Character Education in Primary Education with the Ethnopedagogical Approach: Exploring the Meaning and Structure of Culture, Beliefs, and Traditions in Madura Society

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Abstract

It is very important to transform cultural values in society so that they are known, accepted and lived up to by the community. The philosophy of Parennialism views the past as a chain of human life that cannot be ignored. The past is an important part of human time travel and has a strong influence on present and future events, therefore the values of the past are valuable must be passed on to today's young generation. Based on the explanation above shows the importance of value education in society. The potential that must be developed in this educational process is the values in local wisdom, especially in the formation of social integration in a society. Character education in primary education with an ethnopedagogical approach through a culture of education based on local wisdom of the Madurese ethnic can function as development: developing the potential of students to become good behavior for students who have attitudes and behaviors that reflect the culture and character of the nation. Improvement: strengthening the work of national education to be responsible for developing the potential of students who are more dignified. Filter: to filter the cultures of one's own nation and the cultures of other nations that are not in accordance with cultural values and national character.

Keywords: character education; ethnopedagogical; Madura ethnicity

1. Introduction

The challenges of increasing socio-cultural complexity in a nation, escalation of corruption, violence, brawl and thuggery are increasing (Moshood, Amali, Abraham,& Olabisi, 2018). This phenomenon indicates a symptom of the erosion of moral and cultural values in the life of the nation and state. Some people interpret democracy in life as "freedom" and not as freedom with responsibility. Democracy should be understood as the limitation of legal, social and cultural norms. The

democratization process is influenced by globalization in all fields of life, developments in information technology, and neo-liberalism. The domination and interrelation of global cultures slowly sinks into local and national cultural values (Hasanah, 2016). This has implications for the erosion of the moral values of the nation that originate from the divine culture inherited from our ancestors (Selasih and Sudarsana, 2018). This phenomenon can be observed with the strengthening of individualistic, materialistic and hedonistic attitudes. On the other hand, the community does not show a positive sense of togetherness and solidarity based on the idealism of local or national values that become their identity (Abiodun, Onafowora & Ayo-Adeyekun, 2019).

States that the emergence of freedom in people's lives becomes a condition in which the feeling of security and belongingness begins to disappear, which creates feelings of isolation and individual alienation in society (Shagrir, 2017). This condition has an impact on the isolation and alienation of local wisdom values and local cultural traditions. In the view of Tilaar (2005) Indonesian culture becomes the frame of reference for the individual nation as well as for every Indonesian ethnic cultural identity. Basically, identity is a value system that requires an embodiment in a process of becoming. The process of "becoming" must be embodied in the social process as well as through national education. The process of "becoming" through education, Azmi (2004) must be carried out by formulating a clear strategy in an effort to maintain and develop the existence of local culture. Our mistakes in choosing and implementing strategies can have fatal consequences for these conservation efforts and will actually encourage people to love global culture. In the context of education, local cultures should be developed as learning media, learning resources, and value orientation in shaping students' character while still considering positive values that come from global culture. Therefore, character education becomes extremely important in primary education as the main foundation for further education. In the period of primary education, there is a process of enculturation in children. They experience internalization, externaliza-tion, and objectification of the cultural values in which they live, grow, and develop.

2. Methods

This research is based on a qualitative perspective with an interpretive approach. Especially those originating from the ethnographic tradition (Spradly, 2007). This approach basically views the

interpretation of social interactions and actions as the core of efforts to understand social reality. Ethnography as a theoretical perspective contains cultural elements in which humans interact, bound to the cultural context, both physical, social, artistic, and the values that surround it. In addition, this theoretical perspective assumes that humans perceive and interact in reality by using symbols. Where, in symbolic action, various individual actions are symbolized for others (others) who are involved or witness the symbolization (Fusch et al 2014; Shagrir, 2017).

The data in research are based on choices and direct quotes from informants about their experiences, opinions, feelings, and knowledge. Apart from that, there are also observations related to material culture and behavior. The discussion regarding data collection in this study includes (1) interview (2) documentation, and (3) participant observation. Data analysis in this study was based on interviews, field observations, and documentation studies. These three things are inseparable data on which the analysis of the ethnographic problems and issues studied is related to the concepts and theories used. Data analysis looked at the interaction patterns and dialectics between I and or we, with you and or they, as well as structures and actors.

