

## **Towards of Learning Program Orientation on Local Culture of Tana Ai People**

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**Abstract:** One of the uniqueness that are owned by various ethnic groups in Indonesia is the identity of the various ethnic itself. Without the value of identity, life in society takes place not balanced and not harmonious. The purpose of this scientific writing is to identify the human dignity values of the Tana Ai people. These values are captured from daily life activities of the Tana Ai people. The method which is used in scientific writing is descriptive method. Data acquisition reference data sourced from primary and secondary data, obtained through literature, and direct experiences in the field. This data is then processed and described in the form of a scientific paper to show how a form of learning-oriented local people on culture Tana Ai. The results obtained through the writing of this paper is that the courses are given at school is no longer a central program implemented in the regions but is any program that has been integrated with local materials to avoid the alienation of learners with their own culture. Here the children assisted to acquire a wide range of modern knowledge but not lost their identity.

**Keywords:** learning, local culture, identity.

Learning and thinking person or ethnic group in the nation even today this is an interesting theme to be studied and studied scientifically. The aspiration of collectivization action was expressed in various form of human-human behavior that must be learned. In line with this thinking, responsibility sociality in order to grow and develop a sense of bathin values with more depth assessment of the demands of reason, faith, love, and human talent.

The customs of learning and culture tradition, tendency to favor value sense is conjunction, with the collective commitment of tribal tradition, underestimates the sense that actual power has become the foundation of the Tana-ai-Sikka, Nusa Tenggara Timur (NTT) since past. Now, in the era of the all dominated by a sense which is slowly shaping identity, undoubtedly to reap the benefits of the levels of tradition, while leaving or distort the values that have been worn, to move on to the virtues of the new, in the follow-real and specific expectations, (Ande, 2005).

The role of action of any related values, norms, acts, behaviors, beliefs, words or anything that is born out of the perception of the inner joint, is a construction appearances, or personal responses of human ancestors, which subsequently became the benchmark behavior neighbor and downed from one generation to the next (Ozias, 1990). They are figures tribes contributor to all indigenous tradition tribal condition that meaning, and is also still highly functional in every activity of life characterized by the Tana-Ai people such as: the things that are physically and mentally, including the desire for protection, security, peace, family ties, custom ties, religious ties, and the psychological bond.

Tana-Ai people in everyday life are always thinking, living and acting social collectives. They did not have an abstract sense of collective social. But of idioms and native way of life can be concluded that the Tana-Ai thinking and social learning collective, harmonious and mystical, symbolic and the moral and religious thinking.

The goals of Tana Ai people are thinking collectively in social learning, harmony-mystical, symbolic and morality and religious thinking is the social interest rate. The families and tribes are the norm determinant of life, symbolized by tradition. This means that all behavior and human actions more directed to the common interest, namely to ensure the unity and harmony as well as the continuity of fraternity. In addition, to acquire facilities in various businesses and to promote strength in the face of all kinds of interventions that disturbs the peacefulness of public. The formation of various norms, the moral law as the foundation of society deontology of Tana-Ai people is a result of learning how to think of social collectives. By its influence, cooperation between tribal members guaranteed, personal isolation can be avoided and adjustments and inter-tribal pemesraan strengthened, so every competition and conflict deprived, and if it happens, is easily solved for creating social harmony.

This study will be presented scientific work practices of indigenous life and way of thinking in the sphere of the life of the Tana-Ai people based on tradition. Thus it is no exaggeration in the scientific study of the ethical dimension of researchers observe and EMIC "Local Culture-Based Learning" which is still maintained until now.

## METHOD

The research is an anthropological study of inductive education by relying on existing or understands the meaning behind the phenomenon is described in detail on the identity or the identity of ethnic Tana-Ai. It is also an educational research for anthropology research results relating to ethnic Tana-Ai can be utilized for the development of local curriculum materials in schools. The study also deals with specific ethnic; it is the most suitable method in this research is the method of ethnography.

Ethnography emphasizes inquiry into the socio-cultural perspective of the "natives or people in". In this case the task of researchers is to try to interpret and understand the behavior patterns and forms of communication, members of a community, (Littlejohn, 1996). Ethnographic methods are suitable to describe the culture of knowledge of a particular ethnic, Werner and Schoepfle, 1987. Meanwhile, Geertz 1973: 5 emphasize on ethnography as follows, if you want to understand what science is, you should look in the first instance not as its theories or its findings, and certainly not at what its apologists say about its; you should look at what the practitioners of it do ... in anthropology, or anyway social anthropology, what the practitioners do is ethnography. And Spradley, 1980: 3 states that ethnographic fieldwork is the hallmark of cultural anthropology. The hallmark of this ethnographic field research methods are: (1) holistic-integrative, (2) Thick description, and (3) qualitative analysis in order to get a native's point of view. Thus, the data collection techniques which be used in the form of participatory observation and open and in-depth interviews.

