

Character Education Through The Culinary Tradition Of “Marandang Daun Kayu” Minangkabau

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Abstract – This article focuses on the culinary tradition of "Marandang daun kayu" at gatherings and family events, the community as a cultural treasure of the regional nation which is still maintained by the Minangkabau people of West Sumatra. Culinary traditions contain values and meanings which are local wisdom of the Minangkabau “marandang daun kayu” community in West Sumatra. This research is a qualitative descriptive study that produces descriptive data in the form of written or spoken words from people and observed behavior. The results of this study reveal that this local culinary wisdom can be a source of learning in elementary and secondary schools and character education media. Local wisdom builds a national identity and filters the entry of foreign cultures into Indonesia. To be able to carry out learning that is based on the value of local wisdom from the community for students, of course it is necessary to understand the meaning behind these local wisdom values, in this case the marandang tradition in a series of family, community and government events, a more participatory approach to students is needed. The existence of an understanding of the value of local wisdom of the bapantun tradition provides the foundation for the sustainability of the order of life in the future.

Keywords – Culinary Tradition, Marandang Daun Kayu, Local Wisdom, Learning Resources

I. INTRODUCTION

The people of West Sumatra, in this case the Minangkabau tribe, have a diversity of traditions which are inherited from their ancestors from generation to generation. Traditions that are generally still practiced even though the times have undergone many developments. These traditions has the meaning of moral values and other philosophical meanings. These traditions are among the life cycle traditions such as the mandoa descending bath tradition, the mandoa circumcision tradition, the mandoa khatam Quran tradition, the baralek tradition and the tradition of organizing death including culinary traditions. This study focuses on culinary traditions at family events and traditions . These are the cultural treasures of the regional nation which are still maintained by the Minangkabau people of West Sumatra to this day.

Tradition of "marandang" includes the tradition of community skills which are cultural heritage passed down from generation to generation by the local community. Tradition contains values that provide guidelines for behavior in society (Tuloli 1991)

R. Brown suggested that events, ceremonies or rituals have the function of strengthening collective feelings and interactions so as to create harmony (Keesing 1992) . Several studies have found that events or rituals lead to harmony and harmony with neighbors (Gertz , 1992) and traditional ceremonies also have the function of reinforcing values that apply in the community, these values are symbolized in the form of a sacred ceremony (Faisal , 2007) and this ceremony is arranged in the customs or social law of the community (Koenjaraningrat , 1994). In this case, the tradition of the event in which there is a marandang tradition, there are noble values and symbols that are meaningful to the community.

In marandang there are rules of the game and each marandang process has its own meaning. Departing from the above thoughts, this study reveals the local wisdom of the marandang tradition in terms of the study of the marandang tradition of wood leaves and their meanings . in the life of the Minangkabau people .

Culinary randang wood leaves in the tourist area of harau fifty cities of West Sumatra are generally made from leaves such as mali, mali, pangi leaves, especially aka leaves that grow a lot around the house yard. In addition to leaves made from coconut milk from old coconut and spices consisting of ginger, galangal, red chilies, shallots, garlic, lime leaves, turmeric leaves and lemongrass stalks.



Picture 2: Picture of aka leaves as randang

Culinary randang leaves wood, the cooking process begins with the separation of leaves and stems, then cleaned. Next, prepare the coconut that has become coconut milk mixed with finely ground spices. All the ingredients are boiled until cooked and produce oil, only after adding the leaves plus some complementary ingredients such as maco fish, dried eel to add to the delicious taste of wood leaf randang. This food is cooked until brownish black .



Picture 3: The process of cooking randang with patience



Picture 4 : Randang wood leaves (aka) that are ripe

II. LITERATURE REVIEW

The Marandang tradition is a form of tradition that is owned by the Minangkabau ethnic group, in this marandang tradition there are character education values that can be used as guidelines for living and behaving daily . with the surrounding environment Basically the marandang tradition is not only to want to enjoy food but also to convey a message of self and symbolic internalization of the philosophy of life as a Minangkabau ethnic group. The indirect character education in the marandang process includes (1) there is a habituation to be patient to cook for a long time because marandang takes 4-5 hours in a few kilos of prepared randang (2) self-management, that in marandang it is necessary separate management in observing when to use a large or small fire in the furnace (3) really, in marandang one needs to get used to being serious, really to produce delicious food and thunder. (4) in the arrangement of wood and fire in the waiting cooking process, there is a Minangkabau philosophy, namely *basilang wood mako api kahidui* which means different from supporting each other, the goal is achieved

The marandang tradition contains valuable values, there are aesthetic values, aesthetic values, symbolic values, historical values.

