

## Ethnopaedagogy as Defense of Nation Identity

**Moh. Khaerul Watoni A.**

*Universitas Pendidikan Indonesia, Indonesia*

**Abstract:** *The purpose of this paper is to know the role of ethnopedagogy in maintaining nation identity. This paper uses a qualitative method with a literature study technique, the findings of this discussion are that ethno-pedagogy is very important to be applied in the world of education as a solution to maintaining nation identity, especially Indonesia, which is increasing fading the values and character of the Indonesian nation. Therefore, it takes a strong effort and integration of all elements of education from the top, in this case the government to the lowest element, namely teachers, to jointly develop ethno-pedagogy in Indonesian education.*

**Keywords:** *Ethnopedagogy, ethnicity, nation identity*

### Introduction

The rapid pace of change and development of science and technology seems to drag and crush time and circumstances. Only those who can adapt are able to balance these changes and developments, such as education, curriculum changes in education that often occur make it as if Indonesian education does not yet have a direction and purpose, while education is a strategic factor in advancing a nation. As stated by Insawan (2013) education is seen as a strategic factor in creating the progress of a nation. Quality education will be able to produce quality human resources with indicators of expert qualification, skill, creativity, innovation, productivity, and positive attitudes and behavior.

But what is happening now is that character education seems to have not been fully realized even though the government has echoed character education to be applied in education in schools. This was also conveyed by Garin Nugroho who was quoted by Masnur Muslich (Zulhijrah, 2015) saying that until now the world of education in Indonesia is considered not to have encouraged the development of the nation's character. This is because the measures in education are not returned to the character of the students but are returned to the market. "Nation education has not been able to enlighten this nation. Our education has lost those noble values." He further stated that character education will be destroyed and will eliminate human and human aspects, because it loses character itself," he said. (Masnur Muslich, 2013:

With these conditions, it is urgently needed solutions and solutions that must be applied in order to maintain the character which is the identity of the Indonesian nation. The solution that can be offered in solving this problem is to return to local wisdom, which is an identity that is ingrained in the Indonesian nation which is actualized in learning or called ethno-pedagogy. As stated by Alwasilah, et al (Ndiung, 2017) ethnopedagogy as an educational practice based on local wisdom in various domains and emphasizing local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of the community; Local wisdom

---

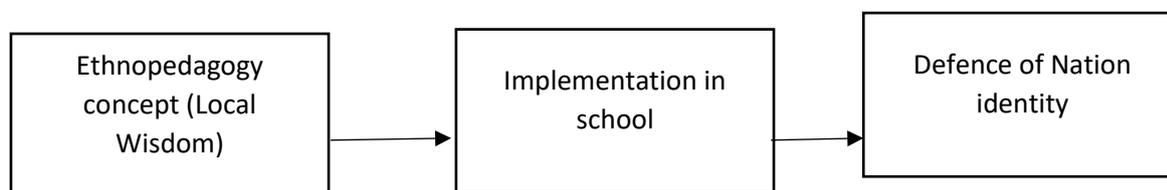
<sup>1</sup> Email: [watoniberuntung@upi.edu](mailto:watoniberuntung@upi.edu)

is related to how knowledge is generated, stored, applied, managed, and inherited. The same thing was also expressed by Oktaviani (2018) Ethnopedagogy is the actualization of learning that is oriented to the cultivation of local wisdom values. In addition, ethnopedagogy is not only centered and focused in the realm of education but enters all aspects of social life as revealed by Kurniawan (2018) Ethnopedagogy is the practice of education based on local wisdom in various fields such as medicine, martial arts, environment, agriculture, economics, government, calendar system and others. As an approach, ethnopedagogy in elementary schools needs to be implemented with innovative learning strategies and media that are able to attract students' attention to understand and apply local wisdom. Ethnopedagogy is not only centered and focused in the realm of education but enters all aspects of social life as revealed by Kurniawan (2018) Ethnopedagogy is the practice of education based on local wisdom in various fields such as medicine, martial arts, environment, agriculture, economy, government, calendar system and so on. As an approach, ethnopedagogy in elementary schools needs to be implemented with innovative learning strategies and media that are able to attract students' attention to understand and apply local wisdom. Ethnopedagogy is not only centered and focused in the realm of education but enters all aspects of social life as revealed by Kurniawan (2018) Ethnopedagogy is the practice of education based on local wisdom in various fields such as medicine, martial arts, environment, agriculture, economy, government, calendar system and so on. As an approach, ethnopedagogy in elementary schools needs to be implemented with innovative learning strategies and media that are able to attract students' attention to understand and apply local wisdom. environment, agriculture, economy, government, calendar system and others. As an approach, ethnopedagogy in elementary schools needs to be implemented with innovative learning strategies and media that are able to attract students' attention to understand and apply local wisdom. environment, agriculture, economy, government, calendar system and others. As an approach, ethnopedagogy in elementary schools needs to be implemented with innovative learning strategies and media that are able to attract students' attention to understand and apply local wisdom. environment, agriculture, economy, government, calendar system and others. As an approach, ethnopedagogy in elementary schools needs to be implemented with innovative learning strategies and media that are able to attract students' attention to understand and apply local wisdom.

