

Sekolah Adat: A Study on Custom and Islam Religion “Integrative Education Model” on Local Minangkabau Community

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Sekolah Adat: A Study on Custom and Islam Religion “Integrative Education Model” on Local Minangkabau Community

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Abstract

This study is intended to explore and discuss the existence of “Sekolah Adat”, with the main emphasis on the model of integrative learning based on local wisdom values. This model can be practically utilized in the teaching practices of formal education as a form of the new paradigm in the education area. The type of research in this study is qualitative that uses a descriptive-exploratory approach. The data collection technique was carried out by two approaches, namely in-depth interviews and observation on the “sekolah adat”. This research found that the model of integration custom-religion in the learning system of “sekolah adat” presupposes a balance of concepts between religious systems and cultural value systems as the basis of individual footing in the daily life. This integrative relation emphasizes the relation of mutually reinforcing and supporting their efforts in understanding the complex social realities under the awareness of conditions that they are separate entities (religion-culture) with all their special features. This integration model emphasizes the reflection, dialogue and continuous inter-connection between custom and religion.

Keywords: *Sekolah adat, Model of integrative education, Custome and Islam Religion*

Introduction

In Indonesia, the grand plan of Character Education is based on the religion and culture that has many relevancies with local identities in Indonesia. (Priyatna, 2017). Exploring the values is very essential to conduct to find an ideal way as the effort to create a green school, being loaded with character and moderate. The existence of custom and religion experience a contradictive (Hati, 2018).

The religionist illustrates that the custom and religion must be fully in line. This statement tends to decrease the role of customs and culture and put the domination of religion. In contrast, The custom and culture practitioners have wanted to keep the local cultural values as the social and cultural heritage, for present become the social fossil and realities.

The dichotomy is a result of a range of history in one religion. The past colonialism of Nederland cause mental and knowledge records creating a “shock” caused as the effect of economic exploitation besides discrimination in education, social, politic and culture. (Handayani, 2019; Kumalasari, 2018). Besides being characterized by discrimination, the education was only for priyayi class the Dutch educational system tended to make a space between the local community and the culture. The system is seriously influenced by the interests of the colonial, discarding moral education, local values, and religious values (Saputra et al., 2019; Supardan, 2017).

The reformation era in Indonesia was followed by creating Indonesian Constitution Number 22 Tahun 1999 about District autonomy-based Government Gazette 60, 1999, The West Sumatera Province Department responded by creating sistem pemerintahan Nagari (Village Center Government System) under the spirit of “Babaliak ka Nagari” (Turning Back To Village) as the lowest level institution on Indonesian Government, reactivating the spirit of local custom. (Fatratul, 2019; Hidayat et al., 2017). Many formal and informal programs have been created as the consequences.

Sekolah Adat (custom school) mediates the knowledge gap between custom and religion for local communities beside as a way to activate the people in responding to PERDA (Regional

Regulation) related to the regional autonomy. This idea was created after considering: first, the educational philosophical idea, the awareness on the urgency of values, morals and religion besides the need for instructional development which must be colored by faith, piety as the way of change. Character education has the interrelation the values of moral and religions. Second, the spirits of reviving or mambanking batang tarandam for the youngsters who have no idea about the philosophy their culture (Navis, 2017; Putra, 2007).

Sekolah Adat (custom school) is regarded as a solution of the custom understanding limitation of contemporary society and becomes a catalisator of both religion and custom, being constructed, to connect the inside idea. Sekolah adat (custom school) has its model underpinned by social and local cultural values. This study was aimed at exploring and studying the Sekolah Adat (custom school) analytically, by focusing the integrative Educational Model based on the values of local wisdom. This model can be empowered in many formal schools and a new educational paradigm.

Method

The study on the custom- religion integrative education model was done by using a qualitative method. This approach is to have an analytical explain on the social phenomenon. By using a descriptive qualitative approach this study aimed to explore the Custom-Religion integrative education model fundamental values, and the model being practiced. Qualitative approach is a research process understanding which is based on the investigation methodology on social phenomena. (Boleong, 2017), explain the definition of qualitative research method as a kind of research that experienced by research subjects that include perception, motivation, action, etc. holistically, decomposed in descriptive form through words and language in a special natural context and by utilizing various scientific method.

