

Ethnopedagogy in Islamic Education Learning in University (Conception and Exploration of Religious and Social Values in Ethnic of Betawi)

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ABSTRACT

Cultural Literacy can serve as a tool for maintaining and preserving cultural diversity. The intellectual culture at universities plays a role in finding solutions to various inter-religious and ethnic disputes as well as a place to develop ideas to preserve the local wisdom of Indonesia. Islamic education (Pendidikan Agama Islam – PAI) learning is one of the courses that facilitates and motivates students to analyze and connect with the social and religious conditions of Indonesian society, and to direct students to make local wisdom as an example of behavior. The activity of analyzing, exploring and finding solutions of various social and religious problems and diversity can be done with the approach of ethnopedagogy, which encourages students to make the cultural values of an ethnic become a source of learning, research, and behavioral standards. Ethnic of Betawi has a religious attitude and open attitude toward other ethnics. Religious attitude and open attitude reflected from the local wisdom of Betawinese ethnic among others; beliefs, life cycle, and respect for animals contain religious and social activities with local wisdom values associated with The Creator, fellow human beings and other creatures. Religious and social values on Betawinese ethnic can be developed as a source of Islamic education learning in universities.

Keywords: Etnopedagogi, Islamic education, Local wisdom, Betawi ethnic

INTRODUCTION

Based on philosophy-ideology and juridical, Islamic education on University has a very solid foundation. The basis of the state and ideology of the Pancasila, especially the first principle of Pancasila overshadows the religious and religious life of the nation. National Education System Act (No. 20 of 2003) chapter II article 3 asserts, the purpose of education for the development of the potential of learners (including students) in order to become a man

of faith and cautious to God Almighty, and morality. UU no. 12 The year 2012 on Higher Education affirms that Religious Education in University is an independent course that must be taught in the Diploma and Bachelor programs. The implementation of Islamic education on university is often highlighted as the source of religious fundamentalism. This is presence of the revivalist Islamic movement that emerged in the early 90s and thrives on campuses as a symbol of the Islamic activity's resistance to the new order, this is reinforced by the head of BIN Budi Gunawan that 39 percent of Indonesian students have been exposed radical. Even 3 universities are of particular concern as they can be the basis for radical dissemination (Purbaya, 2018). Islamic education learning in university conceptually and ignore heterogeneity and plurality in the context of social interaction, horizontally and vertically, requiring educational instruments of inclusive, tolerant and plural character. So that Islamic education learning requires students to have creativity and innovation as well as critical thinking to various social and religious problems that occur in the community that put forward the local values as national identity. Ethnopedagogy approach becomes one of the tools to achieve competence in intellectual culture in order to maintain the local wisdom of the nation, have a glorious person and reflect on the norms of religion and norms that developed in the community. Etnopedagogy sees the local knowledge, or better known as the local wisdom, as a source of innovation and skills that can be empowered to create and build harmony and tranquility (Alwasilah A. C., 2009, p. 6). This contexts , ethnopedagogy represented as social and cultural reconstruction based on religious value and social value in the local wisdom

One of the local wisdom in Jakarta is the Betawi ethnic is a meltingpot that developed during the colonial period. Ethnic Betawi becomes mascot of development in Jakarta. The local wisdom of Betawi ethnic become the form of Betawi people's intelligence as accumulation from life experience to answer various problems in fulfilling their life needs (Suswandari, 2017, p. 56). The local wisdom of the Betawi ethnic contain religious and social values include; beliefs, customs of life cycle, respect for animals. In other words, the local wisdom is not only understood and identified, but it can be used as a scientific concept and the development of scientific and behavioral guidelines. This will be in line with the historicity of Islamic education that always dialogue with the local culture can applied "religious humanist" (Zurqoni, Muhibat, 2013, p. 135).