From the explanation above, it can be said that ethnopedagogy has a very important role in maintaining and maintaining the identity of a nation. Therefore, in this paper, we will discuss how ethnopedagogy is capable and becomes a solution in maintaining nation identity.

**Figure I**

*Precess how Ethnopedagogy become defence of Nation Identity*



### **Methodology**

This research is qualitative research with literature study that discusses ethnopedagogy as a solution in maintaining nation identity. The literature study method is a series of activities related to the methods of collecting library data, reading and taking notes, and managing research materials (Zed, 2008: 3). This research can also be called library research, research

whose research objects are explored through various library information, such as books, encyclopedias, scientific journals, newspapers, magazines, and documents (Syaodih, 2009: 52). The implementation of library research research is carried out based on three stages, namely: knowing the type of library needed, reviewing and collecting library materials and presenting a literature study (Hasan, 2002)

Data collection techniques are from journals and electronic articles that are relevant to the discussion in this study. The data obtained, processed and presented in an analytical descriptive manner to get an idea of how the implementation of ethnopedagogy in subjects and its role in maintaining nation identity.

## **Findings & Discussion**

### **A. Ethnopedagogy**

Alwasilah, et al (2009) view ethnopedagogy as an educational method that refers to local wisdom in various fields and emphasizes local wisdom or wisdom as a source of innovation and skills that can be improved because it is socially useful. Local wisdom relates to how knowledge is created, stored, applied, managed, and inherited. Ethnic pedagogy is the practice of education based on local wisdom in various fields such as medicine, pencak silat, environment, agriculture, economics, government, calendar systems and others. The same thing was conveyed by Rustam (2014) who views that ethnopedagogy is an educational practice based on local wisdom and is sourced from the cultural values of an ethnicity and becomes a standard of behavior.

Then Utari, Degeng and Akbar (2016: 42) also said that in general, local wisdom has characteristics and functions, namely 1) as a marker of the identity of a community, 2) as an adhesive element of social cohesion, (3) as a cultural element that grows from below. , exists and develops in society, is not an element that is imposed from above, 4) serves to provide a color of togetherness for certain communities, 5) can change the mindset and reciprocal relationships of individuals and groups by placing them on a common ground, 6) able to encourage the establishment of togetherness, appreciation and a common mechanism to defend themselves from the possibility of disturbance or destruction of group solidarity as a whole and integrated community. Local wisdom developed in learning uses four principles, namely 1) conformity to the development of students, 2) competency needs, 3) flexibility in types, forms, and timing of implementation, and 4) usefulness for the nation interest in facing global challenges.

From the explanation above, it can be concluded that ethnopedagogy is an educational method, which is sourced from the cultural values of a nation and becomes a standard of behavior reflecting the content of local learning or better known as learning based on local wisdom in various fields which is used as a source of innovation and skills. because it is useful for society related to the creation, storage, application, management, and inheritance of knowledge. As for the various fields in question, such as medicine, pencak silat, environment, agriculture, economy, government, and calendar systems and others.

## **B. Nation Identity (ethnic) in the view of Social Identity Theory**

Personal identity in social interaction is the basis of all social interactions. Lan (2000) says that everyone needs an identity to give them a sense of belonging and social presence. According to social identity theory (Taylor and Moghaddam, 1994), individual identity that appears in every social interaction is called social identity, which is part of the self-concept formed by individuals because of individuals. As a member of a social group, it includes the important values and emotions attached to the individual as a member. According to Hogg and Abram (1988), there are hierarchical social categories in society, which classify people according to country, race, social class, occupation, gender, ethnicity, and religion. Within each social category, there is a kind of power, status and dignity.

From the perspective of social identity theory, the desire to have a positive social identity is considered an important psychological motivation behind individual behavior in every social interaction. This occurs through a process of social comparison, which is considered a way of determining the status and status of an individual's social identity (Taylor and Moghaddam, 1994). Positive social identity is achieved through 1) social mobility and 2) social change. Social mobility refers to the movement of individuals from a lower group to a higher group. Social mobility is only possible when there are sufficient opportunities to move. However, if there are no opportunities for social mobility, lower-level groups will seek to improve their social status as a group. This means that social change is what will happen.

