



Cultural Education based Local Wisdom “Tradisi Tombor Magh” in Fak-Fak West Papua

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ABSTRAK

Artikel ini bertujuan untuk mengkaji salah satu Upaya strategis untuk melestarikan nilai-nilai budaya dengan beroerintasi pada penedekatan multikultural melalui Pendidikan budaya yang berbasis pada nilai-nilai dan prinsip budaya lokal untuk menanamkan sikap yang menunjukkan sikap toleransi menjunjung tinggi jati diri sebagai masyarakat lokal yang beradab agar nilai budaya yang dianut tetap melekat pada generasi muda. Berdasarkan hasil penelitian kualitatif fenomenologi serta melalui wawancara terstruktur dan observasi pada masyarakat adat kabupaten fak-fak papua barat kearifan lokal “Tombor Magh” yang bersifat multi-etnis dan multi-agama mampu melakukan internalisasi nilai-nilai kebudayaan secara integratif yang mencerminkan karakter warga negara yang toleran dan menjaga keutuhan budaya setempat. Kearifan lokal “Tombor magh” selain berfungsi untuk menjaga kerukunan dan persaudaraan konsep dasar dari Tombor Magh berfungsi sebagai jati diri masyarakat fak-fak yang memiliki jiwa toleransi yang tinggi mengutamakan prinsip Kerjasama dan kebersamaan. Orientasi Pendidikan kebudayaan berbasis kearifan lokal tidak hanya diperoleh dalam lingkungan sekolah tetapi konsep utamanya diperoleh dalam lingkungan masyarakat. Hal tersebut terlihat pada keberadaan masyarakat fak-fak yang menjunjung tinggi prinsip kerukunan meskipun mereka hidup dalam ragam budaya yang berbeda.

ABSTRACT

This article aims to examine one of the strategic efforts to preserve cultural values by orienting on a multicultural approach through cultural education based on local cultural values and principles to instill attitudes that show tolerance and uphold identity as a civilized local community so that The cultural values adhered to remain attached to the younger generation. Based on the results of qualitative phenomenological research and through structured interviews and observations on the indigenous people of Fak-Fak Regency, West Papua, the local wisdom of "Tombor Magh" which is multiethnic and multi-religious is able to internalize cultural values integratively that reflect the character of tolerant citizens and maintain the integrity of local culture. Local wisdom "Tombor Magh" in addition to functioning to maintain harmony and brotherhood, the basic concept of Tombor Magh functions as the identity of the Fak-Fak community who have a high spirit of tolerance prioritizing the principles of cooperation and togetherness. The orientation of cultural education based on local wisdom is not only obtained in the school environment but the main concept is obtained in the community environment. This can be seen in the existence of the Fak-Fak community which upholds the principle of harmony even though they live in a variety of different.

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1. INTRODUCTION

The process of implementing education is always oriented towards fulfilling the basic character of students in understanding every phenomenon they observe in real terms in the community environment [1] We can find this in the process of learning history [2] with a scope of learning materials that have a very broad scope and must be derived in detail as a whole [3] We cannot separate history learning from historical phenomena and issues encountered by students as social beings who interact directly with the surrounding environment [4], [5] Phenomena and sequences of historical events as a whole must be understood holistically by students [6]

Structured interviews conducted with students revealed the fact that the ongoing learning process is still limited to repeating concepts only to train student retention without facilitating students to examine in detail each historical phenomenon that is oriented towards learning history that is sourced from the student's living environment that discusses continuity and change in the student's closest environment into content that is studied comprehensively in contemporary history learning Previous research has shown that the main context in learning history is to make students actors of history in abstracting historical values (so that they are able to train students to show creative attitudes in solving problems continuously (10,11)

This is one form of achievement of living history skills to be able to make students think analytically in understanding phenomena in everyday life (12,13) Learning activities or processes should not only emphasize conceptual abilities, (14,15) but facilitate students to be skilled in managing each piece of information that is interrelated with a series of historical events that are a coherent whole (16,17)] Limitations and lack of stimulus in the learning process based on Culture have not been able to invite students to play an active role in learning, (18) so that students are not given the opportunity to explore their own knowledge and ideas so that they are not trained in compiling and expressing ideas as findings in learning activities (19,20)

Referring to the conditions and statements above, the urgency of understanding local Culture such as Tombor magh which is applicable and educational is very important to be implemented as an alternative to dealing with every obstacle found. One of the applied learning models that can be used is a culture-based approach that has a scope in providing appreciation of the nature, purpose, and science of contemporary history, (21,22) coupled with an understanding of scientific ideas that are more important in the process of solving a problem, so that they can use historical skills in understanding contemporary historical

phenomena in everyday life (23) The integration of culture-based learning will make students feel meaningful learning and can obtain learning values (Lesson Learned) (24).

