

ETHNOPEDAGOGY: USING LOCAL KNOWLEDGE IN HISTORICAL LEARNING

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ABSTRACT

Integrate learning with culture becomes an offer to strengthen the identity and character of students. Through ethnopedagogy, learning is expected to be an anticipatory effort in dealing with changes in society and the environment. One of the cultural elements passed down from generation to generation is local knowledge. This study uses qualitative research methods with an participation action research approach. The results of this study includes: first, ethnopedagogy in historical learning becomes a trigger to build national identity and character. Second, local knowledge arises from people who are sensitive to change or often referred to as ilmu titen. Third, using local knowledge in learning will increase anticipatory efforts accordance with national culture.

KEYWORDS: Ethnopedagogy, Local Knowledge, Historical Learning.

I. INTRODUCTION

The education paradigm in the globalization era has begun to pragmatism, so the character building is marginalized. Lessons are directed towards physical development such as industrial and exact sciences have more space in education. The phenomenon is impact of globalization currents which bring the world more materialistic (Hattori, 2013: 9). Globalization carries a global culture spread out so the nation's cultural identity is margined. This situation raises concerns about the loss of national cultural identity in the nation's next generation (Tilaar, 2006: 149).

Revitalization of the nation's cultural values as character education for responding globalization and socio-cultural phenomena become very important. Wisdom values in the nation's culture must be able to become a foundation in building education. Education has an important role in the process of returning and understanding national identity related to the transmission of cultural values in unstoppable globalization era (Widja, 2002: 20).

Education means to transform culture which gave rise to the term ethnopedagogy. In Indonesia, the first concept of ethnopedagogy was conceived by Alwasilah in the article Seven Verses of Ethnopedagogy (2008) and the book Ethnopedagogy: The Basis of Practical Education and Teacher Education (2009). Ethnopedagogy brings local knowledge and local wisdom as sources of innovation and skills to improve the welfare of society (Zuriah, 2012: 117). Ethnopedagogy also be regarded as local wisdom based education practices in various areas of life, such as: medicine, martial arts, environment, agriculture, economic, administration, calendar, etc. (Kurniawan and Survani, 2018: 16).

Basically ethnopedagogy is appropriate with Indonesian education, in Government Regulation number 69 in 2013 was explained if education must be in role with national culture present and in the future. Ethnopedagogy becomes an alternative to revitalize education in Indonesia. Educational institutions are not a place for teaching and learning, but as a center for cultural development (Selasih and Sudarsana, 2018: 298).

In the globalization era, education has various challenges: first, globalization in the fields of culture, ethics and morals as a result of technological advances in transportation and information. Second, the implementation of globalization and free trade, so working competition is getting tougher. Third, the results of international surveys show the quality of education in Indonesia is still low or even always placed in the position of caretaker when compared to neighboring countries. Fourth, the problem of the low level of social capital. The essence of social capital is trust (Rusniati, 2015: 109). The changing of education paradigm has an impact on social and cultural society. Noble values in the nation's culture should be integrated into the education system to build the nation's character (Wijaya, Sudjimat, and Nyoto, 2016: 5).

As an effort to prevent (anticipatory) from changing the world, the empowerment of local wisdom in education is certainty. The 2013 curriculum provides flexibility for teachers to explore material that can improve the character and moral of students. Joebagio (2017: 59) said the role of a teacher is not only to convey learning material but also to transform moral values contained in local wisdom. In historical learning, using local knowledge as part of local wisdom is the reason for this research. The aim is to determine the response of students regarding when use material and moral values from local knowledge.

I. METHOD

In this study, authors used a type of qualitative research, especially participatory action research (PAR). Through PAR, the position of the researcher is more integrated with the subjects. They are students of XI degree in Boyolali Regency. In educational research, PAR can be used as a step to free stakeholders of education from the shackles of ideology and power relations that hinder the achievement of education that is able to elevate human dignity (Huda, 2009: 2). Data collection was carried out with direct observation techniques, in-depth interviews and participation involved.

II. RESULTS AND DISCUSSION

a. Ethnopedagogy in Historical Learning

The dominance for using textbooks in historical subjects can't be avoided, it results the uniformity of the material (historical knowledge). According to Tilaar (2009: 131) uniformity process as indoctrination learning will destruct from the creativity of students. In addition, historical learning has many problems including weak use of theory, lack of imagination, dominance of the use of

textbooks, state oriented curriculum and lack of attention to globalization and its impacts (Wijaya, Djono and Ediono, 2018: 1). Globalization has a destructive impact on the development of local culture and education began to be directed to market needs, so they create a void of value.