2.1. The historical value of the marandang tradition

Marandang, originated from human adaptation to the surrounding environment. Many natural resources with trees that produce coconut milk, many spices that thrive around the house such as ginger, galangal, onions, garlic and chilies then healthy leaves that grow a lot. Which from several interviews conducted, leaves such as aka leaves are used to treat stomach aches and colds and so on

"Aka leaves are not only used for food, but also for the treatment of stomach aches." (Pak U, Interview, July 10, 2022)

Marandang daun wood started from the condition of the community that was critical in meeting their needs, so the choice of cheap materials, materials around were an option to keep marandang, as the expression (Bu M, August 20, 2022) .

"Nagori is really in a difficult situation, buying meat from indak tareach, nan crew nio juo marandang, mako orang tuo crew first, maambiak leaves in somak somak for kararandang ingredients, incidentally karambia lai lots of pulo for coconut milk, makonya babuek is rendang leaves kayo."

It means "the nagari is in a state already, buying meat is good, we really want it to be inflamed, so our parents used to look for leaf materials around the house to be used as ingredients for randang, and coincidentally there was a lot of coconut for coconut milk, so we made rendang this wood leaf" .

2.2. Ethetic value (good and savory taste)

In in marandang, to produce a good taste, it is better to cook on top with a mixture of fire that is set in such a way accompanied by spices such as ginger, galangal, lime leaves, turmeric leaves, garlic, shallots all of which make the aroma of the dish fragrant and uplifting eat. Randang is made brownish black, adding to the aesthetics of the wooden leaf

2.3. Ethical Value

In the marandang process, ethical ethics are needed to produce good rendang. It takes patience, perseverance, and cooking management. Patient to set the fire, patient to wait for cooking for a long time, patient to stir food so that the food remains stable and does not burn. In addition, there is a separate management in regulating the food so that the taste is stable, which is regulated through a firebox that is not too big or small.



Picture 5: marandang with patience and perseverance

2.4. Empirical value

The marandang tradition is still alive in the midst of the Minangkabau people's life and there are conservation efforts including making the village of randang, the randang festival and proposing it as an intangible cultural heritage of the world. related to this wooden rendang, this part of the symbolic implementation of the philosophy as Minangkabau people "nature takambang becomes a teacher" humans behave in learning to nature with wisdom. In marandang there is a philosophy of "basiang

wood mako api kahidui" the wood in marandang must be alternated so that it has the fire power to live continuously for the marandang process. This is implemented in everyday life that we, with differences and mutual cooperation, become a force to achieve goals and agreements.

2.5. Value of togetherness

Marandang Daun wood is generally made when there are family gatherings, nagari events that are carried out in mutual cooperation. Marandang begins to collect the leaves and then they are cleaned and picked one by one, then cooked with coconut milk with the seasoning which is done with a long process. The community through marandang activities creates a sense of togetherness among family, close relatives and the community.

III. METHODOLOGY

This research is a qualitative descriptive research. According to Bogdan and Taylor quoted by Lexy J. Moelong, qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior. Qualitative research focuses on social phenomena, voting on the feelings and perceptions of the informants.

It is based on the belief that knowledge results from social settings and that understanding social knowledge is a legitimate scientific process. This qualitative approach aims to obtain complete information about character education through the culinary tradition of “ marandang daun kayu ” in Minangkabau .

IV. RESULTS AND DISCUSSION

4.1. Marandang Tradition as Local Wisdom

We hope that with the introduction of marandang culture , people will return to liking the marandang habit . Moreover, today 's Marndang culture is not well known to the younger generation. And hopefully it will return to the culture in the community.

There are many lessons that we can take from the marandang tradition , such as the values of patience, perseverance, togetherness and thoroughness . Although there is but it is not like the process carried out by the ancestors, there is an instant in the marandang process and using modern technology which sometimes reduces the savoriness in the randang cuisine.

