. The diligent, independent, hard-working, tolerant, and courteous principle of the past Riau Malay tradition is a vital force that guides people with unlimited vision, imagination and creativity. Individuals who are part of it also have the opportunity to develop themselves and find the best for him. In essence, a healthy culture is a culture that gives the possibility and opportunity that those who live in it can develop into themselves (Koentjaraningrat; Ambary; Ham, 1983; Ratna, 2006; Team Penyusun, 2006). According to (Mustopa, 2017; Wekke, 2016) culture is a social system and the embodiment of the individual self with social interaction that gives impact to others.

II. Method

This research belongs to descriptive research category (Sugiyono, 2014) that describes the data related to the formulation of the problems studied.In the end will be found implementation of Vision Riau 2020 as the center of Malay culture in the education curriculum in all madrasah in Riau Province. The research was conducted in Madrasah Tsanawiyah in 12 districts/cities of Riau Province, namely Pekanbaru City, Dumai City, Kampar District, Siak District, Indragiri Hulu District, Indragiri Hilir District, Kuantan Singingi District, Kepulauan Meranti District, Rokan Hilir District, Rokan Hulu District, Pelalawan District, and Bengkalis District.

The entire heads of Madrasah Tsanawiyah in 12 (twelve) districts/cities in Riau Province are the study population of 561 heads of public and private madrasah. The population in this study is homogeneous (Sugiyono, 2012) seen from the requirement to be the head of Madrasah Tsanawiyah is the same for all madrasah under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia. The purposive sampling technique was used for sampling and assigned twenty-four Madrasah Tsanawiyah heads in 12 (twelve) districts/municipalities from 561 heads of madrasah in Riau Province. Therefore, each district (12 districts/cities) in the Province will be taken by two heads of Madrasah Tsanawiyah with each madrasah of the country and private.

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The technique of collecting research data is used as a questionnaire (Sudijono, 2012, Razali, 1996) and is given to the Madrasah Tsanawiyah head as the person responsible for curriculum development. The questionnaire was compiled based on eight dimensions: personality, community, language and literature, history, art, Malay symbols, people's games, and culinary Malay. While the data analysis technique used is descriptive (Tuckman, 1978) to analyze the data found in the study.

III. Result and Discussion

a) The Personality of Malays in the Curriculum of Madrasah Tsanawiyah

Table 1 illustrates the identity or Malay cultural identity of the 30.2% personality aspect accommodated in the core curriculum of Madrasah Tsanawiyah education in Riau Province. There are 7 Madrasah Tsanawiyah from 24 studied madrassas teaching the full and genuine personality of Malays in their learning process. On the other hand, 12% or 3 Madrasah Tsanawiyah from 24 madrasahs studied accommodate Malay personality in extracurricular curriculum. There are also Madrasah Tsanawiyah in Riau Province from 24 madrasahs studied, 2.3% madrasah incorporate Malay personality in local content education curriculum. Table 1 also shows that no Madrasah Tsanawiyah incorporates Malay personality in an incidental curriculum. When these three forms of implementation are combined, it is illustrated that 44.5% or 10 madrassas from 24 Madrasah Tsanawiyah in Riau Province include Malay personality in the curriculum.

On the other hand, however, there is less pronounced data, where 55.5% or 14 Madrasah Tsanawiyah of 24 madrasahs have not incorporated aspects of Malay personality in their educational crucible. These madrassas have not adopted Malay personality in the madrasah education curriculum. These madrassas (14 madrasah) do not teach Malay personality to the participants because they do not include in the curriculum, either core curriculum, extracurricular or incidental. This can be seen in table 1 below:

Table 1: Malay Culture Identity of the Malay Personality Aspect in Curriculum Madrasah Tsanawiyah