Noble values in the nation's culture should be integrated into the education system to build the nation's character (Wijaya, Sudjimat, & Nyoto, 2016: 5).

“Learning history in the globalization era should be able to become the nation's identity and build the character of students. The Government of Indonesia through the Ministry of National Education has set 18 national character values that must be included in faithful learning,” said Maryanto as Supervisor of Senior High School level in Boyolali District (Interview 7 July 2019 at 10.30 AM).

Human characters are very closely related to the inculcation of values and the formation of attitudes in education. Learning is not only about cognitive knowledge, the development of a strategy to instill values and the formation of attitudes is also needed (Sanjaya, 2009: 273). The process of instilling value in Indonesian society can utilize the educational pathway. The process of instilling values will be easier to do if the values are linked to the cultural backgrounds of students and the cultural environment. Using material based on local wisdom in historical learning is expected to strengthen the character of students.

“Historical learning with the ethnopedagogical model is needed as an effort to strengthen the character of students. The current condition of adolescents does tend to leave the values of local wisdom around them. In fact, if teenagers understand and want to apply the values of local wisdom, they will further strengthen the nation's character,” said Antar as a history teacher in SMA Negeri 1 Ngemplak (Interview 6 May 2019 at 08.45 AM).

Ethnopedagogy has a goal to reconstruct or improve the socio cultural situation through education. The aim is to preserve cultural values and strengthen the multicultural identity of the nation. This becomes important so people can avoid the current of globalization which omits elements of national identity (Zuriah, 2014: 174).

The process of historical learning based on local knowledge is carried out at SMA Negeri 1 Ngemplak in class XI of the social sciences on the basic competencies of the Indonesian Nation's Response to Colonialism and Imperialism. The application of ethnopedagogy uses inquiry learning models. Inquiry is chosen because students can search and understand information in depth by prioritizing their own thought processes, so students finally find findings. This learning model is also called heuristic learning. Widja (1989: 49) argues the inquiry method strongly supports the teaching strategy to emphasize local history material.

The function of inquiry model can encourage students to actively discuss and deal with historical sources directly through assignments in discussion groups. The authors choose a model of social inquiry, it was developed by Suchman. Richard Suchman developed a modified inquiry learning. Suchman argues about the importance of bringing students to the attitude that all knowledge is tentative, an education expert outlines Suchman's theory as follows:

First, invite students to imagine in actual conditions; *second*, identify the components around them; *third*, formulating problems and making hypotheses in these conditions; *fourth*, obtain data by making questions with "yes" or "no" answers; *fifth*, making conclusions from the data which they obtained (Joyce in al Tabany, 2017: 85).

Related to the application of social inquiry models in the classroom, Banks (1990) explains the several steps that must be carried out, namely: Doubt concern, problem formulation, formulation of hypothesis, definition of term conceptualization, collection of data, evaluation and analysis of data, testing the hypothesis of deriving generalization and theories, and beginning inquiry a new.

**DRAFT OF THEORITICAL ETHNOPEDAGOGY MODEL
FOR HISTORICAL LEARNING AS ANTICIPATORY
EFFORTS IN SENIOR HIGH SCHOOL**

A. DESIGN

1. Determine the basic competencies in historical learning
2. Determine learning objectives based on basic competencies
3. Determining the learning model that uses a social inquiry with six stages (orientation, the formulation of the problem, formulating a hypotheses, collecting data, testing hypotheses, generalizations)
4. Select media and learning resources
5. Establish evaluation tools in the process and results

B. IMPLEMENTATION

1. Orientation: preparing conditions for learning on the topic of anticipatory efforts using local knowledge in the form of statements or questions
2. Formulation of the problem : to formulate the problem in accordance with the topics that have been awarded
3. Formulation of hypotheses : formulate hypotheses that can be used as a reference
4. Data collection: collecting data in a framework captures the information needed to test the hypothesis
5. Testing hypotheses: proving the hypotheses based on the data found and accountable
6. Generalization : describe the findings obtained based on the results of hypotheses testing