For that we as Minangkabau people who care about the preservation of our own indigenous culture should be able to practice it in our daily lives, or be able to introduce it to the outside world. Don't let foreign cultures shift the original cultural values that have been maintained by our ancestors for a long time

Marandang can be a medium for character education but now more or less has changed. if in the past every family gathering, alek nagari or family alek and in everyday life marandang became an important thing , every event must have a culinary randang and the marandang process is now present, only often done on big days or prefer to buy randang which has become an important note that this marandang tradition is a local wisdom that we need to preserve and maintain. Local wisdom is also called local community policy (local wisdom), local knowledge (Local Knowledge) or local community intelligence. Local wisdom can be interpreted as a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting all kinds of demands for the dynamics of life for the Minangkabau community.

4.2. Local Wisdom The Mardang Tradition and its Meaning as a Source of Student Learning

Marandang tradition in everyday life and a series of community and government events is a local wisdom of the Minangkabau community where the local wisdom of the marandang tradition builds a process of internalizing good character values such as craftsmanship, perseverance, patience and regularity so that the spirit of raising local wisdom as one part of the dynamics of human life and emphasizes that local wisdom is a cultural product that can integrate the order of life to make it more harmonious and there is an emphasis on the importance of community participation in creating the wisdom of life that should be appreciated and need to be encouraged to multiply local wisdom that is widely spread in this archipelago. .

marandang tradition in a series of daily processes and family, community and government events is a means to educate and train community members so that people who are civilized, have character and cultivate a sense of patience, thoroughness, perseverance, really manage things well, put things in their place. The marandang tradition is also carried out in preparation for gathering together and the joy of expressing gratitude for the gifts and sustenance that have been received and the hope of a life full of peace and blessings. This marandang tradition has a symbol of cultural heritage and we have an obligation to preserve and maintain these noble values.

The revitalization process of the marandang tradition which is a local value of the Minangkabau community which is part of Indonesia needs to be maintained at this present time in the context of the sustainability of human civilization and local wisdom is also useful in the framework of the process of forming the character of the nation's children. Alwasilah et al (2009; 53) emphasized that educational institutions, apart from being agents of reform, also produce cultural values or local wisdom and this is social capital in society. For this reason, the process of educational activities based on local wisdom is a demand that needs to be cultivated and this can be a source of learning and media for the world of education.

The development of the world of education lately tends to focus on instilling the values and character of the nation. These values and character nations cannot be separated from the influence of local values and mentality of each ethnic group in Indonesia. Instilling national values and character inevitably requires teachers to be wiser in choosing the right media and learning resources to build student character. Therefore, paying attention to the character and local wisdom of the local area is important as stated in the national education goals in the Constitution of the National Education System. No. 20 of 2003. The purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.

The formation of student character is an important part of our national education goals, because education is part of the subjects in the education curriculum and has an important and strategic role in the formation of character and national identity. And the existence of learning materials and activities that are based on the value of local wisdom is important for students' self-development. At the same time, this tradition is an indirect medium of character education if the child is involved in meaningful activities from the bapantun activity.

With attention to the marandang tradition, it is a must in order to maintain the values of the nation's heritage and public peace, because various stakeholders, both the community, the government, community leaders have the responsibility to maintain traditions that have local wisdom. This responsibility also rests on the shoulders of the teacher as the person who provides understanding and instills values and character for the next generation of the nation that comes from the local wisdom of the community itself.

The value of local wisdom in the marandang tradition is a social capital in the development of this country. In people's lives there are quite a lot of value systems, value systems that become the philosophy of life and community guidelines in carrying out activities of daily life. The meaning and value of local wisdom in the bapantun tradition in a series of family, community and government events have the aim of developing themselves so that they are able to develop their knowledge that is sourced from the local wisdom of the local community, have skills in understanding people in the process of life and have attitudes and behaviors that are in harmony with the values of wisdom. the local.

V. CONCLUSION

From the descriptions presented in the results and discussion, here are some conclusions . Learning that comes from the local wisdom of the marandang tradition can also be an indirect educational medium when the child is involved in the tradition, which is the basis for student behavior to respond to the problems and crises of life around them. Local wisdom builds a national identity and filters the entry of foreign cultures into Indonesia. To be able to carry out learning that is based on the value of local wisdom from the community for students, of course it is necessary to understand the meaning behind these local wisdom values, in this case the marandang tradition in a series of family, community and government events, a more participatory approach to students is needed. The existence of an understanding of the value of local wisdom of the bapantun tradition provides the foundation for the sustainability of the order of life in the future.

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