

# The Development of the Mulok Curriculum of the Manggarai Traditional Rite as a Preservation of Manggarai Culture at the Elementary Levels

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## Abstract

*This study aims to examine the existence of the curriculum as a medium or vehicle for dynamic learning so that it must be developed and assessed regularly and continuously following developments in the student learning environment and based on regional or regional characteristics. Regional culture is the foundation of Indonesia's national culture. Loving and studying regional culture is a manifestation of loving the national culture (Indonesia). In the current global era, efforts to strengthen the nation's character are carried out by applying the values of local wisdom. To improve students' ability to think critically, increase self-confidence, instill moral values and master learning materials. Based on the results of the researchers' initial analysis, towards the potential of the Manggarai traditional rites, several factors are supporting this traditional rite that can be arranged in a form. The local content curriculum includes: (1) Customary rites that are inherent in the daily lives of the Manggarai people and are passed down from generation to generation. (2) Customary rites are cultural heritage in the form of habits, and these habits can be used as a source of learning. (3) Manggarai language is the mother tongue of the Manggarai-Flores people of NTT which is used in their daily life, including their traditional rituals. When these traditional rites are included in the local curriculum, it is also a real effort to preserve Manggarai customs. (4) Cultural arts.*

## Keywords

Mulok curriculum; Manggarai Traditional Rite; elementary levels



## I. Introduction

Based on the Regulation of the Regent of West Manggarai No. 13 of 2015, concerning Local Content of West Manggarai, there are regional potentials described in the scope of the Regent's regulation including: first, the surrounding natural environment includes knowledge, awareness, habituation of good behavior towards the surrounding environment and nature in general. whole. Second, customs include knowledge of the types of traditional ceremonies, procedures for implementation and the application of the values contained therein. According to Frans Salesman (Deki, 2011) rituals related to traditional Manggarai ceremonies are as follows: rites for the initial process of human life, rites for survival and social interactions and rituals related to death. The third is folk games which include knowledge and skills in carrying out typical folk games related to nature and the application of the values contained in the game. According to Deki, 2011 Manggarai folk games are vocals often sung in *caci*, *sanda* and *mbata* games, the musical instruments used are drums, gongs, drums, *juk* and dance arts shown in the dance *caci*, *ndundu ndake*, *krangku kaluk* and *danding*. Fourth, regional crafts include knowledge of folk crafts made from materials taken from nature and an understanding of the meaning of the symbols contained in these crafts, related to this

research is the art displayed in the art of "craft" (crafts). lipa songke motifs, lipa todo, lose motifs (mats), songkok rea motifs (caps), house ridge carvings (mbaru tembong), caci jewelry in the form of panggaj (shield on the head, broom (destar), tubi rapa (beads that encircle the chin), keris etc. The fifth is regional literature which includes knowledge of regional literary works and the application of the values contained therein. The literature of the Manggarai people can be described as follows: tombo adak, tombo nunduk, tombo goet, tombo turuk, tombo bundu, dere, landu and torok. Based on the results of the researchers' initial analysis, towards the potential of the Manggarai traditional rites, several factors are supporting this traditional rite that can be arranged in a form. The local content curriculum includes: (1) Customary rites that are inherent in the daily lives of the Manggarai people and are passed down from generation to generation. (2) Customary rites are cultural heritage in the form of habits, and these habits can be used as a source of learning. (3) Manggarai language is the mother tongue of the Manggarai-Flores people of NTT which is used in their daily life, including their traditional rituals. When these traditional rites are included in the local curriculum, it is also a real effort to preserve Manggarai customs. (4) Cultural arts. The potential for the arts and culture of the Manggarai people is illustrated that although there is no written historical source, it is possible with the use of traditions which are divided into folklore. Be it oral folklore such as: epic literature, legend, genealogy, art of speech, folklore, poetry, allegory, proverbs and riddles, semi-oral folklore: fine arts, painting, sculpture, stone monuments, dance/tandak, theater folklore/ ballet, traditional games, traditional ceremonies/folk parties, as well as non-verbal folklore such as: architecture, handicrafts, clothing/decoration, household utensils/weapons, medicines, musical instruments, gestures/gestures (Toda, 1999).

