

LOCAL VALUES TRANSMISSION THROUGH EDUCATION IN THE FAMILY TO GROW TOLERANCE ATTITUDE (A Study on Multi-Ethnic Communities, Sumbawa- Indonesia)

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Abstract

The Sumbawa community is a pluralistic society. Facing diversity relations and avoiding conflict, increasing tolerance and mutual respect through education of local values in the family is seen as a smart solution. This study uses an ethnographic approach to describe and interpret the cultural meaning of social groups in the Sumbawa district. Data collection techniques were carried out through interviews, observations and ethnographers' notes. Analysis of the data in this study uses compounding analysis to analyze the contrasting elements in the domains that have been determined to be analyzed in detail. The results showed that the local values of the Sumbawa community such as *taket ko nene*, *ila boat lenge* (fear of God and shame to do evil), *kiak* (hard work spirit), *saleng satingi* (mutual respect), *saleng satotang* (remind each other), and the value of *saleng tulong* (please help) has undergone a process of transmission through education in the family including ethnic migrants.

Key words: Local value transmission, Family, Tolerance attitude

INTRODUCTION

The Sumbawa community is a pluralistic society. This plurality has existed since the *Sultan Sumbawa* placed migrants as part of the Sumbawa community (Ending 2012, p. 3). In addition, the concepts of globalization and migration generally bring cultural and linguistic diversity to society and education systems (Suharli, Supriatna, Maryani, and Komalasari, 2018 p. 1). It was further explained that

international migration, work and organizational restructuring, and global market expansion present new challenges and opportunities, namely when cultures interact, these cultures meet in several aspects, but unique characteristics can also be strengthened (Suharli, 2018 p. 2). With the diversity of ethnicities, cultures, religious races, and others, it should be maximized as strength and wealth in society. These conditions cause a higher level of diversity. Prawitasari (2017 p. 1) said that, Indonesia is a country that has diverse ethnic, racial, ethnic, linguistic, cultural and religious backgrounds, which should be the power to develop the Indonesian nation because each ethnic group has their respective strengths in each region, but behind diversity it is vulnerable to trigger social conflict between communities.

Facing diversity relations (including in Sumbawa-Indonesia), increasing tolerance and mutual respect through education in the family is seen as a smart solution. Conflict in a multi-cultural society can be minimized if harmony in life can be built through a foundation of tolerance and harmony between individuals and groups is a top priority. The problem of tolerance is one of the most actual and complicated in modern science (Kaztaevna et al., 2015 p. 1). One of the main social institutions that promote the formation of tolerance in modern society is education (Eagleton, 2004). With tolerance, personal commitment is built to act consciously in achieving human relations between individuals and groups who have different worlds, different values, and different patterns of behavior. To improve tolerance and harmony in society, the process of strengthening the nation's cultural roots through increasing the value of tolerance in family education is very important. Murtopo (2017) says that the family is the printer and formation of a generation of nation and religion, a generation that has a reliable brain and moral or ethical quality for the future.

The role of family education in increasing tolerance can be done by teaching good values and procedures for understanding cultural diversity. Families from various ethnic groups in Sumbawa try to shape the generation of the nation based on local values as values of kindness, as an element of tolerance and mutual respect. Thus, strengthening the values of truth and goodness based on local cultural values through family education is very important.

METHOD

This study uses an ethnographic approach, to describe and interpret the cultural meaning of social groups in different ethnic groups in Sumbawa district. The research subjects consisted of 12 informants from ethnic Samawa (Sumbawa), Sasak (Lombok), Bali, Mbojo (Bima), Javanese, and Bugis. Data collection techniques were carried out through interviews, observations and ethnographers' notes. Analysis of the data in this study uses a compound analysis (Bugin, 2012, p. 95) to analyze the contrasting elements in the domains that have been determined to be analyzed in detail. Data processing is done through reducing data, presenting data, displaying data, and drawing conclusions and verifying data.