DISCUSSION

Ethnopedagogical Approach in Islamic Education Learning

Education as a process of learning, interaction and internalization of local cultural values as the basis for the formation of behavior can not be separated from social and cultural aspects. Which can result good quality human resources on the level of intellect, values and social behavior. Based on an analysis of cultural and educational dimensions, Chaedar Alwasilah views ethnopedagogy as a practice of local wisdom-based education in various domains and emphasizes local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of society, that local wisdom is related to how knowledge is generated, implemented, managed and inherited. (Alwasilah A. C., 2009). According to Henry G Burger "ethno-pedagogy is the activity of cross cultural teaching, ... the goal of ethno-pedagogy is the attainment of syncretism or the reconciliation of two or more cultural system or elements with the modification of both ". Khusainov and Galimov said " ethno-pedagogy is the generalize concept meaning the comparative analysis of educator traditions of different people. People are an only and inexhaustible source of spiritual values". Anwar Hafid, mention that "...Ethnopedagogy is an educational practice based on local wisdom in various fields such as medicinal treatment, selfdefence art, living environment, agriculture, economy, government, calendar system, and etc. Ethnopedagogy perceives that knowledge or local wisdom as the source of innovation and skill that can be empowered for the sake of the society's welfare...". (Hafid, 2015). Ethnopedagogy promotes the values of local wisdom as an important part of the educational process, as part of the cultural process. Education through ethnopedagogical approach, see local knowledge as a source of innovation and as conflict resolution, the local wisdom not only oriented to the orphan, but also considered sacred by the community so it can be easy and fast to be accepted. Wagiran defined the local wisdom ". . . is the knowledge that discovered or acquired by local people through the accumulation of experiences in trials and integrated with the understanding of surrounding nature and culture. Local wisdom is dynamic by function of created local wisdom and connected to the global situation." (Wagiran, 2012).

Islamic education learning on university can not be separated from the presence of Islam in Indonesia related to Indonesian tradition or culture. Ethnopedagogical studies can not be separated from indigenization or educational indigenization as an effort to build a

more grounded perspective or rooted in the diversity of local epistemological frameworks. Therefore, it is necessary to make efforts in the learning of religion by raising the values of local wisdom as a source of innovation of culture-based education of local communities, with ways of empowering through the adaptation of local knowledge, including reinterpretation of local wisdom values, and its revitalization in accordance with contemporary conditions.

The Forms of Local Wisdom Betawi Ethnic

A. The Religious Attitude of Betawi Ethnic

The concept of betawi ethnic beliefs is the inculcation of early Islamic teachings in every activity of life, the Qur'an and hadith as a guideline on every activity of life as well as religious scholars are role models and ritual religious. Comprehension of religious competence to be the main competence for ethnic Betawi, even learning to read the Qur'an becomes a top priority compared to other sciences, so that Islam becomes the ethnic identity of Betawi. (Biah, 2018)

Based on the beliefs or ethnic religious attitudes of Betawi there are several aspects that make the ethnic Betawi religion is very strong, namely the growing religious values early on, the science of religion is the science of priority, the position of ulamas is a role model and apply the teachings of Islam in every traditional ceremonies and activities in the community.

Betawi people always put religious teachings in his life. Understanding the science of religion is the main competence of the Betawi people, as the philosophy of life of the Betawi people "when small learn *Ngaji*, adolescents learn martial arts (*pencak silat*), when old pilgrimage". The philosophy becomes a Betawi ethnic character that they instill high religious values children learn Qur'an from small as a guide of life, self-study in order to protect their family and environment, and the pilgrimage is a worship that must be executed even though it must sell land or house, because Hajj is the perfect pillar of Islam (Suswandari, 2017, p. 60).

In their social life, Betawi people based on sharia (Islam), alim (habib, ustaz, mua'lim, teacher) to Betawi people to be always obeyed leaders, often exceeding their obedience to formal leaders.

B. The Customs of the Life Cycle

The concept of the Betawi ethnic cycle begin from birth, marriage and death to be preceded by the existence of God as the universe, sharing with each other and openness of every ethnicity. it is characterized by various customary readings of birth and death.

Birth Tradition. One example of the traditional ceremony of the birth of *akekah* is a form of gratitude to God for the birth of a baby. The form of gratitude is realized by sharing food, drink and money to the neighbors and family. Similarly, the neighbors give money to the newborn baby that is placed under the shoulder of the baby called by *nyempal*. After the baby's alms then cut her hair then her hair weight is standardized for the minimum limit of sharing to the poor. Giving and drinking at this time there are two forms of group form with one dish. Another form is food and drinks served simultaneously and guests eat and drink individually. The pattern of meal presentation in groups indicates that ethnic Betawi argues that human positions are all the same without any difference.

The tradition of marriage. Betawi Ethnic bases tradition on the symbol of social interaction that begins in the pre-marriage ceremony and on the marriage ceremony. Which begins with the *ngelambangin* is process of asking questions about the state of women, then the process *ngelamar* is the official request activities of the men to make the woman as a wife. *Ngelamar* tradition is done by the men by bringing some gifts for women who will be the future wife. *Ngelamar* traditions also include stair decisions, and the moon and wedding venue. In the tradition of marriage ceremony, before the ceremony there is a tradition process of keeping the bride called *piare*, namely facial and body care women so beautiful when as bride, Betawi language call as *pangling*. This guarding process is done by a makeup person or a person who is considered to have the science of make over. The process of marriage ceremony is usually done at the bride's house, the process of bringing the groom to the bride's house called *ngebesan* while reading shlawat Thalaal Badru, to the bride's house, must open the doorstep is done with rhymes, If able to reply rhyme bride party and able to defeat the doorman then the groom is welcome to enter (Biah, 2018).