Therefore, this analysis is a description of various patterned actions and their explanations are an important part of the qualitative data analysis used in this study. Category development is carried out inductively to produce themes that are relevant to empirical data as understood from the informant's perspective. Thus, the use of the inductive approach is the main strategy in organizing all data, to a certain extent, it is used as a basis in producing concepts and theories that are relevant to the social reality being studied.

3. Result and Discussion

a. The Cultural Structure of the Madurese Society

Historically, the districts of Bangkalan or Arosbaya, Pamekasan and Sumenep were once called areas that had been established as kingdoms before Islam came. The source is based on a legend that is still alive among the Madurese people today. As stated by Graaf and Pigeaud (in Kusmayati, 1998) that the Madurese people do not have spoken stories or oral stories in the local language about indigenous rulers or kings in pre-Islamic times. Thus it can be understood if these indigenous rulers never appeared in the history of Madura before Islam. Geographically, the condition of the land in Madura is mostly moor, this is due to not much rainfall,

few springs, only one large river plus the soil structure, which is 70 percent red-yellow Mediterranean land and 15 percent alluvial land, so the land is not good for agricultural land (Fusch et al 2017). Most of the land in Madura in the form of moor is only suitable for growing cassava and maize.

Livelihoods, Most of the Madurese people make a living as farmers and fishermen. This condition is not surprising because approximately half of Madura's area is agricultural land, and the other half is coastal. Farmers and fishermen in this case do not always have their own farms or fishing nets. Not a few of them are agricultural laborers and fishing laborers. The rest are government employees, laborers or self-employed. Those who are named in this last group do not just work in their places of origin, but they often cross over to Surabaya, Gresik, Sidoarjo and surrounding areas to look for a living. The population growth rate in Madura is quite high, but it is also accompanied by a high level of migration so that it can be said that the population growth rate is almost zero. One of the reasons for this is that the land in Madura is not fertile so that it is less productive economically.

b. Forms and Aspects of Local Genius in Madurese Culture.

Culture is a comprehensive lifestyle. culture is complex, abstract, and broad. Many aspects of culture also determine communicative behavior. It become moral prinsiples in a person that is carried out consistently in his life as whole (Regina and Arinta, 2020). These socio-cultural elements are scattered and include many human social activities (Kusumastuti, Van Rensbergen, & Warren, 2002). Some of the reasons why people have difficulty communicating with people from other cultures are seen in the definition of culture: Culture is a complex set of values polarized by an image containing a view of its own privileges (Hidayaturrahman, 2018). The "compelling image" takes different forms in various cultures such as "gross individualism" in America, "harmony of the individual with nature" in Japan and "collective obedience" in China. This compelling cultural image provides its members with guidelines for appropriate behavior and establishes a world of logical meanings and values that its most modest members can borrow in order to gain a sense of dignity and connection with their lives (Murtako, 2015). Thus, it is culture that provides a framework. coherent to organize one's activities and allow it to predict the behavior of others. In Madurese society, character education in the period of primary education is

culturally carried out in several forms, namely modeling, verbal statements, and their involvement in daily life activities. In that context, character education in primary education is not just a conceptual understanding, but more importantly the involvement of children in real-life cultural events. Hence, children will understand conceptually, understand the implied meaning of local wisdom, and practice it in the real context of Madurese ethnic culture.

c. The Meaning of Belief, and the Tradition of the Existence of Local Wisdom for the Madurese Community

The customs and personality of the Madurese are the starting points for the formation of character with firm principles that are influenced by the geographical characteristics of the area. One principle that has become a phenomenon for the Madurese is to be known as a person who is able to take and benefit from the results of other people's minds, without sacrificing their own personality. Likewise, the Madurese in general value and uphold a sense of solidarity with others. The Madurese tribe has values that are very much a reference for thinking and acting, these values are poured into the elements of daily life behavior both in figurative or artistic form that live in the middle of the

Madurese community (Jennerjahn et al 2004)

4. Conclusion.

Character Education in primary education with an ethnopedagogical approach through an educational culture based on local wisdom of the Madurese ethnic can serve as a development: developing the potential of students to become good behavior for students who already have attitudes and behaviors that reflect the culture and character of the nation. Improvement: strengthening the work of national education to be responsible for developing the potential of students who are more dignified. Filter: to filter the cultures of one's own nation and the cultures of other nations that is not in accordance with cultural values and national character.

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