RESULTS AND DISCUSSION

Based on the results of interviews, observations, and ethnographers' notes on a number of things that were used as the focus of studies relating to local values in family education in several ethnic groups the following results were obtained:

a. Parents' expectations for children's education

Every parent always hopes that their children can be proud of their parents in the future. Various efforts undertaken by parents in meeting their children's educational expectations are with the spirit of hard work so that the hopes and ideals can be achieved successfully. According to Laebo (2009), work ethic is based on ethical principles, namely moral virtues at work. Ethical principles can be translated into a code of ethics and this is then manifested in the form of work ethics, professional ethics, or work ethic. As wisdom in work attitude. Work ethic shows the characteristics of high-quality behavior in someone who reflects the nobility of mind, the superiority of character. In line with this opinion, the ethos or spirit of hard work in the Sumbawa community is known as the "KIAK". KIAK is the philosophy of the Sumbawa people about the spirit of hard work, perseverance, high willingness and never give up or not give up in trying.

Such a spirit of hard work, appears in every parent with the aim that someday can sustain children's education so that they become successful people who have the opportunity to obtain an established life, can help others, and can be proud of both parents. Thus, the spirit

of parents' hard work is not solely to obtain economic prosperity, but also the process of building a family image. The family is said to be successful when the family can live stable and also able to provide educational success to their children. Successful parents in the context of the Sumbawa community are parents who are able to send their children to higher education. With this education, parents already feel equipped their children to be able to live independently.

b. The values of each ethnicity are still taught to children.

All parents from several ethnic groups who live in Sumbawa have tried to blend in with the local community so that they no longer emphasize their own cultural identity, but rather interpret and adopt local cultural values in teaching their children to get along in the community. Various ethnic groups living and settling in Sumbawa, they have felt as Sumbawa people so that the cultural values taught to their children have undergone an acculturation process so that no longer visibly visibly the cultural values of each of these ethnicities in terms of children's education. The fact above is due to the attitude of the Sumbawa people who are very egalitarian so that they always uphold, respect and respect the newcomers. According to Maninggara (2016), the cultural journey of tau Samawa (Sumbawa people) has a high tolerance. Naturally, tofu Samawa is very moderate, because it emerges from a soft culture, which upholds tolerance in knitting multi-ethnic and religious social relations. That fact is illustrated in the poem or what is called the Law of Samawa, which is Mana Tau Lamen To Sanyaman Wood Goods Ate Banansi Sanak Parana (Ending, 2012 p. 16). This means that whoever comes to Sumbawa when they can make their hearts peaceful, he is our family. This legacy or rhyme illustrates the tolerance and mutual respect (saleng satangi) of the Sumbawa people. Not looking at their ethnicity, religion, ethnicity and different backgrounds as long as the migrants are also able to show respect for the indigenous people. The egalitarian attitude of the Sumbawa people towards migrants, is one of the elements forming harmony. These local values which have actually become values that are transmitted by parents to their children in the family environment, including among ethnic or migrant ethnic groups.

c. The basic values that must be taught to children at home

All parents always teach and give advice to their children to always obey worship as gratitude. The values of worship taught by parents to their children are manifested through several actions that must be done, including: must do prayer, must recite the Qur'an, must fast, seek halal fortune, may not lie, may not fight parents, may not stealing, always doing good / karma, and always being humble in order to love one another. In line with this reality, the people of Sumbawa, known as the tau Samawa (Sumbawa people) always uphold religious values and tolerance. The Sumbawa community is known for being an egalitarian society so that they can coexist with migrants from various different ethnic and ethnic groups. This fact is not because the Sumbawa people are devout worshipers who always respect others. In the philosophy of the Sumbawa community, the values of observing worship are an expression of fear of God and are known as "Taket ko nene" (fear of God). If everyone has a fear of the creator, then that person will always see that other people are the same or do not feel that there is a difference between one person and another. In all ethnic groups in Sumbawa, parents always try to teach their children with religious values as a basis in living life. These religious values by parents are used as a foundation in forming an attitude of tolerance towards various existing diversity.

