

Rendang as a Culinary of Minang Local Wisdom: In Integration Sociology Learning

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Abstract. *Rendang as a culinary identity of the Minangkabau people has philosophical values that are used as a foundation in community life. The purpose of this study is to provide holistic knowledge about the philosophical values contained in the culinary language of rendang as a result of the cultural work of the Minang people with an ethnopedagogic approach in sociology learning using the PjBL model learning strategy. This study uses. The method used in this study is a literature study or qualitative approach. The results of this study are known The values contained in the process of cooking rendang such as patience, persistence and responsibility can be integrated into the sociology learning process with an ethnopedagogic approach that aims to preserve the values contained in the culinary local wisdom of rendang as an alternative in developing learning potential to be more meaningful.*

Keywords: *Ethnopedagogy, Local Wisdom, Rendang, PjBL.*

INTRODUCTION

Rendang is one of the Indonesian culinary that is the culinary identity of the Minang tribe and comes from West Sumatra Province. Based on the voting of the 50 most delicious foods in the world, rendang is ranked 1st which is the most delicious food according to CNN (Fatimah et al., 2021). Rendang is known for its cuisine that is processed in the marandang way, which is a food made through the process of heating coconut milk which has been combined with various spices of choice with beef to reduce the water content in the meat (Arlinda et al., 2021).

Rendang is present as the work, actions and ideas of the Minang people are a reflection of the local wisdom of the Minang people themselves. This is because rendang contains values, norms and social structures contained in the joints of the life of the Minang people which are used as the foundation in community life. The emergence of globalization in various walks of life makes the limitations that exist in society can fade due to the erosion of globalization currents which can have positive and negative impacts due to the ease of accessing various information (Maryetti et al., 2023). Easy access to get to know various foreign cultures makes it possible for the fading of Indonesia's local cultural values (Minandar, 2020).

This must of course be prevented by preserving various local wisdom values as a reinforcement that will filter various values that are not in accordance with Indonesian culture due to the current of globalization (Mazid et al., 2020). The importance of maintaining local wisdom, customs and values embraced by community groups is a fundamental thing that must be maintained so that these values remain the foundation to be able to manage life that exists from generation to generation. Likewise with the values contained in rendang culinary which currently still contains the values of local wisdom that must remain known and preserved.

The integrity of local wisdom is always needed because it can filter the global climate which can have a bad influence on humans (Wagiran, 2012). In campaigning for local wisdom values, Indonesian culture can use educational institutions as a forum for internalization. This is because educational institutions have a very important role in implementing education based on local wisdom (Riyanti, 2018). One of them is through an ethnopedagogic approach through the sociology education curriculum that has contained local wisdom materials that can help in integrating the values of local wisdom rendang as a culinary identity of the Minang people which must be preserved as a source of learning. Sociology education is one of the learning that is not just about knowing conceptually the events of the past. Sociology education is also a forum for internalizing the changes and developments that occur in society and how their implications for noble values will be used as a foothold for life guidelines in the future (Martina & Hermon, 2022).

Research on rendang culinary has previously been carried out by several previous researchers by discussing the relevance of rendang cuisine to the migratory philosophy of the Minang people (Darmayanti, et al., 2017). Research related to rendang has also been studied before, namely on the symbolic manifestation of the Minangkabau social and political order in rendang (Alamsyah et al., 2018). The same research was also conducted on rendang, namely discussing rendang in the history and philosophical symbols of the Minang community (Nurmufida et al., 2017). The next research will be carried out by researchers related to rendang, namely how to integrate the values contained in rendang through an ethnopedagogic approach in the sociology learning curriculum, namely through the PJBL (project-based learning) model.

The learning process through the PjBL model which will be collaborated with rendang local wisdom material aims to enable students to produce projects based on the instructions that have been given by the teacher by dividing students into learning groups. This aims to increase students' creativity in understanding concepts related to the values contained in rendang culinary as research has been conducted previously that the PjBL model can increase students' creativity (Sari & Angreni, 2018). This is important because there has been no integration of rendang philosophical values into learning strategies through this PJBL model. This is expected to be used as a reference in integrating the values of local wisdom of rendang and other cultures in the development of meaningful materials and learning for students.

METHOD

The method used in this study is a literature study or a qualitative approach. This research was carried out using a literature study by collecting various findings from several related articles that are synthetic authors and drawing conclusions from the literature found. This research is a type of descriptive qualitative research using study results that utilize existing data and theoretical analysis as material for the analysis of a theory, according to Nurdin and Hartati in (Amalia 2022). The initial stage in this study is to conduct a comprehensive literature study. This process involves searching and analyzing various relevant sources of information about rendang culinary as local wisdom and how to integrate it using the PJBL model in sociology learning. The researcher will collect articles, and other sources that discuss the topic.