Application of these principles make the researchers were able to analyze the data from the perspective of those surveyed and not from his own perspective. It aims to give an understanding of the response to the existence of the human individual in an experience that is understood in interaction. On the other hand, the study sought to investigate, analyze patterns of social interaction and cultural knowledge-Ai Tana ethnic communities in Sikka. In this context the Tana-Ai people is the subject as well as the research object. All the facts, concepts, principles, rules, laws of education and learning of Tana-Ai found in the field and ethnographic studies revealed through the phenomenological perspective is then interpreted, described and analyzed in a comprehensive manner. Bogdan and Biklen, (in Moleong, 2005) state that the qualitative data analysis is an attempt to organize the data, sorted them into units that can be managed, synthesize, search and find patterns, find what is important and what is learned, and decide what can be told to others. The data analyzed comes from observation, and interview.

The data is then transcribed, edited and compiled on the basis of the value category that appears, using domain analysis techniques.

## DISCUSSION

The results of this research have been presented and analyzed which are the usual things to do in the practice of the daily life of Tana Ai people. Analysis of the aspects under study has identified a range of values that always comes up is the concept of character education value interlocking with the activities of daily living Tana Ai person in the home, the community and at school. Those values include: (1) religious values, (2) the value of harmony, (3) the value of hard work, (4) the value of moral ethical, (5) the aesthetic value, (6) the economic value, (7) the value of love, (8) educational value, (9) democratic values, (10) the value of responsibility, (11) social, (12) the value of the struggle, (13) the value of togetherness, and, (14) the value of justice. These values underlie the activities in various areas of the lives of Tana Ai. In other words, those values is the value of the identity or identities on Indonesia that became the basis for the harmony of life in local and national scale, both with fellow human beings, the environment, the ancestors, and the Most High.

These values contrast with the values introduced through school activities such as *kompatitif* values, individualism, materialism and consumerism that actual values are not typical Indonesian. Therefore the findings in this study are in accordance with the opinion proffered by experts on cross-cultural studies, such as *thaman* (1990), Harris (1984); Gegeo & Gegeo (1991); and Teasdale (1990). In general, they found *niai* values are not universal for various ethnic groups who inhabit this earth, for example, the value of love, the value of unity with nature, people and the land. In the research findings were seen with details that school children (golden generation) never again feel respect for local knowledge and the consequences for the local authorities that the parents and the elders because they had never been introduced with value-*niai* own culture, and otherwise is contrary to the findings of other experts such as Foster (1987); Levin (1987); and Winkel (1987) that prioritizes the values *kompatitif*, individualist, materialist should be played by the school for the sake of economic progress the actual sale of these values is not the identity of the value of Indonesia including the Tana Ai itself. The values are introduced from outside the cultural contacts that is not uncommon will appear tossing culture or culture shock is the condition of a person or community mental shock when experiencing a delay in receiving foreign cultures that came suddenly. Also there is an imbalance of culture (culture lag), namely the existence of inequality one of the elements of other cultures has changed. This is where the importance of the role of the local culture as the identity of the national culture.

The consequences are further study based on the findings of this study is that there is a difference between the value of Tana Ai lived in a society with values that are introduced through the schools that are not a core values. As a result he said was once a school and family remain *mengindahkan* or typical values used in everyday practice, then sooner or later the graduates of the school in this region (the golden generation) will be alienated and marginalized from their own identity. As a solution to avoid more severe consequences then the typical values are the identity of the Tana Ai should be incorporated into the practice of teaching and learning (learning) daily in the school and community and family.

How and or strategies are considered appropriate to combine the values of identity of the Tana Ai into teaching and learning activities in schools, communities and families is to develop all the views and theories of education are important elements derived from indigenous culture of the community and Indonesian nation in particular and society in different parts of the world in general. In addition to developing also technologists study seeks to improve the quality of

the quantity of material content and implementation process of the pattern or model of learning in the Earth Indonesia, which is the hallmark of the personality of the peoples of Indonesia in the practice of everyday life to the development of national education in the era of advanced science, technology, arts and culture (Ipteksbud) in the days to come, lived out in the context of the values of national identity. Thus learners (golden generation) will be trained to become modern without losing its own identity.