No.	Questions	Answers				
		CoreCrriculum	Local Content	Exstracuricular	Incide-ntal	Nothing
1	Matter about, Malay character is "sulking"	4	0	5	0	15
2	The material about, preferring to convey something in an indirect way or by using *pantun-pantun*	7	1	4	0	12
3	The material about the personality of the Malays, prefer to restrain himself in many ways	9	1	3	0	11
4	The material about Malay personality is sentimental as reflected in Malay songs	6	1	2	0	15
5	The material of the Malay challenge has an introverted personality because every conflict between himself and others is then drawn into him	7	1	3	0	13
6	The material about Malay personality is peaceful and tolerant or rejects	12	0	1	0	11
7	The material about, "amok" or rage which is manifested when what has been experienced has made a Malays become very embarrassed or make it suffer in mind that has been difficult to bear again.	6	0	2	0	16
	Total (%)	51 (30.2%)	4 (2.3%)	20 (12%)	0 (0%)	93 (55.5)

So the Malay personality values are required to be taught to all educational institutions of Madrasah Tsanawiyah in Riau Province to succeed Riau Vision 2020. Based on that, the identity of Malay personality demands to be taught in madrasah with good learning method. Because, "in accordance with the development of the times, in order to remain qualified learning required teacher mastery of learning methods" (Tambak, 2014). The teacher is one of the most important parts involved and in direct contact with the educational process itself (Siahaan, 2016), including in the Malay cultural transmission to learners in Madrasah Tsanawiyah.

b) Culture of Malay Community in Curriculum Madrasah Tsanawiyah

Table 2 illustrates that the identity or identity of Malay culture from the social aspect contains 27% in the core curriculum of Madrasah Tsanawiyah education in Riau Province. Where 7 Madrasah Tsanawiyah from 24 madrasah studied teaches fully and genuinely aspects of Malay society in the learning process. Table 2 also

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shows that 17% of Madrasah Tsanawiyah accommodate Malay social identity in extracurricular curriculum or 4 madrasah teach Malay community patterns in their learning process. On the other hand, 0.6% of Madrasah Tsanawiyah in Riau Province incorporates Malay community culture in the local content education curriculum. On the other hand, however, there is less pronounced data, where 55.4% of Madrasah Tsanawiyah have not yet incorporated Malay culture from the Malay social aspect in their educational krukulum. This indicates that 13 Madrasah Tsanawiyah from 24 madrasahs studied in Riau Province have not taught the Malay social aspect in their learning process.

Table 2: Malay Culture from the Societal Aspect of the Madrasah Tsanawiyah Curriculum

No.	Description	Answers Alternative				
		Corecurriculum	Local Content	Exstracurricular	Incide-ntal	Nothing
1	The material on Malay people's "respectful patterns of behavior"	12	0	1	0	11
2	The material about giving each other Malay words	8	0	4	0	12
3	Material about the role of Malay women	9	1	3	0	11
4	The material about the relationship between the peasants of the Malay community	3	0	5	0	16
5	Materials about fishermen and "priyayi" of Malay society	3	0	6	0	15
6	Matter on the economic activities of Malay society	4	0	5	0	15
	Total (%)	39 (27%)	1(0.6%)	24 (17%)	0(0%)	80(55.4%)

Aspects of Malay social concerns such as mutual respect, speech, interpersonal relationships in the community and others must be the identity that must be applied by the learners in the life of the community and must be included in the curriculum. Harmonization of good relationships becomes the main capital for the emergence of mental health for the people of Riau Malay. Research conducted by Nasilah & Evanurul M, 2016) confirms that mental health according to Riau Malay is a condition that indicates the existence of harmonization and the achievement of welfare in the physical and mental life. Achievement of mental health is done by improving self-control, self-awareness, and the planting of religious and cultural values in everyday life.

c) Culture of Malay Language and Literature in the Curriculum of Madrasah Tsanawiyah

Table 3 illustrates that the Malay identity or cultural identity of the language and literature aspects contain 21% in the core curriculum of Madrasah Tsanawiyah education in Riau Province. This 21% data is equal to 5 Madrasah Tsanawiyah of 24 studied madrassas teaching fully and literally Malay language and literature in the learning process. On the other hand 18% of Madrasah Tsanawiyah accommodate Malay language and literature in the extracurricular curriculum. There is also a Madrasah Tsanawiyah in Riau Province from 24 madrasahs studied, 2% of madrasas incorporate Malay language and literature in local content education curriculum. When these three categories are combined, it is illustrated that 41% or 9 madrasas of 24 Madrasah Tsanawiyah studied throughout Riau Province include Malay language and literature in the curriculum.