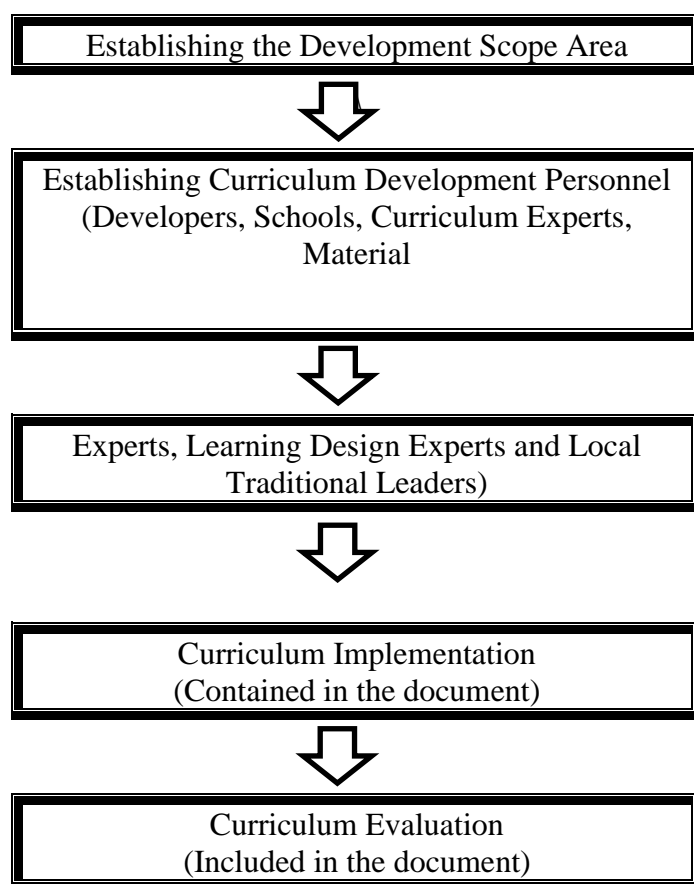
Regional culture is the foundation of Indonesia's national culture. Loving and studying regional culture is a manifestation of loving the national culture (Indonesia). Regional development is an effort in an administrative area or a certain area in order to achieve prosperity through optimal, efficient, synergic and sustainable exploitation of resources by means of stimulating economic activities, creating a conducive climate, protecting the environment and providing infrastructure and facilities (Tambunan, 2021). Regional development is an effort in an administrative area or a certain area in order to achieve prosperity through optimal, efficient, synergic and sustainable exploitation of resources by means of stimulating economic activities, creating a conducive climate, protecting the environment and providing infrastructure and facilities (Marissa, 2021). Every joint of the traditional life of the ethnic groups contains the values of local wisdom (Hudayat, 2017). In the current global era, efforts to strengthen the nation's character are carried out by applying the values of local wisdom. To improve students' ability to think critically, increase self-confidence, instill moral values and master learning materials, it can be done by using real-life elements of the community as learning materials (Kuswandi, 2017). Therefore, this research is directed at efforts to develop the curriculum of the Manggarai traditional rites. This is very important as: (1) efforts to preserve Manggarai culture starting at the elementary school (SD) level. (2) efforts to learn and preserve the Manggarai language as the mother tongue. (3) efforts to preserve the art and culture of Manggarai as a specialty.

## II. Research Methods

This research is a type of research and development (Research and development) which aims to develop curriculum products for local content of the Manggarai traditional rites and then validate the drafts and curriculum documents. Thus, research and development is a method that can be used to produce certain products and test the effectiveness of these

products (Haryati, 2012). According to Gay as quoted by Syaifuddin (2016), an effort to develop a product in the form of effective learning materials is called research and development.