The setting of this research was in Payakumbuh Koto Nan Gadang, West Sumatera at Sekolah Adat Ninik Mamak Saiyo. The technique of collecting data was done in three part. First was observing the process in Sekolah Adat Ninik Mamak Saiyo. Second, to interview the traditional leaders and the community involved in sekolah adat programs. Through this technique, various important information about traditional and religious studies were obtained before finding an integrative learning model as an ideal model in education system.

Referring (Suwendra, 2018), this research did not include *interview guide*, *unstandardized interviews* and *unstructured interviews*. However, the interview was based on the research purposes, then it casually practiced. The questions used in the interview session were not arranged and prepared, they were based on the condition and the informant characteristic. Choosing the informants was based on the degree of their relevancy with the research problem.

The process of data analysis was done by following some stages: finding and arranging the required data from an interview, field notes and other relevant data to find systematic information, The data analysis was also done by organizing, spelling out the units, synthesizing, arranging the patterns, choosing the data to study, and conducting a conclusion.

Results and Discussion

The Integrative education Model Framework

The concept of integrative Instruction is a practical instructional model that tried to combine several aspects of the instructional materials. The basic term integrative is integration, which means full, combine, to mix (Hakim, 2017).

Integrative Curriculum focuses on arranging the integrative materials through inter disciplines themes, forming a compound particular meaning in which is no strict. Meanwhile, Integrative is the curriculum variant that focuses on the student's activity design on one certain day to let them do their favorite activities. The integrative instruction refers to the process of learning activities, structurally organized, based on the themes or some particular lessons as the central points (Rahmat, 2017).

(Forgarty, 2023), more explicitly there are ten models in the Instructional integration concept. They are model fragmented, connected, nested, sequenced, shared, webbed, threaded, integrated,

immersed, and networked. These models range from the simple to the more complex; from separated-subject to exploration of integration between various aspects in "one field of study" (fragmented, connected, nested models), models that integrate between "various fields of study" (sequenced, shared, webbed, threaded, integrated), and integrating within among the learners (immersed and networked models).

The connection type is an inter-disciplinary integration model such as biology, physics, astronomy, chemistry categorized as "allied" as natural science. Webbed type is a thematic learning model both for inter and intra school subjects or inter disciplines. The Integrated type focus on the interdisciplines. Based on the models some others typed are also known as connected, webbed and integrated.

Custom and Religion in Minangkabau Culture: An Integrative Model

Education also refers to the center of culture. Because in the context of education include transferring holistic knowledge, value, culture, and religious values, aimed at raising the human dignity. Inlight, education is the process of deliverance (Freire, 2001), humanizing process (Susanto, 2016), humanizing process (Abdul et al., 2020), raising human tobe insanul kami, making them to run their duty as a human. As the center of culture, education multicultural dimension and integrative among the growing values in the communities.

In the case of people in Minangkabau, this scheme on education is now a new one. The traditional educational process in Surau (smaller mosque) deos not only for religious rituals but it is also used as the center of Minang social activities in the attempt to prepare a well prepared and strong character. This system teaches young boys how to live, learning their custom, values, norms in having their social interaction. This system also developes the dimension of intelligence, effective: sciences culture and religion. In Minangkabau, Adat and religion are integrated into a unitary concept that is known as "adat basandi syarak, syarak basandi Kitabullah". Adat and syarak are philosophically "ingrained" Minang people live, in the sense of being their self and community identity. The interpretation of basandi syarak, Syarak basandi Kitabullah is illustrated by the syarak mangato adat mamakai, which means that the syarak commands through the Qur'an and hadith, and Adat carries out the order. In other way of expression, syarak is nullified in the basis of the basisampiang, there is no doubt for the syarak in declaring the ignorant and the haq while the adat basampiang is the custom dressed by the syarak. To explain, it is also stated: adat kawi syarak nan lazim, means adat can not stand if it is not strengthened and syarak can not work when it is prevalent or required (Muliono & Azwar, 2013; Salmadani & Samad, 2003).