However, on the other hand, there is less pronounced data, in which 59% of Madrasah Tsanawiyah does not include Malay culture from Malay language and literature aspects in its education crucible. There are 15 Madrasah Tsanawiyah from 24 madrasah studied as Riau Province has not taught Malay language and literature in its learning process. These madrassas have not been able to adopt Malay culture from the Malay language and literature aspects in their curriculum. These madrasahs do not yet have a program to develop the character of students with Malay language and literature.

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Table 3: Malay Culture of Language and Literature Aspects in Curriculum Madrasah Tsanawiyah

No.	Description	Answers Alternative				
		CoreCur -riculum	Local Content	Exstracur -ricular	Incid -ental	Nothing
1	Material about aspects of language, namely; Malay speech	8	1	3	0	12
2	Material about aspects of language, namely; use of the words "Malay winged	7	1	4	0	12
3	Material about aspects of language, namely; politeness in the use and selection of Malay words	10	1	1	0	12
4	Material about aspects of language, namely; language in the palace environment	6	0	4	0	14
5	Material about aspects of language, namely; noble language	4	0	3	0	17
6	Material about aspects of language, namely; trade language	3	0	5	0	16
7	Material about aspects of language, namely; the language of the beans or mixes in the markets	4	0	5	0	15
8	Material about literary aspects, namely; custom pantun	4	1	6	0	13
9	Material about literary aspects, namely; young rhymes	4	0	4	0	16
10	Material about literary aspects, namely; pantun likes	4	2	4	0	14
11	Material about literary aspects, namely; grief pangs	4	0	5	0	15
12	Material about literary aspects, namely; grief pangs	4	1	6	0	13
13	Material about literary aspects, namely; the banner of the banner	4	0	6	0	14
14	Material about literary aspects, namely; romantic poetry	5	0	4	0	15
15	Material about literary aspects, namely; figurative verse	5	0	4	0	15
16	Material about literary aspects, namely; the historical poem	7	1	4	0	12
17	Material about literary aspects, namely; poetry	3	0	5	0	16
18	Material about literary aspects, namely; religious poetry	5	0	4	0	15
	Total (%)	91 (21%)	8(2%)	77 (18%)	0(0%)	256(59%)

Table 3 illustrates that Riau Malay language and literature is required to be taught to all Madrasah Tsanawiyah in Riau Province. Therefore, Riau Malay language and literature should be taught from an early age, including in Madrasah Tsanawiyah for adult generation of Riau to speak in accordance with the culture and love the local wisdom it has. In a study produced by Junaidi, et. al. (2016) affirms that language is an inseparable part of human life, because with language one can convey intent and desire to others. The Merbau people in Riau reflect Malay lexical variations in social life.

Literature in Malay culture is also very urgent learned by the learners in Madrasah Tsanawiyah. One source of learning to provide moral education is a cultural heritage of oral literature containing ideas and philosophical meanings rooted in local culture. Research conducted by Fatmawati A. (2013) confirmed that the oral literature Bauda Tapung District of Riau Province contains religious education values that can be used to improve spiritual strength. Character education through oral literature is expected to form a person who has noble character, self-control, intelligence, and skills needed himself, society, nation and state.

d) Malay History in the curriculum of Madrasah Tsanawiyah

Table 4 illustrates that Malay identity or cultural identity from the historical aspect contains 25% in the core curriculum of Madrasah Tsanawiyah education in Riau Province.Where are the 6 Madrasah Tsanawiyah from the 24 madrasahs studied teach the full and genuine Malay history in the learning process. On the

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other side, 19% of Madrasah Tsanawiyah accommodates Malay history in extracurricular curriculum. Data show 5 Madrasah Tsanawiyah teach Malay history in extracurricular curriculum. There are also Madrasah Tsanawiyah in Riau Province from 24 madrasah under study, 4% (1 Madrasah Tsanawiyah) incorporating Malay language and literature in local content education curriculum. When these three categories are combined, it is illustrated that 48% or 12 of 24 Madrasah Tsanawiyah studied throughout Riau Province include Malay history in their respective madrasah education curriculum. But on the other hand found 52% of Madrasah Tsanawiyah has not included Malay culture from Malay history aspect in curriculum of education. This indicates 12 Madrasah Tsanawiyah from 24 madrasahs studied as Riau Province has not taught Malay history in its learning process.