This development was carried out to formulate the Manggarai Rite Local Content Curriculum in Grade IV Elementary School using Beauchamp's system model development procedure. The development model formulated by GA Beauchamp 1975 is very practical and following the needs of the Developer. Sukmadinata (2011) describes five steps in developing a curriculum according to the Beauchamp development model. Next, the developer modifies the development steps which refer to the five steps of the Beauchamp development. The steps for developing the Manggarai Rite Local Content Curriculum can be described as follows:



**Figure 1.** Steps of Beauchamp Curriculum Development (After being modified by researchers)

Formula to obtain data per item

$$P = \frac{X}{Xi} \times 100\%$$

Description :

- P : percentage
- X : value of respondent's answer
- Xi : ideal value in one item
- 100% : constant in all items

The formula for processing the overall data

$$P = \frac{\sum X}{\sum Xi} \times 100\%$$

Description :

P : Percentage

$\sum X$  : The total number of respondents' answers

$\sum Xi$  : The total number of ideal values in all items

100% : Constants

(Source: Arikunto, 2006)

**Table 1.** Criteria for Feasibility Level of Curriculum Development

Category	Presentation (%)	Qualification	Equivalent
A (4)	80-100	Valid	Eligible
B (3)	60-79	Sufficiently valid	Sufficiently feasible
C (2)	50-59	Less valid	Less feasible
D (1)	0-49	Invalid	Not feasible

(Source: Arikunto, 2006)

### III. Discussion

The development of local content curriculum for the Manggarai traditional rites was carried out at SDI Benteng Deda. As a first step, the authors conducted observations to obtain initial data regarding the local content curriculum implemented at SDI Benteng Deda. This was followed by a discussion of the introduction of concepts and the introduction of steps to develop a curriculum for local content of Manggarai traditional rites. The initial stage of developing the Manggarai traditional rite curriculum was carried out by studying literature related to the Manggarai traditional rite. Followed by collecting data needed in the field, identification or need assessment.

**Table 2.** Development Schedule

No	Activities Activity	Time			
		January	February	March	April
1.	Forming a working team	√			
2.	Develop a work plan and schedule of activities	√			
3.	Make signs and instruments	√			

4.	Collect data and information about the potential and needs of the region, the potential of the education unit, internal and external carrying capacity	√			
5.	To draft, discuss and finalize the results of the analysis of the potential and needs of the region	√			
6.	To draft, discuss and finalize the results of the analysis of the potential and needs of the educational unit	√			
7.	To draft, discuss and finalize the results of the analysis of internal and external carrying capacity	√			
8.	Trial (Limited to generated curriculum documents)		√		
9.	Revision of trial results		√		
10.	Stabilization including the preparation of curriculum documents		√		
11.	Finalization			√	
12.	endorsement				√

**Table 3.** Analysis of External Carrying Capacity

Components	Opportunities	Challenges	Follow-up Plan
School Committee	Committees have the potential as resource persons to improve school quality School	committees have not been maximally involved	Involving school committees to the fullest as resource persons for improvement school

			quality
	The school committee has the potential to assist schools in procuring the necessary infrastructure	Education law on free basic education	Building active school committee participation in the procurement of learning facilities and infrastructure
Surrounding Environment	Wontong village designated as a Cultural Tourism Village	Indigenous peoples have not been involved in formal education in a structured manner	Involving indigenous peoples in mulok formal education to pick up the cultural tourism village program
	There is potential for indigenous peoples to support the local content of the Manggarai traditional rites.	Indigenous peoples have not been involved in formal education in a structured manner	Involving the community in mulok formal education
	The environment where students live is attached to the system of customs and cultural materials	Indigenous peoples have not been involved in formal education in a structured manner.	Involving the community in mulok formal education.

**Table 4.** Determination of Mulok

Potential Area	Mulok Potential	Supporting	Capacity to be Implemented
There is a natural environment that supports education for mulok traditional Manggarai rites	Learning about the natural environment	Oral knowledge about the natural environment.	Manggarai regional culture
Some customs support	Learning about customs	Oral knowledge about customs	Manggarai regional culture
There are folk games	Learning about folk games	Oral knowledge about folk games	Manggarai regional culture
There are regional arts	Learning about regional	arts Oral knowledge of regional arts	Manggarai regional culture
There are regional literature	Learning about regional literature	Oral knowledge of regional literature	Manggarai regional culture