The living history learning model makes the surrounding environment the main medium in the learning process so that students are expected to be able to determine causal relationships or seek and determine historical connections/relationships in their surroundings (25) through historical heritage sites as evidence of past historical heritage which is used as a basis for students to construct the relationship of historical events that occur locally and nationally which can foster students' sensitivity to each historical event (26) Culture-based learning using a cognitive-rational approach that is very effective in influencing the improvement of students' thinking pattern skills. In this case, the improvement of students' thinking pattern skills in question is historical thinking skills, because students are facilitated to examine events based on time elements, causal elements, openness elements, and elements of the relationship between historical facts (27,28) Through the integrated PjBL learning model with living history, students' curiosity will increase by conducting investigations or explorations through project assignments (29) and collecting relevant scientific evidence, being intuitive in combining ideas and scientific evidence that they have obtained (29,30) and being trained to synthesize the ideas they produce in forming creative products in developing learning concepts (31) Integration with core values will facilitate participants

2. METHOD

The approach used is Mixed Method which aims to analyze, abstract the influence of gender issues in Dalihan Natolu customary law and Islamic law in Padanglawas (quantitative data). As a supporter of the results of the analysis of the influence of gender issues in Dalihan Natolu customary law and Islamic law in Padanglawas, qualitative data collection is carried out through interviews. Based on the objectives of the study, the research method used is a combination of quantitative research methods and qualitative research methods (mixed method).

The research design used is Explanatory design where quantitative data is more dominant than qualitative data. The population is 125 people who are then tested for equality so that a population of 50 men and 60 women is obtained. Informants were selected using Purposive sampling as one of the non-random sampling techniques where researchers determine sampling by determining special characteristics that are in accordance with the objectives of the study so that it is expected to be able to answer research problems in accordance with the research topic, namely traditional leaders and the surrounding community who understand the customary law of Tombor Magh.

The presence of researchers is used as a human instrument in collecting primary data and secondary data from interview results based on sub-indicators that will be measured and meta-analysis is carried out so that the triangulation process of secondary data and primary data is valid. The interview instrument was validated by 2 expert lecturers so that the validity of the content and constructs had validity, and for the reliability test using the Cronbach Alpha test. The research design implemented is as in the chart below:

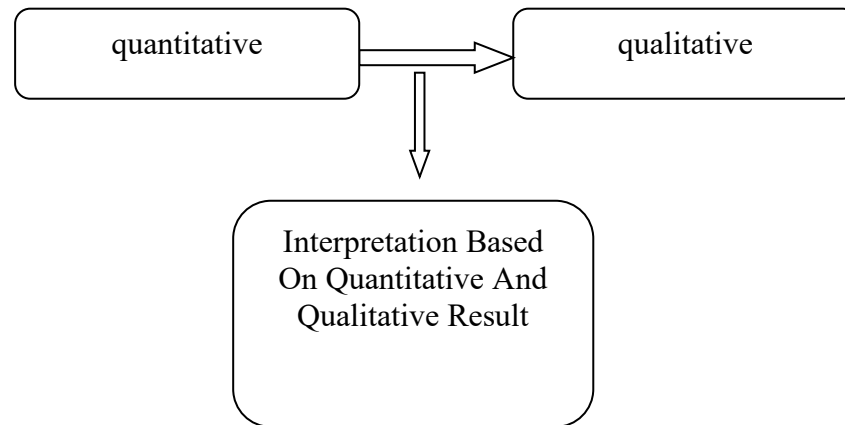


Figure 1. Bagan *Explanatory Sequential Design* (Sumber Creswell, 2015)

Qualitative data is used to explain the results of the analysis of quantitative data. The quantitative data approach in this study is the main data used to see the influence of local wisdom by tombor magh customary law and Islamic law. Qualitative data is used to find out what parts are in the perspective of gender issues in Dalihan Natolu customary law, and will be analyzed using Mancova with a standardization interval value of 0.05 percent and based on the hypothesis test of the homogeneous regression field coefficient between the measured variables which are first subjected to prerequisite tests, namely the normality test and the validity test.

3. RESULT AND DISCUSSION

Provide table give information about the result every item to determine validity of statement that used to collect data

Table 1. Results of the Validity Test of Statement Items

Item	Kofisien validity	r Value	Note
Item 1	,678	,421	valid
Item 2	,785	,421	valid
Item 3	,786	,421	valid
Item 4	,815	,421	valid
Item 5	,807	,421	valid
Item 6	,881	,421	valid
Item 7	,875	,421	valid
Item 8	,886	,421	valid
Item 9	,864	,421	valid
Item 10	,898	,421	valid
Item 11	,861	,421	valid
Item 12	,872	,421	valid
Item 13	,886	,421	valid
Item 14	,896	,421	valid
Item 15	,878	,421	valid
Item 16	,868	,421	valid
Item 17	,876	,421	valid

Item 18	,878	,421	valid
Item 19	,878	,421	valid
Item 20	,866	,421	valid

Based on the results of the validity test carried out on each statement item, it has met the valid criteria so that a reliability test can be carried out to meet the reliable requirements, and the results can be seen in the table below:

