
ETNOPEDAGOGIC APPROACH IN ELEMENTARY SCHOOL STUDENT'S LEARNING

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ABSTRACT

The ethnopedagogic approach is a learning approach by integrating the values of local cultural wisdom in learning. Given the importance of applying ethnopedagogics, a literature study was made which aims to examine more deeply related to ethnopedagogics, including the nature, urgency, juridical basis, and its implementation in learning in elementary schools. The results of this study indicate that an ethnopedagogic approach is important to maintain local cultural wisdom and as a filter for the entry of foreign cultures as a result of globalization and technological developments. In response to this, the government has formulated several juridical foundations for an ethnopedagogical approach to elementary schools. This is intended so that the insights and values of goodness contained in local local wisdom can be inherited and instilled as early as possible in students.

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A. Introduction

In an effort to improve the quality of education, the Indonesian nation has revised the curriculum several times. Currently the applicable curriculum in Indonesia is the 2013 curriculum. In this curriculum, one thing that is expected in learning is to integrate elements of culture and local wisdom of students into the subject matter. This kind of learning is then known as ethnopedagogic.

The application of enopedagogy itself is based on the Minister of Education and Culture of the Republic of Indonesia No. 79 of 2014 which states that learning from elementary school to high school/vocational school must hold local content learning which contains content and learning processes about culture, potential, and local uniqueness to help students better understand the culture and local wisdom in the area where they live. The ethnopedagogic approach in elementary schools in the 2013 curriculum itself, one of which is based on the Republic of Indonesia Law no. 20 of 2003 CHAPTER XIV Article 50 paragraph 5, which states that district/city governments are given the responsibility to manage primary and secondary education, as well as education units based on local education.

Local wisdom does have pedagogical value that is beneficial to the community. This is further explained in Permendikbud RI No. 79 of 2014 article 2 paragraph 2 which explains the purpose of local content being taught to students, including to equip students with knowledge, attitudes, and spirituality in accordance with regional values. Another goal is an effort to preserve and develop local wisdom to support national development in Indonesia.

Some of the urgency of implementing this pedagogic approach is because Indonesia has various ethnic groups and cultures, where each ethnic group certainly has local advantages that need to be inherited and maintained by the younger generation. Therefore, this ethnopedagogic approach is deemed necessary as an effort to pass the local wisdom on to students so that it remains sustainable and maintained. In addition, an ethnopedagogic approach is carried out to filter out new cultures that have entered Indonesia due to the influence of globalization (Oktavia et al., 2021). Therefore, it is important to apply ethnopedagogy as early as possible to the education system in Indonesia so that technological developments and foreign cultures that enter due to globalization do not shift the local wisdom of indigenous people. This is also supported by (Sularso, 2016) which states that the ethnopedagogic approach is important to increase the existence of local excellence and the virtues contained in local wisdom in the eyes

of the younger generation. This is based on several phenomena that are currently happening, namely the number of people's behaviors that no longer embody the values of local wisdom but are getting used to modern values, some of which are not in accordance with the values of local wisdom and culture. Because of the importance of applying this ethnopedagogic approach, a more in-depth study was conducted regarding the ethnopedagogic approach in elementary school learning.

B. Method

To examine more deeply related to the ethnopedagogic approach in the learning process at the elementary school level, researchers used the library method, namely seeking information from secondary data sources such as journals, books and the results of previous research seminars. The approach used is a qualitative approach which consists of stages of categorization, data reduction, data presentation, and drawing conclusions (Ni'mawati et al., 2020).

C. Result and Discussion

Ethnopedagogic Nature

Ethnopedagogy is a form of learning innovation that integrates local values in classroom learning (Lidi, 2019). Another opinion states that entnopedagogy is the creation of an environment and learning experience by integrating elements of local wisdom in the learning process (Yusrizal, 2018). Ethnopedagogy views local culture/wisdom as a source of learning, innovation, and skills that can be empowered for the welfare of society (Muzakkir, 2021). From some of the views above, it can be interpreted that ethnopedagogy is learning based on local culture. In ethnopedagogics, the value of local wisdom or culture is an important part of the educational process. This is in line with one of the essences of education itself which is also a civilizing process. That is, education is a planned process whose goal is to form human resources who are not only intelligent, but also have character and culture (Pingge, 2017).

Ethnopedagogic learning or learning based on local wisdom and culture can be divided into 4 types, including learning about culture, learning with culture, learning through culture, and learning to be cultured. Learning about culture means placing culture as a science that must be studied. Learning with culture occurs when culture is used as a method to learn a certain subject. Learning with culture, which means using culture as a medium of learning, context, or examples in

studying a subject. Learning through culture means providing opportunities for students to demonstrate their understanding of a subject through a variety of cultural manifestations. Learning to be cultured means using culture as a basis for daily behavior (Syasmita, 2019).