C. EVALUATION

1. Process evaluation: student activity and learning skills (observation - presentation)
2. Evaluation of results: post test, questionnaire and student work products

Figure 1. Ethnopedagogy draft in historical learning as anticipatory effort in Senior High School

b. Anticipatory Education in Local Knowledge

Anticipatory is a new offer in education, which refers to three separate things but interrelated. First, anticipatory education gives a priority for learning collaborated with existing knowledge increasingly questions to appear a new knowledge. Second, participatory action research is carried out in the Third World, the main point is the actions of the subjects (participants being studied). Third, the future of education in the current discourse, it focused on the mapping, anticipating, deepening and transforming the meanings and understandings, especially the future time (Inayatullah, 2006: 657-658).

Anticipatory education was borned from world conditions which have entered the XXI century. The aims of education to prepare student's life in the future. The anticipation is very important because the condition in modern times changes is very fast (Buchori, 2001: 20). Anticipatory education develops to minimize the effects of the globalization era which brings distractions in various fields. Participatory becomes important in the world of education so students have the ability to translate every phenomenon into noumena. Guarding the nation's identity, displaying the nation's personality and character, caring for the cultures of the nation can be used as participatory steps.

The advantage of using local knowledge is the system has been embedded for generations in the community in terms of socio-cultural and spiritual. Local knowledge can be used as an educational instrument by linking the curriculum with local culture, so it can strengthen the identity and promote cultural heritage (Vandebroek et al., 2011: 1-3).

Local Knowledge can be interpreted significant cumulative total of knowledge "know-how" of a society on the surrounding environment. The knowledge contains life practices developed by society based on historical experiences and it have entrenched in their natural environment. Retnowati et al. (2014: 785) explains the culture is influenced by different ecosystems and local knowledge. It shows the community has a sensitivity for responding the changes around them

"Local knowledge arises in the community because something has changed in their environment. It is learned from generation to generation and finally inherited. Javanese prefer to call it *ilmu titen*, the community can identify changes of nature and the environment quickly. So the can anticipate it," said Restu Budi Gunawan as observers of the Javanese manuscript (Interview 26 August 2019 at 09.36 AM).

The prevention of negative effects can use one of the cultural elements what developed in society. Research conducted by Vandebroek et al. (2011) argue local knowledge can be incorporated into the curriculum by linking the current conditions with material contained in local knowledge.

"The curriculum in 2013 the government facilitates teachers to expand the material through the enrichment, provided material has been finished. Teachers can integrate local knowledge

from their respective regions. Then the theme of lessons are related to current conditions. For example, using Javanese manuscripts as a source of historical learning,” said Maryanto as the supervisor of Senior High School level in Boyolali District (Interview 7 July 2019, 11.30 AM).

Using local knowledge in learning can be a theme of enrichment. The teacher can integrate the values of local knowledge according to the theme. The type of local knowledge can be adjusted to the environmental of schools and students. Schools in Java the term manuscript (serat) is outstanding, so teachers can use Javanese manuscripts according to the theme of lesson.

“During historical learning, teachers always use textbooks to teach. The effect is students only know the historical knowledge in the book even though we also need other material to increase understanding of history. If it related to cultural outcomes such as the use of local knowledge, historical learning become more interesting. We can know the cultural heritage and reasons of local knowledge emergence in our region, “said Fadila, a student of XI degree at SMA Negeri 1 Ngemplak .

Using local knowledge in historical learning is needed to build identity and character of students. Through several studies, the authors understand if local knowledge cannot be established by scientific procedural. Local knowledge disappears when scientific knowledge developed by West. Local knowledge is considered as no reason, but it develops in the community arises because of the ability to interperate and explain phenomena into noumena. It becomes important to develop anticipatory education. Education doesn't only increase student's cognitive development but also practices to use intuition for capturing the symptoms of a changing world.

IV. CONCLUSION

Ethnopedagogy offers a way for linking education and culture. It still very relevant to be included in the curriculum as well as integrated in every lesson. The role of education in the globalization era is not only students have the ability to knowledge but also they have the characteristics of cultural values which later as a differentiator with the other culture enters Indonesia. Using local knowledge in ethnopedagogy is based on student's attachment to the cultural environment. The integration of local knowledge in historical learning is expected to be one of the elements in developing anticipatory education. The goal is for preparing students to be more sensitive at the changes of environment and society without leave culture which has been passed down for generations.

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