**Table 5.** Validation of Manggarai Indigenous Material Experts

No	Assessment Aspect	X	Xi	Percentage (%)
1.	Clarity of the material presented through the local content curriculum table of the Manggarai Traditional Rite which is being developed	5	5	100
2.	Conformity between the local content curriculum of the Manggarai Indigenous Rite and current educational conditions	5	5	100
3.	Relevance between local content curriculum materials and students' developmental level	4	5	80
4.	Relevance between local content curriculum materials and the school environment	5	5	100
5.	The compatibility between the local content curriculum of the Manggarai Traditional Rite and the initial step of introducing the Manggarai regional culture for elementary school level.	5	5	100
6.	The suitability of the selection of the subject with the learning objectives.	5	5	80
7.	The suitability of the curriculum material for the local content of the Manggarai Indigenous Rites with the actual systematics of the Manggarai traditional rites.	5	5	100
8.	The material in the developed curriculum is easy to understand	4	5	80
9.	The suitability of the sequence of materials in the developed curriculum	5	5	100
10.	Clarity in the description of basic competencies	5	5	100
11.	The suitability of the time allocation in the curriculum for local content of the Manggarai traditional rites with existing standards	5	5	80
12.	Clarity of evaluation of the developed curriculum	4	5	80
13.	Continuity of each curriculum material developed	5	5	100
14.	Continuity between material and other material	5	5	100
15.	Conformity of indicators with basic competencies	5	5	100
16.	Completeness of the contents of the Manggarai Rite Local Content Curriculum	5	5	80

17.	The Importance of Developing Local Content Curriculum Manggarai traditional rituals as an effort to preserve Manggarai Culture	5	5	100
$\sum X$		82		
$\sum Xi$			85	
Percentage				96,47

Material Expert from the Expertise Directory of the State University of Malang, Mr. Dr. Fikri Aulia, M.Pd. The validation of material experts from the State University of Malang's Directory of Expertise is related to his capacity as an expert in the Field of Learning Materials.

**Table 6.** Validation of Material Experts from the Directorate of UM Expertise

No	Aspect Assessment	X	Xi	Percentage (%)
1.	Clarity of the material presented through the local content curriculum table of the Manggarai Indigenous Rite which is being developed	4	5	80
2.	Conformity between the local content curriculum of the Manggarai Indigenous Rite and current educational conditions	5	5	100
3.	Relevance between local content curriculum materials and students' developmental level	4	5	80
4.	Relevance between local content curriculum materials and the school environment	5	5	100
5.	The compatibility between the local content curriculum of the Manggarai Traditional Rite and the initial step of introducing the Manggarai regional culture for elementary school level	5	5	100
6.	The suitability of the selection of the subject matter with the learning objectives	5	5	80
7.	The suitability of the curriculum material for the local content of the Manggarai Indigenous Rites with the actual systematics of the Manggarai traditional rites..	5	5	100
8.	The material in the developed curriculum is easy to understand	4	5	80
9.	The suitability of the sequence of materials in the developed curriculum	4	5	80
10.	Clarity in the description of basic competencies	4	5	80
11.	The suitability of the time allocation in the	4	5	80



	curriculum			
12.	for local content of the Manggarai traditional rites with existing standards	4	5	80
13.	Clarity of evaluation of the developed curriculum	5	5	100
14.	Continuity of each curriculum material developed	5	5	100
15.	Conformity of indicators with basic competencies	4	5	80
16.	Completeness of material content in the Manggarai Rite Local Content Curriculum	5	5	100
17.	The Importance of Developing Local Content Curriculum Manggarai traditional rituals as an effort to preserve Manggarai Culture	5	5	100
$\sum X$		77		
$\sum Xi$			85	
Percentage				90,58

The conclusion of the results of the material expert's exposure is as follows:

Percentage of the overall validation data of the Manggarai Customary Material Expert and the validation of the Learning Material Expert is a number  $\frac{96,47+90,58}{2} = \frac{187,05}{2} = 93,52\%$  so it is included in a valid qualification, which is feasible to apply.