d. Helpful behavior that is instilled in children at home

All parents make it so that their children's lives can help one another. The habits of helping each other are done in the home environment by teaching their children to help parents, especially through washing dishes, washing their own clothes, cleaning the house, cleaning the house yard, and involving their children in every activity contained in the surrounding community. The spirit of cooperation and mutual help in the home environment is the efforts of parents in educating their children to become an independent generation and sensitive to problems that occur in the surrounding environment. In the Sumbawa community, the spirit of helping one another and working together is supported by the value of "Saleng Tulong" (helping each other). This tolerance value emphasizes the people of Sumbawa to live in harmony and peace over differences, both differences of opinion and outlook and others (Zuhri, 2016 p. 18). The attitude of

mutual help or the value of *saleng tulong* is always taught by parents to their children, including in the ethnic immigrant family environment in Sumbawa. This attitude is manifested in habits related to daily activities both at home and in the surrounding environment.

e. The value of mutual respect and mutual respect is instilled at home

All parents always teach their children in the environment with the values of mutual respect and mutual respect. The inculcation of values of mutual respect and mutual respect is done both in the form of advice and in the form of behaviors that are shown to their children. These values of mutual respect and mutual respect for example: every time you enter the house you have to say hello, when walking or passing in front of other people have to say "*Tabe*" (excuse me), do not eat in front of friends who are fasting, do not insult others because if you want to be respected by others then respect that other person and if you want to go always say goodbye to parents, always respect guests by inviting and presenting even a glass of water, try to always be forgiving and not be vindictive, and don't always see the ugliness of others but look on the bright side because if you want to live side by side comfortably then always show the good side of everything. All forms of behavior and values of courtesy as a form of mutual respect and mutual respect in the Sumbawa community are known as the culture of "*Saleng Satingi*" (mutual respect and mutual respect). The culture of mutual respect (*saleng satingi*) is a very important part of the daily activities of the Sumbawa community (Zuhri, 2016 p. 16). This attitude of respect is reflected in attitudes and behavior as a way of associating and making all kinds of decisions about problems in society. *Saleng satingi* culture in the context of education in the family is an effort to put themselves in the real position. This means how a child respects his parents and vice versa how parents treat their children.

f. The efforts of parents in building children's empathy for others at home

Parents' efforts in building children's empathy for others, are always done through "*Satotang Mutual*" advice or values and also through sharing activities that are usually taught to their children at home. For example, through fasting activities, in addition to obligations as religious people are also taught so that they feel how it feels to others

who are difficult. Helping parents in trying, so they have a sense of caring and can feel how difficult it is to make a living so they are required to be diligent in learning so that later they will get a better livelihood. Involve children in daily activities at home, so they can feel how to live responsibly. Teaching children to always help others in need in accordance with the capabilities we have, for example giving alms, giving assistance to families in need.

g. Efforts to educate children to get along with others

All parents are so worried about the influence of technological and information advances on their children's relationships so that even though parents give their children freedom to associate with any of their peers, they must always be under extra supervision by paying attention to what they are going to do, where they work, until what time they will finish working and so forth. Thus, even if parents always instill ethical and moral values in socializing at home, they are always on the lookout for things that can hurt or tarnish the good name of the family so that supervision of the association of children with peers outside the home is always done. In the cultural context Sumbawa is known as the "Ila' Boat Lenge "(shame doing bad). If all individuals and groups have a sense of shame about bad things and the family always fosters the importance of protecting the good name of the family, harmony in life will be easy to realize. According to Ending (2012 p. 1) that the culture of Ila 'or shame is highly valued by Sumbawa people because shame is a manifestation of an assessment of one's person and can be interpreted as a barrier to doing acts that can lower self-esteem.

CONCLUSION

Local values that are still valid and continue to be transmitted through education in the family are reflected in the motivations, attitudes, and behaviors instilled by parents in their children. From some of the ethnic groups that were used as informants in this study showed that, local values as the ethnic identity of migrants seemed to begin to fuse into the local values of the local community. The use of language and other cultural values has begun to be adopted into the education process of children in the family environment, although not as a whole. The process and efforts must continue to be developed to create tolerance and harmony in the multiethnic Sumbawa community.

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