The sophisticated religion – custom interaction create a concept called as "adat basandi syarak, syarak basandi kitabullah". This relevance creates a hybrid identity in Minangkabau, means that people of Minangkabau are closely related with Islam, generally arguing that all of Minangis are Muslim beside being adhered by the cultural identities. Syara' mangato adaik mamakai. Tali Tigo Sapilin and Tungku Tigo Sajarangan is a praxis of this philosophical concept, known as the integrative mode

Tali Tigo Sapilin and Tungku Tigo Sajarangan refers to the scholar connections, cultural practitioners, and religionists. The Minangkabau social system is constructed based on the three elements. Tungku tigo sajarangan and tali tigo sapilin expressed in : fatwa pada ulama, parentah pada ninik mamak dan teliti pada cadiak pandai. Tali tigo sapilin means that people Minangkabau social life is bound by three rules run in parallel way, state law, customary law and religious law. Thus, this is a cultural integrative model.

Custom- Religion Integration Model in Sekolah Adat Instruction

The concept of traditional schools relies on a balance between the religious system and the cultural value system. Naturally, the two parts cannot be "mixed", they can run together with integrative concept. It emphasize relations that are not solely reinforce and support their efforts in understanding complex social realities above the awareness of conditions, that they are separate entities (religions) with all special features (Azwar, 2020; Muliono & Azwar, 2013).

(Susanto, 2016), Stated that education colored by integrative model should pay attention on the following points: (1) The instruments, efforts and methods of education must be in accordance with their "nature". (2) That nature is contained in the customs of each community. (3) Customs are not permanent, because they are relative influenced time and place. (4) The exact life line of a nation is identified by studying the nation's history. (5) As a result of modern relations, inter-nation mixing is more easily occurring, as the consequence, there is a need to have selective attitude in choosing the good and bad. Thus, education becomes a way of developing one's self both in the context of views, attitudes and life skills (Suryadi, 2016).

This model contains an idea that various values, economy, politics, social, knowledge, ethics and morals are inseparable from religion and culture. It is mostly found that religion and custom become the basic values of some communities. Religion as the basic of values, Traditional education has basic framework to nurture knowledge of local wisdom, develops critical awareness of indigenous people's life. Customary education stimulates the struggle for basic and political rights for social transformation; and liberation efforts towards sovereign indigenous peoples. Traditional education is rooted in the life and the culture of indigenous peoples. Customary education as a key in indigenous peoples can continue to hold on to their culture. Customary education helps people to explore ways to keep connected with cultural territory, and provides opportunities for critical thinking about the challenges and possibilities of "threats faced by communities (Marti, 2019).

The model of the integration of Custom -Religious education into the traditional school learning systems, is framed as follows:

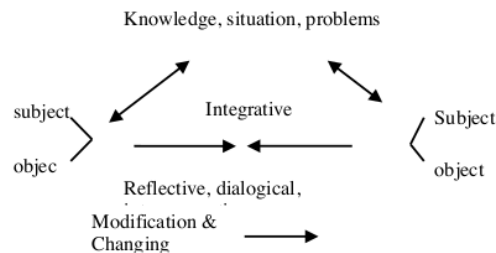


Figure 1.
Custom-Religious integration education Model, modified from(Freire, 2011)

The continuity for dialog-reflection opened for modification and change of discourse about the reality of liquid reality (liquid society), which is always changing. Inclusiveness is the main characteristic in this model. The Model predicts both sustainable reflection and dialogue concepts between custom and religion.

Practically, the model, contains causality. The main lies in the institution of marriage. The customs of wedding in Koto Nan Gadang can be grouped into two parts, they are: first, Bajonjang Naiak and second, Bajonjang Turun. Traditional Bajonjang naiak discuss about the plans of both parents / guardians to find a mate for his daughter. Initially the good intention was discussed limitedly by both parents, then it was expanded by involving other relatives of a thousand siblings (baiyo sapariuak). The next activity is planning an evening exploration to the prospective bridegroom's house as well as a private meeting between the ninik mamak on both sides of the bride. After that, all elements of the family and the Wali (Hamlet) held a joint discussion to prepare the proposal (poi mananyoi).