Table 2. Summary of Reliability Values

Items	Cronbach
20	0,972

Based on the test results based on the Cronbach Alpha value, it can be concluded that each question item in each dimension has met the criteria of being very reliable. The data collected which includes primary data has met the requirements of being valid and reliable. Furthermore, a correlation coefficient test was carried out

Table 3. Result Of Cofisent Correlation

		Local Wisdom	Tradisi Tombor Magh
Isu	Person Correlation	1	.458
	Sig. (2-tailed)		0,47
	N	100	25
	Person Correlation	.458	1
	Sig. (2-tailed)	0,47	0,47
	N	25	25

Based on the data in the table above, it can be said that the correlation coefficient is at a moderate level, which shows that the higher the gender issue, the higher the implementation of the customary law principle of tomobor magh which is adjusted to the culture perspective dynamically.

Table 4. Result Of Manacova Test

Test name	Value	Sig of F
Wilk Lambda	0,583	0,018

Based on the table above which explains the results of the Mancova test using the Wilk Lambda test, it appears that the significance value of 0.018 is smaller than the significance level of 0.05, so it can be stated that gender issues have an influence on the perspective of Tombor Magh Customary Law.

3.1 Discussion

The results of the study show that the tombor magh tradition plays a very important role in maintaining every tradition in Fafk-Fak, West Papua. This is in accordance with previous research which shows that traditions that are carried out from generation to generation will become an assimilation of local customary culture as a mutually sustainable social institution.

This is supported by previous research which shows that the process of assimilation of surrounding cultures will help the community in instilling entomological values and respecting every culture and must be preserved [7]

Social institutions will be born as an inseparable part of the cultural assimilation process that makes society aware of the importance of social norms that are mutually integrated with social norms that emerge and develop in society. Thus, society is expected to be able to maintain social norms as a social value system that will give birth to new social institutions and social systems but do not forget the culture and customs that have long been upheld [8]

Every social system that emerges and develops in society is expected to have a positive impact in instilling values and principles of togetherness flexibly, so that the original values of the Tombor Magh Culture are maintained and can be preserved in depth. Another interesting fact explains that the Tombor Magh tradition always instills values and principles of togetherness in solving every social problem that arises in community life [9]

The cultural assimilation approach is expected to be a coherent and systematic scope that can help society in understanding every social institution that grows and develops in community life. The social institution system that appears in the Tombor Magh tradition as evidence of cultural wealth by prioritizing the principle of multiculturalism as a treasure trove of cultural values that we must maintain its authenticity [10]

Other relevant research reveals that society must have high ethnocultural awareness so that they are able to understand each significant basic character so that they are able to plan and implement Cultural values as a form of respecting every Cultural difference and the basic character of each tribe that can give rise to Cultural assimilation as part of the character and attitude of Multiculturalism [11]

The community is expected to be able to understand every aspect that is mutually integrated in combining several cultural principles that are able to direct the community to understand the clustering of each culture holistically without comparing it with other cultures so that an attitude of mutual respect for every diversity that prioritizes the principle of multiculturalism emerges [12]

Every social institution that appears in society is expected to be able to provide basic principles in understanding each culture in an integrative manner without showing the differences in each tribe and culture owned by a particular indigenous community. Through local culture, it is hoped that the community will be able to show an attitude of mutual respect and not try to highlight ego in the process of accepting culture so that society can live side by side with full respect for each other and uphold an attitude of togetherness and tolerance between each tribe or ethnicity [13]

The diversity of tribes that emerge in community life is a sign that cultural diversity will make us easy to understand every social structure and social dynamics that can change according to the pattern and order of social values in community life. The scope of cultural diversity is not only apparent in social institutions that emerge along with the process of cultural assimilation that occurs dynamically and continuously [14]

The process of cultural assimilation provides a complete description of the concept of cultural diversity that is able to produce values and social systems that are mutually sustainable. This is in accordance with the philosophy of Indonesian Culture which states that ethnic diversity is a basic consequence in understanding every structure and social dynamics

of society with a description of various kinds of cultural diversity that must be preserved [15]

The Tombor Magh tradition provides a social institution that the principle of togetherness is always prioritized in community life so that society is able to understand various kinds of social dynamics and contrasts so that divisions in cultural differences no longer arise, but rather there is integration between every aspect and component of living side by side by maintaining the principle of togetherness and the basic principles of multiculturalism [16]

Society will continue to live side by side with various cultures that require them to be sensitive to every change that occurs in various consequences that they must face and adapt quickly to various changes that come one after another that can erode basic values and culture as basic aspects that we must maintain in community life. [17]

4. CONCLUSION

From the research results, it can be concluded that the tombor magh tradition has a cultural acculturation that is directly integrated with the basic values of interrelated cultures and is a form of cultural wealth that must be preserved as an effort to maintain cultural diversity, so that basic values and philosophies can be used as a foundation in forming a character that respects every difference and diversity.

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