Table 4: Malay Cultural Characteristics of the Historical Aspect of the Madrasah Tsanawiyah Curriculum

No.	Description	Answers Alternative				
		CoreCur -riculum	Local Content	Exstracu -rricular	Incide -ntal	Nothing
1	Material about history aspect, that is; Malay kingdoms or political systems in the past	7	2	4	0	11
2	Material about history aspect, that is; the past maritime that fosters economy and commerce	5	0	5	0	14
	Total (%)	12 (25%)	2(4%)	9(19%)	0(0%)	25(52%)

Thus, the history of Riau Malay demanded accommodated in the curriculum Madrasah Tsanawiyah in order to develop the values of local wisdom in the students themselves. Nur's research (2016) confirms that in resolving diversity, local cultural wisdom is seen to have more effective use, strength, and contribution to address and solve the problem of marginalization of local wisdom. Malay history is very rich in its tradition which requires learners to know it well and thoroughly. Understanding the history of Malay in research Kurniawan (2016) contributes to the development of the character of learners in life.

e) Culture of Malay Art in Education Curriculum Madrasah Tsanawiyah

Table 5 illustrates that the identity or identity of Malay culture from the art aspect contains 11% in the core curriculum of Madrasah Tsanawiyah education in Riau Province. There are 3 Madrasah Tsanawiyah of 24 madrassas studied teaches fully and truly Malay arts in the learning process. Table 5 also shows that 24.3% of Madrasah Tsanawiyah accommodate Malay art in the extracurricular curriculum. Where 6 Madrasah Tsanawiyah teach Malay arts in the process of learning in extracurricular curriculum. There is also a Madrasah Tsanawiyah in Riau Province of 24 madrasahs studied, 0.7% incorporating Malay art in the local content education curriculum. When these three categories are combined it is illustrated that 36% or 9 madrasas of 24 Madrasah Tsanawiyah studied throughout Riau Province incorporate Malay art in the educational curriculum.

Table 5 also found that 64% of Madrasah Tsanawiyah have not included Malay culture from Malay art aspect in their education crucible. This indicates 15 Madrasah Tsanawiyah from 24 madrasahs studied as Riau Province has not taught Malay art in its learning process.

Table 5: Malay Cultural Identity or Identity from the Art Aspect of the Madrasah Tsanawiyah Education Curriculum

No.	Questions	Answers Alternative				
		CoreCurri -culum	Local Content	Exstracurri -cular	Incident -al	Nothing
1	Material about art aspect, that is; musical arts worth humming	4	0	6	0	12
2	Material about art aspect, that is; musical arts *rentak mak inang*	3	0	5	0	16
3	Material about art aspect, that is; music art of two tracks	3	0	5	0	16
4	Material about art aspect, that is; musical arts worth of *the island of sari* or *serampang XII*	4	2	4	0	14
5	Material about art aspect, that is; the art of music *rentak zapin*	4	0	6	0	14
6	Material about art aspect, that is; the art of music*rentak joget*	3	0	7	0	14
7	Material about art aspect, that is; the art of music*rentak ghazal*	3	0	6	0	15