In more detail, the tradition Bajonjang naiak are combined in several segments, baiyo or kalambu; mother and father; baiyo sapariuak; mothers, fathers, brothers and sisters discuss alua nan ka dipakai (the way that will be passed by), nan baiyo barumah; marosok pie (night), plans for an evening survey if agreed; a one-on-one meeting, between ninik mamak (the relatives) from both sides; baiyo sapariuak (night), to discuss preparations (ba adok-adok bapak); ba adok-adok

bapak (held at noon at 14.00 am which was attended by ninik mamak dusun, ninik mamak bapo ibu bapo mudo to discuss anak ketek olah godang (that their child is ne now an adult), bingung ala codiek; and discuss when they practice poi mananyai (topiak bondua) the groom house; poi mananyoi (topiak bondua); means to propose with ninik mamak nan sarumpun, sapayuang, mamak tungganai and ninik mamak dusun/kampung (in the village).

Adat batanggo turun: ba adok-adok (face to face) at the groom house (mufakat or a deal) when will practice nan takonak, bari nan talintang in front of ninik mamak korong kampung, koto jo nagari; manotak hari (holding the day) (at the groom house); means to repeat the deal of ninik mamak jo ibu bapo that has been hold for barolek, japuik anta, maantaan panindai, and doa selamatan; manjaguak kuah gulai (at the bridge house); means to help ,borek samo dipikua, ringan samo dijinjang; manjapuik nikah anak marapulai (from the groom) by two young men, use baju guntiung cino, batiak pant ; sometime the marriage is hold in Friday morning or Friday afternoon manjapuik anak marapulai (Panindai (to pick up the bridge)); by bundo kanduang by carrying : chicken cury and rice (katidiang tunggak); kotan kuniang; lopek; gelamai; bore rondang; tapak barisi siria pinang; maanta anak marapulai (Friday after Jum at prayer) arak iriang sapanjang jalan-dombak dombai sapanjang lobuah. Yang poi maantaan (those who carry) : (1) bundo kanduang pasukuan, bundo kanduang korong kampung; (2) pihak bako/baki, sumando and sumandan; (3) mamak tungganai, ninik mamak nan sarumpun sapayuang sajurai, saporuik, dan ninik mamak korong kampung/dusun dan kawan samo godang, anak ketek, anak gadih-gadiah; (4) urutan rombongan; pakai dulang paanta.

Those who receive ninik mamak nan mandatang are bundo kanduang nan mananti memakai tepak, on the home page, beside practicing ba ociek-ociek/baserak bore untuak mencari hubungan lamo; mamakai alua pasambahan, mambayie utang sisauik; the meaning is the expression of thank you from the male who has received it as the lord of the bride, through the ninik mamak both parties attended by: (1) ninik mamak ibu bapo; (2) ninik mamak nan sapayuang, sajurai, saporuik; (3) ninik mamak korong kampung/dusun; (4) and in front of the groom; to gige or mampitaruah anak marapulai to ninik mamak sapangkalan; day of slaughtering animals ; to call mamak tungganai, ninik mamak kepala kaum, bundo kanduang, relatives neiborhood and villagers

Malam mamasak (cooking night); ninik mamak taste the curry; to take it the bgrige house; saturday, the day to pray or welcoming pray; or marriage party; those who come are: mamak tungganai, ninik mamak nan sajurai, ninik mamak kampung, ibu bapo mudo, kawan samo gadang dan tuangku-tuangku,etc; Sunday, pai ma antaan lawuak ka rumah pihak pengantin wanita oleh bundo kanduang () carrying the fish tyo the grom house; poi manjinjiang; followed by bundo kanduang: (1) ninik mamak kedua from both sides; (2) bako of both side; (3) to the parent in law house; japuik malam; after a week in the groom house then to practice japuik malam, to introduce korong kampung dusanak (relatives and villagers), kawan samo godang (friends), carried by pihak bundo kanduang, bako and bundo kanduang sapisukuan dan korong kampung; maantakan kembali (to return), after two or three nights at the groom house. Beside the marriage arrangements, traditional schools also study and present passive / arithmetic rituals or speeches at the urgent moment in the customary procession.