The process of innovation (renewal) study conducted by the technologist will likely be more successful when supported by all the education component families, communities and schools. Therefore, every innovation needs to be communicated to the users of educational services on the opportunities that have been planned and agreed. Educational services so that users know and realize that what you do in school is a continuation of education at home and in the community. When the users of educational services do this mean that during this discontinuity exists between the school and home education and society can be bridged. This continuity provides an opportunity for innovation effort is successful. For the local culture is an asset (treasures) the nation's culture has also implemented educational pattern matching and according to the types of alternative education, the education of creative and productive. This fact is reflected in the results of studies showing that: (1) the use of the essential elements (character values) in the life of society as a learning resource for the community itself, (2) development of exercise done in stages to local culture as a means of character values education, (3) recognition of the dignity of humanity in implementing the local leadership of Tana Ai, (4) implement democracy in learning from and by the people for the people in the principles of togetherness, (5) the application of penalties (pire) and tradition-woga WUA taa lire as the enforcement of rights and duties of media in the lives of Tana Ai people, (6) create value harmony with each other, the environment, the ancestors, and the Most High for the sake of the balance of life and community life Tana Ai people, (7) moral education Tana Ai ethical for society in the form of poems / songs and expression as well as local full story simbolistis which leads to a sense of pride and shame, but in a democratic atmosphere, harmonious and tolerant, (8) inculcate a lifelong love of parents to children. (9) inculcate the teachings of the original religious moral values Tana Ai people, (10) embed learning model of practical training method tiered according to the sex through play activities, tells a story, and singing. These activities usually start from the things that are the micro to the macro.

Based on the principle the background of these findings actually want to show that the archipelago has had a local knowledge, local technology, local arts and local system that caused the "survival", which gives an opportunity to the Indonesian people who fall in colonization became risen independence of nation states to strengthen the culture of Indonesia (Dimiyati, 2003: 212). This thought makes researchers feel optimistic about the primacy of local concepts of character practiced in the daily life of Tana Ai people. The local concepts in fact passed on by parents (adults) to children (young people) as the next generation of national culture character Indonesiaan All full and thorough (Bhineka Tunggal Ika). In addition, task and at the same time our role as citizens of the nation are: (1) seeks to revitalize and merefungsionalisasikan cultural values of character in the context of learning innovation in the home, community and school (compare trisentra education theory of Ki Hajar Dewantara), (2) as a guard or a preserver of the basic values of a community; because of the younger generation cannot find any real fundamental values of life in the culture "pop" or the contemporary technology. They keep turning on the basic values of where he came from. The requirement is integraitas moral, (3) as a guardian of the unity or community integration, because of modern societies tend to be individualistic and pragmatic now. The public interest tends to be sacrificed to serve the interests of individuals and groups; local values can be symbols and guard unity in the community. The requirement is that the social and cultural neutrality, (4) strengthen the

local culture in overseeing the governance of public life by formal educational institutions, non-formal or informal education. The condition is concentrated on social issues, and not just confines themselves in cultural affairs.

Local learning concept applied by the Tana Ai apparently not much different from the concept of adult education development we have outlined in the competency-based curriculum, educational unit level curriculum, and a new curriculum in 2013. The conception of the curriculum always refer to the context of the environment around the child Contextual Teaching and Learning (CTL) directly diiderai by children, management education based school (MBS), learning that involves community participation, develop the nuances of active learning, creative, effective, fun (PAKEM) or active learning, innovative, creative, effective, fun (PAIKEM), through play activities, tells a story, and sing the educational value that was digalakan today with a focus on children.

The dimensional of the education world was direct practiced by Tana Ai people. The one is said to have succeeded in learning, it was manifested in the results of daily activities such as process and product, performance, and behavior of daily life continues to change from time to time with a full sense of responsibility because he understands and understand (*verstehen*) properly and has a life skills (life skills) as a person. All activities are considered to have been successful in learning is usually expressed or passed through the life cycle of traditional rituals Tana Ai, but he still led, driven, and be acknowledged by parents throughout life as proof of the value of love of parents for their children. This is in line with the affirmation of Act No. 20 of 2003 on National Education System Chapter I Article 4 paragraph 3 that mention education as a process of cultural learners. So in the educational program contained a number of subjects such as mathematics, science, social studies, English, and skills, which leads to the formation of generations excel in all areas of both physical and spiritual.