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8	Material about art aspect, that is; the art of music*rentak melayu*	3	0	7	0	14
9	Material about art aspect, that is; the art of music*rentak nobat*	2	0	7	0	15
10	Material about art aspect, that is; the art of music*gerenek*	2	0	6	0	16
11	Material about art aspect, that is; the art of music*tekuk*	2	0	6	0	16
12	Material about art aspect, that is; the art of music*berenjut*	2	0	6	0	16
13	Matter about Malay art aspect, that is; musical instrument	2	0	5	0	17
14	Matter about Malay art aspect, that is; musical instrument *gendang panjang*	2	0	5	0	17
15	Matter about Malay art aspect, that is; musical instrument *gendang zapin*	2	0	4	0	18
16	Matter about Malay art aspect, that is; musical instrument*biola*	2	0	6	0	16
17	Matter about Malay art aspect, that is; musical instrument*accordion*	2	0	7	0	15
18	Matter about Malay art aspect, that is; musical instrument*table*	2	1	7	0	14
19	Matter about Malay art aspect, that is; musical instrument*harmonium*	2	0	6	0	16
20	Matter about Malay art aspect, that is; musical instrument*tetawak*	2	0	6	0	16
21	Matter about Malay art aspect, that is; the art of dance *gentam*	2	0	7	0	15
22	Matter about Malay art aspect, that is; the art of dance *terkam*	3	0	7	0	14
23	Matter about Malay art aspect, that is; the art of dance *angguk*	2	0	5	0	17
24	Matter about Malay art aspect, that is; the art of dance *legar*	2	0	5	0	17
25	Matter about Malay art aspect, that is; the art of dance *cicing*	4	0	6	0	14
26	Matter about Malay art aspect, that is; the art of dance *jinjit*	3	1	4	0	16
27	Matter about Malay art aspect, that is; the art of dance *manumit*	3	0	5	0	16
28	Matter about Malay art aspect, that is; the art of dance *sauk*	2	0	6	0	16
29	Matter about Malay art aspect, that is; theater art of "Makyong"	2	0	5	0	17
30	Matter about Malay art aspect, that is; art of Mendu theater	3	0	7	0	14
31	Matter about Malay art aspect, that is; theater art of Mamanda	3	1	6	0	14
32	Matter about Malay art aspect, that is; the art of dance "Bangsawan"	1	0	6	0	17
	Total (%)	84 (11%)	5 (0.7%)	187 (24.3%)	0 (0%)	492 (64%)

The identity of the Malays from the art aspect demands to be accommodated in the curriculum of Madrasah Tsanawiyah throughout Riau Province. Cultural arts of Riau Malay have cultural values and educations that can make learners love the culture in the midst of the development of the global world. Research Irdawati (2016) for example suggests that the dance manyokak, dance down, and dance podang shield can give a positive impact for the development of young people in Kuantan Singingi. These three dances are cultural expressions of the community and are supported by the younger generation and affect the character of the community itself.

f) Implementation of Malay Symbols in Curriculum Madrasah Tsanawiyah

Table 6 illustrates that the identity or Malay cultural identity of the Malay symbol aspect contains

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14.5% in the core curriculum of Madrasah Tsanawiyah education in Riau Province. Where are the 3 Madrasah Tsanawiyah of the 24 madrasas studied fully and truly symbolize Malayness in the learning process. Table 6 shows that 23% of Madrasah Tsanawiyah accommodates the Malay symbol in the extracurricular curriculum. There are 5 Madrasah Tsanawiyah teaches the symbol of Malayness in the process of learning in extracurricular curriculum. When these two segments are combined, it is illustrated that 37.5% or 8 madrasas of 24 madrasah tsanawiyah studied throughout Riau Province include Malay symbols in their respective madrasah education curriculum.

However, on the other hand, there is less pronounced data, in which 62.5% of respondents answered that their Madrasah Tsanawiyah has not included Malay culture from the aspect of Malay symbols in its education curriculum. This indicates that 62.5% is equal to 16 madrasah tsanawiyah from 24 madrasah studied as Riau Province has not taught the symbol of Malayness in the learning process. These madrassas have not been able to adopt Malay culture from the aspect of the Malay symbol in their curriculum. These madrasahs (16 madrasah) do not yet have a program to develop students' characters with real Malay symbols in the learning process.