Making elements of local wisdom as a source of learning is believed to have a good impact on the meaning of learning. In terms of learning experiences, learning based on local culture allows students to get hands-on learning experiences that are more contextual to what they encounter in their daily lives. This makes the subject matter easier to understand and gives a deep impression for students to understand and continue to remember the knowledge that has been learned. In addition, ethnopedagogy is also an effective effort that can maintain the identity, sensitivity, and social intelligence of the nation's children in order to stick to the local culture/wisdom which is full of good values in the midst of strong global influence. This is necessary to prepare them to be able to face global challenges, by sticking to the values of local wisdom and fortifying them from the bad influence of global hegemony.

The Urgency of Ethnopedagogic Application

Today, symptoms of local cultural fading have been seen in various forms. One simple example is in the naming pattern. Now people are starting to be reluctant and even ashamed to include elements of regional specialties in children's names. People prefer to give foreign names that seem more modern. Another example is that many children prefer to sing songs and watch foreign films rather than folk songs or films which actually contain many good values that are more in line with their identity. There are also regional dances that are increasingly being forgotten and reluctant to be studied by the nation's generation because they are more fond of modern dances from abroad. This fact is certainly concerning. After batik, Reog, Pendet Dance, which have been claimed by other nations, it is not impossible, if more and more elements of local wisdom are lost, if there is no serious effort to increase the existence of local wisdom in the nation's generation in the midst of the current global era. this.

The tendency of most of the younger generation towards foreign cultures makes the influence of global hegemony stronger (Nadlir, 2014). This happens because local culture is still something foreign to them, while foreign cultures have become a rampant trend. To overcome this, it is necessary to process the inheritance of local culture to the nation's generation. In the philosophy of

education, this is known as perennialism, which is a philosophical school that views education as a process of inheriting cultural values to students. Local culture is indeed very important to be transformed in education, so that it can be known, accepted, and internalized by students. This is supported by Daryanto who said that the noble values of culture should be introduced to students and packaged in such an interesting way into the subject matter so that students know and then feel proud of the nation's culture (Musfiqon & Nurdyansyah, 2015). Local culture that is introduced and packaged attractively in this educational process will increase the love of the nation's generation for their own culture so that their tendency to foreign cultures will decrease.

Another phenomenon is the number of irregularities such as rampant promiscuity, drug cases, and so on which further aggravate the situation. All of this shows that it is not only the penetration of foreign cultures on a large scale in the socio-cultural life of the community, or the decline in the existence of local wisdom in the eyes of the current generation, but also a moral degradation that makes the souls of the nation's generation further away from their true identity. Identity that comes from the local wisdom of the nation which is full of virtues and character values.

Moral degradation and character fragility are caused by bad habits and habits that are carried out continuously (Theresia M. Genggong et al., 2021). In fact, Confucius who is a famous philosopher from China said that basically every human being has a tendency to love virtue. However, this tendency will disappear if the process is not accompanied and polished with education (Nadlir, 2014). This is supported by the theory which states that education can develop knowledge and form good values and character in a person (Shufa et al., 2018)

Education is indeed the only way to pass down virtue values (Tinja, Towaf, & Hariyono, 2017). Therefore, to form human beings with character and morals, education is needed that can develop the potential of these virtue values. One of the things that can be used as a basis for building good character in humans is the virtue values contained in culture or local wisdom (Nadlir, 2014). The values of virtue contained in the culture or local wisdom of the area need to be passed on to the younger generation to strengthen the nation's identity.

Exploring and re-instilling virtue values in local wisdom through this ethnopedagogic, will become a guide for the nation's generation in responding to modernity in the current global era. In addition, it can also be a filter in selecting

other cultural influences that are negative and contrary to national identity. The values of virtue in local wisdom that are inherited during the learning process will be a powerful weapon to build the character of the nation's children. Making them someone who has the spirit of nationalism, integrity, virtuousness, and strong character. This kind of education will become a strong fortress for the generation of a nation so as not to be swept away in the negative impacts of global hegemony.