Stressing learning points in the Kenagarian Koto and Gadang Payakumbuh Customary Schools are on the two main themes above. These two traditional materials are not only solely on the practice of adat, but are also integrated with religion. In the institution of marriage, there are two implementing concepts that , the concept of religion and the concept of adat. The concept of religion is considered imperfect in this institution, if it is not accompanied by the concept of adat in each phase of the process. Running side by side does not mean "mixing", nor "matching".

However, Both adat and religion win human heart in different place. One social practice, based on two aspects ; traditional processions and religious processions. Indeed, the traditional religious-religious education model in these two big themes presupposes how adat and religion have integrated concepts on different entities between the concepts of adat and the concepts of religion.

The concept of education can be well practiced by paying attention to what (Parekh, 2008) emphasized. Parekh mentioned that, the integration process can be realized when three main conditions are met. First, the consensus or agreement of most members on certain social values that are fundamental and crucial. Second, some who are gathered in social units, supervise each other (protection) in potential social aspects. This is intended to maintain the dominance of the majority group against the minority. Third, there is a mutual dependence (reciprocal relationship) between social groups that are gathered to fulfill various "needs" as a whole.

This "Moral contracts" emphasize the principle of obedience to the shared values in society, means having sense of belonging towards these values. The meeting point between differences can be recognized to ensure the balance; b people have the same rights and responsibilities in practicing social routines.

The integrative model is practiced through the determination of curricular priorities; find concepts and characteristics between "religion and tradition" (this integrative concept can further be seen Fogarty, 1991). In the traditional schools, the concepts are built not in an intersected way, but always integrate. "An integrated approach to social studies creates the curriculum where everything is connected to everything else. Students learn more deeply by approaching an area of study from a multitude of perspectives. Also an integrated curriculum employs a variety of forms of representations of ideas, and thus honors students' multiple forms of intelligence and the variety of cognitive strengths" (Johnson, 2010).

At this setting, the interactive education model creates a curriculum where adat-religion is connected to one another, and also allows for connections outside of that aspect. Thus, students learn more deeply by approaching the learning area from various perspectives. Integrated curriculum - the faith and religion - presents discourse on various forms of idea representation.

This model basically applies not only in the context of religion and tradition as in traditional schools. But it can also be effectively applied to formal schools by integrating various disciplines. So that the interconnection of concepts can be formed. The concept of integration cannot deny the presence of a kind of complexity in combining customs and religions which sometimes does not get along with each other because both want to be dominant (Maidar Darwis & Mena Rantika, 2018). Likewise, there is also a need for inter-connection deposition of ideas (Azizah, 2018). Interconnection itself, by (Rahman, 2018), is an attempt to understand the complexity of life phenomena faced and lived by humans; every building of any kind of knowledge whether religion, social science, humanities, or nature can not stand alone without cooperation, mutual reprimand, mutual need, and mutual correction..

Conclusion

The integrative education model of traditional schools presupposes a balance between the religious system and the cultural value system as the basis of individual footing in people's lives. This integrative relation emphasizes relations of mutual reinforcement (reinforcement) and or supports for their efforts in understanding the complex reality above the awareness of conditions; they are separate entities (religions) with all their special features. The integrative model of religious and customary education contains basic values that are of various values; economic, political, social, knowledge, ethics, moral, can not be separated (disembedded) from religion and culture. Religion and culture even become the basis of the values of various groups.

As a center of culture, education presupposes a multicultural and integrative dimension among various growing values. And, in the Minangkabau community, this pattern of education is no longer a new thing, especially in surau education. The surau education system does not only function as a place of worship but also as a center for Minangkabau socialization in an effort to prepare, shape themselves to lead lives full of challenges. This education system presupposes children learn how to live, learn various values of customs, learn about values and norms in the way of life. This education system develops the dimensions of intelligence and affection; science, culture and religion. Thus, religion and culture as the basis of education are expected to be a reference for character education that has harmony with the identities of local communities in Indonesia that are friendly to the environment, characterized and moderate.

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