Table 6: Identity of Malay Culture from Aspect of Malay Symbols in Curriculum Madrasah Tsanawiyah

No.	Questions	Answers Alternative				
		CoreCurri -culum	Local Content	Exstracurri -cular	Incide -ntal	Nothing
1	Matter about Malay symbol aspect, that is; clothing	4	0	6	0	14
2	Matter about Malay symbol aspect, that is; building / interior	3	0	5	0	16
	Total (%)	7 (14.5%)	0(0%)	11 (23%)	0(0%)	30(62.5%)

The results of this study illustrate that the Malay cultural identity of the symbols of clothing and buildings gives a unique value compared to others and is Islamic. Clothing dressing and building symbols look very unique and demanding it must be accommodated in the curriculum Madanasah Tsanawiyah and implemented in the learning process. The research results strengthen the research of Zaini (2014) in Sambas that in terms of the Malayan buildings that have high value architecture and traditional architecture as the work of ethnic groups in Indonesia have formed and developed customs according to their needs. Tradition is a part of the culture they create to facilitate daily activities. The traditional Malay house architecture in Sambas City as part of the culture of the archipelago has a structure and a construction stage that gives its own characteristics.

g) Games of the Malay People in the Madrasah Tsanawiyah Education Curriculum

Table 7 shows that the identity or Malay cultural identity of the people's play aspect contains 10% accommodated in the core curriculum of Madrasah Tsanawiyah education in Riau Province. There are 2 Madrasah Tsanawiyah from 24 madrassas studied fully teaches the game of Malay people in the learning process. On the other hand, Table 7 shows that 21% or 5 Madrasah Tsanawiyah accommodate the Malay people in the extracurricular curriculum. There is also a Madrasah Tsanawiyah in Riau Province from 24 madrasahs studied, 6% (1 madrasah) includes Malay folk games in the local content education curriculum. When these three models are combined, it is illustrated that 37% or 8 madrasahs of 24 Madrasah Tsanawiyah studied throughout Riau Province include Malay folk games in the madrasah education curriculum. Table 7 also shows 63% of Madrasah Tsanawiyah data in Riau have not included Malay culture from the Malay people's facets in their educational curriculum. There are 16 Madrasah Tsanawiyah from 24 madrasah studied as Riau Province has not taught the game of Malay people in the learning process.

Table 7: Malay Cultural Identity of the People's Game Aspect in the Madrasah Tsanawiyah Curriculum

No.	Question	Answers Alternative				
		CoreCur -riculum	Local Content	Exstrac- urricular	Incide -ntal	Nothing
1	The material about aspects of Malay people game, that is; tools and game types	2	1	4	0	17
2	The material about aspects of Malay people game, that is; sports and martial arts	3	2	6	0	13
	Total (%)	5 (10%)	3 (6%)	10(21%)	0(0%)	30(63%)

This illustrates that the game of Malay culture in the Madrasah Tsanawiyah education curriculum is very urgent to be developed amid the current globalization of information and communication technology which is

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minimal with the game of local folk culture. Thus the game of Malay culture can be a different value in the midst of global progress when developed in the learning process in madrasah. In research conducted by Rashid; 16 sub-districts confirmed that there were 30 types of classical game, 51 were classified as tools, 44 engineering classifications, 4 player name classifications, and 30 game name classifications contributed to the development of characters community. The development of Malay cultural game becomes an important task done mainly through education at Madrasah Tsanawiyah in Riau Province to strengthen the success of Riau Vision 2020.

h) Malay Culture Culinary in Education Curriculum Madrasah Tsanawiyah

Looking at table 8 shows that Malay identity or cultural identity of the culinary aspect contains 13% (3 madrasahs of 24 studied) accommodated in the core curriculum of Madrasah Tsanawiyah education in Riau Province. On the other side, it can be seen in table 8 that 17% (4 madrasahs of 24 madrasahs studied) Madrasah Tsanawiyah accommodate Malay cuisine in its madrasah education curriculum, in the extracurricular curriculum. In addition, there are Madrasah Tsanawiyah in Riau Province from 24 madrasahs studied, 8% (2 madrasah) incorporate Malay culinary in local content education curriculum. Also found 4% or 1 Madrasah Tsanawiyah includes Malay culinary game in incidental curriculum that is 4% or 1 madrasah. When these four categories are combined, it is illustrated that 42% or 10 madrasahs of 24 Madrasah Tsanawiyah studied throughout Riau Province include Malay cuisine in the curriculum.

However, on the other hand, in table 8 it shows that 58% of Madrasah Tsanawiyah has not included Malay culture from Malay culinary aspect in curriculum. This indicates that 58% or 14 Madrasah Tsanawiyah from 24 madrasahs studied in Riau Province have not yet taught Malay culinary in their learning process.