Based on the tradition of pre-marrige and marriage shows that the ethics of women's marriage is very good that there must be a first introduction, the next application of marriage ceremony, thus marriage is a process that must be passed in stages and require requirements. This tradition must be maintained in order to avoid promiscuity and respect for the rights of

women and the obligations of men and women before marriage must follow the rules of adat and religion.

The tradition of death. The ethnic Betawi adopt Buddhist and Hindu culture and convert the tradition into *tahlilian* tradition of dividing the ceremonial stage of death based on time, ie after 1 week is called 7 days, after 14 days is called 14 days, after 40 days is called 40 days to 1 year is called *haul*. The process of *tahlilan* is almost the same as the tradition of *akikah* that begins with a prayer for the dead, then feeding and drinking for the participants *tahlil*. Giving and drinking does not have to be fancy just to serve food and drinks simply. Interesting to study is on the tradition of 7 days, *tahlil* visitors to be increased compared to the previous day, because on this day usually *tahlil* organizers give prizes in the form of cloth or money to participants *tahlil*. Besides *tahlil* activity on the 7th day became a concern for the Ethnic Betawi community who do not have money, for fear of disrespecting *tahlil* participants well. There are even other interesting things that *tahlil* activities into a commercial object for some ustadz, which offers service to the event 7 days, with varying prices (Biah, 2018).

Based on the observations about the concept of ethnic Betawi face of birth and death that is first to remember God, the two are grateful and share to others so life becomes a blessing. The other side of silaturrahmi another concept that is difficult to do city community, but with the event *tahlilan* become a means to bersilaturrahmi. The aspect of sharing is worth to be maintained on condition of able and sincere. While the activities of a commercial nature can be reduced by not inclined to payment but more priority togetherness.

C. Respect for Animals

Ethnic Betawi traditions apply to respect the nature of animals and plants. Respect for animals in Ethnic Betawi can be done by removing animals into the funeral garden, the goal as expressing gratitude to God and avoid danger. Betawi people use one of the animal symbol in the wedding event that is crocodile, because crocodiles are considered the most faithful animal to the couple. The shape of the symbol of loyalty is depicted in the tradition of marriage in the form of a crocodile bread. Crocodile feeding is usually done by men to be given female penganting, the goal is to prove and hope to be a faithful partner to the end of his life. (Biah, 2018).

The tradition of reverence for animals through the form of crocodile bread symbols shows that learning of allegiance can be imitated from the life of one animal that is crocodile, which describes animals that are faithful to their partner. with the animal itself. Animals have the instinct to honor the people who treat them and keep them well, with respect, and with affection.

The Values of Betawi Local Wisdom As a Source of Islamic Education

The value of local wisdom on ethnic Betawi is the identity that comes from the values of belief, and cultural relics as a reference for behavior that is inherent with the moral and values in the Betawi ethnic environment. From the forms of local wisdom ethnic Betawi form; beliefs, life cycle customs, and reverence for animals, the values of local wisdom are so distinctive and deeply embodied in:

1. The values of local wisdom that relate to the creator. This is reflected in the form of belief and philosophy of life of the Betawi people that ethnic Betawi is a religious ethnic.
2. The values of local wisdom that relate to fellow beings. This is reflected in the tradition of the alms, as well as the symbol of respect for animals. Betawi ethnic values teach people to always synergize with nature and keep fellow creatures alive.
3. The values of local wisdom that relate to fellow human beings. As a meltingpot of the existing culture in the capital, the Betawi ethnic have very close local values with daily intetations which are illustrated by the following behaviors: a) Honesty, famous for *cablak* character or what it is, b) Tolerance, c) Pluralist , d) Respect, e) Egalitarian, f) Social care, g) Peaceful love, h) Togetherness.

The learning resources of Islamic education, not only in religious texts, but can be combined with local wisdom values. Introduction to the environment and culture in fact makes learning PAI more flexible and not dogmatic, in addition to directing students to seek exemplary of customs that have developed and feasible to make the standard of behavior.

CONCLUSION

Ethnopedagogy on learning Islamic education on University can not be separated from the existing culture in the surrounding community. Ethnopedagogy based on local

wisdom is part of the Islamic education learning resource. Various forms of local wisdom on ethnic Betawi reflect religious and social values can be used as values practice on learning Islamic education formed in the tradition of; beliefs, life cycle and respect for animals, depicted in the value of local wisdom in the form of relationships with the creator, fellow creatures and fellow human beings.

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The object of this study is only conditioned on the forms of local wisdom in the practice dimension. Recommendations for subsequent research are the values of local wisdom as the basis of peace loving education through theoretical and practical levels

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