During the literature review stage, the researcher will identify key themes related to the related themes and look for patterns and trends that emerge from the sources that have been collected, as well as identify knowledge gaps that still need to be explored further through further research. The results of this literature study stage will provide an explanation of the integration of rendang philosophical values into learning strategies through the PJBL model. This is expected to be used as a reference in integrating the values of local wisdom of rendang and other cultures in the development of meaningful materials and learning for students so that it can be used as a source of foothold and evaluation in the process of instilling local wisdom values for students in sociology learning with an ethnopedagogical approach.

RESULTS AND DISCUSSION

Result

Rendang in the Traces of History

Rendang is the cooking process by eliminating the water contained in ivory, coconut milk and spices that have been combined to make it durable (Zahara & Fatimah, 2022). Rendang is an inspiration for the Minang people for the large supply of beef, coconuts and spices that thrive in the yard. In a classic literature, precisely in the story of Amir Hamzah, it is stated that rendang has been known since 1550 AD when life was still nomadic and people at that time had to outsmart how to preserve meat as food so that it can last a long time (Darmayanti, et al., 2017). At that time, rendang was already used as the main commodity food for

the Malay community (Darmayanti, et al., 2017). This ability was one of the strategies for community adaptation at that time to meet the needs of life. Furthermore, according to Asnan (2007), when the Minang people carried out trading activities by migrating and then sailing to Malacca, at that time this food began to spread widely because it took a long journey and took a very long time, rendang was used as a solution as a provision on the trip because of its durable nature even though it had been stored for months (Darmayanti, et al., 2017).

In Asnan's work, it is also mentioned that this rendang appears covertly in a note by General Hubert Joseph Jean Lambert de Stuers, military commander and resident of Padang during the Dutch colonial rule, about the culinary and literature of West Sumatra in 1827. In the post, Stuers tells us one of the ways to preserve food by using a cooking technique that uses charred coconut milk which leads to rendang cuisine mentioned in Dutch records in the 20th century explicitly (Darmayanti, et al., 2017).

Discussion

Rendang as a culinary of Minangkabau local wisdom

As a multicultural country, Indonesia has a cultural heritage that is born from various very diverse tribes. Each culture owned by each tribe in Indonesia has its own characteristics that produce ideas, and actions that can be used as a goal of life in a society. Local wisdom is a term that can be interpreted from several concepts, namely: it is the result of a person's experience that is used as a foothold in a behavioral life, local wisdom is always in the right environment where it comes from, local wisdom is dynamic so that it can develop according to the times (Mazid et al., 2020). Rendang as a culinary identity of the Minangkabau people has philosophical values that are used as the foundation of community life.

Rendang is one of the symbols of local wisdom of the Minang people which is used as a foothold to act and behave in the social order of the Minang people. As a result of the cultural products of the Minang people, rendang, which is rich in philosophical values as a view of life, must be preserved and maintained so that it does not become extinct and be eroded by the immanjung of the times. The Minang people have basic norms based on the real world which then produce proverbs and *petitih* (Hakimy, 1997). These basic norms are used by the Minang community as a tool to regulate various aspects of life both in the context of society, family and personal scope. Because rendang is a symbol of honor and dignity of the Minang people.

Rendang as a culinary of local wisdom of the Minang kabau community contains philosophical values that are used as a foothold to live daily life that comes from the real world. For the Minang people, rendang is not only an important culinary but also has a respectable position in cultural practices, especially on big days such as wedding parties, *batagak pangulu*, and so on (Maryetti et al., 2023). Not only that, rendang also symbolizes the social order of the Minang community, namely the *Tigo Sajarangan* furnace institution which plays an important role in regulating people's lives. The ingredients used in making rendang are manifestations of the symbols of the social order of the Minang people such as: (1) Beef symbolizes *Niniak Mamak* or the figure of the traditional leader in the Minang community who has a role as a leader of the people who must be respected so that the Minang people live in harmony in accordance with the prevailing customary order, (2) Coconut milk symbolizes *Cadiak Pandai* or scholars who have the duty to help traditional leaders in dealing with various problems that occur in the community, (3) Chili is symbolized as *Alim Ulama* who is tasked with upholding Islamic religious sharia in the Minang community, (4) Spices such as galangal, ginger, turmeric, shallots, garlic, candlenut, nutmeg, cumin, turmeric leaves, lemongrass leaves, *kandis acid*, coriander have meanings that symbolize the diverse Minang community which is expected to always maintain its integrity (Alamsyah et al., 2018).