Table 8: Identity of Malay Culture from Culinary Aspects in Curriculum of Madrasah Tsanawiyah Education

No.	Questions	Answer				
		CoreCurriculum	Local Content	Exstracurricular	Incidental	Nothing
1	The material about culinary aspects of Malay, namely; type of food	3	2	4	1	14
	Total (%)	3 (13%)	2(8%)	4(17%)	1(4%)	14(58 %)

i) Riau Malay Culture in Education Curriculum Madrasah Tsanawiyah

The data illustrated in table 9 indicate that the implementation of Malay culture in the Madrasah Tsanawiyah education curriculum in Riau Province accommodates only 17.4% in the core curriculum, 1.5% in the local content curriculum, 20% in extracurricular curriculum, and 0.1% accommodated in incidental curriculum. If the four segments of this type of accommodation are combined, it will give birth to a percentage of 39% Malay culture (10 madrasah) accommodated in the Madrasah Tsanawiyah education curriculum.

But the less exciting thing is where there are 61% of Malay culture has not been accommodated in education curriculum of Madrasah Tsanawiyah Se-Riau Province. If this percentage (61%) is seen in the number of madrasahs, then there are 14 Madrasah Tsanawiyah in Riau Province from 24 Madrasah Tsanawiyah that have not studied Malay culture curriculum in their respective madrasah. This indicates that the material on Malay culture has not been taught in the 14 madrasahs in the learning process. When compared with the number of Madrasah Tsanawiyah in Riau Province, as many as 561 madrasahs from 24 Madrasah Tsanawiyah, 14 madrasahs have not been accommodated. Then there are 322 Madrasah Tsanawiyah not yet accommodate Malay culture in madrasah education curriculum.

However, there are also 10 (39%)Madrasah Tsanawiyah who teach Malay culture in the learning process at madrasah. When compared with the number of Madrasah Tsanawiyah in Riau Province, 561 madrasahs from 24 Madrasah Tsanawiyah, 10 madrasah accommodate. Then there are 230 Madrasah Tsanawiyah that accommodate Malay culture in madrasah education curriculum. This data includes a crucial part that can provide and become a kind of "incubation" for the development of Malay culture in Riau Province emerging from Madrasah Tsanawiyah. The leadership of madrasah heads is very urgent to construct Malay culture in the curriculum and learning process. It takes Islamic values for the leadership of the madrasah head, because according to Fitriani (2017) Islamic values should be the basis of systematic and systematic leadership.

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Table 9: Malay Culture in Education Curriculum of Madrasah Tsanawiyah in Riau Province

No.	Descriptions	Answers Alternative				
		CoreCurriculum	Local Content	Exstracurri-cular	Incidental	Nothing
1	Malay Personality	51 (30.2%)	4 (2.3%)	20 (12%)	0(0%)	93 (55.3)
2	Community Culture	39 (27%)	1 (0.6%)	24 (17%)	0(0%)	80 (55.4%)
3	Culture of language and literature	91 (21%)	8(2%)	77 (18%)	0(0%)	256 (59%)
4	Malay cultural identity from the historical aspect	12 (25%)	2(4%)	9 (19%)	0(0%)	25 (52%)
5	Malay cultural identity of the art aspect	84 (11%)	5 (0.7%)	187 (24.3%)	0(0%)	492 (64%)
6	The symbol of Malayness	7 (14.5%)	0(0%)	11 (23%)	0(0%)	30 (62.5%)
7	The culture of folk games	5 (10%)	3(6%)	10 (21%)	0(0%)	30 (63%)
8	Cultural aspects of culinary	3 (13%)	2(8%)	4 (17%)	1(4%)	14(58 %)
	Total (%)	292 (17.4%)	25 (1.5%)	342 (20%)	1(0.1%)	1020(61%)

Table 9 illustrates the recapitulation of the implementation of Riau Malay culture from various aspects that have been described in the education curriculum of Madrasah Tsanawiyah in Riau Province. In table 9 it illustrates the personality of Malays accomodated in the curriculum of 44.7%. Malay social culture is implemented in the curriculum of 45.6% as well. Malay languages and literature included in the Madrasah Tsanawiyah curriculum are 41%, and so is 48% Malay history accommodated in the curriculum. Meanwhile, 36% of Malay arts were included in the curriculum and taught in the learning process, as well as the 35.5% accommodated Malay symbols, 37% Malay folk games, and 42% Malay cuisine accommodated in the curriculum of Madrasah Tsanawiyah education curriculum in Riau Province.