Validation was carried out by a curriculum expert from the Malang State University Expertise Directory, namely Dr.Made DKDegeng,S.Pd.,M.Pd. The data exposure of the curriculum expert validation results is as follows:

**Table 7.** Curriculum Expert Validation

No	Aspect Assessment	X	Xi	Persentase (%)
1.	Conformity of Local Content Curriculum Manggarai Traditional Rites with Regional Potential	5	5	100
2.	Curriculum suitability to achieve learning objectives.	5	5	100
3.	The relevance of the local content curriculum of the Manggarai traditional ritual with the components in the syllabus and lesson plans	5	5	100
4.	Clarity of the structure of the curriculum table for the local content of the Manggarai Traditional Rite	4	5	80
5.	The suitability of competency	4	5	80

	standards and basic competencies set out in the Manggarai Rite Curriculum			
6.	Completeness of the contents of the syllabus and lesson plans in the Manggarai Rite Curriculum	4	5	80
7.	Conformity between the formulation of the content of competency standards and basic competencies with episteme.	4	5	80
8.	Conformity of syllabus formulation with episteme.	4	5	80
9.	The accuracy of the description of basic competencies in the Manggarai Traditional Rites Curriculum	5	5	100
10.	The suitability of the Manggarai Traditional Rite Curriculum with the environment of students, society and the demands of the times.	5	5	100
11.	The curriculum developed is easy to understand.	5	5	100
12.	The suitability of the sequence of materials in the developed curriculum	5	5	100
13.	The suitability of the translation of basic competencies into the material	4	5	80
14.	The suitability of the time allocation in the curriculum with existing standards.	4	5	80
15.	The formulation of basic competencies can be measured	4	5	80
16.	Continuity in each material in the curriculum developed	4	5	80
17.	The suitability of media selection in the curriculum developed	4	5	80
18.	The suitability of the learning method with the material in the developed curriculum	4	5	80
19.	The suitability of learning resources used in the learning	4	5	80

	process..			
20.	The possibility of the Manggarai Rite Local Content curriculum to be applied at the elementary school level.	5	5	100
$\sum X$		88		
$\sum Xi$			100	
Percentage				88

Based on the Curriculum Expert validation table, it can be concluded as follows:

The overall percentage of curriculum expert validation data is 88%, so it is included in a valid qualification, which is feasible to apply. Validation of Learning Design Expert Validation of Learning Design Expert was carried out by a Learning Design Expert from the Malang State University Expertise Directory, namely Dr. Agus Wendi, S.Pd, M.Pd. The data from the expert validation results of the learning design are:

**Table 8.** The Results of the Expert Validation of the Learning Design

No	Aspects of Assessment	X	Xi	Percentage (%)
1.	Complete RPP components	5	5	100
2.	The identity of the RPP is fully stated	5	5	100
3.	Learning indicators are following KI and KD	5	5	100
4.	Learning objectives are following learning indicators	4	5	80
5.	The number of learning objectives to be achieved following the time prepared	4	5	80
6.	The material provided is following KI and KD	5	5	100
7.	The material presented is following the learning objectives to be achieved	5	5	100
8.	The learning resources used are following the learning materials	5	5	100

9.	Learning resources used following the needs of students	5	5	100
10.	The assessment instrument is following the assessed aspect	4	5	80
11.	Learning activities are presented in clear learning steps	5	5	100
12.	Activities of teachers and students are formulated	4	5	80
13.	Learning activities provide opportunities for students to improve learning activities	5	5	100
14.	Learning activities facilitate students to think and explore their ideas	5	5	100
15.	Learning activities facilitate students to apply their ideas by working on questions	4	5	80
16.	Learning activities provide opportunities for students to conclude the material being studied	5	5	100
17.	Learning activities facilitate students to evaluate the material being studied	5	5	100
$\sum X$		80		1600
$\sum Xi$			85	1900
Percentage		94.11	100	94,11

The conclusion from the explanation of the results of the validation of the Learning Design Experts is that the percentage of the overall validation data of the Learning Design Experts is 94.11%, so it is included in the valid qualifications, which is feasible to be applied.

**Table 9.** Overall Validation of Experts

Number	Assessment Aspect	X	Xi	Percentage (%)
3.1.1.1	Curriculum expert validation	88	100	8800
3.1.1.2	Material expert validation	93,52	100	9352

3.1.1.3	Validation of learning design experts	94,11	100	9411
	$\sum x$	276,63		
	$\sum xi$		300	
	Percentage			91,87

Based on the exposure of the expert validation data, it can be concluded as follows:

The percentage of Curriculum Expert validation is 88%, Material Expert validation is 93.52% and Learning Design Expert validation is 94.11%. The overall percentage of the Experts' validation is 91.87% which is included in the valid qualifications, which is feasible to apply. Based on the validation of the experts, the Manggarai Indigenous Rite Local Content Curriculum Development product is in a valid qualification and is declared eligible to be applied in schools.