In addition, in rendang there is a cooking process that takes a long time and has values that can be used as a foothold in the life of the Minang people. The philosophical meaning of rendang cuisine is patience, wisdom and perseverance (Nurmufida et al., 2017). In this case, it is explained that in the process of cooking rendang, patience, persistence and responsibility are needed in lighting the fire when kicking. Not only that, but also a wise attitude in choosing and sorting the ingredients used in cooking rendang to produce a delicious taste. In addition, patience and experience are also needed to create the perfection of taste when rendang is served.

Integration of Rendang in Sociology Learning through PJBL Modep

Sociology learning is a learning that aims to build present and future civilizations in fostering national identity and the process of forming the character and character of the nation's generation (Jumardi, 2017). In internalizing the values contained in this rendang local wisdom culinary. Sociology learning has an important role in the transfer of knowledge to students through ethnopedagogic approaches. Through an

ethnopedagogic approach, the values contained in the culinary of local rendang wisdom can be used as an alternative in developing learning potential to be more meaningful (Riyanti, 2018). Sociology education also has an important role in shaping the character of students (Rulianto, 2018). One of the efforts to internalize the character values contained in the rendang philosophy is through character education. The importance of character education can be done by habituating to apply good values continuously to students (Suranto, 2016). In instilling character values in students, there are several educational values that must be possessed such as, honesty, tolerance, discipline, hard work, creativity, independence, curiosity, responsibility, caring for the environment, social care and respect (Putry, 2019).

The cultivation of character values contained in rendang culinary can be implemented in a learning strategy, namely through a project-based learning model for students. The model that will be used in integrating the values of local wisdom in rendang culinary is the p-roject-based learning (PjBL) model. This is based on the fact that the PjBL model is a learning model that can contextually help understand concepts or principles by investigating a problem in order to get a solution and then implementing it into a project so that students experience a meaningful learning process (Nugraha et al., 2021). In this case, teachers integrate the values of local wisdom owned by rendang by designing a learning model that requires a long period of time for students to be able to understand the concepts contained in rendang such as the value of patience, responsibility and persistence by conducting an in-depth investigation with predetermined learning groups so that each student can construct his or her own knowledge.

The activities carried out by students in solving problems that have been presented regarding problems that have been designed by teachers are by researching, analyzing, making and presenting learning products based on students' experiences in the field. The following are the steps for planning the PjBL learning model in the integration of rendang local wisdom learning according to (Addiin et al., 2014):

1. At this stage, the teacher provides motivation and essential questions to students related to the philosophical values contained in rendang. As well as how the manufacturing process and materials are used. This is aimed at allowing students to understand holistically related to character values that can be built and get to know rendang as a culinary of local wisdom in one of the knowledge of the cultural results of multicultural Indonesian society.
2. The next stage is for the teacher to divide students into study groups and to plan projects that will be carried out by students.
3. At this stage, students begin to design how the steps needed in making the project are about making rendang which will be done in groups accompanied by their respective speakers.
4. The teacher then monitors each group about the preparations that will be made in the field later and what obstacles will be faced.
5. in the field related to the values contained in rendang culinary, the ingredients needed and how the process of cooking rendang. This aims for students to understand holistically the values found in order to produce meaningful learning.
6. After all groups have done percentages related to their respective projects, namely in the form of rendang cuisine, then the teacher provides an evaluation related to the results of the group's work and the experience gained by each group in the field. The teacher emphasized the values of character that can be adopted in the process of cooking rendang, such as the value of patience, responsibility, and persistence which can be the basic foundation of life to live life in the future.

CONCLUSIONS

Rendang as a culinary identity of the Minangkabau people has philosophical values that are used as the foundation of community life. Rendang is one of the symbols of local wisdom of the Minang people which is used as a foothold to act and behave in the social order of the Minang people. The values contained in the rendang cooking process such as patience, persistence and responsibility can be integrated into the sociology learning process with an ethnopedagogic approach that aims to preserve the values contained in the culinary of local rendang wisdom as an alternative in developing learning potential to be more meaningful. This is done by designing a learning strategy using a project-based learning model by researching, analyzing, making and presenting learning products in the form of rendang cuisine by understanding the concepts, ingredients and values contained in the process of making rendang.

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