Accommodating various aspects of Malay culture in the curriculum illustrates that this culture should be taught in Madrasah Tanawiyah in Riau Province. Cultural transmission is very relevant applied in educational institutions, because according to Silahuddin (2016) education aims the process of transfer of culture or transfer of knowledge, as well as the transfer of value. This is also true in research conducted by Fadlan; & Darmadi (2014) that cultural values can become glue on the community to avoid the wrong and relevant perceptions developed in the world of education. So the policy teacher about madrasah teachers to teach Malay culture is very urgent. Because, according to Hermawan; Sa'diyah & Sanusi (2017) the policy implementation of competence in cultivating the practice of religious teaching in madrasahs contributed to the improvement of madrasah quality, teacher competence and performance, and students' good deed and achievement.

In table 9 it is asserted that Riau Malay culture accommodated 18.9% in the curriculum of Madrasah Tsanawiyah education in Riau Province and implemented in the curriculum. Implementation of Malay culture is spread in the core curriculum, extracurricular, local content, and incidental on the curriculum of Madrasah Ibtidaiyah education in Riau Province. Thus, the Malay culture which is used as one of the Vision of Riau 2020 taught in Madrasah Tsanawiyah in Riau Province accommodates only 39% while also implies the measure of the success of the vision to Madrasah Tsanawiyah students.

IV. Conclusion

This research concludes that Riau Malay culture in education curriculum of Madrasah Tsanawiyah in Riau Province is 39% accommodated and implemented in curriculum. Implementation of Malay culture is spread in the core curriculum, extracurricular, local content, and incidental on education curriculum Madrasah Tsanawiyah in Riau Province. Riau Malay Culture covering various aspects of the personality of the Malays accommodated in the curriculum of 44.7%. Malay social culture is implemented in the curriculum of 45.6% as well. Malay languages and literature included in the Madrasah Tsanawiyah curriculum are 41%, and so is 48% Malay history accommodated in the curriculum. Meanwhile, 36% of Malay arts were included in the curriculum and taught in the learning process, as well as the 35.5% accommodated Malay symbols, 37% Malay folk games, and 42% Malay cuisine accommodated in the curriculum of Madrasah Tsanawiyah education curriculum in Riau Province.

Based on the results of the research is expected to be utilized by the Government of Riau Province for the acceleration of implementation of the Vision of Riau 2020, especially the Malay culture through education, religious and cultural programs in synergy. An immediate regulation or policy on the regulations and policies of the Riau Provincial Government should be made to make Malay Culture a curriculum for all Madrasah Tsanawiyah in Riau Province. It needs to be provided by Malay Culture Teachers who are prepared to provide students with a transformation of knowledge about Malay culture in all madrasah in Riau Province.

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Head of regional office of the Ministry of Religion of Riau Province is expected to give full attention to madrasahs to make the Malay culture as a curriculum that must be studied.Needs cooperation with local government, education authorities and Malay Customary Institution (MCI) Riau in provision of Teachers/Teachers of Malay Culture Subjects at every madrasah level both at provincial and district/municipality level. Ministry of Religious Affairs is expected to make the design of Malay culture-based learning model in madrasah Tsanawiyah in Riau Province. It needs to be made academic text related to madrasah education curriculum based on Malay culture synergized between head of regional office of the Ministry of Religion of Riau Province, MCI Riau and Education Office of Riau Province to accelerate the achievement of Riau Vision 2020. Malay Customary Institution (MCI) is expected to provide guidance and cooperate with Head of regional office of the Ministry of Religion of Riau Province in acceleration implementation program Malay culture in Madrasah Tsanawiyah throughout Riau Province.

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