## V. Conclusion

Various ways are carried out to achieve quality education, one of which is by creating character education. The characteristics of education can be pursued with and through a combination of curriculum and cultural values in each region so that students become more knowledgeable, able to develop and strive to preserve the potential and values of local wisdom when applied in learning (Umami, et al., 2017). The integration process is described more concretely in the local content curriculum as a guide and learning material for elementary school children to get used to a pattern that upholds morals and increases self-confidence because the use of real elements is very important (Kuswandi, 2017).

Indonesia has a lot of local wealth carrying traditional culture and local wisdom (Rokhmawan, 2018). So in each region, every level of education and every school has its uniqueness and culture so that a learning curriculum is designed according to the character of the environment. In this context is the social and cultural environment of the people of Manggarai-Flores, NTT. The Manggarai cultural order which has been passed down from generation to generation should be preserved and maintained and in the context of education implemented in the learning process. So that the school can implement it consistently, it needs to be made in the form of a local content curriculum (Mulok).

The purpose of developing the Manggarai traditional rite curriculum is directed at producing a draft curriculum of local content of the Manggarai traditional rite that is appropriate, practical and attractive and can be used as a guideline and learning material for local content subjects at SDI Benteng Deda and other elementary schools in West Manggarai Regency or the Manggarai region and preserve Manggarai culture in formal education. The purpose of this research is in line with the existence of the curriculum as a medium or vehicle for dynamic learning so that it must be developed and assessed regularly and continuously following developments in the student learning environment and based on regional or regional characteristics (Yurni & Bakti). These changes should be carried out consistently and with an effort to update all themes so that they are relevant so that they are in line with existing developments. (Suyitno & Utami, 2017).

The subject of this development is the fourth grade elementary school curriculum at Benteng Deda Elementary School, West Manggarai Regency. This research was carried out using the Beauchamp's System Model development procedure and went through the

following development stages: 1) Forming a work team, 2) Developing work steps and activity schedules, 3) Making formats, establishing development signs and instruments, 4) Drafting , collect data, discuss and finalize the results of the analysis of the potential and needs of regions, schools and internal and external support capacities, 5) Conduct curriculum product trials, 6) Data validation/revision, 7) curriculum document mapping, 8) finalization and endorsement . The types of data used in this development are qualitative data and quantitative data.

Furthermore, the development results that are relevant to the concept of developing the Manggarai Rite curriculum are described, including the results of the development of the Local Contents Karawitan curriculum developed by Arifin, et al.(2018). Another study from Mahfudlo, MRM, Sulton, S., & Ulfa, S. (2019) which aims to produce a curriculum product for the local content of Jepara carving which is one of the efforts to introduce the potential of the Jepara region to students at the junior high school level and research conducted by Amran, et al., (2019) The application of Buton's cultural values is used as a basis for behavior and interaction between students at SMA Negeri 1 Buton.

From the example above, it can be explained that the Local Content curriculum developer is an effort to apply the curriculum system to the local culture as an effort to preserve culture and shape learning according to the character and environmental conditions of students. These efforts should be carried out continuously and implemented throughout the school. Thus, a learning system that is following the character of the environment where students live can be realized. So the development of Mulok according to the character of this environment is a knowledge base that must be encouraged on an ongoing basis.

The disadvantage of this research product is that it does not conduct product trials directly but is only limited to the results of expert validation so that the complete description of the test results is not known based on real conditions. a covid-19 emergency where the procedure used is a study from home procedure so that the design form is only limited to these circumstances.

The curriculum development product for the local content of the Manggarai Traditional Rite produced in the form of curriculum drafts and textbooks that have been validated by Material Experts from the Gendang/Rangat Indigenous Community and Material Experts, Curriculum Experts and Learning Design Experts from the Malang State University Expertise Directory. The percentage of Curriculum Expert validation is 88%, Material Expert validation is 93.52% and Learning Design Expert validation is 94.11%. The overall percentage of the Experts' validation is 91.87% which is included in the valid qualifications, which is feasible to apply. Based on the validation of the experts, the Manggarai Indigenous Rite Local Content Curriculum Development product is in a valid qualification and is declared eligible to be applied in schools.

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