The Basis of Ethnopedagogic Application in Elementary Learning

There are several juridical foundations that emphasize the need for the integration of local cultural content in learning, including the following:

- a. The mandate of Law No. 20 of 2003 article 36 paragraph 2 which states that the curriculum at all levels of education must pay attention to one of the regional potentials.
- b. RI Law No. 20 of 2003 CHAPTER XIV Article 50 paragraph 5, that district/city governments are given the responsibility to manage primary and secondary education, as well as education units based on local education.
- c. PP No. 19 concerning national education standards in Article 17 paragraph 1 which explains that the curriculum of educational units from elementary to high school levels along with other equivalent levels must be developed in accordance with the education unit, regional potential, socio-culture, and students.
- d. PP No.17 of 2010 article 34, that "Education based on local excellence is education held after meeting the National Education Standards and enriched with regional competitive and/or comparative advantages".
- e. PP No. 17 of 2010 article 35 paragraph 2, that "Regency/city governments implement and/or facilitate the piloting of educational programs and/or units that have or are close to meeting the National Education Standards to be developed into international standard and/or excellence-based educational programs and/or units. local".
- f. The Strategic Plan of the Ministry of National Education 2010-2014 that: Education must foster an understanding of the importance of providing sustainability and ecosystem balance, namely the understanding that humans are part of the ecosystem.
- g. Appendix IV to Permendikbud Number 81A of 2013 which states that learning in elementary schools is developed thematically, integrating across

subjects to develop attitudes, skills, and knowledge and appreciate local cultural diversity.

Application of Ethnopedagogy in Elementary Learning

One of the problems in the world of education today is the tendency of teachers to provide learning materials without the integration of local cultural values. In fact, the application of ethnopedagogics is an effective way to maintain the existence of local wisdom in the midst of globalization (Minawati, 2020). In addition, other benefits are that it can shape the personality of students to become more characterized (Syarif et al., 2016) and develop life skills in students through empowering local culture.

This ethnopedagogic application is the answer to the challenges of the world of education to produce educational outputs that are not only broad-minded, but also cultured, have good morals and character in the current global era. Because of the many benefits of ethnopedagogy, making this breakthrough must be done at all levels of education, especially at the elementary school level. Elementary school is a formal institution that lays the foundation of education for higher school levels. Instilling cultural values from an early age at the elementary school level can make these values become more firmly embedded in adulthood. In addition, the integration of local cultural values can affect the mindset and behavior of students for the better (Minawati, 2020). Another opinion is that education based on local wisdom reflects cultural values, is able to create a dignified generation, and forms the nation's character and realizes cultural sustainability.

In thematic learning in elementary school, ethnopedagogics already have several juridical foundations related to the urgency of its implementation. This is because ethnopedagogy is indeed very important to be implemented. Ethnopedagogy has never created a gap between the millennial generation and existing technological advances. Ethnopedagogy seeks to achieve mastery of technology and the development of Indonesia's local potential and character to become stronger (Utaminingsih et al., 2017)

The ethnopedagogic approach can be applied in all fields of study in elementary schools (Wuryandani et al., 2016). For that, it takes the skills and insight of the teacher in integrating the local culture and adapting it to the subject matter, methods, teaching materials, learning media and conditions in the classroom. For example, in language learning, the teacher can assign or jointly write an essay on regional culture or an essay on regional potential such as tourism

and others. In learning arts and culture and crafts, students can draw forms of traditional houses, traditional musical instruments, or dance moments and traditional ceremonies in their area. In PKN learning, for example, presenting readings with the theme of the need to love domestic products, or material on cultural diversity and efforts to preserve it. In science learning, for example, in teaching the concept of force and motion, it can be associated with examples of the application of force and motion in the daily life of local people, or providing examples of the use of regional musical instruments when explaining the concept of sound.

There are several stages that teachers can do to apply ethnopedagogics in the classroom, including:

- a. Identify in advance the conditions and potentials of the surrounding area that can be integrated into the subject matter to be implemented
- b. Determine the learning objectives to be achieved
- c. Determine the criteria and study materials, including the suitability of the characteristics and level of development of students, the availability of infrastructure, and study topics or materials that do not conflict with local culture
- d. Develop a learning plan, including determining material topics, determining local cultural objects to be included, reviewing core competencies, basic competencies, and indicators to be developed, evaluating, and presenting innovative concepts and materials integrated with local culture (Shufa et al., 2018).

D. Conclusion

Ethnopedagogy is a learning approach by integrating local cultural values in learning. Ethnopedagogy is important as an effort to preserve and maintain the value of local wisdom and deny and as a filter for foreign cultures that enter Indonesia due to globalization and technological advances. Realizing the importance of applying this ethnopedagogic approach, the government has begun to provide various kinds of juridical foundations that regulate the application of ethnopedagogics in the education system, including learning at the elementary school level so that students gain knowledge based on this local wisdom as early as possible so that it can be useful for their lives.

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