## **C. The Important Role of Ethnopedagogy in Maintaining Nation Identity**

Along with the trend of world life becoming more barrier-free, local knowledge is increasingly being integrated into nation and global perspectives. In Indonesian society, the vision of unity of soul is "Bhinneka Tunggal Ika", which means unity in diversity and the spirit of gotong royong. Different terms are used in each region, such as T-junction/mountain falls (Java), mettulung (Bali), pelagandong (Maluku), halawo sato (Nias), mapalus (Minahasa) and other cultural capitals that can position themselves as very important for the foundation. nation and state life.

The values of unity that serve as the identity of each region will gradually fade with the social changes of society which are getting stronger and stronger. Technological developments, globalization and modernization erode the younger generation so that they are carried away in it. This is certainly a challenge that must be solved, because if not, then what will happen is that the Indonesian generation will lose their identity or known as Lost identity. If a country has lost its identity, the country will be lost.

With this unrest, the role of ethnopedagogy is very large in maintaining nation identity, likened to a fortress. One reason is that in its implementation in education it will always be associated with the values of tradition or custom in each region, this will become a stronghold for the next generation because in the midst of the harsh currents of technological development and changing times, the next generation will understand and not foreign to their own local traditions. With this understanding, it will make them more in love with their culture in addition to mastering science and technology.

From the explanation above, it can be concluded that ethno-pedagogy is very important to be applied in the world of education as a solution to maintain the identity of the nation,

especially Indonesia, which is increasingly fading the values and character of the Indonesian nation. Therefore, it takes a strong effort and integration of all elements of education from the top, in this case the government to the lowest element, namely teachers, to jointly develop ethno-pedagogy in the world of Indonesian education.

## References

- Brata, Ida Bagus. 2016. Kearifan Budaya Lokal Perikat Identitas Bangsa. Jurnal Bakti Saraswati Vol. 5 (1)
- Geriya, I Wayan. 2000. Transformasi Kebudayaan Bali Memasuki Abad XXI. Denpasar: Unit Percetakan Bali.
- Hasan, Rudi. 2013. "Penyelenggaraan Progran Sd-Smp Satu Atap Dalam Latar Budaya Rumah Betang Kalimantan Tengah". Jurnal Ilmu Pendidikan 19, no. 2 (Desember 2013): 202-207
- Hogg, M.A. & Abram, D.(1988). Social Identification: A Social Psychology of Intergroup Relation and Group Procesases. London: Routledge.
- Insawan, Husein. (2013). Etnopaedagogi Katoba Sebagai Model Pendidikan Karakter Pada Etnis Muna. STAIN. KENDARI
- Kurniawan, Iwan Setia dan Rifki Survani. (2018). Integrasi Etnopedagogi dalam Mengembangkan Model Pembelajaran Biologi. Universitas Pasundan Bandung. Volume 6 Nomor 1, 2018, Hlm 15-24
- Lan, T.J.(2000). Susahnya Jadi Orang Cina. Ke-Cina-an Sebagai Konstruksi Sosial. Dalam Wibowo, I (editor). Harga Yang Harus Dibayar. Sketsa Pergulatan Etnis Cina di Indonesia. Jakarta: Gramedia Pustaka Utama dan Pusat Studi Cina.
- Ndiung, Sabina. (2018). Kajian Etnopedagogi: Budaya Lonto Léok Dan Relevansinya Dengan Pembelajaran Kooperatif Dalam Pemecahan Masalah Matematika Di Sekolah Dasar. Stkip Santu Paulus Ruteng
- Oktaviani, Ika dan Yuni Ratnasari. (2018). Etnopedagogi Dalam Pembelajaran Di Sekolah Dasar Melalui Media Berbasis Kearifan Lokal. Prodi Pendidikan Guru Sekolah Dasar Fakultas Keguruan dan Ilmu Pendidikan Universitas Muria Kudus.
- Suseno, Franz Magnis. 2005. Berebut Jiwa Bangsa. Jakarta: Kompas.
- Syaodih, Nana. 2009. Metode Penelitian Pendidikan. Bandung : PT. Remaja Rosdakarya
- Taylor, D.M. & Moghaddam, F.M.(1994). Theories of Intergroup Relations. London: Praeger
- Zed, Mestika. 2008. Metode Penelitian Kepustakaan. Jakarta: Yayasan Obor Indonesia
- Zulhijrah. (2018). Implementasi Pendidikan Karakter Di Sekolah, Fakultas Tarbiyah Dan Keguruan UIN Raden Fatah. Palembang

## About the Author:

<b>Chief Researcher</b>
<b>Moh. Khaerul Watoni A.</b> <i>Postgraduate Program in Sociology Education, Indonesia University Of Education, Indonesia</i>
<b>Researcher Member</b>