Koentjaraningrat (1987: 9) defines culture as a whole of ideas and human work that must dibiasakannya to learn, with the whole of the cultivated and his work. The concept that culture is also the work of the mind in accordance with the core of the ideas contained in the terms of culture as a favor and power. Nevertheless should always bear in mind that culture is not only an intellectual activity. He is the result of a tangle of all possible with the power of nature, especially nature "in" man, under the guidance of reason. Reason wise allow humans to curb the world and realize all the potential in it in stages (stages) and proceed in time and space to achieve the perfect humanity, complete and intact. This thinking is in line with the thinking Ph. Tobing which defines culture as the result of human endeavor as far as possible to process or follow the cosmos and martinet, where man himself included in it such that humans gain a better livelihood in harmony and higher both in the field of spiritual and material (Driyarkara, 1980: 42). Even if you listened carefully and profound culture is essentially humanization, a process of improving human life better in a society. And because humans are creatures of culture was historically it is historically. Culture which in essence is patterns of human thought and action that was revealed in activity is an inheritance that is deposited consciously and freely to the next generation as a way of life (lifestyle).

Thus, culture is a whol process and the results of human development in various fields of life. The process and the results are then passed on from one generation to the next. The goal is to understand ourselves and for the sake of a better human life and harmony. The results also show that traditional beliefs have real empirical basis. Generally the existing native belief systems teach goodness and the rest other customs laden with social messages. Traditional culture refers to a value upheld together. And values that form the "ideal type" of a society. Because of learning approach can depart from the ideal type desired by the local culture of the area. With this approach the local culture will no longer be labeled old-fashioned, old-fashioned and outdated.

The fact was the local culture is able to demonstrate the principles of ecosystem balance. Therefore, the failure of our education is often experienced due to the approach ignores the local culture. In the case of rural communities have their own expertise (local wisdom). In fact, they already have an education system that can directly support the national education sector, therefore to be able to appreciate and use it as supporting the development of education. Because inside the East was the norm always familiar with the natural environment, human beings, ancestors, and the Most High. Eastern people see themselves, others, nature, and the Most High as a unified whole that can not be separated. Love and respect for nature, others, ancestors, and the Most High is rooted in the genuine belief that nature is also guarded by the spirits or certain gods. And hence they do not act arbitrarily against nature. One of the Eastern people respect for others, nature, ancestors, and the Most High is a rite of the original trust honor the spirits or gods when they intervene on nature. Manifestating of the Eastern societies are generally having the principles of governing the use and preservation of the environment. The balancing of tradition was preserved carefully regulated environment in religious ceremonies. These dimensions were needed to be considered by many parties, so that in turn the messages of development oriented to the preservation of nature must depart from the original view of the local community.

The Factors that was affecting the implementation succession based learning on local culture, in spite of the Tana Ai people still retain and cherish their culture and continue bequeathed to their descendants. These factors are influenced by differing values Tana Ai lived in a society with values that are introduced through school and who come from outside. Original values in the younger generation is still elusive for more meaningful polikronik, rather than the values that come from outside are easily understood easily because more meaningful generation monokronik. It is also backed by: (1) the amount and quality of the heir to the active or observer of the local culture is very limited, (2) local community less and less local people even understand the importance of identifying the local culture, (3) local communities less appreciate the local kebudayaanya left by their ancestors as kebudayannya Khazana, (4) less fixed local community's response when faced with changes in the new cultural elements in society, (4) their pragmatic mindset in some people who easily accept foreign culture without thinking first on the development of the local culture itself.

## CONCLUSION

As civilized human beings life is always in a dynamic process, and must pass through thesis and antithesis to arrive at an ideal synthesis. Therefore, as an expression of cultural identity or the whimsical life of every person is living in certain social and historical conditions. Every generation must realize that when they accept a culture of previous generations in that moments they receive a new task that is placed on their shoulders as the heir to the culture. Here the need of participation, not just manifested by inheritance old heirloom or ancient objects, but especially through continuous education to learn and live the values of positive character. In addition to a long heritage in the form of valuable objects are inherited and how it might behave or ways of acting, because all the behavior were so various. Furthermore, the form must be realized that every culture has relative values. By being aware of this fact it is highly expected that every generation has the courage and critical attitude to change and improve its culture as a manifestation of people's lives.

All the values contained in the system of cultural forms that lead to fundamental values must be constantly purified and developed. This means that overall these findings are values, norms, attitudes, actions, views form sair, singing, expression, typical stories that are constructed together and the underlying character of the Tana Ai people as based learning local

culture. Practical learning characteristics are a consequence of values, attitudes, norms, action, belief systems, and worldviews that are constructed jointly by the Tana Ai. And to bridge the factors that influence the local culture-based learning the direct instruction and practice tiered bequeath a strategy in which character values to easy generation to not lose our identity and not alienated with their own culture.

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